

DECONSTRUCTING HETERONORMATIVITY IN THE EFL CLASSROOM

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LANGUAGES SCHOOL

MODERN LANGUAGES PROGRAM

TUNJA

2019

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Abstract

As English as a Foreign Language (EFL) pre-service teachers and Colombian citizens we have experienced and witnessed how heteronormativity has permeated all levels of education leading students to rejection, discrimination, and suicide. This Participatory Action Research study based on Social Justice Principles implemented in the EFL classroom of two public schools explores tenth grade students' (re)constructions of their understandings and notions about their own and others' identities, sexuality, diversity, and the consequences and presence of discrimination in their daily life. Informed by data from questionnaires, students' artifacts and focus group interview, researchers identified students' individual processes disclosed in three different stages of oppression, liberation, and change. Starting with their experiences of oppression due to the need of belonging, the liberation of the self, and finally their need and hope for social change through EFL as a tool.

Keywords: social justice, heteronormativity, oppression, liberation, identity, discrimination, sexuality, diversity, social change.

Resumen

Como maestros en formación de Inglés como Lengua Extranjera (ILE) y ciudadanos colombianos, hemos experimentado y vivido la manera en que la heteronormatividad se ha extendido en todos los niveles educativos, llevando a los estudiantes al rechazo, discriminación y el suicidio. Este estudio de Investigación Acción Participativa basado en principios de Justicia Social llevado a cabo en dos instituciones de carácter público explora las reconstrucciones y nociones de los estudiantes de décimo grado en cuando a su identidad y la de otros, su sexualidad, diversidad y las consecuencias de la existencia de la discriminación en sus vidas diarias. Cuestionarios, producciones de los estudiantes y entrevistas de grupos focales fueron las fuentes de información para identificar los procesos individuales de los estudiantes evidenciados en tres etapas diferentes: opresión, liberación y cambio. Iniciando con sus experiencias de opresión debido a la necesidad de encajar, la liberación del ser y, finalmente el deseo de cambio social a través del ILE como una herramienta.

Palabras clave: Justicia social, heteronormatividad, opresión, liberación, identidad, discriminación, sexualidad, diversidad, cambio social.

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Introduction

This participatory action research study intends to engage tenth graders from two different public schools in tasks and dialogue about issues regarding discrimination, identity and sexual education such as sex and gender diversity. Thus, a unit containing seven lessons has been designed with the aim to deconstruct heteronormativity following the task-based approach, social justice based standards (taken from tolerance.org), and the “Estándares Básicos de Competencias Lenguas Extranjeras: Inglés” which are the standards for English teaching proposed by the MEN (Ministerio de Educación Nacional) [National Ministry of Education].

During the implementation students were involved in conversations about terms such as identity, sexual education, discrimination, sexual orientation and gender identity to understand, reflect and deconstruct the normativity and prejudices created by the socio-cultural context in which students are involved. Specifically, these norms which establish how men and women have to act, behave, talk, dress, love and conceive reality responding to the biological characteristics they were born with, lead to discriminate against people when they do not fit the hetero social constructions. For instance, the norm that has been established to design colors to be worn in clothes when boys (blue) and girls (pink) are born. This oppression is known as heteronormativity, which states heterosexuality as the one and only normal sexual orientation and cisgender as the only and right existing gender identity.

Heteronormativity, or the normalization of heterosexuality, exists across multiple social domains. It is maintained and perpetuated by social institutions such as marriage as well as by everyday actions taken by individuals. It is an unseen force

that dictates the boundaries of presumed normal sexuality and even normal social interactions (Habarth, 2008, p. 2).

One of the goals of this investigation is to describe students' (re)constructions of concepts such as diversity, sexuality (sex and gender diversity) and heteronormativity. Before implementing the unit designed, students' perceptions and constructions about sexuality and heteronormativity informed by their meanings and socio-cultural background was explored through an open-ended questionnaire in order to analyze the development of students' awareness in regards to their social realities. Other data collection instruments included: students' artifacts, focus groups and students' and a final questionnaire. They were suitable to explore students' perceptions and understandings about new constructions of their own and others' identities, discrimination, sex, and gender as a result of the different tasks they developed which were deeply connected to their social and real contexts. Besides, these instruments strived to acknowledge the process of deconstruction from the starting point to the end.

Moreover, there is not a strong account of Colombian descriptive studies of LGBTQ+ individuals and the way school should cover themes in regards to sexual diversity in the EFL classroom. For this reason, this study, that is aligned with the research subline of investigation number 1 (theory, pedagogy, and didactics of the modern tongue and the foreign language), may be contributive due to the implementation in a topic that has not been deeply explored. This is also a call for researchers in the field of EFL education to explore and expand knowledge in this matter as more investigations are needed.

In the next section there can be found the main reasons why this project is essential and contributes to the field of English as a Foreign Language (EFL). The contextualization of the problematic situation followed by key concepts that are fundamental for the development of the investigation and the implementation is presented afterwards. Then, there can be evidenced a deep description of the paradigm, research type, instruments, and description of the population and also there will be the pedagogical design implemented in a public school. Finally, you will find data analysis and conclusions of the whole study.

1. Justification

Classrooms should be considered as a critical representation of the society in which the community is immersed, instead of isolated places that disrupt with the connection between education and the real world. In that case, students need to be involved and invited in the transformation of a more democratic and equitable society for everyone throughout social change by making sense of the reality that surrounds them. For this project, it is essential to engage learners in tasks and conversations for them to understand and reflect about issues related to their own social realities avoiding the integration and implementation of artificial classes that, as Freire (1970) expresses, mostly use “contents which are detached from reality” (p.52).

The idea of deconstructing heteronormativity in the EFL classroom emerged due to two fundamental reasons. First, during the course English Workshop I, oriented by PhD Nancy Carvajal, all students got immersed in foundations related to Social Justice in Education. Different workshops were carried out as a way to understand, reflect, and take initiatives to support marginalized communities. Therefore, in order to take action, we and the professor suggested three alternatives to engage in social justice agendas. They were: 1) Research on Social Justice Education in Colombia; 2) Unit to teach any foreign language with a Social Justice oriented perspective and 3) Community intervention. The two of us, Dayana and Harol, decided to design a unit comprised of 7 lessons due to the sense of commitment that emerged from us after understanding and analyzing the inequalities presented in our social context at different levels and the necessity to bring those realities to the classroom.

In terms of education, discrimination is presented in institutions because sexual education, in terms of sex and gender, is not a matter of importance. According to Garcia (2007) along the last years, schools in Colombia have been addressing contents about pedagogical sexuality only in terms of the anatomical description of the male and female reproductive system. However, students are not involved in foundations about pedagogical sexuality in terms of sex and gender, for these reasons their understandings about these concepts may be connected to their own context constructions, which might lead to discrimination.

Sex and gender are aspects of importance even in the pedagogical guidelines proposed by the MEN. The Suggested English Curriculum (2016) promotes the development of transverse projects as a way to dynamically comprehend moral and ethical issues connected to the students' realities. There are four curricular themes connected with this transversal contents. One of them is Sexual/Health Education, which focuses on topics related to sexuality and the cycle of life, self-esteem, sex and gender, among others. Thus, this study responds to the need to strengthen the goals of the MEN focus on the "acknowledgement of the dignity of every human being and the value of different forms of life" (MEN, 2016, p.22).

For the Colombian Congress to create spaces of harmony in schools is also a concern of importance. This governmental entity has created policies for schools in order to prevent discrimination and support diversity. The "Sistema Nacional de Convivencia Escolar y Formación Para el Ejercicio de los Derechos Humanos, la Educación para la Sexualidad y la Prevención y Mitigación de la violencia Escolar" Law 1620 of March 15th, 2013, states in the article 5, section 4 defines diversity as:

El sistema se fundamenta en el reconocimiento, respeto y valoración de la dignidad propia y ajena, sin discriminación por razones de género, orientación o identidad sexual, etnia o condición física, social o cultural. Los niños, niñas y adolescentes tienen derecho a recibir una educación y formación que se fundamente en una concepción integral de la persona y la dignidad humana, en ambientes pacíficos, democráticos e incluyentes. [The system is based on the acknowledgement, respect and value of the own and others' dignity without any discrimination due to reasons such as gender, gender [identity], or sexual orientation; ethnic groups or physical conditions; social or cultural reasons. Boys, girls and teenagers have the right to receive education and formation based on integrated concept of the human person and dignity, in safe, democratic and inclusive spaces]. Translated.

This paper addresses a qualitative participatory action research study taking into account that at the national and local level addressing themes such as sexual education and discrimination in the EFL classrooms is fundamental for the personal and academic development of students as Colombian citizens. The implementation of this unit strives to bring the social realities of students in order to reflect collectively about concepts in terms of identity, sexual education, sex and gender diversity, social justice, and heteronormativity through the foreign language and to create safe, democratic, and inclusive spaces to engage students in dialogue in which they feel free to state their own views following values such as respect, humility, tolerance, solidarity, equity, care and love.

2. Statement of the problem

School is a suitable space for each person to build their own life project. This project is not only connected to the professional but also the personal development. Therefore, Apple (2012) affirms that school plays an important role as a place of identity formation. Personal development may be disrupted when society rejects diverse ways of being. In this case, due to the normalization that has been established to define how people need to perform in the world leaving no room for other ways and making them feel guilty because they are “wrong”. Consequently, the role of education is to guide students in their path of developing their professional and personal lives, creating spaces of harmony in which everyone can fully develop their self and respecting each other for their different ways of being. Unfortunately, it is evident that in schools there exist plenty of cases where bullying is presented at several levels.

In such cases of bullying and discrimination not only students are part of this phenomena but also teachers that use their authority with bad intentions. Different national news teams have reported several situations in which both students and teachers were involved in cases of discrimination, in this case due to the normalization of heteronormativity. A clear example is seen in a video where a professor of law from the “Universidad Libre” states in his speech that homosexuality is abnormal. This news was launched in September 2018 by different mass media. Gerónimo Angel is also one of many victims of discrimination mainly due to stereotypes and prejudices. He was a participant of La Voz Kids, a program for young singers and was attacked in different social networks because of the way he dresses and acts. Another well-known case is from Sergio Urrego, a

teenager who committed suicide after being victim of homophobia in his school.

Unfortunately, discrimination is a real and complex phenomenon that is presented in schools and as result of this, it is also presented outside the school society.

Colombian government has developed different policies such as Law 1620 of March 15th, 2013 and also materials to address sexual education in Colombia as they are the Suggested English Curriculum and *Ambientes Escolares Libres de Discriminación* [School Environments free of discrimination] which promote the transformation for schools in terms of discrimination and to recognize our differences and diversity. Although, as normalization is becoming a tradition for Colombians, they have rejected one of these agendas arguing “impositions” for children to become “gay or lesbian”. This has led to make few topics in terms of pedagogical sexuality “allowed and normal” to be discussed in educational fields as it is reproductive system, contraceptive methods, cycle of life and pregnancy, avoiding the importance of matters as sexual orientation, gender identity and self-esteem which are also an essential part of each human being and cannot be forgotten. In this way, Colombia has plenty of theories, materials and dynamics but these are not commonly put into practice. Thus, affecting students’ academic and social development.

The idea of working issues about deconstructing heteronormativity in the EFL classroom arose throughout our personal experiences as students in school. Reflecting upon our academic process in that context, we concluded that not only our classmates but also, and even, our teachers use their authority to discriminate against others. In this case, because these people did not fit with the cultural constructions of what society means to be a woman or a man. Therefore, a diagnosis for tenth graders students from a public school was developed through an open-ended questionnaire in order to analyze students’ needs and

support the phenomena by exploring the personal perceptions and knowledge that they have in terms of discrimination and sexual education. Different aspects were found in the questionnaires. Students revealed that are completely unaware of concepts and differences between sex and gender, which they think are related to each animal species and sexual acts. Moreover, students themselves have evidenced and lived by themselves discrimination led by prejudices and stereotypes about physical appearance, economical status, race, nationality and sexual orientation. Students described the way discrimination leads to depression and low self-esteem. Some other students identified themselves as “oppressors” and feel proud of discriminating and bullying others. As it is evidenced, the lack of understanding and knowledge about these issues perpetuates such discrimination.

3. Objectives

3.1 General

- To describe tenth grade students' (re)constructions of their understandings and notions about their own and others' identities through a Social Justice unit implemented in the EFL classroom of two public schools.

3.2 Specific

- To explore students' perceptions about their notions of identity, sexuality, diversity, and discrimination when involved in tasks linked with their own social realities and their needs for language development.
- To analyze the development of students' awareness of diversity as a human faculty and the socio-cultural perceptions regarding heteronormativity as a system of oppression.

4. Research question

How do tenth graders reconstruct their understandings and notions about their own and others' identities when partaking in a task-based unit grounded on social justice principles?

4.1 Sub-questions

What may a social justice EFL unit on heteronormativity reveal about tenth graders' perceptions of sexuality, diversity, and discrimination?

To what extent a social justice-based unit enhance students' socio-cultural perceptions when recognizing diversity as a human faculty?

5. Theoretical framework

4.1 Discrimination

Discrimination occurs when a person is treated unequally and provokes emotional and psychological harm, but mainly, this behavior is evidenced in terms of race, social class, age, and gender. Discrimination is based on prejudices and stereotypes people usually have towards other social groups. These prejudices are mainly negative and guide people's thoughts, values, influences and actions. The discriminative actions consist on ignoring, excluding, avoiding, making jokes, ridiculing, and exerting violence (Sensoy & DiAngelo, 2017).

This behavior takes place all over the world, in each community, in each context, and also it is principally evidenced in school environments. According to Orellana (1999) scholar discrimination is a reality in the everyday life of an institution and most of the time is avoided and silenced by teachers. Therefore, students who are discriminated against tend to present difficulties learning because they do not feel safe or accepted in their educational environment. Moreover, children also go through difficult processes when they are discriminated against because they are supposed to be living a stage in their life of building sense of their self, but instead they are being harmed by showing their identities. So, school does not feel like a safe space for them where they can be able to construct their social self.

Furthermore, discrimination has different forms: race or physical appearance, social class and economic status, age and gender (women/men). The latter can be evidenced when women are excluded and ridiculed by men, and vice versa. Gender discrimination is primarily executed for the traditional norms that treat the rights and interests of women and

men differently; and that for society seems to promote equality, it does the opposite (Guezmes & Loli ,1999). In other words, this norms say what women or men are supposed to do in their lives, how to act and behave “correctly” and if these norms are not followed, they will be condemned and lead to being discriminated.

4.2 Heteronormativity as a system of oppression

Heteronormativity is not only a concept, but a life trend conceived as the usual, normal, respected and appropriated as stated by Farrell, Gupta & Queen (2004) “the dominant cultural belief that heterosexuality is the one ‘normal’ and ‘right’ sexuality for all people” (p. 18). This implies an idea of a binary gender society that celebrates heterosexuality as the natural human sexual expression. As a consequence, different ways of loving, acting, behaving, and being are condemned as unnatural and abnormal. It means, the only appropriate relationships are among men and women. Thus, establishing hierarchies and marginalizing or stigmatizing same-sex relationships and desires.

Moreover, Garcia (2007) states the way Western cultures have determined a tradition of establishing hierarchies to each pair of categories as it is single/married, white/black, women/men, rich/poor, heterosexual/homosexual, etc., and these are associated to what is right and wrong, normal or abnormal. Therefore, these categories entail the rejection and marginalization of those who do not “belong” to the right side and perpetuates more power to heteronormativity in every structure of society as it is claimed by Warner (1998) “By heteronormativity we mean the institutions, structures of understanding and practical orientations that make heterosexuality seem not only coherent – that is, organized as a sexuality – but also privileged.” (p. 548).

As Thompson (2017) states “Heteronormativity fails to acknowledge the full range of sexual and emotional relationships and positions heterosexuality as the only acceptable sexual identity.” Accordingly, it does not offer any chance to express who to be, love and behave; which means an oppression to the freedom of the self by ignoring diversity and prohibiting the individual identity. Furthermore, as heteronormativity is deeply rooted in the society and maintains a cultural power, the population seems to be affected due to the restriction of being different to what heterosexuality rules. As a result, identity expression is limited to follow rules of how to dress, act, and love depending on the sex and the gender you were assigned.

Heteronormativity affects each part of society, but especially institutions that educate and spread different values and thoughts rooted in this same society. In this way, Meyer (as cited in Goodhand, 2014) claims that “many schools leaders and teachers are responsible for ignoring and devaluing children with gender or sexuality diversity through the formal or hidden curriculum of the schools and silencing these crucial issues of heteronormativity”. As a result, the educational system in schools do not provide safe spaces for students promoting identity construction built upon freedom. As it is evidenced in Goodhand (2014) statements about the way hidden curriculum in schools perpetuates hostile environments for those who do not follow the traditional gender and norm, including students, parents, and even staff. Schools are places and spaces where students are influenced in terms of ideology. However, as heteronormativity is deeply installed, pupils are completely influenced by binary norms.

4.3 Sexual education in Colombia and diversity

One of the biggest issues about marginalization towards the LGBTQ+ community is people's lack of understanding, not only in regards to the way in which people identify themselves (gay, lesbians, transgender, bisexual, etc.) but also about the concepts of sex, gender, sexual orientation and gender identity. Acknowledging all those important concepts is one of the first steps to understanding that out in the world there are people that do not consider themselves as part of the heteronormative regime, which is completely fine. Therefore, it is needed that schools educate their students beyond the ways that it has been done so far in the Colombian context. According to Garcia (2007) along the last years, schools in Colombia have been addressing issues about pedagogical sexuality only in terms of the anatomical description of the male and female reproductive system.

Nowadays, sexual education needs to go further. In that vein, it needs to also focus on students' understanding and distinction about the concepts of sex, gender, sexual orientation and gender identity, as they have usually been misunderstood and hidden. Taking into account that in the pedagogical guidelines proposed by the MEN. The Suggested English Curriculum (2016) promotes transversality as a way to dynamically comprehend moral and ethical issues connected to the students' realities. There are four Curricular Themes connected with these transversal issues. One of them is Sexual/Health Education, which focuses on topics related to sexuality and the cycle of life, self-esteem, sex and gender diversity, among others. Thus, this study responds to the need to strengthen the goals of the MEN focus on the "acknowledgement of the dignity of every human being and the value of different forms of life" (MEN, 2016, p.22)

In order to become more tolerant and respectful towards the LGTBQI+ community, it is essential to understand concepts related to sex, gender identity, and sexual orientation. When talking about sex, it refers to the difference between male and female. In other words, it means the biological way in which an animal or a human being was born in terms of genetics (alleles XX or XY), anatomical sex (penis or vagina) and hormones (Garcia, 2007). Although, in some cases there exist cases of intersex. It means that some variations in the last aspects do not allow to determine whether the individual is male or female (XXY, XYY, etc.).

Moving from biology to a cultural setting, gender was, at first, an ideal created by a heteronormative society where the only possibilities were being men or women, and therefore, follow the normative assigned for each, since the first moment your reproductive sexual parts were seen. However, Garcia (2007) states that there is a moment were that cultural dichotomous thinking is becoming more variable when some males and females develop a gender identity different from their sex. Those variables are known as transgenderism. So, it is in that moment when gender is seen as an own constructed ideal instead of imposed characteristics of how to be.

Nowadays, there are different ways of expression that are unique subcategories of what is understood as transgenderism. First, “transformismo” in Spanish, better known in English as drag queens or kings, which is about those people who dress occasionally as the opposite sex as a way of art expression; second, people who dresses and act differently all the time are considered transvestites; and finally those who actually intervene hormonally and anatomically in their bodies to change their sex are named transsexuals (Garcia, 2007).

Finally, when talking about sexual orientation, it refers to an erotic-affective component that states that people develop a sexual identity in terms of desire and/or effectiveness towards individuals with other or the same sex (Garcia, 2007). The term sexual identity is very new in history but clearly represents that nowadays it is not about a hetero system but about the existence of sexual diversity. LGTBQ+ represents every variable that people self-construct as part of their identities, which is not a way to label this community but to make it visual and existent to the society. Accordingly, diversity is not limited just in those letters. As time passes and people construct and recognize their own identity, it is evident a constant evolution and more possibilities that represent what people are, defined by themselves.

4.4 EFL and social justice education in Colombia

The purposes for teaching and learning a new language have changed throughout history. In the eighteenth and nineteenth century, in the European context, students were supposed to learn English through the analysis in detail of grammatical rules, applying that knowledge by translating literal sentences using vocabulary that they had to memorize (Richards & Rodgerds, 2014). Therefore, learning a foreign language did have a minimum focus on speaking and listening and no relation to the language of real communication. Even though this way of teaching-learning a foreign language is pretty old, it is still widely used in some parts of the world, including some schools from Colombia.

Today, thanks to the easy interconnection of the world and the communication across borders, there is a need for the Colombian context to stop using this out of date grammar-translation method in schools. Colombia needs to move on and start teaching-learning foreign languages in every school with the aim to communicate, understand, think,

and reflect through it instead of memorizing isolated parts of the language with no meaning. This is also a worry for the National Ministry of Education and therefore, has promoted and suggested (although, not in the most suitable way for every Colombian context) different agendas for teaching English as a foreign language. As in the suggested English Curriculum (2016) that states the importance of the sociocultural focus in the teaching learning process where language is seen as a means of communication, as a way to favor discourse construction, and as a social phenomenon that includes affective, cognitive and interaction processes. Therefore, learning a language is not about learning isolated content but meaningful content that should be connected to reality.

Furthermore, to bring those social realities to the classroom, social justice is a path of action that promotes equality, fairness and social work to those who are vulnerable in the society. As stated by Adams & Bell (2016) “Social justice involves social actors who have sense of their own agency as well as social responsibility towards and with others, their society, their environment, and the broader world where we live” (p. 3). In educational field, social justice plays a key role in students’ actions when they identify the different oppressions. Students may face daily in their classrooms and reflect upon it in order to take the issue in their hands to better it as it is mentioned by Hackman (2005) “[Social justice] encourages students to critically examine oppression on institutional, cultural, and individual levels in search of opportunities for social action in the service of social change” (p. 104). Besides, when students promote and implement their social justice sense, they reach their human potential and enhance their own and others’ freedom.

Moreover, as social justice education is a path which purpose, according to Boyd (2017) “denotes a commitment to understanding, studying, and continuously discerning

systems of oppression and to taking action to work against those structures for a better and more equitable society for all individuals” (p.5). Through social justice teachers can influence and encourage students to develop an active role in their society, reality and educational processes by empowering themselves in terms of democratic and critical analysis towards their oppressive systems. Furthermore, ‘social justice approach’ may include five essential components that goes from content mastery about the realities, tools for critical analysis, for social change, and for personal reflection towards those realities and oppressive systems, and finally, awareness of multicultural group dynamics (Hackman, 2005, p. 103).

Now, in the Colombian context, social justice education starts to gain more field due to the understanding of great existence of oppressive systems, injustices and inequality towards individuals in the school and this vision aims at deconstructing all of them. As related by Carvajal Medina (2018) “Colombia as any other country, experiences a complex sociocultural reality where education plays a key role in fighting against injustice, discrimination and anti-democracy” (p.5). Discrimination that is present in different contexts: work, home, and even school. If education is so important to deal with this phenomena, it is necessary to start working on this community for them to become respectful and democratic beings when facing the reality out and inside the classroom.

In the educational systems there have always existed oppression and discrimination towards the difference, it means, in this case, individuals who do not follow the “norm” established as a rule for everyone without leaving any space for diversity. Social justice education opens those safe spaces where diversity and students who defend the difference can live, love, and be in the way they are. As stated by Adams & Bell (2016) “Social justice

is concerned with recognizing and respecting the differences and distinctions valued by diverse individuals and groups, not with forcing conformity to a unitary norm, while at the same time challenging hierarchies that divide and discriminate among groups” (p. 9).

Social Justice has as a main goal the construction of a society that benefits everybody equitably, and of course, including LGBTQ+ community. As we know, heteronormativity is a system of oppression that has marginalized this community and *social justice* is a way to follow in the classroom to start deconstructing the oppression to turn it into equality and justice.

4.5 Identity

Identity is a core concept regarding our lives and society. It is understood in a general way as the self and the characteristics each person/group have. However, identity is not concerned only with a personal manner, but it is also constructed in a social and cultural form. Sometimes, it is believed that it only refers to our physical or visible characteristics but they are also ‘invisible’ ones that defines our humanity, as it is stated by Browne (2012):

Our identity is the very core of who we are as human beings. From birth, we are subject to how we are thought about, treated, and cared for by the significant persons in our lives as well as by others in multiple environments. Our ideas about self are largely a reflection of others’ ideas about us, good and bad or in between (p. 12).

Most of the time, human beings ask others or themselves the question: Who are you? or Who am I? Nevertheless, these questions are mostly answered not by people’s own uniqueness but they are “influenced” or “constructed” by society and other different roles

we play in daily life (sons, fathers, students, husbands, wives, etc.). Thus, identity is not only concerned about us, but the world in the same way. This determines the way we interact with society and vice versa. As a result, there must be a recognition of different conflicts when it comes to refer to identity in the social field due to the stigmatization identities and uniqueness may arise.

Goffman (1968) shares in his book *Stigma* three different types of identity: social, personal and ego identity. The first one is related to the category the person is placed in by society depending on his/her characteristics and role within it (class, gender, sexual orientation, language, religion, ethnicity, occupation, certain physical characteristics, etc.). An illustration to this is when we meet someone physically or in social media. At the first moment, we make assumptions about that person and his/her role in society. This is the process in which we attribute a social identity and sometimes stigmatization as well. In regards to the second one, personal identity is built upon uniqueness as it is one's biography. It is based on characteristics that identifies ourselves in the past, present and future: "By personal identity, I have in mind . . . positive marks or identity pegs, and the unique combination of life history items that comes to be attached to the individual with the help of these pegs for his identity." (p. 74).

Goffman identifies a third type of identity: ego identity. This one is mainly related to how individuals (in a subjective way) perceive their existence in society and the stigmatization there could be. The author states a differentiation among these types of identity: "The concept of social identity allowed us to consider stigmatization. The concept of personal identity allowed us to consider the role of information control in stigma management. The idea of ego identity allows us to consider what the individual may feel

about stigma” (p. 130). In this way, it is possible to relate discrimination and prejudices to these types of identity due to its results into stigmatization towards others and even the self. Thus, this stigma goes against identity safeness and it turns into discredit and rejection by society.

By the same token, identity is one of the most important aspects of society and personal lives. Thus, there is a need to explore and reflect upon our realities and the way identity influences them. In this case, there must be a focus on identity development in the education field. For this reason, social justice education plays an important role in this process due to awareness to recognize and take actions towards oppression. Moreover, identity is not just something people claim to be, but it is also shaped by the different interactions and experiences with society, which means every single human being, or in this case, each student has gone through different aspects to shape their identity and society has played an impacting (positive or negative) role within it:

Identity is one of the most important parts of social justice because students need to understand that there are things about themselves that make them different to understand beyond their identity. Another important part of identity is the focus on understanding where one’s identity has come from and the culture and history behind it (Jacobson, 2018, p.36).

It is fundamental that students comprehend themselves in order to understand others’ identities. For this, one of the first places to achieve it, is school environments as Browne (2012) states “Schools have an enormous influence on how we come to see ourselves, the hopes and dreams we acquire, and our achievement motivation” (p.12). This educational environment might be one of the places where students spend most of their

time and where they learn more about themselves, but most importantly where they grow themselves in social interactions which help to increase or decrease their identities. That said, it is essential to encourage students to develop the awareness of expressing pride, confidence and self-esteem without rejecting or denying others' identities and uniqueness in order to build a fair school and classroom environment (Teaching Tolerance, 2016).

6. State of the art

Heteronormativity in educational fields is scant explored. However, gender-oriented studies have been developed in a way that leads us to connect it with the issue studied here. In order to understand quite better this topic, there must be two perspectives, teachers' and students', who are the main actors in the educational process, in this case, in the EFL classrooms. Firstly, there are some important insights retrieved from studies focused on students' perspectives and awareness raising in regard to gender beliefs, performances and as an important part of social issues.

Rondón (2012) carried out a qualitative research study in which six short range narratives were analyzed in order to explore the way EFL Colombian LGBT students perform gender in the classroom by implementing a methodology called FPDA (Feminist Post-structuralist Discourse Analysis). This methodology offers an adequate way to make issues public in the academic world led by stereotypes, prejudices and fear of being different. Moreover, the study follows principles as opposition to the imposition of heteronormativity and its binary norms. Finally, it was concluded that gender seems to demonstrate effects on EFL learning processes because LGBTQ+ students are silent and passive in the classes due to the fear towards situations of marginalization and rejection. Furthermore, Rondón encourages to use EFL as a way to personal expression by implementing inclusive language and activities that allow students to express themselves freely and openly which is one of the core fundamentals of the present study.

Barrera & Cantor (2007) carried out a research study with ten students in tenth grade in a Colombian context. It is a study that can give us wider insights about how to gather and interpret students' perceptions regarding social issues that affect everyone. This research was implemented due to the need of engaging students in dynamic classroom activities to use the language as means to report the different perceptions and socio-cultural stereotypes they manage in terms of social issues such as race, gender, and social class. There were important commonalities found in students' perceptions: gender characteristics (students' perceptions concluded gender discrimination as a form of stereotype), human races (students defined each human race with specific erroneous stereotypes), and social class (students perceive social classes in a hierarchical way related to their life experiences). As a conclusion, students' perceptions are led by stereotypes towards different social issues, however, they were able to raise awareness about their own culture and society, which proves the importance on implementing different strategies such as this study in order to deconstruct heteronormativity and the consequences of it as discrimination and violent acts.

As EFL classrooms involve not only students' identities and roles, teachers' voices can also be taken into account in order to get a clearer idea of the path to be followed. Therefore, studies have been carried out to know teachers' experiences in their workplaces in regard to gender perspectives and what it implies for them. Moreover, there are some important implementations of raising awareness and preparing teachers to be able to address issues such as gender and sexual identities as a part of social realities.

Samacá (2012) carried out a paper in which the main objective was to raise awareness on Colombian pre-service teachers in ELT through the critical thinking of the different social and cultural aspects that implies our world and of course, the impact it has in classrooms. Moreover, the idea is not only to discuss about what is happening in the world, but to think critically and try to make a path of action. Furthermore, teachers have five different pedagogical implications: teachers have a responsibility with communities, teachers as transformative intellectuals, teachers should help to create a space for pre-service and in-service teachers to reflect upon the world and their roles in it, teachers have also to focus on the relation between learning and teaching, and finally, promote communicative and critical classrooms in which students raise awareness through language.

Ferfolja & Stavrou (2015) developed a research study in which they explored self-identified gay and lesbian teachers' experiences working in a range of schools in Australia, including public and private, secular and religious schools in early childhood, primary, and secondary education in Australia. This mixed method research used in-depth interviews in order to get the data to understand the circumstances in which LGBTQ+ teacher have to work. The results show great acceptance and awareness of this community, however, there are still too many scenarios involved in prejudices and stereotypes that are discriminatory for teachers where it is considered that they are not able to teach because of their gender identity and sexual preferences. Also, Lander (2018) conducted a narrative research study with three Colombian language teachers in order to explore the development and relation between their language teacher identity and queer identity and the impact of being a gay teacher in Colombia. It was found that English teachers embrace their identity thoroughly

in the education field which means for them their identity and their job can coexist easily. However, there are moments in which they have experienced homophobia coming from teachers, directors and students.

Mojica & Castañeda-Peña (2017) relate the learning experience of eighteen Colombian English teachers that participated in a foreign language teachers' course with special emphasis in gender perspectives. The main focus of the course was to develop new perspectives in the classroom and raise awareness about the importance of gender perspective as a way to better inequity in the school. The results were favorable due to the realization teachers came to when noticing the reality in their classroom in terms of inequity. They could evidence the different sexist discourse and behaviors managed all over the school and the unequal opportunities genders could suffer.

As it can be evidenced, the insights here described explore different scenarios that involve teachers and students in the same importance in the educational field. What is important is that both of them have to be actors of change in their realities in order to deconstruct the different systems of oppression that exists, including heteronormativity.

7. Methodology

7.1 Research paradigm

Qualitative research provides a detailed understanding and description of individuals' experiences of a central phenomenon (Johnson & Onwuegbuzie, 2004; Creswell, 2011). This approach permits to engage in deep interpretations of a reality. According to Denzin and Lincoln (2005), "qualitative research extol[s] the humanistic virtues of their subjective, interpretive approach to the study of human group life" (p. 2). The qualitative approach is adequate for the purposes of this study because it strives to dig up in the socio-cultural perceptions and understanding according to the constructions that students built in regards to sexual and identity issues, sex and gender diversity specifically, and the normative created by dominant groups that determine how men and women have to perform in society, discriminating and marginalizing what does not adjust and fit into the norm. Also, to provide a description in detail of the individual processes students come through when are involved in dynamic tasks and dialogues about issues connected to their social realities. Therefore, they might reveal important contributions for the matter in hand.

7.2 Type of study

Participatory Action Research

Chamot, Barndardt & Dirstine (1998) conceive action research as a "classroom-based research conducted by teachers in order to reflect upon and evolve their teaching... The purpose of teacher research is to gain understanding of teaching and learning within one's classroom and to use that knowledge to increase teaching efficacy/student learning" (p.1). Therefore, action research not only requires to understand a problematic situation in

the classroom and describe it but also to take action to strive an improvement or expanding understandings and meanings during the teacher-student interaction.

As discussed along the paper, education should not be detached from the realities of students, as it is supposed that this cycle of life the educational space is conceived as a way to prepare students to perform in society. Denzin & Lincoln (2005) focusing on the critical aspect of this type of research, states that “it emerges from the dissatisfaction with classroom action research that typically does not take a broad view of the role of the relationship between education and social change” (p.561). In the same vein, the role of education should not only be to prepare students to perform in society but also to understand the reality in which they live, reflect upon it and generate social change, especially to support those groups that are marginalized. The latter as mentioned by Denzin & Lincoln (2005) “During Recent times, critical action research has also attempt to take account of disadvantage attributable to gender and ethnicity as well as social class, its initial point of reference” (p.561).

This research method mainly seeks to understand the world by trying to change and better it by means of collaborative reflection taking into account principally the minorities present in society. As Glesne (2011) states “PAR is associated with critical theory in that it is action research committed to social transformation through active involvement of marginalized or disfranchised groups” (p.23). In this way, this method is focused on building consciousness and action in groups that can make social change come true. Also, this method not only take care of research processes but also about the participants’ role.

Thus, participants not only are present on the research but they also take actions along the process.

7.3 Instruments

In order to answer the research question and to achieve the objectives proposed in this project open ended questionnaires, students' artifacts, and focus group interviews were used, as they are the most suitable to explore students' understandings and perceptions about issues related to identity, sex and gender diversity and heteronormativity and to monitor their process in their (re)constructions of these concepts.

7.3.1 Open-ended questionnaires: this type of instrument is convenient not only to gather concrete data, but also to expand the researcher insights when participants provide individual explanations that might be significant for the study. According to Creswell (2011) "The open-ended responses, however, permit you to explore reasons for the closed-ended responses and identify any comments people might have that are beyond the responses to the closed-ended questions" (p.220). Thus, students were able to provide their opinions, experiences, expectations, perceptions and more personal thoughts through this instrument which will give more information about the process of deconstructing heteronormativity.

7.2.2 Students' artifacts: this instrument has been helpful for the project due to the authenticity it carries as stated by Field, Labbo, Wilhelm & Garrett (1996) "Artifacts are commonly referred to as manmade objects or realia. Educational realia include objects used in the classroom, curriculum materials, and children's products... Using artifacts in the classroom sets the stage for inquiry and investigation". Moreover, these materials are

created exclusively by participants and it is a way for them to express their notions, perceptions, emotions, etc., through language in forms of writings, letters, emails, diaries, drawings, mind maps, etc. These are an exceptional tool to explore students' understandings and expressions so there can be much more information to get to know the process students go through in the deconstructions of such normalized notions.

7.2.3 Focus group interviews: this is a valuable data collection tool which according to Denscombe (2007) “consists of a small group of people, usually between six and nine in number, who are brought together by a trained moderator (the researcher) to explore attitudes and perceptions, feelings and ideas about a topic” (p.115). This type of interview is guided through a list of questions that allow natural and reflective conversations among participants. Furthermore, this instrument provides “a rich and detailed set of data about perceptions, thoughts, feelings and impressions of people in their own words” (Stewart & Shamdasani, 1990, p.140). In this way, researchers were able to gather important data from these interactions among participants in which they stated critically and reflectively their perceptions, emotions and thoughts.

7.3 Population: the present study was carried out in two different public schools, named Instituto Integrado de Comercio located in Barbosa, Santander and Institución Educativa San Jerónimo Emiliani in Tunja, Boyacá. The specific population are tenth grade students who are in the ages of 14 to 18. They usually have from 4 to 5 hours of English per week.

According to a diagnosis conducted in the schools to get to know the perceptions, understandings and constructions that students have about discrimination, prejudices and sexuality; these students assure that discrimination is present in their schools, homes, and

outside these contexts. The majority of these students have faced or evidenced discrimination in different situations. Mostly, in terms of physical appearance, nationality, race, socioeconomic status, among others. Moreover, few students affirm proudly that they are the bullies in the school. Even though these students state they have received education in terms of pedagogical sexuality, including sex, gender, sexual orientation, and gender identity, they misrepresent the concepts of sex and gender saying that when talking about sex it just refers to the sexual act and when talking about gender they confuse the term with sexual orientation. None of the students provide a proper explanation of these concepts considering that they have supposedly socialized about them in school.

8. Pedagogical design

This unit was designed considering that heteronormativity has been a normalized system of oppression in Colombia that cannot be ignored or perpetuated by EFL education. These seven lessons have been structured in such a way that tenth graders in two different public schools have the opportunity to critically dialogue and to realize the different forms of oppression they daily live as it is heteronormativity, and in this way create safe spaces for them to reconstruct their notions of identity, sexuality, diversity and discrimination.

The unit is grounded on social justice standards proposed by the platform Tolerance.org. The webpage is emphasized on anti-bias and social justice domains such as identity, diversity, justice and action. It also provides free educational resources to teachers, students, parents, etc. Boyd (2017) refers to social justice as a critical posture against systems of domination that exist in our society. In that way, heteronormativity marginalizes certain population within the society. As a result, this unit emerges from the necessity to talk about different themes with a pedagogical perspective and taking into account that even in the EFL education this is a matter of importance as stated in the Curricular Themes of the Suggested English Curriculum developed by MEN (2016) which states different transversal issues as sexual/health education that cover topics as sexuality, cycle of life, sex and gender, self-esteem, etc.

Language in this unit is conceived as a tool for communication in real-contexts and students are seen as the center of learning (Sirbu, 2015). On one hand, this is why the sections follow a task-based approach which points learners beyond the forms of language along to the real-world contexts. Also, it engages learners, at some level, in genuine

problem-solving activities which can lead them to have meaningful learning of contents. Moreover, students are supposed to learn through means of interaction in the target language and using authentic texts, it means, related to real world situations (Nunan, 2004, p.1). In addition, when a task-based approach is used, it follows certain stages (Rodríguez-Bonces & Rodríguez-Bonces (2010) :

1. Pre-task: activities that teachers and students carry out before they start the main task. It has the purpose of introducing topics or subjects.
2. Task: students carry out communicative activities (tasks) in the target language. The constructed knowledge has to strive to real contexts.
3. Post-task: students reflect upon their knowledge in a collective way.

The unit is aligned with the standards proposed by the MEN (Estándares Básicos de Competencias en Lenguas Extranjeras: Inglés, 2006) where the 10th grade has a general standard:

“In this level, I participate in conversation in which I can explain my opinions and ideas regarding general, personal and abstract topics. Also, I can start a conversation and keep the attention of interlocutors; when I speak, my speech is simple and coherent. Although my accent is foreign, my pronunciation is clear and accurate” [translated] (p. 26).

When referring to learning and teaching language with communicative purposes, we may also refer to different skills students have to develop that are incorporated in the unit. As Clausen (2006) states “most recent thinking has divided language ability into four separate skill areas; listening, reading, speaking, and writing. Listening and reading are

known as the receptive skills; while speaking and writing are known as the productive skills.” (p.8). The receptive skills are related to processes of comprehension that each student goes through. It means, to comprehend what they listen to and read. On the contrary, the productive skills are related to process of taking that comprehension and turning it into production of pieces of language, it means speaking and writing (Clausen, 2006).

The aim of each lesson is not only connected with social justice purposes but also linguistic aims which are based on MEN standards. In addition, this unit implied different challenges with regards to how it is going to be perceived, not just for students but their families as well. This, under the argument and controversy that implies these topics in the classroom. As these are seen as inappropriate and promote an ideology that students are not prepared to face as it is stated by Goodhand (2014) “This misconception leads to adults, within the school setting, monitoring and avoiding topics of sexuality and gender.”(p.4). Moreover, we realized that the target language was difficult for students to use in certain situations. However, we made sure that the pedagogical material and students’ production were presented and developed in the foreign language.

8. Unit structure

Lesson	Aim and Standards	Skills	Tasks
<p>1</p> <p>What makes you, YOU?</p>	<p>AIM: By the end of the lesson, I will be able to ask and answer “<i>wh questions</i>” in order to get information from others and get to know each other better in order to realize that me and everyone around is different, so that construct my own identity and understand others’ identities.</p> <hr/> <p>MEN EFL standard: I ask and answer questions taking into account the other person and the context. Page 27.</p> <hr/> <p>Social Justice Standard: I express pride and confidence in my identity without perceiving or treating anyone else as inferior. ID.9-12.4</p>	<p>Writing and Speaking</p>	<p>Pre-task: A Venn diagram.</p> <hr/> <p>Task: Behind the mask</p> <hr/> <p>Post-task: Self-portrait, I can be an artist.</p>
<p>2</p> <p>Discovering Mine and Other’s identities</p>	<p>AIM: At the end of the lesson, I will be able to understand and make use of past simple tense in affirmative, negative and affirmative forms to refer to my own and others’ identity in safe and open environments.</p>	<p>Writing</p>	<p>PRE TASK: What is these people’s past?</p>

MEN EFL standard: I appreciate writing or drawing as a way to express my ideas and thoughts, who I am and what I know about the world. Page 27

TASK:
Other's
Identities

Social Justice Standard: I express pride and confidence in my identity without perceiving or treating anyone else as inferior. ID 9-12.4

POST TASK:
Moments that
shaped my
identity, I can
be a
storyteller

**3 The Power
of Words
and
Actions**

AIM: At the end of the lesson, I will be able to understand and make use of past simple tense in affirmative, negative and affirmative forms to refer to my own and others' identity in safe and open environments.

Speaking
and
Writing

PRE TASK:
Brianna's
Story, A story
of
Discriminatio
n.

MEN EFL standard: I participate in conversations in which I can explain my opinions and ideas about general and personal issues. Page 26

TASK:
Venn's
Diagram,
Discriminatio
ry
Experiences

Social Justice Standard: I take responsibility for standing up to exclusion, prejudice and injustice. AC.9-12.17

POST TASK:
Put Yourself on my Feet, I can be a writer.

4 What Have They Fought for?

AIM: By the end of the lesson, I understand, reflect and build empathy about the struggles and the achievements of women and LGBTQ+ community throughout history by using present perfect when an action starts in the past and continues in the present emphasizing the words for and since.

Reading and writing

PRE TASK:
The Women of Juarez, News Report

MEN EFL standard: I ask and answer questions taking into account the other person and the context” p.27

TASK: The Women of Juarez, Poem

Social Justice Standard: I respectfully express curiosity about the history and lived experiences of others and exchange ideas and beliefs in an open-minded way.” DI.9-12.8

POST TASK:
News Report, I can be a Journalist

5 Uniqueness Is Okay

AIM: By the end of the lesson, I will be able to understand the meaning and composition of some phrasal verbs when they are explicit on authentic English texts that I read.

reading, speaking

PRE TASK:
Match a person with their stories

Moreover, I reinforce my pronunciation and acting skills in order to understand that I should embrace my differences because those make me unique.

MEN EFL standard: I use different reading strategies according to the purpose of the text. p.26

Social Justice Standard: I understand that diversity includes the impact of unequal power relations on the development of group identities and cultures. DI.9-12.10

TASK: Play:
Where do I belong to?

POST TASK:
Performing
Where do I belong to? I can be an actor

6 Understanding the Difference	AIM: By the end of the lesson I will be able to make up a short story using correctly past tense in order explain concepts such as gender, sex, sexual orientation, gender identity that were understood by taking the main ideas of the explanation of the concepts so as to reflect and make visual the diversity that is presented in our context depending on the way we identify as humans being and the kind of people we feel attracted to.	Reading and Writing	PRE TASK: Gender-meter
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MEN EFL standard: I analyze descriptive, narrative, and argumentative texts in order to understand the main and specific ideas. Page 26

TASK:
Haily's story

Social Justice Standard: I have the language and knowledge to accurately and respectfully describe how people (including myself) are both similar to and different from each other and others in their identity groups. DI.9-12.7

POST TASK:
Short-tale:
Sexuality and diversity, I can be a narrator.

7 Celebrating Diversity **AIM:** By the end of the lesson I will be able Listening to state my opinions about what I should and shouldn't do to make the world a better place and find freedom for everyone accepting our diversity as human beings.

PRE TASK:
Bye hate!!

MEN EFL standard: I use appropriate strategies according to the type of listening (using my previous knowledge, body language, or visual material to support) in order to understand what I listen to. Page 26.

TASK:
Diversity is fun

Social Justice Standard: I will join with diverse people to plan and carry out collective action against exclusion, prejudice and discrimination, and we will be thoughtful and creative in our actions in order to achieve our goals. AC.9-12.20

POST-TASK: The wings of freedom, I can make the world a better place.

9.1 Lesson 1: What Makes You, YOU?

Schools: Instituto Integrado de Comercio, Barbosa & San Jeronimo Emiliani, Tunja

Grade: 10°

Date: April 22nd to May 3rd

Time: 180

minutes

Pre- Service teachers: Harol B.Gómez & Dayana Ayala.

Tutor: PhD Nancy Carvajal

STANDARDS:

MEN EFL standard: I ask and answer questions taking into account the other person and the context. Page 27

Social Justice Standard: I express pride and confidence in my identity without perceiving or treating anyone else as inferior. ID.9-12.4

SKILL: Writing and Speaking

AIM

By the end of the lesson, I will be able to ask and answer wh questions in order to get information from others and get to know each other better in order to realize that me and everyone around is different, so that construct my own identity and understand others' identities.

SOURCES

Annex a: Venn diagram to ask and compare personal information created by Dayana Ayala and Harol Gómez

Annex b: Short film “Identity” taken from

<https://www.youtube.com/watch?v=ikGVWEvUzNM>

Annex c: Multiple choice answers created by Harol Gómez

Annex d: Worksheet Behind the Mask created by Dayana Ayala and Harol Gómez

PRE TASK: Venn diagram

1. A new person is coming to the English class. The teacher will tell students to ask this new person some questions to get to know him/her. They will be asking wh questions in English and then they will be allowed to ask questions in Spanish if necessary. They will not be able to ask yes or no questions because this new person will not answer. While they are asking, on the board there will be a 12-pointed-star in which the teacher is writing down the different question that students are asking. After finishing, the teacher will say that there are different types of questions that can provide valuable information of a person in terms of personal information, gender, ethnicity, religion, origin, family size and composition, weaknesses, strengths, etc.
2. Students are asked to work in groups of three with classmates that they do not know that much in order to get information following some questions that the teacher proposes. Teachers are going to give students a piece of paper with a Venn diagram (**See annex a**) with three circles that overlap. In each circle students need to write down their names. In the parts where the circles overlap students need to write down the things that they share in common and outside, where the circles do not overlap, they need to write the things they have that are different. So, students will

have to answer some questions about their age, gender, ethnicity, religion, origin, family size and composition, weaknesses, strengths, physical appearance, etc.

Eventually, teachers will ask about what they found out while doing the activity. In order to reflect the teacher will ask the following questions: *How would your life change if any of that information was different? What person would you be in this moment? Why are you or are not you proud of what you are today?*

TASK: Behind the mask

1. Learners will watch the short film “Identity” (**See annex b**), which reflects the social patterns that sometimes are imposed in society and we, as member of the system, have to follow them to “feel part of it”. When students have finished watching the video, teacher would ask what called their attention or what was memorable along the short film in regard to what they saw. Students watch the film once again and then, the teachers will propose some question to check students’ understanding. They should answer a multiple choice exercise (**See annex c**).
2. Teachers will provide students with a piece of paper, to work individually. Students will find the shape of a mask (**See annex d**), as it is the short film key element. Outside the mask, they should write what they have done to pretend to be what their parents, family and friends expect from them. In other words, pretending to be someone else “to fit in the society”. Therefore the teacher will propose some reflective leading questions in order for students to develop the activity: *What have you done to please your family and friends?*

POST TASK: Self portrait

1. Taking into account what students wrote about what it is behind of the mask, students are asked to draw a self-portrait that answer the question “*What makes you, YOU?*” regarding those particularities that make them unique and different from the other. They are allowed to draw and write meaningful words for them. When students have already finished their drawings, the teacher would ask them to put them around the room. Students and teacher would imagine that they are in an art gallery and the artist of the portrait is going to provide a short oral explanation of the piece of art. Moreover, after the explanation, the participants are free to make their personal comments regarding the self-portrait and the explanation given. Finally the teacher will ask students to think and answer the following question:
What were your thoughts when you were developing the activity? Did you feel comfortable? Why did or did not feel comfortable?

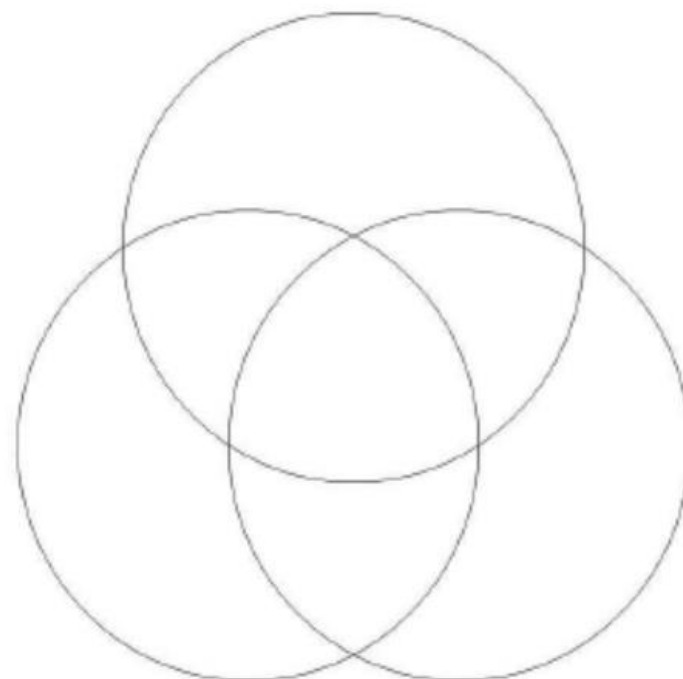
Annex a

Instructions:

1. Write each one of you your names in one of the circles.
2. Then, answer the following question by placing the number of each statement and answering in a word or phrase and write the information that you share in common in the part that the circles overlap and the information that you have different in the part that do not overlap. For example,

<ol style="list-style-type: none"> 1) How old are you? (1. 23 1. 19) 2) How is your family composed? (2. mum, 5 sisters, and me 2. Grandma, 1 brother) 3) Where are you from? (3. Barbosa 3. Tunja) 4) Where do you live? (Barbosa) 5) Who do you live with? (my mum and 1 sister) 6) When is your birthday? (May 28th) 7) What is the gender you identify the most? (male) 8) What will you become in the future? (a teacher) 9) What is the religion you belong to? (None) 	<ol style="list-style-type: none"> 10) What is your marital status? (single) 11) What is your biggest strength? (creativity) 12) What is your biggest weakness? (perfectionism) 13) What is your skin color? (brown) 14) What is your hobby? (Watch T.V series) 15) How many siblings do you have? (5) 16) What is your favorite food? (rice) 17) What is your favorite animal? (cat) 18) What is your favorite sport? (swimming) 19) What is your favorite color? (black) 20) What is your favorite number? (28)
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3. Finally, report what you found out writing complete sentences. For example. SA and SB are 23 and SC is 21

Student A



Student B

Student c

Annex b and c

Instructions:

1. Watch the next short film called "Identity" and answer the following questions:
 - a) What did call your attention the most?
 - b) What is the film about?

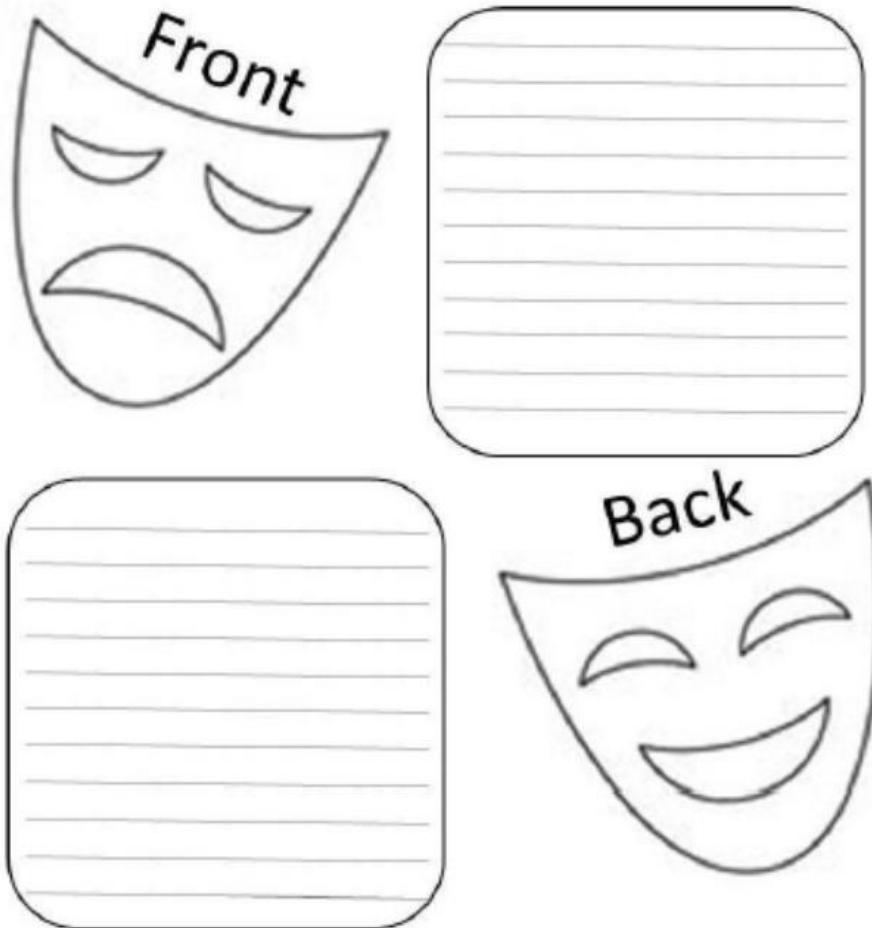


2. Answer the following questions according to the short film "Identity".
 - 1) What does the yellow mask represent?
 - a. Popularity
 - b. Beauty
 - c. Uniqueness
 - 2) Why does the girl change her mask?
 - a. Because it is the way to be part of another group.
 - b. Because she was tired to be the same person.
 - c. Because it is a way to show their uniqueness.
 - 3) Why do people just share with others with the same mask?
 - a. Because everyone thinks is different.
 - b. Because the mask represent what a friendship is about.
 - c. Because they think that is the way to feel part of.
 - 4) What does the girl pretend to inform when she decides to get rid of the mask?
 - a. She wants to get another mask because this is broken.
 - b. She discovers she is different and does not want to be hidden anymore
 - c. She discovers being different is a bad thing because everyone is looking at her.

Annex d

Instructions:

1. According to the short film "Identity", answer the following question and explain it on the front mask.
What have you done to please your parents and friends?
2. Now imagine you take off your mask. Now on the back mask explain who you really are and who do you want to become. Take into account the Venn diagram exercise to complete your task.



8.2 Lesson 2: Discovering Mine and Other's Identity

Schools: Instituto Integrado de Comercio, Barbosa & San Jeronimo Emiliani, Tunja

Grade: 10°

Date: April 22nd to May 3rd

Time: 180

minutes

Pre- Service teachers: Harol B.Gómez & Dayana Ayala.

Tutor: PhD Nancy Carvajal

STANDARDS:

MEN EFL standard: I appreciate writing or drawing as a way to express my ideas and thoughts, who I am and what I know about the world. Page 27

Social Justice Standard: I express pride and confidence in my identity without perceiving or treating anyone else as inferior. ID 9-12.4

SKILLS: Writing

AIM

At the end of the lesson, I will be able to understand and make use of past simple tense in affirmative, negative and affirmative forms to refer to my own and others' identity in safe and open environments.

SOURCES

Annex a: Images taken from: <https://www.lifeder.com/estereotipos-publicitarios/>

<https://www.neostuff.net/tatuajes/> <https://www.fotocommunity.es/photo/hombre-rico->

[hombre-pobre-juan-moreno-exposito/38757882](https://www.fotocommunity.es/photo/hombre-pobre-juan-moreno-exposito/38757882)

Annex b: Short Film “Identity”

<https://www.youtube.com/watch?v=ikGVWEvUzNM&t=12s>

Annex c: Identity worksheet designed by Dayana Ayala.

Annex d: Reading worksheet taken from

https://en.islcollective.com/resources/printables/worksheets_doc_docx/the_tree_and_the_travellers/past-simple-tense/114056

PRE TASK: What is these people’s past?

1. Teacher will project four images on the board (**See annex a**). She will ask students to recreate those people stories. It means, to speculate where they come from and what they have lived. These must be done in past. *E.g. He didn’t like to study. He didn’t want to “become someone in life”.* As each student is saying sentences, she will write the different verbs they use on the board. Moreover, teacher will introduce the structure of how to ask questions (Wh and Yes/No) in the past tense. She will go back to the pictures and will ask different questions about the people in there. *E.g. Why did he become poor? Was she born in Italy? Was he raised in a poor family?* She will write the different parts of the questions on the board: *Why, when, where, what, how, was, were and did.* This with the intention of clarifying and explaining the use of those. She will ask students to say examples of each one. If students provide stories and situations of the people in the picture that are based on stereotypes, pre-service teacher will

highlight them and create a discussion upon them. *For example: the way a doctor will be discriminated just for having tattoos.*

TASK: Other's Identities

1. Teacher will project a short film called "Identity" (**See annex b**) which reflects the social patterns that sometimes are imposed in society and we, as member of the system, have to follow them to "feel part of it". She will repeat it twice in order to get a clear sense of the message it has. For that, she will ask students to pay close attention to every single detail. Then, teacher will give a worksheet (**See annex c**) to students to develop upon the short film. They will be given five minutes to read the worksheet in order to clarify any doubt or question. This activity will be developed individually in order to be more personal. When they finish developing it, they will be asked to socialize their answers. If they do not feel confident enough to do it, teacher will share her own answers to the questions.
2. Teacher will hand out students a reading worksheet (**See annex d**) which talks about not judging, stereotypes and being grateful to others. Students will read and develop it individually. When they finish, the answers will be shared and discussed. The discussion will be centered in the importance of not judging people on stereotypes as the character judged the tree for not having fruits as it is expected.

POST TASK: Moments that shaped my identity

1. Students will be ask to make a timeline of their lives. In this exercise, they will have to write the most important moment in their lives and the

experiences that shaped their identities. This will be done in the past simple and making use of the time expressions learned the last class (yesterday, last year, when I was--, etc.). When finished, they will be asked to share their timelines and these will be delivered to the teacher.

Annex a

Instructions: Look at the images and answer the following questions:

- a. What do you think these images are about?
- b. Do you know who these people are?
- c. Now, think of these people story.
- d. Where are they from?
- e. What have they lived to be where they are now?





Annex b

Instructions:

- a. Watch the short film and pay close attention to each detail of it.
- b. Choose a person to work with and answer the following questions taking into account the short film you just saw.

"IDENTITY" SHORT FILM

Names:

Grade: _____

Date:

1. Who was the main character?
2. Where did the story take place?
3. What was the main character doing?
4. Who were other characters?
5. What happened to the main character's mask?
6. What changes did the main character experience in the video?
7. What do you think was the use of masks for the characters?
8. What did the mask represent? Did the colors mean something special?
9. Do you use a mask to feel part of certain groups? Why?

Annex c

Instructions: read the next story individually. Answer the questions based on the story and share your answers with your classmates.

The Tree and the Travellers

It was a hundred year old tree located in the middle of a dry land. It gave rest and shelter to hundreds and thousands of travellers. The tree is located at the centre of four different towns, act as a connection point of all towns and villages in the nearby area. However, except the big old tree, there was no other tree that can offer rest to the people. The tree has a huge and broad trunk with innumerable branches which spread the shadow covering a wide space.

One day, two travellers were travelling from a distant place and tried to reach a town located at the east of the tree. They were walking for several miles on a hot and sunny day. They started their journey in the early morning and it was almost mid noon. The sun was too hot and they could not walk anymore due to the heat. They were completely exhausted! Fortunately, they reached the place where the tree was located.

They were very happy to see such a big tree with breezing wind. They decided to take rest under the tree. They slept for some time happily enjoying the soothing cool breeze of the tree.

They felt hungry and one of the travellers decided to climb the branches to see whether the tree has any fruit. Since it is not a fruit-bearing tree, the traveller was disappointed.

He started cursing the tree owing to his hunger. 'Oh, this is just a useless tree and it has nothing to feed us, not even a fruit or even nuts! It is of no use!'

The other traveller composed him and asked him to stay cool. However, the traveller was so angry due to hunger and cursed the tree.

The tree, which could not tolerate the cursing words of the traveller, in a sad yet strong voice, 'You can't be so ungrateful to me. Just look back at the condition when you reached here in the hot and dry sun! I offered you cool and comfortable place to rest and sleep with soothing breeze. If I'm not here when you are very tired you would have died now! I saved your life from the hot sun, but you humiliate me!'

The traveller realized his mistake and apologized to the tree.

Every creation of God has innumerable benefits to the mankind. There is good in everything and we often fails to notice the good! Also, don't badmouth the one who helped you.

Questions

- | | |
|--|---|
| A) What is the text about? | F) How the men felt when they reached the tree? Why? |
| B) What verbal tense is it written in? | G) What happened when one of the men got hungry? |
| C) How old was the tree? | H) How was the tree's reaction? How did it feel? |
| D) What was the tree good for? How was it? | I) How the ungrateful man reacted after the tree's words? |
| E) Where was it located? | J) What can the text teach us about? |
| | J) Are you thankful for everything God has given you? |

Be thankful always!

9.3 Lesson 3: The power of words and actions

Schools: Instituto Integrado de Comercio, Barbosa & San Jerónimo Emiliani, Tunja

Grade: 10°

Date: May 6th to May 17th

Time: 180 minutes

Pre- Service teachers: Harol B.Gómez & Dayana Ayala.

Tutor: PhD Nancy Carvajal

STANDARDS:

MEN EFL standard: I participate in conversations in which I can explain my opinions and ideas about general and personal issues. Page 26

Social Justice Standard: I take responsibility for standing up to exclusion, prejudice and injustice. AC.9-12.17

SKILLS: Writing

AIM

At the end of the lesson, I will be able to understand and make use of past simple tense in affirmative, negative and affirmative forms to refer to my own and others' identity in Safe and open environments.

SOURCES

Annex a: Brianna's story. A story of discrimination Created by Harol Gómez

Annex b: Check list with things I have or have not done to transform in interrogative form Created by Harol Gómez

Annex c: Venn diagram, Discriminatory Experiences Created by Harol Gómez and Dayana Ayala

Annex d: Images to make posters taken from googleimages.com Annex d: Reading worksheet taken from

https://en.islcollective.com/resources/printables/worksheets_doc_docx/the_tree_and_the_travellers/past-simple-tense/114056

PRE TASK: Brianna's Story, A story of Discrimination.

1. To present the content of the class, the teacher will show an image where some teenagers are disturbing and making fun of a girl for the way she looks like and a text about her story (**See annex a**). During the pre-reading stage, students will be asked to look at the image and think in actions they think that are happening there. After that, the teacher will ask why they used those verbs and what they think is happening there and what they think about the image. Then, In order to go into the reading stage and monitor students' understanding, the teacher will tell the story of Brianna, the girl who is experiencing bullying. He will tell the story orally and then ask students what it is about or what they understood. Then, the teacher will provide the text of the story for students to read and answer some questions. *E.g. What characters can you find? How old is Brianna? Why cannot she stop eating? What happened to her mom? What discriminatory acts has she experienced?*

The last question will be used to present the linguistic structure. Students will take out the examples of the discrimination that Brianna has experienced

when this question is asked. Then, in order to find commonalities among the sentences, students need to write down on their notebooks the discriminatory acts they can find. Then, he will ask what they can find in common among the sentences, so that the teacher will explain the uses of present perfect when talking about (bullying) experiences in its three forms. Finally, the teacher will ask: *¿Did you imagine Brianna having an eating disorder? Did you imagine that her mom has abandoned her?* Those questions will be key to highlight and reflect that no one knows people's backgrounds and still we tend to discriminate others without realizing what is happening in those people's lives.

TASK: Venn's Diagram, Discriminatory experiences

1. The teacher will provide students with different sentences about different live experiences including discriminatory in affirmative form (**See annex b**). Students will be asked to make a checklist with two columns. In one side, they will have to turn this affirmative sentences into questions. Before doing that, students will understand the meaning of the sentences with the teacher guidance. After completing this stage, students will use the other column to answer if they have done or not the things on the sentences. They will have to answer "Yes, I have" or "No, I have not". When students complete this activity, the teacher will ask a couple of students to come and write down on the board some of the questions and share if they have or have not done such thing along with a short story..

2. Students are asked to work in groups of three in order to share information about some questions that the teacher will propose. Teacher is going to give students a piece of paper with a Venn diagram (**See annex c**) with three circles that overlap. In each circle students need to write down their names. In the parts where the circles overlap students need to write down the things that they share in common and outside, where the circles do not overlap, they need to write the things they have that are different. Then the teacher will ask students to inform about what they found out. First, they will have time to write the sentences about what they found out and they can share with the class two or one sentences. Finally, the teacher will ask if someone wants to share anything about what they found out or to think about what we can reflect about the activity.

POST TASK: Put Yourself on my Feet

1. Students are going to design a poster by choosing one of the images suggested by the teacher (**See annex d**). On the poster, they will have to draw the images they see or anything related to the situation that the person has experienced, heard, or been told. Also, they will be asked to put themselves in the shoes of the person in the image they chose. Therefore, they will write the story of the character they created with the situation they chose using present perfect. They will use the text provided during the presentation as a guide, and the teacher will be helping out around the classroom. *E.g. I have won a scholarship. I have always served my husband. They have told him me that I am a sinner.*

(Annex a)

Instructions:

1. Look at the image and answer the following questions:
 - a. In one word, what actions can you observe?
 - b. What do you think is happening?
 - c. Have you ever been in any of those positions (Brianna's or other children's)?
 - d. Did you imagine Brianna has experienced an eating disorder?
 - e. Did you imagine that her mom has abandoned her?

Brianna's Story



2. Listen and read Brianna's story and answer the following questions:
 - a. What did you understand about the story?
 - b. What characters can you find? How old is Brianna?
 - c. Why cannot she stop eating? What happened to her mom?
 - d. What discriminatory acts has she experienced?

I am Brianna. I am 15 years old. I am attending to secondary school and I have experienced bullying. When I was a little girl she was so happy. Everything changed when my mom left me. Now, I suffer anxiety and cannot stop eating. Eating is my way to escape from reality. Nobody understands me and my classmates usually make fun of me because I am plump. I have heard I am a disgusting fat girl. I have never been told I am worth it. My classmates have told me that no one will be interested in me.

Put yourself on my feet, has your mother ever abandoned you? My mom was hit by my father for a long time. One day, my mom had to go to emergency because my father hurt her so bad. Then, she decided to move out with me but my father did not allow my mother to take me with her. I will always remember my mom leaving me with tears on her face.

Brianna's mom has never come back and her father has never talked about it since that day.

(Annex b)

Instructions:

1. On the first column, change the sentences into questions. For example, *have you ever played an instrument?*
2. On the second column, respond if you have done or experienced those situations using Yes, I have or No, I haven't.

- a. You have played an instrument.
- b. You have driven a car.
- c. You have seen a penguin.
- d. You have bought a pet.
- e. You have heard that you are ugly.
- f. You have travelled by plane.
- g. You have watched "The Simpsons".
- h. You have eaten a tomato.
- i. You have heard that real men do not wear long hair.
- j. You have gone to a zoo.
- k. You have eaten a raw egg.
- l. You have heard that real women do not play football.
- m. You have played Xbox.
- n. You have danced in the shower.
- o. You have ridden a horse.
- p. You have lived in another state.
- q. You have watched Xmen.
- r. You have gone to the cinema.
- s. You have heard that you are stupid.
- t. You have felt pity for someone with special needs.

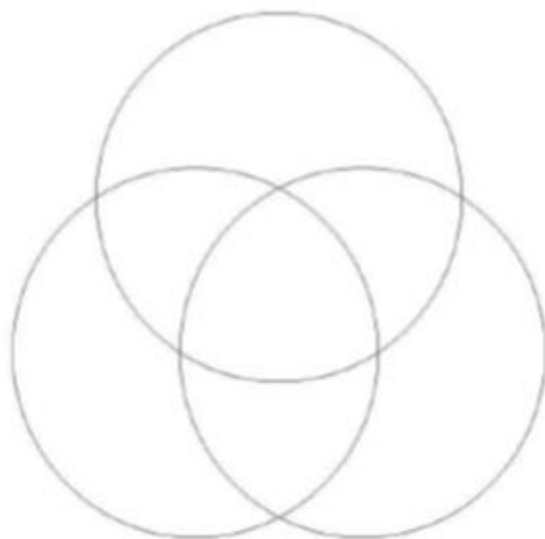
Questions	Answer
a. b. c. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t.	

(Annex C)
ACTIVITY

Instructions:

1. Write each one of you your names in one of the circles.
2. Then, answer the following question by placing the number of each statement and answering "Yes" or "No" and write the information that you share in common in the part that the circles overlap and the information that you have different in the part that do not overlap. For example, SA and SB → 1.Yes and SC → 1. No
 - a. Have you heard that you are ugly?
 - b. Has someone told you that poor people cannot study?
 - c. Has someone told you real men do not wear long hair?
 - d. Has someone told you that men do not cry?
 - e. Have you heard that real women do not play football?
 - f. Has someone told you that you are stupid?
 - g. Have you felt pity for someone with special needs?
 - h. Has someone told you that you are showing too much skin?
 - i. Have you told someone that you will never be with a black person?
 - j. Have you gossiped about someone because the way they dress?
 - k. Have you told someone that they look too masculine or feminine?
3. Finally, report what you found out writing sentences using present perfect. For example, SA and SB have heard that they are ugly and SC has never heard she/he is ugly.

Student A



Student B

Student C

9.4 Lesson 4: What have they fought for?

Schools: Instituto Integrado de Comercio, Barbosa & San Jerónimo Emiliani, Tunja

Grade: 10°

Date: May 20th to May 31th

Time: 180

minutes

Pre- Service teachers: Harol B.Gómez & Dayana Ayala.

Tutor: PhD Nancy Carvajal

STANDARDS:

MEN EFL standard: I ask and answer questions taking into account the other person and the context. p.27

Social Justice Standard: I respectfully express curiosity about the history and lived experiences of others and exchange ideas and beliefs in an open-minded way. DI.9-12.8

SKILLS: reading, writing

AIM

By the end of the lesson I understand, reflect and build empathy about the struggles and the achievements of women and LGBTQI community throughout history by using present perfect when an action starts in the past and continues in the present emphasizing the words for and since.

SOURCES

Annex a: News report about the women from Juarez adapted from

<https://abcnews.go.com/2020/story?id=132653&page=1>

Annex b: Slides about how to write a News report adapted from

<https://www.wikihow.com/Write-a-News-Report>

Annex c: Written Poem “The Women of Juárez” by Amalia Ortiz Taken from Rethinking Schools

Annex d: Video Poem “The Women of Juárez” by Amelia Ortiz Taken from

<https://www.youtube.com/watch?v=H2RN6uIAoBs>

Annex e: News headlines created by Harol Gómez

https://en.islcollective.com/resources/printables/worksheets_doc_docx/the_tree_and_the_travelers/past-simple-tense/114056

PRE TASK: The Women of Juarez, News Report

1. The teacher will provide a News report with some blank spaces (**See annex b**). Before showing the text, the teacher will show the heading of the News report and the teacher will ask: *Where do you think you can find these type statements: tales, poems, news? What do you think the News report is going to talk about? Have you heard about the stories of this women in Juarez? Have you heard about “Maquilladoras”?* Depending on students answers the teacher will help providing information about the facts and information students may not know. Then, the teacher will provide the text and students will have to write down the correct conjugation of the statements with the blank spaces. When students finish, the teacher will recall those sentences for students to explain if those are past events and if they have already finished. Then, the teacher will explain that present

perfect is also used when talking about events that happened in the past and continue now in the present and some key words to identify that situation are “*since*” and “*for*”. Then the teacher will ask students to reread the News report again in order to understand the content and will answer on their notebooks the following questions: *What is the text about? Look at the first sentence and tell, what has happened with women in Juarez? Where their bodies have been left? Since what date women have disappeared? In what conditions their bodies have been found? In what moment these women have been assaulted? Have you heard about women’s murders, assaults, rapes in Colombia? Explain what do you think about that situation?*

TASK: The Women of Juarez, Poem

1. The teacher will ask if they know what the parts of a News report are. The teacher will listen students and will show some slides showing four simple steps to write a News report (**See annex b**). After that, students will be asked to localize the parts of the News report given before in the presentation by assigning each part with a color. For example, headline should be red, the by line should be yellow and so on. Finally, using the computer, some students will come to color each part.
2. Teacher will be provided the poem “The women of Juárez” by Amalia Ortiz (**See annex c**) and also in the video beam will play an audio of the poem (**See annex d**). First, the teacher will play the poem for students to listen to it and see the author’s interpretation. Then, the class will be divided in ten

groups. Each group will be assigned with a strophe of the poem. The idea is that each group reads the fragment in order to understand the idea and make a visual representation of it. The teacher will help each group to understand the expression and the metaphors and they will make use of their phones and dictionaries to understand the meaning of unfamiliar words.

POST TASK: I can be a Journalist

1. Teacher will provide a brainstorm of imaginary news headlines about LGBTQI community struggles and achievements in Colombia, Barbosa and other places (**See annex e**) that students will read and understand. Students will be working in pairs. The teacher will ask them to choose one or create one for the couple to create, in one paragraph, the news report of such news headline. Teacher will recommend student to think first about what they are going to talk about and then will recall the explanation about how to write a News report. In the process of production, the teacher will explain that there are some words that connect the ideas of the sentences for the text to make sense. The teacher will provide some connectors to help students in the production process. This will help students to understand following grammatical aspects. Possible connectors to use: *Therefore, however, moreover, thus, in the same way, finally, to sum up*, among others.

Annex a

Instructions:

1. Look at the title and answer:
 - a) Where do you think you can find these type statements: tales, poems, news?
 - b) What do you think the News report is going to talk about?
 - c) Have you heard about the stories of these women in Juarez?
 - d) Have you heard about "Maquilladoras"?
2. Fill the blank spaces with the correct conjugation using present perfect.

Who Is Killing the Women of Juarez?

By ABC News

JUAREZ, Mexico, Jan. 30

Someone _____ (rape) and _____ (kill) the young women of Juarez for many years, leaving their bodies in the desert to rot. Hundreds of young women _____ (disappear) from the Mexican border city since 1993, many of them teenagers who came to Juarez to work in the town's foreign-owned factories, known as "maquilladoras." The official toll states that 260 women _____ (kill) since 1993, but local women's groups believe the actual number is more than 400. Many of the victims have the hallmarks of serial killings: they have been raped, some had their hands tied or their hair cut or their breasts mutilated. Bodies _____ (be found) with their heads crushed or even driven over by a car. The killers appear to prey on a certain type of young woman: slim with big brown eyes and long brown hair. Most of the victims _____ (be assaulted) on their way home from work. Downtown first went to Juarez to report on the murders in 1998. The killing _____ (continue) since that day, with more than 70 new victims, according to activists critical of the authorities' handling of the crimes. And, the groups say, the killings are getting more brutal.

3. Read the text carefully and answer the following questions on your notebook:
 - a) What is the text about?
 - b) Look at the first sentence and tell, what has happened with women in Juarez?
 - c) Where have their bodies been left?
 - d) Since when have women disappeared?
 - e) In what conditions have their bodies been found?
 - f) In what moment have these women been usually assaulted?
 - g) Have you heard about women's murders, assaults, rapes in Colombia? Explain
 - h) What do you think about that situation?
4. Localize the parts of the News report by assigning each part with a color. Headline with red, by-line with yellow, place line with purple, lead with blue, and body with green.

Annex b

Instructions: Let's learn how to write a News report.

How to Write a News Report



2. Write a byline and place line. This is where you put your name and clarify who you are. The place line is where the article takes place and is written in all caps.

4. Write the body of your report. This is going to consist of the facts, but more detailed and specific than in your lead. Write your report in third person and from a neutral perspective. Make sure your story conveys information and not an opinion.



1. Write a headline. Your headline should be accurate, clear, and easy to understand. The headline should be attention grabbing.

3. Use a hard news lead. It is the opening paragraph of a report and is often considered the most important part. A lead is only one or maybe two sentences and summarizes the news story: the **who, what, when, where, why**, and how of your story should be emphasized in the lead.

Annex c and d

Instructions:

1. Listen to and read the poem *The women of Juárez* by Amalia Ortiz

<https://www.youtube.com/watch?v=H2RN6ulAoBs>



Amalia Ortiz Women of Juárez

2. In groups, read the fragment of the poem that was given and design a visual representation of your understanding of the strophe.

Annex f

Instructions:

1. In pairs, Read the following headings and become the reporter of the News. Write a news report of the heading you chose following the steps provided before.
 - Gay students are rejected by a religious school in Barbosa.
 - Friends were kicked out of a taxi in Barbosa for being gay.
 - President allows transgender to be part of the military army.
 - First gay woman wins major's elections in Barbosa.
 - Parents march against LGBTQI lesson in a public school in Barbosa.
 - A man attacked two young people in "The Casona" mall for being gay.
 - Young girl hit badly by her for being lesbian.
 - The first same-sex marriage in Barbosa.

9.5 Lesson 5: Uniqueness Is Okay

Schools: Instituto Integrado de Comercio, Barbosa & San Jeronimo Emiliani, Tunja

Grade: 10°

Date: June 4th to June 21st

Time: 270

minutes

Pre- Service teachers: Harol B.Gómez & Dayana Ayala.

Tutor: PhD Nancy Carvajal

STANDARDS:

MEN EFL standard: I use different reading strategies according to the purpose of the text.

p.26

Social Justice Standard: I understand that diversity includes the impact of unequal power relations on the development of group identities and cultures. DI.9-12.10

SKILLS: reading, speaking

AIM

By the end of the lesson, I will be able to understand the meaning and composition of some phrasal verbs when they are explicit on authentic English texts that I read. Moreover, I reinforce my pronunciation and acting skills in order to understand that I should embrace my differences because those make me unique.

SOURCES

Annex a: Images and stories from people from people taken from google images

Annex b: Play, “Where do I belong to?” created by Harol Gómez

Annex c: reading comprehension activities. Created by Harol Gómez

PRE TASK: Match a person with their stories

1. The teacher is going to show some images of different people (**See annex a**). He will show images of a transsexual, a drag queen, a non-binary person, a man who looks stereotypically gay, a girl who looks stereotypically lesbian, a man who look stereotypically heterosexual, and a woman who look stereotypically heterosexual. Students will have to match those images with the story of the person they think it belongs. Each story will be along with the title: Transsexual woman, Transsexual man, Queer person, Drag queen, Lesbian, Hetero man. When they finish the task they will answer the following questions: *What were your matches? What was your criteria to choose each character? What is a Transgender man for you?* Find in the dictionary synonyms of the words highlighted inside the stories. (Those are phrasal verbs). According to student's answers, teacher will explain how phrasal verbs are composed and the meaning of the through synonyms.

TASK: Play: Where do I belong to?

1. As students were/will be asked to read the first, third, and fifth scene of the play "Where do I belong to?" (**See annex b**) at home, the teacher will provide some multiple choice questions, true and false statements, matching activities (**See annex c**). Moreover the teacher will provide some phrasal verbs presented on the first scene of the play. Students will match the phrasal verb with the synonym. For example: Hurry up (rush), Get up (rise),

Sit down (take a seat), Go on (continue), Calm down (relax), Take off (undress), Put on (wear/dress).

2. For the second, fourth and sixth scene the teacher and students will analyze the text in the class. Therefore, in order to understand the text, the teacher will assign one line of the text to each student by assigning a number to each one of them. Therefore, number ones will translate line one, number two line two, and so on. Moreover, teacher will ask about the function on the line they find phrasal verbs. In order to reflect about the text he will ask to the students that feel willing and safe to answer: *What do you think each character is feeling? Have you ever felt the way Marcus is feeling? Have you ever felt excluded/lonely/ depressed? Have you felt ashamed for something that you are? What does it make you unique?* Students will create and design a cartoon/comic in regards to the scene that we are reading in the class. They will be encouraged to use phrasal verbs in their production. The teacher will provide feedback inside the class to each student. They will take that feedback into account in order to deliver the finished comic for the next session.

POST TASK: I can be an actor, Performing Where do I belong to?

1. The teacher will ask students to work in groups. They will be working on a rehearsal about the scene that we are working on each class. In order to practice pronunciation, the teacher will act out some of the lines. First, he will say those lines for students to repeat what he is saying. Then, he will say the line by acting it. After that he will call out some students randomly

for them to act out the lines we are practicing. Teacher will emphasize in pronunciation and the emotions they need to transmit in each line according to the character. The teacher will be around the classroom listening to student and providing feedback if necessary in terms of pronunciation or any other aspect. Then, after rehearsal they would have to perform their corresponding scene.

Answer a

Instruction: look at the people on the images, read the following stories and match the person with the story you think it belongs to.

1)



A) Transsexual woman: I am Carmen. I am a transsexual woman. I was bullied when I was a little boy because I acted very feminine and I liked to use clothes that people say "are just for women". One day, I get up from bed and decided to tell my parents that I was a woman. It has been hard since that day but I am proud of who I am.

2)



B) Transsexual man: I am Nicolas. I am a transsexual man. I have always loved to be masculine in all the possible ways. When I was living by myself, I decided to transit from woman to man. This is what I always wanted to be and now I feel confident when I take my shirt off. hehehe

3)



C) Queer person: I am ruby. I identify myself as a queer. I am an actress and I am not scared to show who I am. I think I am not represented by what society wants me to be. I do not think I am a woman nor a man. I am both. I am none. If you get anxious to know what I am, just calm down and ask me. I do not care if you call me he or she. Just be respectful

4)



D) Drag queen: I am Duc. I am a drag queen. My drag name is Plastique Tiara. I am an artist and I have performed in a night every Saturday for three years. I love it!!! When I put my make up on, I change so much. I love the transition from men to women.

5)



E) Lesbian: I am Johana. I am a lesbian. I have lived with my girlfriend for 2 years. One day, my father realized about my girlfriend and he asked me to get out his house. I was so sad but I left. I am confident to tell YOU to be who you are, even though people try to stop you.

6)



F) Hetero man: I am carlos. I am heterosexual. I have been married since 2014. I love my wife. As every couple, we have had some problems. One day, I moved out from our home because of the constant fights. However, one day I talked to my wife and I came back home. We are learning from each other every day.

Annex b

Instructions: Read each scene according to the teacher's instructions.

Where do I belong to?

I

(The house is a mess. The family has just arrived to the town)

Mother: Honey, is it your room already done?

Marcus: No mommy, it isn't. I have not finished yet.

Mother: Hurry up! You must go tomorrow to the new school. You need to get up early.

Marcus: OK mom. I will finish my room as fast as possible. (Sad face)

Mother: What's wrong Marc?

Marcus: don't worry! I'm just so nervous to go to the school.

Mother: come on Marcus! Everything is going to be fine.

Marcus: I'm scared. I just don't want to be judge anymore. (Crying)

Mother: Owww my babe. Come! Come here. Sit down. You know you're a beautiful and strong person. Don't be sad for that I promise you everything is going to change. I just want you to be happy. That's the reason we're in this new and pretty place.

Marcus: I'm not sure. Everybody has pointed to me because I'm not like them. It's not my fault to be different. It's not my fault they don't understand what's going on with my body. It is not my fault to have a skin condition. It's not my fault... (Crying)

Mother: Calm down! Calm down! Of course it's not your fault. But my dear, you have to realize your skin condition is not a problem if you show that it isn't. Being different make people more extraordinary if they are proud of what they are. Now, stop crying, take off those dirty clothes and put your pajama on. Have a good night Marcus. (Whispering and closing the door) I love you.

II

(Marcus gets up early and he is going to meet his new school, he arrive and everyone is look at him)

People: (whispering) What's that? He is so weird. He looks like a cow (laught)

School principal: (talking loudly) Good morning students. Please everyone line up in your corresponding group.

Marcus: Excuse me dude, where is the line of 8th grade group C?

Student: (look down upon) Why are you talking to me weirdo?

Marcus: (sad face) sorry, I just want to know where my group is.

Student: Stay away from me! Talk to me again and I'll kick your ass. (Getting away)

Ms. Morrison: (talking loudly) This is the line of eighth grade group C, guys! (Marcus comes closer nervously).

(School principal welcomes everyone and gives a short talk)

(Some days later Ms. Morrison calls Marcus' mother)

Mother: Yes?

Ms. Morrison: Hello. It's Ms. Morrison, Marcus' teacher.

Mother: Ohhh hello! How are you?

Ms. Morrison: I'm fine. Well, I'm just really worry because Marcus has no come back to class. Is there something wrong with him?

Mother: Yes, miss Morrison. He is too sad. Something happened the first day in school and he doesn't want to go back. He even doesn't want to go out.

Ms. Morrison: I understand. I figured out some of the classmate made fun of Marcus. But I'm sure it is going to change. So please Ms. Smith makes him come back.

Mother: I'm not sure he wants to. He is so bad. He has being hurt for a long time. I even don't know what to do now for making feel better.

Ms. Morrison: I'm so sorry but you need to convince him. I mean, make up a story. And make him come back school. I promise you that problem won't happen again.

Mother: Okay Ms. Morrison. I will do everything I can.

Ms. Morrison: Thank you so much! Have a good day. Bye bye.

(They hung up)

VI

(Marcus' mother convince him to go back school. He agree)

Ms. Morrison: Hi Marcus! I'm so happy to have you here again.

Marcus: Thank you! (Smiling)

Ms. Morrison: I want to talk to you before we get in the classroom.

Marcus: Okay!

Ms. Morrison: I realized what happened some days ago and also that you have being hurt for a long time.

Marcus: Yes, I have. It's because I'm a monster. And I don't belong to this world.

Ms. Morrison: No Marc, you are not a monster. And you belong here because you are a human being as anyone in this school and in the world. For that reason you have the same rights even you and other people think you look different. That difference doesn't make you less person than others. That difference makes you special but in the best way. I mean it makes you unique. And you have to be proud of that uniqueness, because if you are, it is what you're gonna show to the world. So you need to feel confident and people are not going to hurt you because you really did not come to listen to them. Being confident and Knowing what you really are and what you want is what you have to learn.

(Marcus cries a lot but he is feeling really good. He and his teacher come through the classroom. Everyone is looking at Marcus but he is not paying attention)

Ms. Morrison: Good morning class!

Everyone: Morning!

Ms. Morrison: for today we have a really important activity to do. So what I want you to do is everyone talks a little bit about what make you unique.

(Everyone prepares what they will supposed to say and some classmate's talks about their uniqueness. Now it's time to Marcus talks)

Marcus: Hello everyone! My name is Marcus Smith. I'm 14. And all of you can see the thing which makes unique. Yes, they are those spots on my skin. It is a Skin Condition. It is called vitiligo. And I was born with it. I have never imagined this problem made me feel so sad and also that it was the reason many people pointed to me because I look "different", but as you can realize everyone is different here, because even those differences can be seen or they can't. Doesn't matter, those make us unique. Today I learnt I have to be proud of myself and that's what I will show to the whole world because I belong here. Thank you so much.

Annex c

Reading comprehension activities.

1. Answer the following questions and circle a, b, or c.

Why is Marcus nervous and scared about going to the new school?

- Because something is going on with his body.
- Because he has moved to a new house.
- Because he needs to get up early.

Why does Marcus need to get up early the next day?

- Because he needs to clean his room.
- Because he needs to put his pajamas on.
- Because he needs to go to the new school.

What does Marcus' mother say to make him feel better about his skin condition?

- You do not need to be sad.
- Be different is extraordinary if people are proud of what they are.
- Go to bed, take your pajamas off and have a good night.

2. Memorize the following phrasal verbs and their synonyms.

- Hurry up
- Get up
- Sit down
- Go on
- Calm down
- Take off
- Put on

3. Choose if the following statements are true or false. If the answer is true mark (T) and if it is false, mark (F) inside the brackets.

- Marcus is telling Spencer he is the son of the devil. ()
- Stacy and Spencer are bullying Marcus because he looks different from them. ()
- Ms. Morrison agreed about what Spencer and Stacy were saying to Marcus. ()

When you finish, justify your answers.

4. Match the character with the information that they do or say in the V scene.

- | | |
|-----------------|---|
| 1. Ms. Morrison | calls to know what is happening with Marcus. |
| 2. Mother | does not think she wants to go back school. |
| 3. Marcus | Is trying to convince her to make Marcus come back school.
Is not very sure Marcus will come back.
Is sad locked in his room. |

9.6 Lesson 6: Understanding the Difference

School: Instituto Integrado de Comercio, Sede A. Jornada Mañana

Grade: 10

Date: July 8th to July 12th

Time:

120 minutes

Pre- Service teachers: Harol B.Gómez & Dayana Ayala.

Tutor: PhD Nancy Carvajal

STANDARDS:

MEN EFL standard: I analyze descriptive, narrative, and argumentative texts in order to understand the main and specific ideas. P.26

Social Justice Standard: I have the language and knowledge to accurately and respectfully describe how people (including myself) are both similar to and different from each other and others in their identity groups. DI.9-12.7

SKILL: Reading and Writing

AIM

By the end of the lesson students will be able to make up a short story using correctly past tense in order to explain concepts such as gender, sex, sexual orientation, gender identity that were understood by taking the main ideas of the explanation of the concepts so as to reflect and make visual the diversity that is presented in our context depending on the way we identify as humans beings and the kind of people we feel attracted to.

RESOURCES:

Annex a: Worksheet Hailey's story.

<https://opentextbc.ca/introductiontosociology/chapter/chapter12-gender-sex-and-sexuality/>

Annex b: sex, gender, sexual orientation, gender identity concepts (annex b).

<https://opentextbc.ca/introductiontosociology/chapter/chapter12-gender-sex-and-sexuality/>

PRE TASK: Gender-meter

1. Teacher are going to develop the activity called “Gender-meter”, which is about separating the board in two and drawing an arrow that can be moved to both sides. So, the teachers are going to bring some stereotypical examples of how a man or a woman should be, what they can or not do, what they can dress or not, among others. For example, some clothes (skirts, loose or tight trousers), professions (builder, ballet dancer, secretary, football player, president), behaviors (strong, sensible, rude), etc. students need to draw the arrow in order choose the aspect they think should be in one of the sides. Then the teacher will ask students the following questions: *Why do you think those clothes, professions and behaviors belongs to men or women? Why should a piece of clothes such a skirt should define if you are man or woman? Why do those aspects define you as a woman or a man?*

TASK: Hailey's story

1. Teachers are going to provide about Hailey's story (**Annex a**). First, students are going to identify the meaning of the words and verbs that are highlighted and after that, everyone, even the teachers, will socialize the meaning they have about those words. Then, they will be asked to read the text again to find out what the main idea of the text is. Also, students will propose a creative title for the story they are reading. Then, Students answer some questions (in past tense) according to the reading. Finally, Teachers are going to ask some question to understand narrative texts: *What type of text they think it is? When you tell a story, do you narrate in the future or in the past?* After those he will ask some questions according to the content of the text: *What do you think about that story? Do you think Hailey is happier or less happy now? What do you think about her decision?*

POST TASK: Short-tale: Sexuality and diversity, I can be a narrator

1. Students work in couple. Each group receives a different piece of information in order to understand the difference between sexual orientation (gay, lesbian, bisexual, asexual, pansexual, and heterosexual) and gender identity (Cisgender, Transsexual, Queer person, Drag queens) .They need to read meticulously to know what those readings are about (**Annex b**). Teacher will suggest that follow the process that was used for the last text (main ideas, key aspects, etc.) While reading every single group will be monitored to make sure they understood the text. Moreover, the teacher will ask the following questions: *What would you do if*

someone of your family take the decision to change his/her gender identity? What would you do if a friend tells you about his/her sexual orientation?

2. When students have got the key ideas of the reading, the teachers will ask them to write in couples a short story about one person and their most meaningful and happiest moment. This story should be related to the information they read about sexual orientation and gender identity. The teacher will recommend each couple about what type of sexual orientation or gender identity they need to base on to create their main character. Therefore, students will follow a guideline of how the text should be develop. This text need to explain the term they read before by setting a situation, they story need to be narrated in past tense using verbs correctly, the text should be narrated and explained in at least in fifteen sentences, and they need to make a visual representation of it. There are going to be two delivers of this task for the student to receive feedback. Students will work on the story and the observations in the classroom.

Annex a

Introduction to Gender, Sex, and Sexuality

Instructions:

1. Find out with your classmates and the teacher the meaning of the bold words and expression.
2. Write the main idea of the text and think of a creative title for the story you are reading. Socialize with your classmates and the teacher.
3. Answer on your notebook the questions below the story. Socialize with your classmates and the teacher.

Title: _____

When Harry was born, his parents, Steve and Barb, were very happy to add another boy to their family. But as their baby boy began to grow and develop, they noticed that Harry began to express himself in a manner that they viewed as more **feminine** than **masculine**. He likes **dolls** and other toys that our culture typically associates with girls. But Harry's preference was not simply about liking pink more than blue or flowers more than fire trucks. He even began to **act himself as a girl**, complete with a **dress** and **high-heeled shoes**. In fact, Harry did not just wish to be a girl; he believed he *was* a girl.

In kindergarten, Harry often got into arguments with male classmates because he insisted that he was a girl, not a boy. He even started calling himself "Hailey." Steve and Barb met with several **psychologists**, all of whom told them that Hailey was **transgendered**. But Steve and Barb had a hard time understanding that their five-year-old son could have already developed a gender identity that went against society's expectations. They realized that Harry's feelings were **genuine** and **unyielding**, and they made the decision to let Harry live as Hailey—a girl.

Steve and Barb now refer to Harry as Hailey and allow *her* to dress and behave in **manners** that are considered feminine. To a **stranger**, Hailey looks like any other girl and may even be considered *extra girly* due to her love of all things pink. But to those who once knew Hailey as Harry, Hailey is likely to **endure** more **ridicule** and **rejection** as the result of adopting a feminine gender identity.

Main Idea:

Reading information taken and adapted from:

<https://opentextbc.ca/introductiontosociology/chapter/chapter12-gender-sex-and-sexuality/>

Worksheet: Answer on your notebook the following questions.

1. Did Hailey was born as a boy or girl?
2. What type of toys did Hailey like?
3. After Hailey's and her parents went to the Psychologist, what did he say Hailey was?
4. What was Steve and Barb's decision about Hailey's gender identity?

Annex b

Instruction:

- 1. Read the information to clarify your ideas about sexual orientation and gender identity.**
- 2. Make up a story about the most meaningful and happiest moment of a person taking into account the information you read.**

Sexual orientation

It refers to a person's emotional and sexual attraction to a particular sex (male or female). Sexual orientation is typically divided into four categories: *heterosexuality*, the attraction to individuals of the opposite sex; *homosexuality*, the attraction to individuals of one's own sex; *bisexuality*, the attraction to individuals of either sex; or *asexuality*, no attraction to either sex. Heterosexuals and homosexuals may also be referred to informally as "straight" and "gay," respectively.

According to current scientific understanding, individuals are usually aware of their sexual orientation between middle childhood and early adolescence (American Psychological Association 2008). They do not have to participate in sexual activity to be aware of these emotional, romantic, and physical attractions; people can be celibate and still recognize their sexual orientation. Homosexual women (also referred to as lesbians), homosexual men (also referred to as gays), and bisexuals of both genders may have very different experiences of discovering and accepting their sexual orientation. At the point of puberty, some may be able to claim their sexual orientations while others may be unready or unwilling to make their homosexuality or bisexuality known since it goes against North American society's historical norms (APA 2008).

Gender Identity

Canadian society allows for some level of flexibility when it comes to acting out gender roles. To a certain extent, men can assume some feminine roles and women can assume some masculine roles without interfering with their gender identity. *Gender identity* is an

individual's self-conception of being male or female based on his or her association with masculine or feminine gender roles.

Individuals who identify with the role that is the opposite of their biological sex are called **transgendered**. Transgendered males, for example, have such a strong emotional and psychological connection to the feminine aspects of society that they identify their gender as female. The parallel connection to masculinity exists for transgendered females. It is difficult to determine the prevalence of transgenderism in society. Statistics Canada states that they have neither the definitive number of people whose sexual orientation is lesbian, gay, or bisexual, nor the number of people who are transgendered (Statistics Canada 2011). However, it is estimated that 2 to 5 percent of the U.S. population is transgendered (Transgender Law and Policy Institute 2007).

Reading information taken and adapted from:

<https://opentextbc.ca/introductiontosociology/chapter/chapter12-gender-sex-and-sexuality/>

9.7 Lesson 7: Celebrating Diversity

School: Instituto Integrado de Comercio, Sede A. Jornada Mañana

Grade: 10

Date: July 15th to July 19th

Time: 120

minutes

Pre- Service teachers: Harol B.Gómez & Dayana Ayala.

Tutor: PhD Nancy Carvajal

STANDARDS:

MEN EFL standard: I use appropriate strategies according to the type of listening (using my previous knowledge, body language, or visual material to support) in order to understand what I listen to. P.26

Social Justice Standard: I will join with diverse people to plan and carry out collective action against exclusion, prejudice and discrimination, and we will be thoughtful and creative in our actions in order to achieve our goals. AC.9-12.20

Skill: Listening

AIM

By the end of the lesson students will be able to state their opinions about what I should and shouldn't do to make the world a better place and find freedom for everyone accepting our diversity as human beings.

RESOURCES

Annex a: Worksheet -Short video: “Diversity”

<https://www.youtube.com/watch?v=0s85a0KtKbA>

PRE TASK: Bye hate!!

1. Teachers are going to explain that people usually make suggestions in order to state what we think is right or wrong. Therefore, we as human beings usually make opinions about things that are happening in our context. The teachers are going to show some examples that are intended to suggest and make opinions of issues that are right or wrong and ask students if they agree or not by using in this case should and should not. For example, *we should respect other for their differences, we should not consider Venezuelans or black people as criminals, we should not understand that everyone has a different point of view.* Then, after comparing the examples the teachers will ask students about the commonalities that they can find in the sentences in order to say that the modal verb should is usually used to make suggestions and states our opinions.

TASK: Diversity is fun

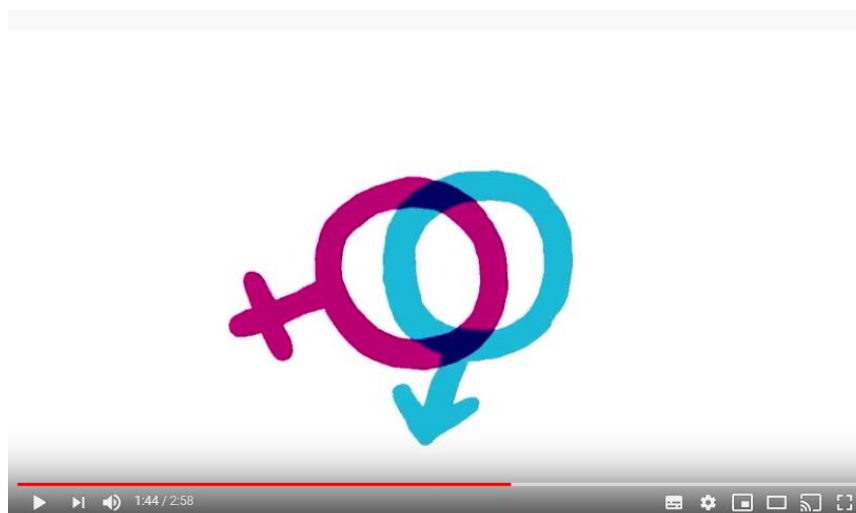
1. Teacher is going to write a statement on the board saying that “we should create a more diverse world, shouldn’t we?” because that makes the world so interesting. Then, teacher will show a short video to students related to diversity (**See annex a**). This video is going to be played several times. First, students need to pay attention to the video in order to say what they think it is about and what call their attention the most. Then, they will ask questions to students in regard to the message the video shared. Finally, the teacher is going to write on the board some sentences that are said in the video for students to fill the blanks, also students will be ask to put in

order the sentence as how they are said in the video. After that, teacher will socialize with students some of the sentences in order to provide their own opinions.

POST-TASK: The wings of freedom, I can make the world a better place.

1. When having discussed the video and established that diversity is a really good characteristic of humanity. They will think of how we should make a better world. Students will have to make use of their creativity by decorating as they wish three feathers in order to create a pair of wings among everyone in the class as a sign of freedom. Therefore, in each feather they design, they need to write a message that explain what we should and shouldn't do to make a better world in order to rich freedom for everyone. When each person finishes their feather to create the "wings of freedom" they will show them around to share with their classmates about the aspects they consider important to find freedom. After that everyone is going to paste the feathers they created in wing shape that was hand-made by the teachers.

Annex a

**SHORT VIDEO: “DIVERSITY”****Instructions:**

- a. Watch the following video and discuss about what you think, what call your attention the most and what message wants the video to give.
- b. Watch the video again and pay attention in order to fill the blanks of the statements below with the following words: Color, boring, sound, better, music, poetry, painting, diversity, opinions, points of view, genders, wealth.

___ Imagine the world had just one _____.

___ That’s why is vital: Diversity of countries, of languages, of religions, of _____, of _____, of _____.How

___ _____ that would be, right?

___ without _____ there wouldn’t be any creation.

___ without diversity there wouldn’t be any _____.

___ now imagine the world with just one _____.

___ Without diversity there wouldn’t be any _____.

___ isn’t better like that?

___ Nor there would be any _____.

___ Diversity is _____.

- c. Now, place in the right order the sentences above.

10. Data analysis

This chapter introduces the data analysis used to answer the research question. As it was mentioned before, this study strives to explore tenth grader students (re)constructions in terms of understandings and notions about their own and others' identities, their enhancement when recognizing diversity as a human faculty, and their perceptions of sexuality, diversity and discrimination. Therefore, an EFL task-based unit compiled with 7 lessons grounded on social justice principles was designed and implemented.

During the time this unit was applied, the researchers had the chance to collect students' artifacts, interview them and take their own reflections from their daily realities. In that vein, the data collected was explored, organized, assigned commonalities with colors, located it in themes and deeply interpreted it in order to understand the impact of this research work at the two public schools, *Instituto Integrado de Comercio* located in Barbosa, Santander and *Institución Educativa San Jerónimo Emiliani* located in Tunja, Boyacá. As these were two different locations, researchers carried out the same unit and instruments in order to validate the information found by identifying common aspects and results.

The method used to analyze the data was Triangulation which occurs when researchers collect data from different sources or instruments and validate it with similar results and occurrences (Ary et al., 2010; Denzin, 1970; Denzin, 1978). In this way, it provides a wider corroboration, reliability, validity and credibility of the study and its results. Thus, triangulation allowed the researchers to make sense and compare the information throughout open-ended questionnaires, students' artifacts and focus group

interviews. During the process of organizing data, students' names were assigned with a pseudonym. Students agreed to be the first letters of their names. Each instrument was separated individually. Taking into account the research questions, data was read in order to find commonalities which started to provide different possible themes. Then, each theme was placed in the corresponding chart of each instrument (Figure 1).

INSTRUMENT: ARTIFACTS

Quotes	Codes	Themes
They always laugh at me for the thin look of my body. That is why I felt badly and did not want to continue with my life . MR	Suicide	Dehumanizing through discourse
I was looking for death and decided to not talk anymore. DU		
This may have make me sad, it have fell me in depression and tried to suicide . JC		
I have thought it is better not to be here or live.		
People are often mocking my sexual orientation and hurt me with their words . NV	Mockery/Insults	
When I was 13 years old I suffered mockery for my physical appearance but I do not care what they say. I keep myself as amazing and respect myself . MFR	Mockery/Insults Respeto/Aceptación	
Since I was a child, I have felt more affection towards people of my same sex and I told the world what I feel but it was the worst thing I could do because they reject me . AP	Rejection Non-accepted	
They have never accepted me because of my personality. PM		
They ignored me for being fat and for not being like them. They don't accept me for my shortcomings . CC		
They think that I am dangerous and repulsive for them. JPV		
For most people it is disgusting to live with people of the community LGBT. MB	Disgusting	
They treat me as a waste , they look at me disgusted. DH	Waste	
They isolated me because I was of color and my social class. SR	Isolation	
When I got home I also received verbal abuse which made me feel very bad. I was mistreated at home and school.	Mistreat	
I really felt discriminated , my dreams in a moment were cut from those words that broke me.	Broken	
They always leave me aside , they ignore me and I'm not really friendly. DU		
I am different from others and that cause me problems. JFC	Different	

Figure 1. Triangulation process.

In vivo coding was used to take students' own words and names some of the categories. This type of code was implemented because as stated by Creswell (2016) "they move you [us] toward the voices of participants" (p. 160). Hence, we decided to use it due to the closeness it provides to students and their words full of meanings, feelings and realities. This can be evidenced in "*Being me is my happiness, my pride and my story*" sub-category, which arose from students' productions in the lesson *What Makes You, YOU?* During the mask exercise when talking and trying to describe what makes them themselves who they are.

When categorizing the themes of the data, it was followed and implemented the technique *Color Coding* in which patterns are grouped until important pre-categories emerge (Gomez & Leal, 2015). So, as soon as we identified themes, they were located in the same section and assigned and highlighted with a color that represents it. Plenty of themes were found.

Yo opino que todos tenemos derecho a elegir la orientación sexual que queremos sin importar lo que las personas digan y opino que me parece bien que las personas de otra orientación sexual se hagan valorar . AL, 10-2, Q1	Derechos Valor	<u>Values towards others</u>
Yo pienso que cada quien puede expresarse como quiera porque la personalidad de una persona tiene una historia muy larga en el pasado. Yo pienso que las personas que son diferentes a mí, es por una razón y no soy nadie para juzgarlas. FM, 10-2, Q1	Expresarse Diferentes	<u>Identity</u> <u>Awareness</u> <u>Diversity</u>
Pienso que la diversidad es algo muy bueno, ya que aprendemos de los diferentes pensamientos de los demás, mi percepción es que debemos respetarlos porque aunque piensen diferente son humanos . GR, 10-2, Q1	Diferentes Aprender Respeto Humanos	<u>Willingness to learn</u> <u>Diversity</u>
<i>Si nosotros somos valiosos ante la sociedad, ellos también lo deben ser.</i> KV, 10-2, Q1	Valor	<u>Values towards others</u>
Me parece algo muy normal, para mí lo es, ya que toda persona es libre de vestirse, expresarse , gustarle lo que quiera. SG, 10-2, Q1	Libertad Expresión	<u>Values towards others</u> <u>Identity</u>
Todos somos iguales , y respecto a lo físico, emocional y de pensamiento, cada quien es libre de elegir . SL, 10-2, Q1	Somos iguales Libertad Elegir	<u>Values towards others</u>
Todos somos iguales , pero también depende del género que tengan, las emociones y físicamente pero nadie debe discriminar por ser diferente . AR, 10-2, Q1	Somos iguales Diferentes	<u>Diversity</u> <u>Values towards others</u>
Es muy respetada, son muy iguales a mí en todas sus facultades y condiciones. BQ, 10-2, Q1	Somos Iguales	<u>Values towards others</u>
Pienso que cada quien es libre de hacer, pensar, actuar como ellos quieran y no por ello los hace diferentes, ya	Libertad	<u>Values towards others</u>

Figure 2. Color Coding Process

I have been compared with my brother because he is better than me. I have felt depression for a while. No one wants me. SZ, 10-2, Put Yourself on my Feet, Production	Ser comparado	
Pues me comparan con mis primos y hermanos, sé que en un futuro tendré que estudiar la carrera que mi mamá quiere, y pues no me gusta la carrera que ella quiere para mí, pero es la que voy a estudiar. MM, 10-2, Behind the Mask		
A veces mi papá me compara con otras personas y dice que ellos son mejores que yo y eso me enoja mucho porque yo soy única . GG, 10-4, Behind the Mask		
Mis padres en ocasiones me comparan con otras personas como con mis hermanas, además quieren que haga cosas que no me gustan o no me llaman la atención. AR, 10-4, Behind the Mask		
Soy valioso por lo que soy y no por lo que aparento . CP, 10-2, Behind the Mask	Aparentar	
Siempre demuestro (Finjo) que estoy feliz ante mis amigos pero en realidad vivo en tristeza. Aparento ser sociable pero en realidad soy un poco tímida. VA, 10-4, Behind the Mask		
Mi familia y amigos nos deben aceptar así como somos sin tener que hacer nada para aparentar . WR, 10-2, Behind the Mask		
He dejado que tomen decisiones por mí , por el simple hecho de querer una buena relación con mis padres. SL, 10-2, Behind the Mask		
Desde que entré a mi adolescencia experimenté muchos cambios y uno de ellos fue el gusto por las mujeres. Cuando tenía 15 años mi familia lo descubrió y desde allí, ellos se han encargado de obligarme a tener los gustos que según ellos dicen son para “las personas normales”. Sé que para ellos no soy normal y por eso he tenido que vivir y hacer lo que ellos digan porque si no lo hago me amenazan con que no tendré el apoyo de ellos. LT, 10-2, Behind the Mask	Ser obligado	Possible category: Diverse shapes trying to fit in a single square called “normal people”.

Figure 3. Color Coding Process

In front of each theme section, we wrote the possible emerging category. Some of the emerging themes were: the need of belonging, the oppression by others (mostly family and friends) for being themselves, the dehumanizing words and oppression that apparently were normalized for them, the consequences of being oppressed, and the role of teacher when working with diverse generations, the resistance to liberate themselves by being who they are, among others.

Due to the themes mentioned and further information, some categories and sub-categories emerged. In this part of the study Professor Nancy Carvajal played an important role as she showed us how to make sense of the themes and narrow them to set the categories and sub-categories. The process followed to reach this point was by reading the data together, meanwhile one researcher was reading aloud the organized data by instruments and participants' information, the professor was taking notes and writing about possible categories and sub-categories. At the same time, the other researcher was reading professor's notes and trying to exemplify each theme and category with different situations presented in the process of implementation. It was evidenced in this process that "group" work was vital because as there was plenty of information, both researchers had slight different perspectives and findings and the professor was able to join all these insights into the corresponding categories and sub-categories finding commonalities in the two different context. These and the research questions are illustrated in Graphic 1.

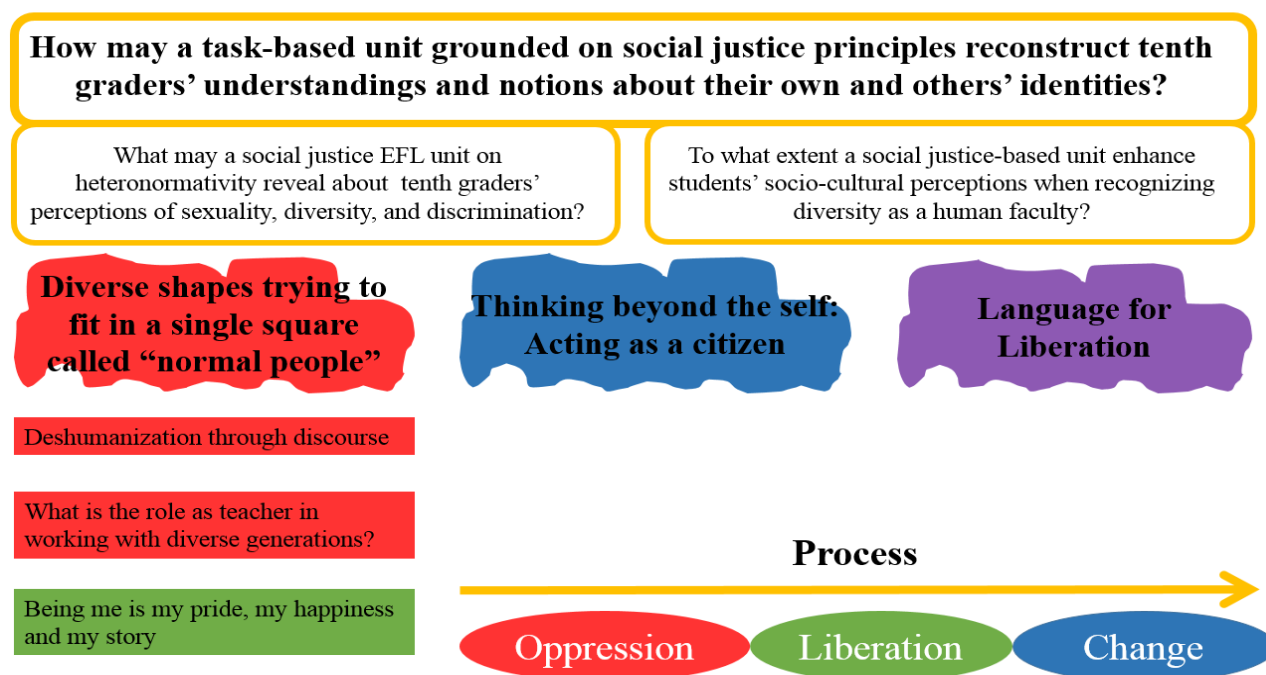


Figure 4. Research questions, categories and sub-categories overview.

10.1 Diverse shapes trying to fit in a single square called “normal people”

Data analysis informed the process of students (re)constructions of their understandings and notions about their own and others’ identities. Therefore, there were disclosed three different stages of students’ individual processes: **oppression, liberation, and change**. Starting with their experiences of oppression due to the need of belonging, the liberation of the self, and finally their need and hope for social change. Thus, this first category emerged from students’ initial steps when participating in a task-based unit compiled with themes such as discrimination, identity, diversity, sexuality at Inscomercio and Emiliani schools (short forms).

Oppression occurs when a social group uses its power to control people by dividing and offering them the idea of hierarchies as a way to evolve and organize society (Freire, 1970). However, this oppressive systems do not recognize human beings as equals. Instead, it attributes superiority or inferiority to the different social groups. These hierarchies and inequalities can be seen in terms of race, class, gender, sexual orientation and even abilities. Moreover, students were able to recognize the impact and consequences of these oppressions in society and their lives: *“pues yo digo que todo es culpa de la sociedad y de los grupos que tienen el poder. Desde el comienzo siempre se ha hecho lo que ellos quieren. Nosotros somos solamente el reflejo de lo que ellos quieren”* (DR. Focus Group, June 21st, 2019).

As it is evidenced, students acknowledged the fact of being controlled by groups with power who determine what society must or must not do on their daily lives. They stated the different impositions they deal with day by day, which as a consequence, limit

their freedom in terms of identity and decision making: *“si desde el principio, desde que uno nace ya le están imponiendo creencias, que si uno nació hombre tiene que sí o sí serlo”* (SV. Focus Group. June 21st, 2019). In this case, students were aware of how society and power work and the way a person cannot be free because there is no way to go against what oppression wants us to be: *“la sociedad, desde los principios está re mal fundamentada porque uno quiere hacer algo y le ponen lo contrario”* (DR. Focus Group, June 21st, 2019).

Participants understood the consequences of being different to what society dictates. It means, not being or fitting in what is considered “the normal people”. This can be evidenced in the next conversation that some participants had in the Focus Group (June 21st, 2019) about having to choose between something already imposed by society:

JP: *“exacto, siempre habrá variedad pero en dicho caso que uno tenga que elegir, yo preferiría no elegir ninguno”.*

DR: *“Y eso está bien, pero la sociedad no lo aceptaría”.*

AW: *“le dirían que es un raro, por el simple hecho de no aceptar lo que ellos imponen”.*

JD: *“porque lo raro es concebido como malo. Es que la rareza para ellos es un temor a la diferencia, ya que no creen que lo que ellos profesan es falso y que como ellos no se identifican con esto, pues es falso. O sea “hay que matar lo falso””.*

As Barker (2003) claims, “[t]he oppressed individual or group is devalued, exploited and deprived of privileges by the individual or group which has more power” (p.306-307), participants accomplished this recognition of having limited boundaries to be free and it was

mainly done by means of dialogue and understanding each other stories and arguments. In this way, they were able to identify some of the oppressive systems they feel attached to, as it is their classroom, school and even social media: *“Hasta en las noticias y en los medios nos sugestionan con esto porque nos enseñan que no existe más”* (JM. Focus Group. June 21st, 2019).

One of the implication recognized by students was the way of being oppressed by religion (which they consider has great power in people’s lives) and their school in different aspects. For instance, they acknowledged the imposition of ways of dressing and acting inside the school as stated in the next conversation (Focus Group, June 21st, 2019):

FC: *“profe, yo siento que aquí en el colegio también nos imponen como todo. Porque digamos las mujeres de falda y los hombres de pantalón”*

JP: *“Sí, todos deberíamos estar iguales”.*

FC: *“yo siento que es más porque el colegio es católico y pues obviamente para ellos tiene que ser mujer es femenina y hombre pues ya saben”.*

DR: *“Es que incluso el concepto de religión está mal visto porque la religión fue creada por la sociedad. Más que la fe es algo propio del ser humano. Vamos desde el comienzo. El cristianismo, ¿qué es esto? Según su forma del latín, significa tener a cristo en el corazón. Independientemente de cómo lo haya hecho ver la religión, que creó católico, evangélico, sabático, bautista, etc. Es algo que es como una necesidad de generar poder. El cristianismo siempre ha tenido apartado, y al momento de que crean eso, es algo que se tergiversó y se cambió”.*

It was revealed through participants' information that we live in a society where we usually need to hide who we are in order to belong to specific groups or places as mentioned by Barrera & Cantor (2007) "social and cultural factors comprise part of our essence because we live in a community that tends to create patterns to dictate the way we have to behave, dress or speak" (p.162). Therefore, students informed that they have faked, pretended, changed, pleased, lied, hidden, been silent and been compared. Participants showed that they were in a state of oppression because they have put aside their identities, likes, personalities, attitudes, values to fulfill others' expectations. Foucault (1978) declared that when a way of being is settled as "normal", it becomes privileged and legitimized, meanwhile the other ways of being are "deviance", it is often spotted as taboo, abnormal, unacceptable, and/or pathological. They have go through those experiences in order to feel "normal", to think they are doing the right thing because others make them, or even force them to do so.

"A veces intento aparentar algo que no soy para "encajar" ". (AP. Students' artifacts. June 20th, 2019).

"Cuando tengo que aparentar ser alguien más para agradar aunque por dentro quiera desahogarme". (SV. Students' artifacts. June 20th, 2019).

"He tenido que esconder cosas que me gustan por ellos (family)". (AP. Students' artifacts. June 20th, 2019).

"Con otras personas debo ocultar ciertos gustos y sentimientos". (JM. Students' artifacts. June 20th, 2019).

Different aspects impact people's decisions, actions, behaviors and perceptions, as evidenced in students' voices. That impact comes from dominant groups that shape people's minds as claimed by Adams and Bell (2016) "They [oppressed people] can never fully escape being defined by their social group membership and their ascriptions the dominant society applies to their group" (p.10). Family and friends are part of those groups that influence and define individuals. For example, when an individual's decisions are rejected and not respected just for their (the dominant group) own benefit or because they do not agreed, even if alternatives are not affecting others. Being themselves becomes a "problem" and it has led them to be judged, rejected, marginalized, threatened, insulted, hurt, and underestimated.

"Desde que entré a mi adolescencia experimenté muchos cambios y uno de ellos fue el gusto por las mujeres. Cuando tenía 15 años mi familia lo descubrió y desde allí, ellos se han encargado de obligarme a tener los gustos que según ellos dicen son para "las personas normales". Sé que para ellos no soy normal y por eso he tenido que vivir y hacer lo que ellos digan porque si no lo hago me amenazan con que no tendré el apoyo de ellos".
(LT. Students' artifacts, May 28th, 2019)

10.1.1 Dehumanization through discourse

"Our language reflects values, knowledges, privileges, and prejudices that we take for granted or consider common sense" (Boyd, 2017, p.45). Moreover, it reflects the preference of dominant groups and marginalization of minorities. In that sense, dominant groups indicate positivity and minorities, negativity. In this sub-category participants disclosed that they have heard and told others expression that are funny and normalized for

them and their surroundings. Along the process, students stated and retold oppressive statements composed of words like whore, thief, black, fat, satanic, fool, stupid, veneco, campesina, india, faggot, wrong made, repulsive, mani partido, barby, among others; which have been used in the academic context to refer to their peers, sometimes as a joke, but also with the purpose of hurting.

“They give me nicknames just for being different to them”. (CB. Students’ artifacts. June 13rd, 2019).

“They have said me “fag”, “faggot” and other offensive words for being different to them”. (JM. Students’ artifacts. June 13th, 2019).

“Si soy morena pero muchas veces me dicen negra y siguen. No me gusta que lo hagan y antes decían que yo era fea y que parecía a una india.” S11. (Questionnaire 1, November 15th, 2018).

“Usted es un enano, por caridad démosle algo. Me afecta mucho ya que me dicen enano en el colegio y que soy pobre”. S15. (Questionnaire 1, April 12th, 2019).

“Un compañero que vive en Runta y habían niños que lo molestaban con apodos como: pobre, mongólico, etc. O porque a veces llevaba el uniforme dañado”. S4. (Questionnaire 1, April 12th, 2019).

“Pues cuando me ofenden diciendo que soy más feo que la camisa de Colombia, que de la única forma en la que tendré pareja será volviéndome gay”. S16. (Questionnaire 1, April 12th, 2019).

“People are often mocking my sexual orientation and hurt me with their words”.

(NV. Students’ artifacts, April 25th, 2019)

“Hay muchos hombres que tratan de ser como atentos, cuidadosos con ellos mismos y su cuerpo y aseo personal, los joden que son gays y muchas cosas como mani partidos, Barbies, etc”. (S11. Questionnaire 1, Nov 15th, 2018).

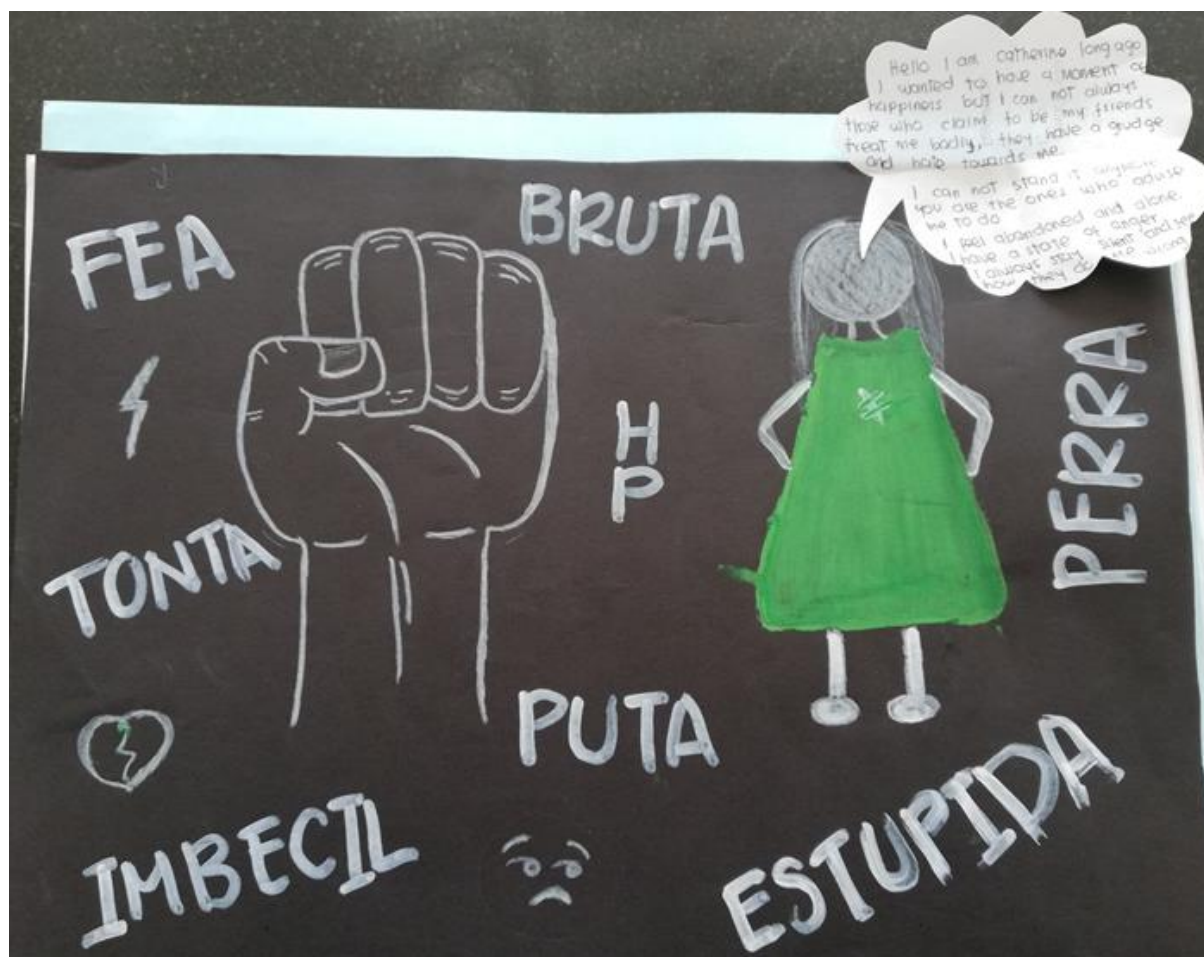


Figure 5. (KA, Students’ artifacts. June 13th, 2019). (Ugly, fool, silly, stupid, dumb, whore, motherfucker, bitch)

Even though these last expressions might be mostly used to “simply” make fun of others, it reflects the lack of sensitiveness towards black people, indigenous communities, peasants, Venezuelans, sexual workers, LGBTQ+ community, among others. Boyd (2017) states that “Our vocabulary has within it a speech that is negative and perpetuates oppression” (p. 47). This is illustrated by participants’ voice: “*Ya lo aceptamos como si fuera un lenguaje entre amigos. A pesar de que sí, está mal decirlas y a veces hieren, lo decimos inconsciente y lo normalizamos. Ya es cotidiano para nosotros*” (**JP**. Focus Group. June 21st, 2019). In other words, that normalized discourse comes with ideas of prejudice and stereotypes that we have built due to our socio-cultural context and relations. Sometimes, the meaning that carries these words is not received as a joke, they hurt people and bring with them consequences. Data informed that students have lost their confidence, low their self-esteem, felt depression, and even thought of killing themselves after hearing repeatedly such expressions. This can be evidenced in the participants’ words, where they state their suicidal tendencies as a way to stop suffering for not being able to fit in the “normal people”, it means, in the dominant groups.

“I really felt discriminated, my dreams in a moment were cut from those words that broke me” (**DU**. Students’ artifacts. June 13th, 2019).

“Fingir que estoy feliz con ellos cuando la verdad me la paso llorando y saco mi dolor haciéndome daño conmigo misma. Hacer de cuenta que todo me importa cuando la verdad no me importa vivir”. (**TV**. Students’ artifacts, May 28th, 2019)

“They always laugh at me for the thin look of my body. That is why I felt badly and did not want to continue with my life” (**MR**. Students’ artifacts. June 13th, 2019).

“I was looking for death and decided to not talk anymore” (DU. Students’ artifacts. June 13rd, 2019).

“This may have make me sad, it have fell me in depression and tried to suicide.I have thought it is better not to be here or live”. (JC. Students’ artifacts. June 13th, 2019).

These statements above are a clear example of the consequences of being marginalized and excluded by society. These experiences students have lived are mainly present in school environment, which implies that teachers and directives are not paying attention to these types of issues.

In theater it is so common to see actors using incorporeal masks to hide their faces and identity with the purpose of performing other characters and pretend to be a completely different person. Through the process of this research and its insights, it was possible to recognize that this “masks” are not only seen in the theater field but also in our daily life as well. Thus, many people use masks to hide their realities and identities in order to “play” another character or show a different identity in front of the public or audience, which in this case turns to be the society. Moreover, in theater and real life, people use these masks with the purpose of showing to the audience and society an image of what they (society) desire and want to see. This mask use responds and is determined by the audience’s expectations of what they consider as correct and appropriate, which conditionates the “actor” to play the society’s desired role with its new and fake identity in order to “fit” into those expectations as can be seen below:

“Cuando las uso [masks] es porque quiero encajar en algo y me toca ponerme una máscara”. (DC. Students’ artifacts, June 20th, 2019).

“Siempre demuestro que estoy feliz ante mis amigos pero en realidad vivo en tristeza”. (VA. Students’ artifacts, May 28th, 2019)

“Finjo muchas risas pero en verdad solo escondo lo que soy”. (DS. Students’ artifacts, May 28th, 2019)

Behind this use of masks, it is possible to find a common feeling: FEAR. People or “actors” who use masks are afraid of not acting (pretending) well enough, with the purpose if not disappointing the public (society). Such feeling is grounded due to many aspects as being scared, judged, disapproved, discriminated and stigmatized. As claimed by Goffman (1967) “the person becomes a kind of construct, build up not from the inner psychic propensities but from moral rules that are impressed upon him” (p.45). Therefore, in order to feel that one belongs to this society, they need to be in a constant acting and pretending cycle. It does not matter if the individual is hidden and acting against her/his will. The following statements show the way students have to go through this:

“[family] Me obligan ser alguien que no quiero ser.” (YB. Students’ artifacts, May 28th, 2019)

“Digo mentiras para no mostrar mi identidad para poder seguir con mis amigos llevándoles la corriente.” (JR. Students’ artifacts, May 28th, 2019)

“He cambiado ante la sociedad y mi familia mi forma de ser y mi carácter para que ellos estén bien conmigo.” (YU. Students’ artifacts, May 28th, 2019)

This means that the person is based only on what society dictates to be which make people to continue using masks to hide the reality. For Strauss (1997) identity in this case “is connected with appraisals made by oneself and by others. Each person sees himself mirrored in the judgments of others. The masks he presents to the world are fashioned upon his anticipations of judgments”. *“Pues yo digo que todo es culpa de la sociedad y de los grupos que tienen el poder. Desde el comienzo siempre se ha hecho lo que ellos quieren. Nosotros somos solamente el reflejo de lo que ellos quieren”*. (DR. Focus Group, July 16th, 2019)

As this participant states, we are a reflection of what society wants us to be and according to Link y Phelan (2001) there are different elements that play a role on the stigmatization processes such as labels, stereotypes, social status loss and discrimination which are related to situations where any form of power is exerted. This power is the starting point as it “rules” the social, economic and politic fields, and stigmatization begins from it when this power recognizes features that are “different” and attributes a negative sense to whatever or whoever is different from the norm/rule.

10.1.2. What is the role as teacher in working with diverse generations?

School and classrooms are the places where students spend most of their time. There they learn not only concepts, sciences, a foreign language and other subjects, but also there they have a real encounter with society. There, they share with others, they learn about the sense of community and we, as teachers, are a key role in these processes. According to Freire (1970) education and all the processes that are involved in it cannot be detached from reality and each one of our students has a reality and a world. Therefore, it

is essential to build connection between education and students' reality for them to analyze the actual social issues and be an active part to society transformation.

Education is the main way for social change and we as teachers are totally immerse in these changes. That is why there is a need for bringing liberation in our classrooms and eradicate dehumanization as claimed by Freire and Betto (1985) "A humanizing education is the path through which men and women can become conscious about their presence in the world". In this way, schools may be taken as a space of reflection and action, it means, education must be a safe space where students recognize themselves and others in order to continue building the society. It is important for students and every single human being to recognize their identity, their stories and features in order to understand and share others existence in society.

This sub-category is not only one of the findings but is also a message and a reflective question for teachers. Participants allowed us to understand the way some teachers are oppressors as well. Their words, attitudes and beliefs are bringing negative consequences into their students' lives. Moreover, teachers are seen as role models by the entire society and for students they are one of the first contacts to humanity, however, some teachers are not fully aware of what is to be a human being and the freedom to be, this is why Freire (1970) claims that "No one can be authentically human while [s]he prevents others from being so" (p. 66). Therefore, *what is the role as teachers when working with these diverse generations?*

One of the purposes of the unit created for these students was to create safe spaces where they could provide their views and experiences about different themes. During the

process, students were confident enough to open their hearts and honestly talk about them as oppressors and oppressed. In this case, they talk about their personal cases of discrimination that they have experienced from their teachers and the institution. Most of these cases are related to verbal violence towards them because of how they are and express themselves.

“El primer día que llegué aquí o sea me sorprendió. Sentí tanta discriminación....Me sorprendió más por el profesor, me dijo que si yo salía para una fiesta de disfraces o algo así y créame que, o sea, como yo me pinte el cabello es como yo me expreso y que lo haya dicho un profesor al que le han inculcado valores eso no me lo esperaba nunca”. (KQ. Focus Group, July 16th, 2019)

“Me llevaron a coordinación a ella también la llevaron a coordinación y luego nos llevaron a rectoría nos tuvieron como toda una tarde, y nos hicieron firmar un compromiso donde si nos veían juntas (como pareja) o algo así nos echaban del colegio, y pues, fue algo que me hirió mucho”. (LT. Focus Group, July 16th, 2019)

Teachers' role is not about using their power to ridicule and underestimate students because their identities are not aligned with the teacher's expectations as it is affirmed by Freire (1970) “The teacher cannot think for [his/her] students nor can impose their thoughts on them” (p. 58). However, there are some teachers who have not understood their important role in these processes and continue dehumanizing through their discourse, taking advantage of their power or simply offering a “false generosity”(Freire, 1970). The offensive and discriminatory discourse and actions taken by teacher and the educational

institutions where enough for students to feel and perceive a negative perception of what the teacher's role is about.

This project gave students a different view, a possibility to see them and respect them as human beings. They were told and aware that they were fundamental for the development of the classes. Therefore, the unit was grounded on dialogical relations, not feeding minds. Boyd (2017) states that “mutual sharing and solid relationships between students and teachers, then, can actually increase students learning in the classroom” (p.42). During the development and implementation of the study students shared their insights about the impact and relevance of carrying out classes that are emphasized about them and their realities. They revealed that these classes were beyond what they were used to in school. Classes were a way to feel confident enough to liberate themselves. Students affirmed that throughout this classes learning occurred. They suggested that these kind of processes should be implemented not only in educational places but beyond them.

“Sería muy bueno que profesores así tomaran esas iniciativas de hacer esas actividades pues a veces muchas veces uno necesita de eso como para liberarse o si de cosas que a uno le han pasado”. (LT. Focus Group, July 16th, 2019)

“Incluso, o sea, con esta dinámica uno aprende muchas cosas y por otra parte si uno como que aprende a darse cuenta de lo mal y lo bueno que está haciendo”. (KQ. Focus Group, July 16th, 2019)

“Lo principal es que cada uno es diferente a todos, nadie piensa igual y uno piensa que todos deben pensar igual que uno y por eso empieza la discriminación y eso es algo importante que tomen la iniciativa muchas personas, no solo acá en el colegio ni solo

sumercé (the teacher) y nosotros si no prácticamente todo el mundo debería pensar en eso". (GR. Focus Group, July 16th, 2019)

10.1.3 Being me is my pride, my happiness and my story

Another finding in this research through participants' voices is the need of liberation from different oppressive scenarios. For this, students recognized their identities and the way these are stigmatized, discriminated and oppressed by society. These are dehumanizing processes that occur on the social interactions when the person's identity does not accomplish society's expectations. In this case, stigmatization is not "inside the person" but it is about labels and categorization imposed by another person or group of people which are based on power systems (Goffman, 1963; Jones et al., 1984; Sayce, 1998). Therefore, one of the first transformational processes of students were to recognize the impact of those labels and words that generalize one's identities and oppress everything that conforms who they are.

La que más me pegó fue esta (Veneco) pues yo sí me imaginé que era para mí cuando la escribieron, pero a pesar de que la gente piensa que es una palabra muy normal, el significado es muy fuerte, hace sentir mal, a pesar de muchos pensarán que es una palabra normal, no. Eso puede herir a muchas personas y les bajan mucho la autoestima, aunque no crean. (GR. Focus Group, July 16th, 2019)

Even though there are plenty of obstacles to show real identities, participants were able to recognize how they were being oppressed and demonstrated their need of liberating from them in order to embrace proudly their real identities. Throughout this process of freedom and liberation participants used concepts as uniqueness, autonomy, pride, self-

expression, difference that revealed the importance of their identities and what, who, how, from where they came and are, is the best way to liberate themselves. Furthermore, through these processes participants showed they are a proof of transformation towards the seek of humanization, just as Freire (1998) says “[w]e are transformative beings and not beings for accommodation”. In the following statements, students were able to answer if they were satisfied with their identities. Their answers show and express proudly their happiness of being and embrace themselves, assuming their identities that are not perfect but are worth it and must be protected:

“Sí porque me acepto como soy y no me importa lo que digan de mi porque yo debo estar conforme como soy y no como quieren que sea”. (JC. Questionnaire 2, July 24th, 2019).

“I have not had to change anything about me in terms of my identity or emotions. I have always had support and understanding from my parents and I have not had to change anything about changing my way of being”. (KH. Students’ artifacts, May 28th, 2019)

“Si, ya que después de conocerme bien, conocer mis gustos, entre otras cosas, he visto que soy diferente a todos los demás y eso está bien”. (PC. Questionnaire 2, July 24th, 2019).

“Si me quieren me deben querer tal y como soy. Con mis habilidades, cualidades y defectos”. (EH. Students’ artifacts, May 28th, 2019)

“Sí, sí estoy conforme, ya que cada cosa me hace única y eso está bien ya que debemos tener un amor inmenso por nosotros mismos”. (LR. Questionnaire 2, July 24th, 2019).

“como yo me pinte el cabello es como yo me expreso”. (KQ. Focus Group, July 16th, 2019)

“me sentido incapaz de encajar en la sociedad, aunque he madurado y pensado mejor, y no quiero encajar sino marcar la diferencia por como soy”. S1. (Questionnaire 1, November 15th, 2018)

“Pues la única forma de diversidad es que es positivo en una sociedad porque no todos pueden hacer lo mismo. O sea, ser diferente es positivo”. (JD. Focus Group, July 16th, 2019).

As teachers/researchers we were able to recognize the uniqueness in each student and the way this can be used as a tool to get to humanization. In regard to the latter, as educators it was essential to bring humanity to the project and classrooms by teaching with a purpose and the intent of deconstructing oppression and inequity. Also, we recognized how this can be used to empower them individually and collectively by means of building equity relationships, appreciating their skills, using inclusive practices and language, and teaching them the postiviness of dialogue and cooperation. Moreover, this was a process in which participants needed to see themselves reflected, connected and related to their own reality and world in order to “conquest” humanization and defeat oppression, just as Freire (1970) shares “... the humanist, revolutionary educator ... From the outset, [her] efforts

must coincide with those of the students to engage in critical thinking and the quest for mutual humanization” (p.75).

10.2 Thinking beyond the self: acting as a citizen

In the process of involving students into conversations about topics such as identity, sexual education, discrimination, sexual orientation and gender identity to understand, reflect and deconstruct the normativity and prejudices created by the socio-cultural context in which students are involved, it was evidenced the evolving stages. This category is not the end of the process, it is the starting point of participants to bring ACTION and CHANGE to their realities.

Even though each participant carried a particular process of (re)construction, the main result of the majority is their *childbirth* (Freire, 1970) which took them to embrace a new person they became. By this birth process, Freire makes reference that looking for that freedom and humanization is not an easy path but it is possible, just like a childbirth. This process might be a painful “labor” as students were able to recognize the oppression itself and to see how it was suppressing, removing and controlling their identities. These newborns were able to painfully recognize their real identities and their value, but not only that. They acknowledged they are part of a society full of people as them. People who have unique and different identities that are as important as anything and they deserve to be respected and celebrated.

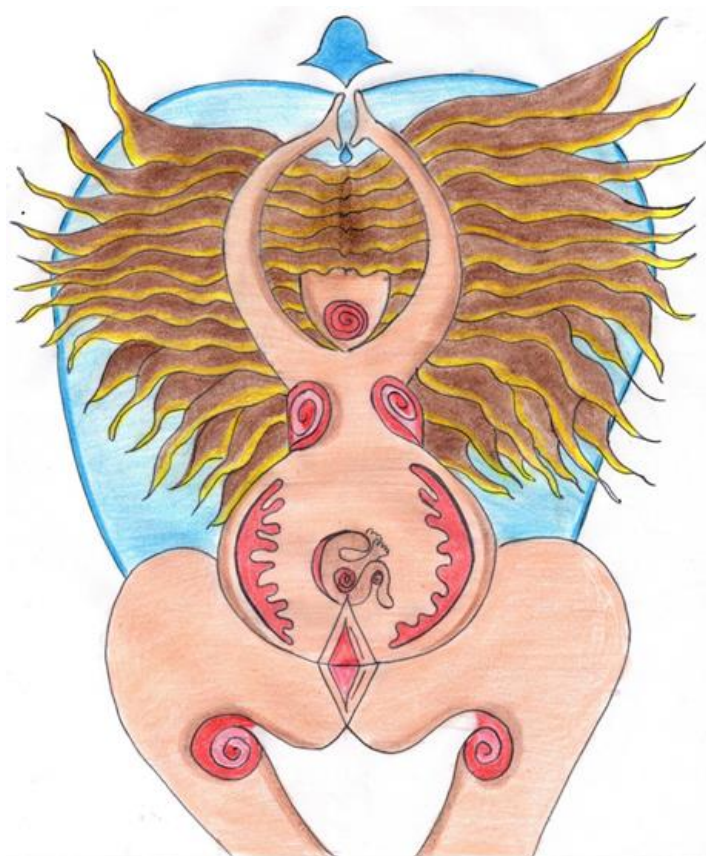


Figure 6. *Visual representation about Freire’s conception of Childbirth created by Harol Gómez during English Workshop II subject, Class Reading Diary.*

This result makes us understand the way each member of society can go beyond and start working on a greater humanity that totally embrace *liberation*. In this manner, participants were able to move from oppression and awareness of it to action, as Freire (1970) states “Looking at the past must only be a mean of understanding more clearly what and who they are so that they can more wisely build the future”. Furthermore, in this stage participants recognized their own responsibility to confront exclusion, prejudice and injustice by means of listening, understanding and reflecting upon their own and others’ realities. Also, they were not only able to recognize their position in society but also the way they need to defend this position and the decisions needed in everyday life to defend

and take a collective action against any type of bias and injustice as evidenced in the next quotes in which students state their sense of equity, change and be helpful with others:

“A enfrentar cualquier obstáculo y agresión que se presente y ayudar a los que necesiten”. (JV. Questionnaire 2, July 24th, 2019).

“Me deja que todos somos un equipo y pues nos tenemos que apoyar, y estaría dispuesta a cambiar ciertos aspectos negativos”. (LR. Questionnaire 2, July 24th, 2019).

This social responsibility towards others was evident in their discourses when using concepts, showing values and showing attitudes such as equality, equity, justice, freedom, human rights, and respect towards others. Students have taken little action like supporting and helping others who need them. This actions have been taken in the core of the “empathy” value which encourages the power of getting to know, live and share others’ experiences. In this case, there was an activity carried out in the process called “put yourself on my feet” which inspired participants to share and live the value of empathy, as mentioned below:

“Debemos ser equitativos y colaborarnos entre todos no discriminar a los demás y ser mejor persona”. WC. (Focus group, June 21st, 2019).

As this was an evolving process of (re)construction, several participants went from oppressors to liberation showing along their discourses a series of stages. Their process can be understood in four different phases: understanding/reflection- awareness- empathy- becoming agent of change. Students revealed their social responsibility towards others, even though many of them did not understand specifically about the concepts of

discrimination, the difference between sexual orientation, gender identity and the acronym LGBTQ+, they understood that just as them, each individual who surround them, no matter their differences, is a human being and a citizen that has the same human rights and therefore, they deserve justice and equity and their task is simply to be respectful appreciating their uniqueness and embracing each community's fights in order to give others the chance to live in freedom.

“En relación a la diversidad, pienso que el hecho de que cualquier persona se acepte tal y como es, es razón para ser respetada. El que haya personas diferentes a mí es lo que demuestra la libertad y autenticidad de poder ser quien se quiera”. (JS. Questionnaire 2, July 24th, 2019).

“Yo pienso que cada persona expresa aspectos diferentes y que lo hacen ser único. Cada persona expresa y se desarrolla en el entorno con mucho miedo al rechazo pero muchas de ellas enfrentan situaciones con el simple hecho de ser diferentes y con lo que se sienten bien”. (AM. Questionnaire 2, July 24th, 2019).

During the first part of the process students develop different exercises where they had to put themselves in the feet of others and where they were introduced and reminded about the struggles and achievements of different communities throughout history as women and the LGBTQ+ community. They understood that all those fights were not for an individual purpose but as group level and due to those fights some of them were able to have rights and even be freely located on the chairs they were seated that day because those fights were for everyone's equity. Their productions in English and reflections in Spanish where they needed to carry out tasks such creating a character and pretending it was them

or writing an utopian news report about marginalized groups where they started point to understand the importance of those fights, or where they created a story of the happiest moment of a person in terms of their sexual orientation and gender identity.

Transgender men enter the army

The time
11th Jun 2019 - Colombia

The transgenerers have the opportunity be in the army the 16th march in Colombia. With their disputes to have equality, they were fighting until they achieved, a spot in the army, the government accepted and took into account the rights of each one them, the 16th march it was an important day the transgenerers already have the opportunity to join the army. The representative of the transgenerers is called Cristian Sanabria, she defended and fought for equality for everyone. This opportunity is important and commemorates "TIM" (Transgenerers the same to motivate), the first transgenerers enter the army and expect have good performance, they are happy for this great opportunity.

Figure 7. (SG, KV.

Student's artifacts,

May 10th, 2019)

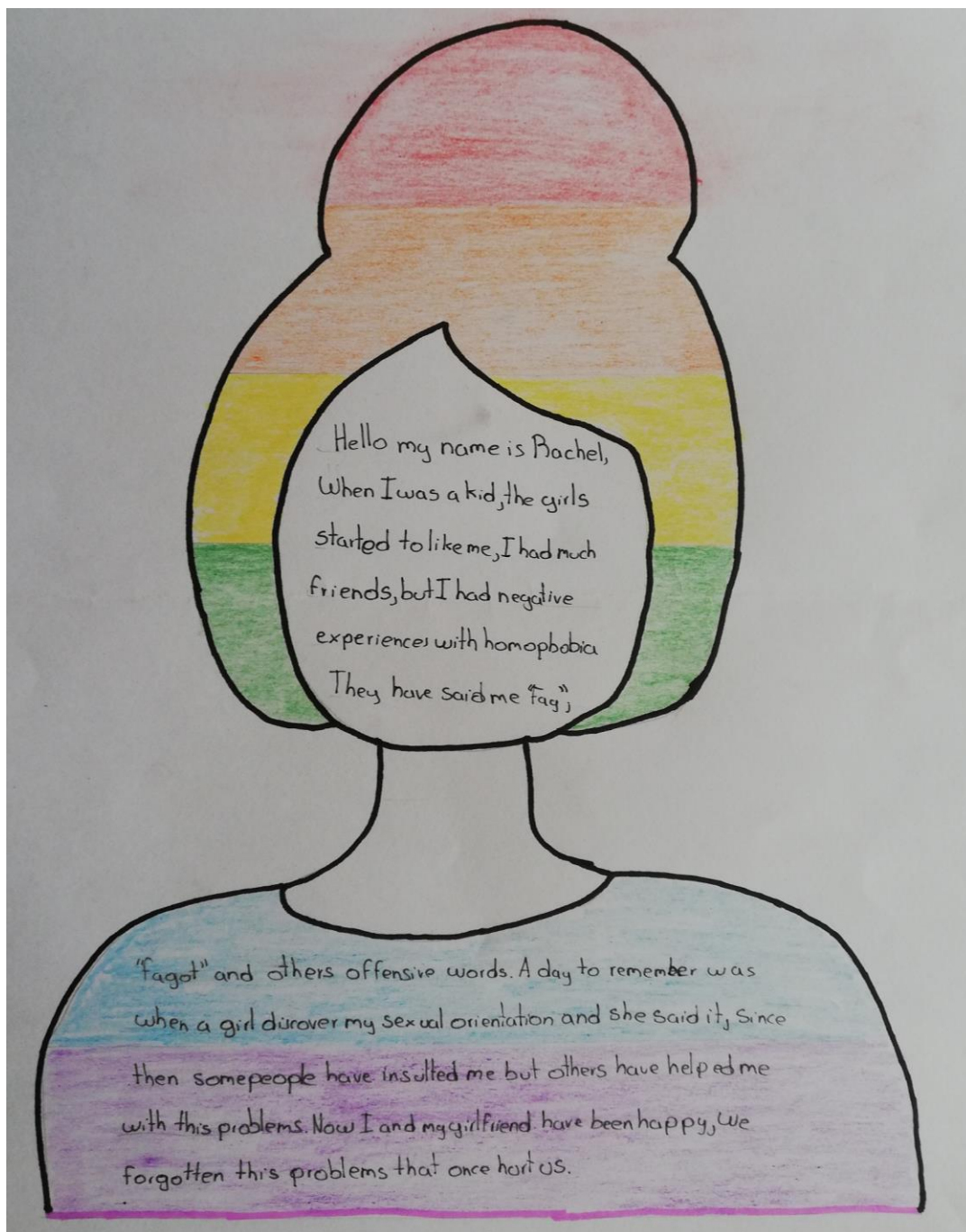


Figure 8. (JM. Students' artifacts, June 13th, 2019)

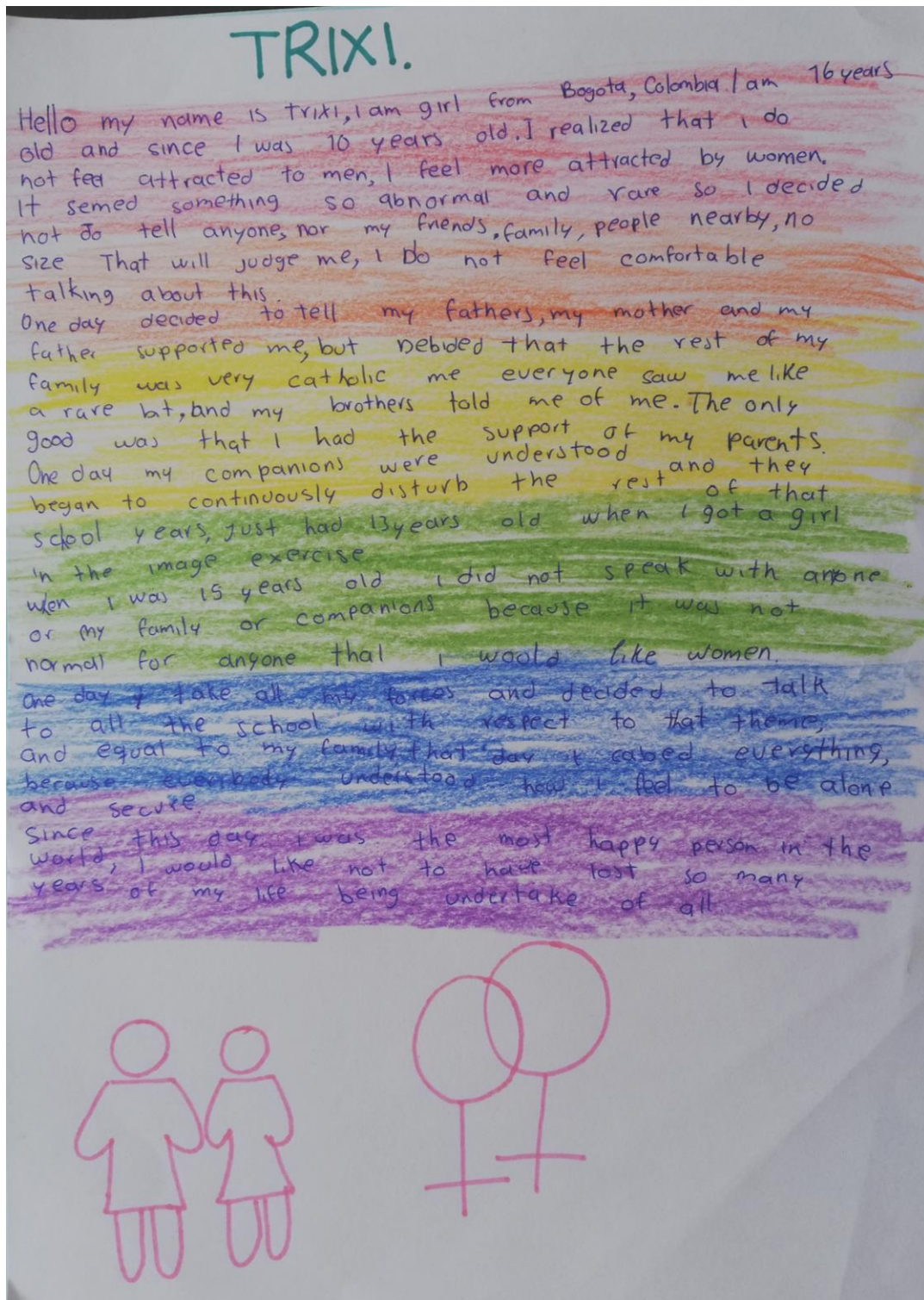


Figure 9. (FC. Students' artifacts, June 13th, 2019)

“Daniela Romero is the first gay major (that) represent in Barbosa the LGBTQI community showing their rights”. (JR, JG. Students’ Artifacts, May 10th, 2019)

“Hombre transexual: Un ciudadano que no se siente identificado con su género y toma otro”. (JJ, JA. Students’ Artifacts, May 10th, 2019)

“Let the world know that everyone is free and therefore they should not be mistreated... Because we are all human beings and we deserve the same treatment.” (AB, AM. Students’ Artifacts, May 10th, 2019)

A pesar de todos los problemas que tengas con tu familia, sigue adelante y demuéstales que por tener esa orientación sexual no vas a ser menos persona ni tampoco tu vida será un infierno. (LT, Students’ Artifacts, April 25th, 2019)



Figure 10. (AM. Students’ artifacts. May 28th, 2019)



Figure 11. (GG, Students' artifacts. May 28th, 2019)

During this first stage of the process some students confronted situations where they analyzed about their words and actions towards others. Those actions and words were said or conducted naively without realizing how some of them have marginalized, ridiculed and discriminated others. Those processes of self-analysis and self-reflection made students feel regret about those bad experiences but also to avoid making the same mistakes and

start thinking more wisely about treating others in the same way they would want to be treated.

“A mí me tomó por sorpresa el que sí ha discriminado a alguien, porque o sea, yo soy una persona que no me la dejo montar de nadie, pero si se la monto a la gente”. (**AB.** Focus Group, July 16th, 2019)

“Las preguntas me devuelven un poco al pasado y uno a veces se arrepiente de algunas cosas que yo he hecho”. (**JB.** Focus Group, July 16th, 2019)

“Yo nunca había pensado en esas preguntas que nos hizo, por ejemplo si ha discriminado a alguien, a veces uno hace las cosas sin pensar y después se arrepiente”. (**KV.** Focus Group, July 16th, 2019)

“Pues por las preguntas uno toma conciencia de las cosas que ha hecho malas o buenas, y pues eso le ayuda a una para no volver a cometer los mismos errores”. (**EH.** Focus Group, July 16th, 2019)

“Somos seres humanos y debemos apreciar a las personas tal y como son porque ellos se sentirían mal si los despreciamos y por lo tanto no me gustaría que me hicieran lo mismo”. (**VD.** Questionnaire 2, July 24th, 2019)

During the second phase of the process some participants started understanding that we are different and being different is something special that makes them and everyone unique, something that provided that individual essence that makes everyone being themselves. *“Pienso que soy y somos todos seres humanos en un mismo cosmos, donde tenemos esencia propia”.* (**SM.** Questionnaire 2, July 24th, 2019). Students started to be

aware that we are part of a society that fights against diversity and is putting us against each other. They are aware that we are part of a system that forces them to follow standards to become something that some cannot just be and it is in that moment when discrimination and violence start.

“Primero, lo principal es que cada uno es diferente a todos, nadie piensa igual y uno piensa que todos deben pensar igual que uno y por eso empieza la discriminación.”

(GR. Focus Group, July 16th, 2019)

“Estamos en un mundo donde hay mucha diversidad de personas y muchas veces la gente piensa que uno debe ser igual que las demás personas, pero lo que no se dan cuentas es que cada persona tiene su forma de ser y es distinto a la otra y pues, o sea, tratan de obligarlo a uno a ser lo que ellos quieren que sea y no lo que uno quiere ser”.

(LT. Focus Group, July 16th, 2019)

As researchers and teachers, we saw an important evolutions in students' conceptions of themselves and the others. Most of them showed their understanding of diversity as a human faculty and just for having humanity there are some values and principles that everyone deserves. Being a diverse species at so many different dimensions is a thing to celebrate and to be proud of. *“Pues todos merecen respeto igual que yo, sino fuéramos diferentes no tendría gracia el mundo”.* (JPL. Questionnaire 2, July 24th, 2019). Students revealed their social responsibility towards others by showing in their discourse concepts, values and attitudes such equality, equity, justice, freedom, human rights, and respect towards others

“Let the world know that everyone is free and therefore they (LQTBQI+) should not be mistreated... Because we are all human beings and we deserve the same treatment”.

(AB, AM. Students’ Artifacts, May 10th, 2019)

“Yo opino que todos tenemos derecho a elegir la orientación sexual que queremos sin importar lo que las personas digan y opino que me parece bien que las personas de otra orientación sexual se hagan valorar”. **(AL.** Questionnaire 2, July 24th, 2019).

“Yo pienso que cada quien puede expresarse como quiera porque la personalidad de una persona tiene una historia muy larga en el pasado. Yo pienso que las personas que son diferentes a mí, es por una razón y no soy nadie para juzgarlas”. **(FM.** Questionnaire 2, July 24th, 2019)

“Pienso que aunque son personas por decirlo así “diferentes”, no dejan de ser personas, pues para mí todos somos iguales solo que con diferentes esencias”. **(LFC.** Questionnaire 2, July 24th, 2019).

“Si nosotros somos valiosos ante la sociedad, ellos (LGTBQI+) también lo deben ser”. **(KV.** Questionnaire 2, July 24th, 2019).

“Me parece que cada quien tiene el derecho de ser como quiera ser y al ser diferentes dejan su huella en el camino de la vida, me gusta que sean diferentes porque se están aceptando sin temor alguno”. **(EH.** Questionnaire 2, July 24th, 2019).

“Todos somos iguales, lo único que nos diferencia es nuestra esencia”. **(LT.** Questionnaire 2, July 24th, 2019).

During the third stage of the process and after some participants understandings, reflections and awareness about diversity as a human faculty, the struggles and achievements of marginalized communities, and the values that we as human being deserve to have, they started a process of empathy and putting themselves on the feet of others. This time not as an exercise that teachers recommended but as something that they are willing to do. They realized that all of them as a group have lived similar experiences that have made a mark on their lives. Student commented about their disposition to learn about others identities and differences with respect and to help and support when they have the chance to. As a result of these processes, researchers were able to witness the deconstruction of heteronormativity as a system of oppression in this contexts.

“Uno también se da cuenta por lo que pasan las personas en este tipo de actividades y también lo ayuda a uno a darse cuenta que pues todos pensamos muy diferente y que todos sentimos muy diferente”. (KQ. Focus Group, July 16th, 2019)

“yo me di cuenta que acá hay muchas personas que han sufrido muchas cosas pero aun así son fuertes sí, siguen ahí adelante a pesar de todo o sea a pesar de todas las dificultades que la vida les pone”. (SL. Focus Group, July 16th, 2019)

“Que cada uno es diferente, pero que vale la pena conocer cada diferencia de cada persona”. (SP. Questionnaire 2, July 24th, 2019).

“Siempre trato de dar lo mejor de mí a las personas que me rodean. (LT. Students’ artifacts, May 28th 16th, 2019)

“Siempre trato de sacarles una sonrisa a los demás y trato de ser el apoyo que ellos necesitan”. (G. Student’s artifacts, May 28th 16th, 2019)

“Que no se deje humillar ni pisotear por ningún hombre, que no pierda su dignidad, que podría contar con mi apoyo para que saliera adelante”. (YG. Student’s artifacts, May 28th 16th, 2019)

Understanding the oppression that the LGBTQI+ community lives every single day there out in society was a process of reflection and understanding that some students also came through. They were giving their insights about the way this community, specifically the trans people is been marginalized, isolated and discriminated and revealed a sense of empathy and sister/brotherhood towards the transsexual people by recognizing their everyday struggles and oppression by society caused by the socio-cultural perceptions towards this community. Some participants gave themselves the chance to learn a little bit about them and to understand that they are human beings no matter their decisions and that they are just part of our diverse humanity. In this way, they demonstrated their progress since the beginning until the final (re)construction of their understandings and notions about their own and other’s identities.

“La verdad de los transexuales me parece que son muy valientes, súper valientes porque estamos en una sociedad en donde los discriminan mucho... creo que más que a los gay y a las lesbianas porque por ejemplo ven en la calle a un transexual o algo así dicen que es prostituta”. (LT. Focus Group, July 16th, 2019).

“Mucha gente tiene catalogadas esas personas (trans) así, que son malas, con que van a terminar muertas, con que a terminar en una mal vida y las cosas no son así porque el que quiere puede”. (LT. Focus Group, July 16th, 2019).

“En este caso que estamos hablando de los transexuales, yo pienso que una mujer que se hace hombre o un hombre que se hace mujer, ya es [su] decisión de cómo actué, cómo piensa y cómo sienta porque nadie puede pensar ni puede sentir por esa persona, cómo quiere ser, como quiere actuar, como quiere etc”. (KQ. Focus Group, July 16th, 2019).

“Eso (ser trans) es de mucha valentía en este siglo XXI, es de mucha valentía porque no cualquiera se puede aguantar tantos insultos porque no se puede negar que un transexual son los que más discriminan, los que más insultan en esta época... las personas se deben respetar por su condición, por su forma de ser y todo eso y como digo mucha valentía porque no cualquiera se podría aguantar tanto rechazo más que todo”. (GR. Focus Group, July 16th, 2019).

“El hecho de que uno tenga esa orientación sexual [identidad de género] no significa que uno sea una mala persona o como dice mucha gente que uno sea hijo del diablo y se va a ir al infierno”. (LT. Focus Group, July 16th, 2019).

10.3 Language for Liberation

The unit implementation in both public schools aimed to help students to understand and reflect about their realities understanding diversity as a human faculty and also using and improving English as a Foreign Language. In this way, students were

involved in different tasks that allowed them to have an active role in their language learning processes. Students were always presented with English material and most of their production were delivered in the foreign language. Even though, when spaces of dialogue and reflexion were opened students preferred to use their mother tongue in order to freely communicate their insights and perceptions about the matter in hand.

Compiling and modifying a task-based unit grounded with social justice principles which focus was to open spaces to talk and understand themes such as identity, discrimination, sexuality and diversity was a challenge for us as teachers due to the public schools requirements about the need to teach specific grammatical aspects and to be able to fulfil student's expectations considering their language learning needs. Therefore, each lesson was presented with an implicit grammatical form and an explicit theme related with the purposes of the investigation. For example, in the lesson 3, "*The power of actions and words*" students learned about discrimination at different dimensions with a grammatical focus on present perfect when talking about lived experiences. In that way, the institutional requests were implemented as well as the research objectives as evident in the following students' productions. Below there are some students' productions using present perfect talking about discrimination at different levels.

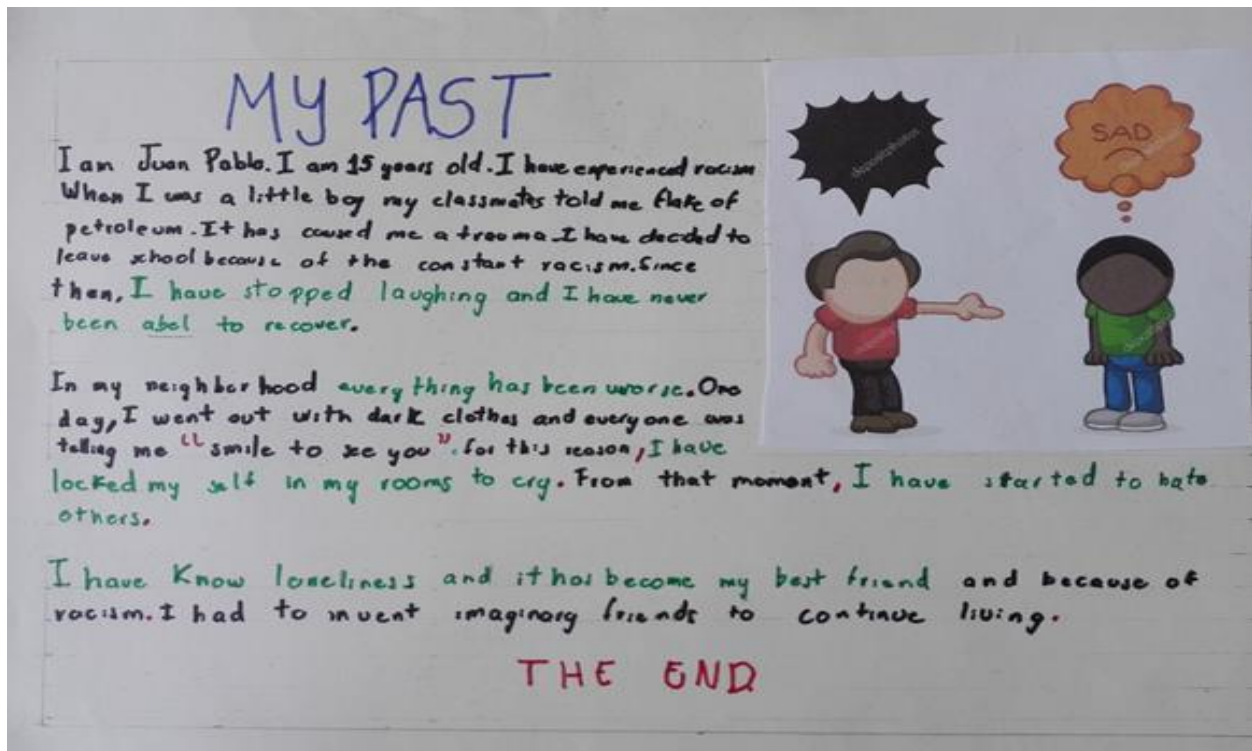


Figure 12. (FM, Students' artifacts. May 28th, 2019)

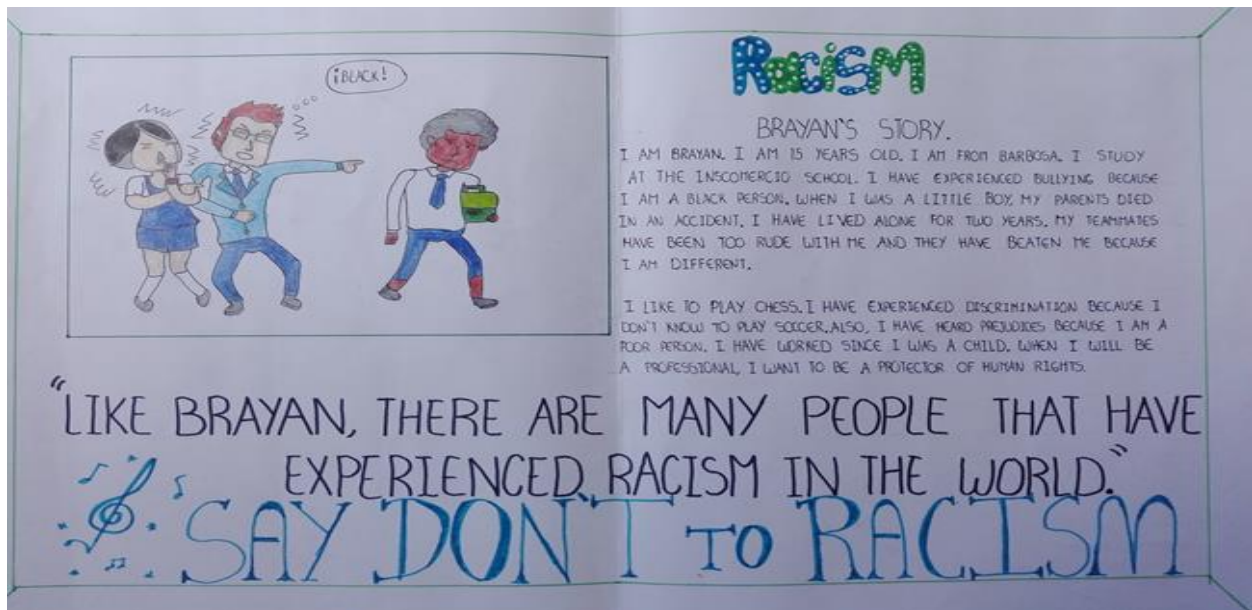


Figure 13. (JS, Students' artifacts. May 28th, 2019)

When students were involved in the productive and communicative stage of this and other lessons they should follow some guidelines when presenting their tasks, in this case a poster. They needed to create a character by putting themselves on their feet. Therefore, they produced their exercise in the first person (*I*). Also, they should narrate the experiences of bullying that this character have experienced in schools and the consequences of such discrimination. When talking about those experiences, the teacher suggested to use some key sentences in present perfect along the story. Moreover, they had to tell the cause that brought such violence and discrimination in their characters' life. Students commented cases of forced displacement, sexual harassment, accidents, orphan hood, among others. This with the purpose of raising awareness about the way we tend to judge others without knowing people's backgrounds. Moreover, all students' productions were delivered several times in order to be provided with feedback for language improvement.

The process of articulating classes that accomplish different purposes and requirements was a complex procedure that came with frustration at some point. Even though some workshops were already planned before implementing them to the students, it was necessary to make modifications that stick with the institutional aims. Therefore, researchers had to take different decisions when implementing to each public institution, as the institutional aims changed, it means the grammar focus. Those different focuses were consciously planned in order to provide a more coherent lesson that took into account students' needs, not only in terms of language development but also students' realities. Thinking about all those circumstances caused a sense of discomfort. However,

with some useful guidance provided by our director Nancy Carvajal, we restated our big aim and the process started to become more pleasant.

Implementing the lessons and reflecting about the process that students were facing was the lighting to realize that all those complex process that were articulated were worth it. During the execution of the unit and the reflective spaces, students highlighted the impact that brings this project to their lives in terms of language development, identity construction, humanity, understanding diversity, values, among others. Moreover, they stated that it is not that common to talk about identity, discrimination, diversity and sexuality inside the educational environment and even rarer in the English classroom and, moreover it is a need. Besides, they revealed that they came through a learning process during the time which is fundamental in the study. Here can be read some of students' voices:

“Nos deja una gran experiencia para mejorar cada día y ser mejores seres humanos.” (VD. Questionnaire 2, July 24th, 2019)

“Me parecen interesantes, ya que casi esos temas no se tratan y menos en la clase de inglés, con eso pudimos aprender muchas cosas.” (MM. Questionnaire 2, July 24th, 2019)

“Es un proyecto excelente que por mi lado ha cambiado mi pensar porque antes no estaba de acuerdo con la generación LGTBI pero ahora veo que son como nosotros, todos somos iguales y gracias al profe Harol.” (KV. Questionnaire 2, July 24th, 2019)

“Me parece chévere ya que aprendemos a conocernos como verdaderas personas y reflexionar sobre eso.” (SG. Questionnaire 2, July 24th, 2019)

“Que fueron muy necesarios para el sentido de respeto hacia las diferentes maneras de pensar.” (BQ. Questionnaire 2, July 24th, 2019)

Students were invited to use their previous and new knowledge for language improvement itself and to use it as a mean of understanding and reflecting that discrimination is just the first steps of violence against each other, that discrimination is grounded due to prejudices that are built along our lives just because there are disagreements for not being the same. Even though being different is positive and our humanity give us the same rights, equality and freedom. *“Que todos somos iguales y sin importar qué tenemos los mismo derechos y somos seres humanos que a pesar de todo estamos aquí para dejar nuestra huella y nuestro legado.”* (EH. Questionnaire 2. July 24th, 2019). In conclusion, the foreign language was used as a tool for self-liberation and for giving others the opportunity to liberate themselves.

Conclusions

This social justice unit implemented in the EFL classroom of two public schools allowed students to express, understand and share their perceptions about their notions of identity, sexuality, diversity, and discrimination when involved in tasks linked with their own social realities and their needs for language development. Regardless the different contexts, discrimination is present in both schools and there was a need to bring social change through education and EFL. As this study was carried out in Barbosa and Tunja, there were differences in population but the results were similar. As in both contexts researchers found the oppression in which students live, the liberation they desired and the need of change.

Moreover, it was evidenced the development and progress of students' awareness about acknowledging diversity as a human faculty and a positive aspect of each one of them. This by exploring and sharing all of their socio-cultural perceptions regarding different systems of oppression and especially, heteronormativity. In this way, students were able to (re)construct their role and responsibility towards social change. They realized they need to work together to change and to raise awareness about their own and others' identities. For instance, they did not only shared and recognized oppression, but they expressed their willingness to stop discrimination, care and help others who may need them. However, each student process evolved differently and even some of the students perceptions about the matter in hand did not change at all.

Finally, English as a Foreign Language was an essential tool in this process as it was the mean to accomplish the recognition of oppression, the development of liberation

and the way to express the need of change. Thus, English was not only a subject to learn grammar and how to speak properly or use appropriate vocabulary but it also was an instrument to foster dialogue to share and make social change come true. English teaching and learning can be used not only to speak about other countries, cultures and people, but to dialogue about our own realities and use it as a tool to build our society and share the message of justice.

Pedagogical Implications

Traditional EFL learning and teaching based principally on language matters has developed a need of addressing the seek of humanity through social justice approach inside the classroom. Nowadays, some investigations in the EFL field focus their attention in linguistic didactics that are detached from the local and national setting in which students are involved. Our roll as educators goes beyond teaching a foreign language. It implies to consider and understand students as human beings in a holistic way. Deconstructing Heteronormativity in the EFL classroom contributes to expand and enrich pre-service teacher growth and development as foreign language educators with a Social justice Perspective.

Bringing to our teaching practices and learning environment Social Justice is also important to contribute to the national and local needs. One significant example can be reflected in this question: How do the English classroom represent scenarios of peace-building? In order to support peace-building in the learning process, teacher should allow students to recognize themselves as diverse beings, to start developing and living values such as respect, and to start a process of identity construction using empathy as the core to

understand our differences. This is not an easy path neither for teacher nor students, however it is a big contribution to start a process in search of peace-building.

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Annexes

CUESTIONARIO

Apreciado participante, este cuestionario fue diseñado con el fin de explorar sus percepciones, conocimientos y experiencias educativas con relación a temas que abordan factores sobre discriminación, matoneo y sexualidad. La información y datos recolectados serán usados exclusivamente con propósitos investigativos. Por lo tanto, se guardará confidencialidad de su identidad.

Dicho proyecto de investigación es llevado a cabo por Harol Arley B. Gómez y Dayana Alexandra Ayala, estudiantes activos de noveno semestre de la Licenciatura en Idiomas Modernos Español-Inglés de la Universidad Pedagógica y Tecnológica de Colombia, Tunja-Boyacá.

Este cuestionario está destinado a durar no más de 20 min, les agradecemos su honestidad y sinceridad.

Lea cuidadosamente las preguntas y siga atentamente cada una de las instrucciones:

1. ¿En qué grado estará el siguiente año escolar? Por favor, marque su respuesta con una **X**.
 Noveno Décimo

2. ¿En cuál rango de edad se ubica? Por favor, marque su respuesta con una **X**.
 12 a 14 15 a 17 Igual o mayor a 18

3. ¿Cuál es el género con el que más se identifica? Por favor, marque su respuesta con una **X**.
 Mujer Hombre Ninguno Otro, ¿cuál? _____

4. Con relación a su experiencia educativa durante estos años, ¿ha estudiado y/o socializado en el colegio temas con relación a educación sexual? Por favor, marque su respuesta con una **X**.
 Sí No

5. ¿cuáles de los siguientes temas ha estudiado y socializado en su contexto educativo? Por favor, marque las opciones con una **X**. Puede ser más de un enunciado.

<input type="checkbox"/> Cuidado del cuerpo	<input type="checkbox"/> Masturbación
<input type="checkbox"/> Orientación sexual	<input type="checkbox"/> Sistema reproductor masc y fem
<input type="checkbox"/> Ciclo de la vida	<input type="checkbox"/> Pubertad
<input type="checkbox"/> Métodos anticonceptivos	<input type="checkbox"/> Embarazo
<input type="checkbox"/> Virgindad masculina y femenina	<input type="checkbox"/> Identidad de género
<input type="checkbox"/> Sexo y género	<input type="checkbox"/> Menstruación
<input type="checkbox"/> Autoestima	<input type="checkbox"/> Relación sexual

6. Sabe usted, ¿cuál es la diferencia entre género y sexo? Por favor, marque con una **X**.
 Sí No

Si su respuesta es afirmativa, podría ofrecer una pequeña descripción con sus palabras de cómo entiende dicha diferencia.

7. ¿Ha escuchado o usado alguna vez, dentro y fuera del contexto escolar, alguna de los siguientes enunciados? Por favor, marque las opciones con una **X**. puede ser más de una.
- Las mujeres no saben conducir, ¡Tenía que ser mujer!
 - Usted provoca que le falten al respeto por vestirse así.
 - Llorar no es de hombres.
 - Las mujeres están hechas para lavar, planchar y cocinar.
 - Este lugar es peligroso porque ahora hay mucho venezolano.
 - Es como bruto, parece campesino.
 - Las venezolanas son trabajadores sexuales que cobran barato.
 - Ese muchacho es vicioso, mire como esta vestido.
 - Es@ chic@ siempre usa la misma ropa y los mismos zapatos.
 - Usted tiene que ser el hombre de la casa.
 - Usted nunca tendrá para comprarse esto.
 - Se ve muy gay con esa ropa.
 - Tiene cara de indio.
 - Ese trabajo no es para mujeres.
 - Estudiar no es para pobres.
 - Los aretes son para las mujeres.
 - No soy racista pero nunca me metería con un negro.
 - Ese chico es como raro porque se la pasa con solas mujeres.
 - Esa chica juega fútbol como un hombre.
 - Otro _____

8. ¿Dónde ha escuchado los enunciados que escogió en la pregunta anterior? Por favor, marque las opciones con una **X**. Puede ser más de una.
- Espacios familiares
 - Espacios Educativos
 - Fuera del colegio y de su hogar

9. ¿Usted ha sufrido de algún tipo de discriminación, dentro y fuera del contexto educativo por los siguientes factores? Por favor, marque las opciones con una **X**.
Puede ser más de una.

- () Raza (color de piel)
 () Posición socio-económica (rico-pobre)
 () Apariencia física
 () Etnia
 () Nacionalidad
 () Género (hombre/mujer)
 () Orientación sexual
 () Identidad de género
 () Discapacidad física o cognitiva
 () Otro factor, _____

Si marcó alguna de los factores anteriores, ¿Podría narrar de manera breve una de las experiencias de discriminación que ha experimentado?

Por otra parte, si usted no ha sufrido ningún tipo de discriminación y conoce la experiencia de alguien, ¿Podría relatarla brevemente?

10. ¿De qué manera ha afectado la discriminación en su vida a nivel emocional, físico y psicológico? Por favor, explique

11. ¿Considera que las preguntas que se plantearon en el cuestionario son relevantes? Por favor, marque con una **X**.

- () Sí () No

¡MUCHAS GRACIAS! 😊

CUESTIONARIO FINAL

Apreciado participante, este cuestionario fue diseñado con el fin de explorar su experiencia educativa sobre temas de discriminación, identidad, diversidad y sexualidad que fueron estudiados. La información recolectada será usada solo con propósitos investigativos. Por lo tanto, se guardará confidencialidad de su identidad. Dicho proyecto de investigación es llevado a cabo por Harol Arley B. Gómez y Dayana Alexandra Ayala, estudiantes activos de decimo semestre de la Licenciatura en Idiomas Modernos de la UPTC.

Name _____ Grade: _____ Date: _____

1. ¿Qué piensa acerca de la diversidad de género, física, emocional, y de pensamiento en las personas que lo rodean? ¿Qué percepción tiene acerca de personas diferentes a usted?

2. ¿Quién es usted? ¿Cómo se describiría? ¿Qué aspectos (físicos, emocionales o de pensamiento) lo diferencian a usted de los demás?

3. ¿Está conforme con lo que es usted como persona? sí, no y ¿Por qué?

4. Según el género con el que se identifica, ¿Cómo entiende usted qué es ser mujer u hombre en la actualidad?

5. ¿Qué concluye acerca de los proyectos de discriminación, identidad, diversidad y sexualidad que se desarrollaron dentro del segundo periodo de clases?

6. ¿Qué reflexión le deja lo aprendido hasta ahora? ¿Qué cambios estaría dispuesto a hacer?

“Remember that we all are human beings trying to do what we love to do”

FOCUS GROUP INTERVIEW

Project: Deconstructing Heteronormativity in the EFL Classroom

Date: July 16th, 2019

Place: Instituto Integrado de Comercio, Barbosa and San Jeronimo emiliani, Tunja

Interviewer: Harol Arley B. Gómez and Dayana Alexandra Ayala

Interviewee: 10th grader students from Inscomercio and Emiliani

Dear participant, this focus group interview was designed in order to explore your perceptions, knowledge and experiences about your individual process during the second term regarding aspects such identity, discrimination, sexuality and diversity. This interview will be recorded and will be used exclusively for research purposes and your identity will not be revealed at any time.

- 1) Before starting the main questions the researcher will carry out the activity “*One step forward or backwards*” and will ask:
 1. 1 Step forward, someone who likes to dance.
 2. 2 Steps backwards, someone who has experienced a paranormal event.
 3. 1 step backwards, someone who can touch their nose with the tongue.
 4. 2 Steps forward, someone who failed a subject last term.
 5. 1 step backwards, someone who is introvert and 1 step forward, someone who is extrovert.
 6. 2 steps backwards, someone who has seeing someone dying.
 7. 1 Step forward, someone who has been discriminated in any way.
 8. 1 step backwards, someone who has cry until getting sleep.
 9. 2 steps backwards, someone who has not eaten in a whole day.

10. 2 steps forward, someone who has experienced bullying for physical appearance.
 11. 1 step forwards, someone who believes in god.
 12. 1 step backwards, someone who has felt discriminated because their likes towards people, clothes, colors, hobbies.
 13. 1 Step backwards, someone who thinks they live in a world that is full of prejudices.
 14. 1 step backwards, someone who has discriminated someone because of physical appearance, likes, personality, views...
 15. 2 steps forwards, someone who honestly understand human kind diversity.
- 2) Now, everyone will get together in a circle and the teacher will ask:
1. How did you experience this activity? What do you guys think about the activity we just did?
 2. Was there anything that took you by surprise?
 3. Do you think diversity play a role in what we did?
 4. Did you discover something about someone that you did not know?
 5. The ones who took a step when I said if you have discriminated someone you want to tell when and how happened?
 6. The ones who has experienced discrimination want to tell us the stories.
- 3) Students write five negative words they have said or heard of others. They will stick them somewhere in their classmate's bodies. They cannot see what they have on their bodies. Everyone will take a minute walking around in order to see what the others have on their bodies. Then, you will use you phone to take selfies in order to

see what you have written on your body. The teacher will ask student to make a circle again and will ask:

1. What did you feel when you knew what you had written on your bodies?
2. What did you feel whilst being observed?
3. Do you know what the meaning of these words are?
Gay, Lesbian, Queer, transsexual...
4. What do you feel when you are defined by a person who does not know who you really are?
5. Do you think you have defined someone at school or outside? Do you think that act is understood as discrimination?
6. How do you understand the words IDENTITY, DIVERSITY, SEXUALITY, and HETERONORMATIVITY?
7. What do you think about transsexual people? Do you agree that they define themselves as the opposite of their sex?
8. Do you think you are part of a heteronormative society?