

Even 'Gringos' Allowed: Developing Podcasts for Decolonization in English Language  
Teacher Education

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## Table of Contents

<b>Abstract .....</b>	<b>8</b>
<b>Introduction .....</b>	<b>10</b>
<i>Problem Statement .....</i>	<i>10</i>
<i>Justification.....</i>	<i>13</i>
<b>1. Objectives .....</b>	<b>15</b>
1.1 <i>General Objective.....</i>	<i>15</i>
1.2 <i>Specific Objectives .....</i>	<i>16</i>
1.3 <i>Research questions.....</i>	<i>16</i>
<b>2. Literature Review .....</b>	<b>17</b>
2.1 <i>Coloniality and decoloniality: Using language for breaking boundaries.....</i>	<i>17</i>
2.2 <i>Critical teacher education: An opening Journey on language teaching beyond instrumentality and standards .....</i>	<i>19</i>
2.3 <i>Decoloniality in ELT: An awakening of our Colombian space in English.....</i>	<i>20</i>
2.4 <i>Podcasts: A safe place for non-native speakers.....</i>	<i>21</i>
2.5 <i>Final Remarks.....</i>	<i>23</i>
<b>3. Legal Framework.....</b>	<b>24</b>
<b>4. Methodology .....</b>	<b>25</b>
4.1 <i>Type of Research .....</i>	<i>25</i>

4.2 <i>Instruments and steps: Description of the pedagogical material proposal and the questionnaire for its evaluation</i> .....	27
4.2.1 The making of Even Gringos Allowed .....	28
4.3 <i>Participants: Guests and evaluators</i> .....	47
4.3.1 Who were the guests? .....	49
<b>5. Analysis and data collection methods</b> .....	<b>51</b>
5.1 <i>Data analysis</i> .....	51
<b>1. Findings: El que busca encuentra.</b> .....	<b>54</b>
6.1 <i>Findings categorization: Cada tiesto con su arepa</i> .....	55
6.2 <i>Technical Aspects of the Program: Una sola golondrina no hace verano</i> .....	56
6.3 <i>Pedagogical Value of the Materials: Donde uno pone el ojo, pone la bala</i> .....	57
6.4 <i>Challenges and Limitations in Implementation: Cuando no es lo uno, es lo otro</i> .....	58
6.5 <i>Strengths Identified in Open-Ended Responses: Dimos con el chiste</i> .....	59
6.6 <i>Implications for Teacher Education and Critical Pedagogy: El que promete, se compromete</i> .....	63
6.6.1 <i>Application to Teacher Education: ¿Y eso con qué se come?</i> .....	63
6.6.2 <i>Connection with Critical Pedagogy: Échele cabeza</i> .....	64
6.6.3 <i>Practical Projections, a call for action: El que no llora no mama</i> .....	65
<b>2. Tensions, limitations and further research</b> .....	<b>66</b>
<b>3. Conclusions</b> .....	<b>69</b>
<b>References</b> .....	<b>72</b>
<b>Apéndices</b> .....	<b>78</b>

### Table of Figures.

<b>Figure 1:</b> <i>Script format. Sample from episode #1 from the podcast sessions</i> .....	28
<b>Figure 2:</b> <i>Consent Form for participant-guests</i> .....	31
<b>Figure 3:</b> <i>The set</i> .....	32
<b>Figure 4:</b> <i>Podcast cover Image</i> .....	34
<b>Figure 5:</b> <i>Even 'Gringos' Allowed YouTube Channel</i> .....	35
<b>Figure 6:</b> <i>Even 'Gringos' Allowed Web Page</i> .....	36
<b>Figure 7:</b> <i>Instructional section</i> .....	37
<b>Figure 8:</b> <i>Screenshots of the headings of each moment</i> .....	38
<b>Figure 9:</b> <i>Information for Teachers' section</i> .....	40
<b>Figure 10:</b> <i>Section 0 - Personal and Professional Information</i> .....	43
<b>Figure 11:</b> <i>Section 1 - Evaluation of Technical Aspects</i> .....	43
<b>Figure 12:</b> <i>Section 2 - Pedagogical Implications of the Materials</i> .....	44
<b>Figure 13:</b> <i>Section 3 - Final reflections and willingness to use</i> .....	44
<b>Figure 14:</b> <i>Likert-scale example</i> .....	45
<b>Figure 15:</b> <i>Section 1.2 - Pedagogical Implications of the Materials</i> .....	45
<b>Figure 16:</b> <i>Preliminary analysis table</i> .....	50
<b>Figure 17:</b> <i>Preliminary analysis paragraph</i> .....	51
<b>Figure 18:</b> <i>Color coded answers</i> .....	52
<b>Figure 19:</b> <i>Color coding table</i> .....	53
<b>Figure 20:</b> <i>Section 1.1 - Evaluation of Technical Aspects, Question 6</i> .....	55
<b>Figure 21:</b> <i>Section 1.2 - Pedagogical Implications of the Materials, Question 18</i> .....	57
<b>Figure 22:</b> <i>Section 1.2 - Pedagogical Implications of the Materials, Question 19</i> .....	59

**Table of Appendices**

	<b>Pag.</b>
<b>Annex A:</b> <i>Consent form sent to participants guests</i> .....	78
<b>Annex B:</b> <i>Consent form sent to participant guest Ximena Bonilla</i> .....	81

## Resumen

**Título:** Even 'Gringos' Allowed: Developing Podcasts for Decolonization in English Language Teacher Education

**Autores:** Andres Camilo Navarro Gonzalez, Tania Marcela Soto Navarro

**Palabras Clave:** Decolonialidad, Diseño de Materiales Didácticos, ELT, Formación de Docentes de Lenguas, Pódcasts.

**Descripción:** Este proyecto de pregrado presenta el proceso y los aportes de la creación de una serie de pódcasts derivados de nuestra tesis del programa de Licenciatura en Lenguas Extranjeras con énfasis en inglés de la UIS. Concebidos como material pedagógico para docentes en formación, los pódcasts consisten en diálogos con formadores de docentes sobre agendas críticas decoloniales en la enseñanza del inglés (ELT). El proyecto se fundamenta en la decolonialidad (Bonilla-Medina & Finardi, 2022; Ubaque-Casallas, 2023) como pilar de la pedagogía crítica en ELT (Castañeda-Peña, 2018; Granados-Beltrán, 2021) y en el uso de pódcasts como recurso educativo (Yugsan-Gómez et al., 2019), lo que permitió evidenciar su potencial como un espacio para que educadores colombianos cuestionen residuos coloniales desde epistemologías situadas.

Se diseñaron cuatro episodios y materiales didácticos complementarios alojados en una página web, siguiendo tres fases: preparación, desarrollo y evaluación. Los episodios abordaron la demonización de la L1, el native-speakerism, los materiales centrados en hegemonías y la propiedad del inglés, a partir de las experiencias y saberes locales de los invitados. La evaluación, realizada por profesores de la UIS, consideró aspectos técnicos, pedagógicos y de

uso potencial. Los resultados mostraron una alta aceptación de los materiales, destacando su capacidad para fomentar el pensamiento crítico y promover una formación docente transformadora desde enfoques decoloniales.

### Abstract

**Title:** Even 'Gringos' Allowed: Developing Podcasts for Decolonization in English Language Teacher Education

**Authors:** Andres Camilo Navarro Gonzalez, Tania Marcela Soto Navarro

**Key words:** Decoloniality, Didactic Materials Design, ELT, Language Teacher Education, Podcasts.

**Description:** This undergraduate project shares the process and insights of creating a series of podcasts from our thesis in the B.A. in Foreign Languages Teaching at UIS. Conceived as pedagogical material for pre-service teachers, the podcasts revolved around dialogues with teacher educators concerning critical decolonial agendas in ELT. Rooted in the framework of decoloniality (Bonilla-Medina & Finardi, 2022; Ubaque-Casallas, 2023), a pillar to ELT Critical Pedagogy (Castañeda-Peña, 2018; Granados-Beltrán, 2021), and the use of podcasts (Yugsan-Gómez et al., 2019), we unveiled their potential as a space for Colombian educators to question colonial residues through their own epistemologies, a decolonial act itself. We designed four episodes and complementary didactic materials hosted on a webpage following a three-phase process: preparation, development, and evaluation. The episodes addressed four issues: demonization of L1, native-speakerism, hegemonic-centered materials, and English ownership, where guests reflected on how their experiences and local knowledge (re)shaped their practices. Professors from UIS evaluated the materials through a questionnaire considering technical aspects, pedagogical implications, and potential use. Results indicated high acceptance, as the materials fostered critical thinking, functionality, and a call to action for pre-service teachers. Ultimately, this project creates a dialogic space to question colonial agendas while vindicating

emplaced epistemologies and promoting transformative teacher education. Also, it stands as an invitation to engage with, adapt, and expand this pedagogical space, recognizing the transformative potential of decolonial approaches.

## Introduction

### Problem Statement

This qualitative decolonial-driven research proposal found its genesis in our real-life experiences as students from a Bachelor's degree in Teaching Foreign Languages with emphasis in English (BTFLE), an English Language Teacher Education (ELTE) program at Universidad Industrial de Santander (UIS) in Bucaramanga, Colombia. The rationale for problematizing ELT practices in this context lies in acknowledging that the English language often operates as a vehicle for colonial agendas. Throughout our experience in the program, we found limited opportunities to critically engage with these issues. We perceived a latent tension, a need for spaces where we could voice our perspectives freely and begin to envision how such spaces might later inform and transform our teaching practice.

Throughout our learning process, we have observed that our English classes at UIS were based on materials and discussions that claim to be more inclusive towards cultural diversity. However, we strongly considered that they still do not provide enough space for us, as Colombians and Spanish speakers, to find and express our identity by making use of the language, since a significant amount of this information is focused solely on hegemonic cultures. For instance, during phonetics and phonology classes, which are studied during the first semesters of our program, pre-service teachers focus only on British Broadcasting Corporation (BBC) pronunciation, which generates a general perception of this way of speaking as the most appropriate one, or the one with more prestige, leading to a lack of recognition to other English varieties due to them being completely ignored.

Álvarez Valencia & Bonilla Medina (2009) have proposed that people's cultural identity is based on the relation between an individual, society, and culture. Therefore, identity and

language hold a strong connection that should be acknowledged and addressed with the importance they hold and with the attention it deserves. Consequently, language must be understood as a tool for recognizing our own identity and expressing our own culture. Nonetheless, hegemonic prevalence represents an obstacle for achieving this level of awareness.

Exploring in-depth, hegemony refers to a “dominant narrative that controls social institutions, such as education [...]” (Cruz-Arcila et al., 2023, p. 112). Moreover, as hegemony represents dominance towards different domains, such as political systems, economic structures, media production, and academic knowledge creation, it can be stated that it looks forward to perpetuating superiority in certain cultures, this is further explained by Moran (2001, as cited in Álvarez Valencia & Bonilla Medina, 2009, p. 154) “who suggests that language is the means to manipulate or use varied cultural products or it is also the tool to nominate and understand the perceptions, values, attitudes, and beliefs that rule ways of life”. Consequently, and as language is inherent in our culture, manipulating it can be a powerful weapon to achieve hegemonic purposes.

As pre-service English teachers and future educators, we cannot ignore the existence of such delicate issues. Nevertheless, this is not an easy task to accomplish whatsoever. English is a language that comes from a long chain of hegemonic countries that, historically, have oppressed and imposed their language and culture by different social and political constructions, for instance, ‘The American Dream’ which has been popularly established as the promise of a better life in the United States (US). Another, rather cruel, example is present in the process of language assimilation that American natives had to undergo through boarding schools, where children were ripped from their families, banned from their languages, and traditions, so that they could fit a society that used language as a tool to force them into a context which ignored

their culture (Rodríguez-Arroyo & Pearson, 2020) These unwritten societal rules have been adopted, consciously or unconsciously, in our context leading to a perpetuation of traditional reigning civilizations that make use of various means to maintain and spread their ideologies around the world. Language, as aforementioned, is a powerful tool to achieve this.

Therefore, changing the views that society possesses regarding the English language arises as a key factor since languages are stated to be a cultural aspect that can dominate and manipulate influential societal narratives. An alternative view is presented through the concept of English as an International Language which Jenkins (2007, as cited in García, 2013, p. 116) states to be “a model that celebrates linguistic diversity, includes multilingual and multi-dialectal features, and provides room for the establishment of local linguistic forms”. Hence, under this perspective, English recognizes and respects different cultures that also use it as a tool to express a unique identity, leading to a deeper awareness of how the speakers of a language can be authentic, acknowledge different cultures, and express their own, even using a hegemonic linguistic system.

Accordingly, this perspective generates critical insights into questioning the colonial views of English, which sustains the hegemonic cultures' superiority. Bearing this in mind, it is crucial to unveil an alternative vision: decoloniality. This framework, in social sciences, involves resisting colonial ideologies by changing perspectives on what has been imposed as superior (Gu, 2020; Mignolo, 2020; Restrepo & Rojas, 2010.). Therefore, this perspective holds relevance since it allows the (re)shaping of already established colonial ideas that are propagated through language teaching. However, when it comes to language decolonization, it deals with fostering mindsets that allow non-hegemonic language speakers to “resist the reification of dominant language ideologies and broader oppressive ideologies that have been used to justify the

stigmatization of communities''(Rosa & Flores, 2021, p. 1166). Then, if language can work as a dominant weapon, it can also function as a deciding device in favor of those who still face oppression under modern colonial ideas. As a consequence, we, as language teachers and Spanish speakers, possess a duty to protest against these harmful viewpoints by empowering our academic practices considering the strength of this stance.

The aforementioned hegemonic discourses impact the field of English Language Teaching (ELT), more specifically English Language Teacher Education. Particularly, as pre-service teachers at UIS, we have experienced first-hand that there are not enough class materials within the English and pedagogy-related classrooms that provide a space that is friendly to our Spanish-speaking culture and which raises awareness on how the English language can be used as a tool for sharing our culture to the world rather than aiming to be language users who, oblivious to the process of coloniality we are undergoing, learn the language not reflecting on how deep this can impact in our identity. As a result, we adopt foreign cultures and do not bring up the relevance our own culture holds. That is why as language teachers, we considered it important to implement spaces that set the opportunity for students to empower themselves and learn how they do not have to forget about their culture in order to learn a new language. Thus, it is reasonable for us to contemplate and examine the possibilities of creating room for speaking up about this problem and providing pre-service teachers with the potential material to discuss and learn about decoloniality inside their formation process.

### **Justification**

The effects of perpetuating colonial views of the English language can be seen when it comes to teachers' education since instead of moving forward to post-modern pedagogies, most of materials will promote understanding English as a language attached only to hegemonic

powers coming from the cultures that are usually studied in these cases. This is further considered by Pennycook (1998, as cited in Ubaque-Casallas, 2021) who proposes that ELT practices and theories have been influenced by colonial ideologies that have become the only way to create teaching strategies.

Another issue to consider is that we, as pre-service English Language teachers, face a period of, at least, three semesters before studying a course whose content aims to raise awareness of social issues embedded in language teaching: A *Critical Pedagogy* course. This self-perceived three-semester gap in critical agendas in our teacher education process was reflected in our learning experience, particularly in English classes. We felt somehow neglected because the education we received remained rather uncritical in relation to the interwoven traits of English as a colonial mechanism. Considering that up to the BTFLE's fourth semester, our learning process seemed to be aligned with hegemonic, structural and instrumental practices of the English language. Albeit we received a mandatory course on critical pedagogy, we believe that spaces within the program to study critical decolonial views were not enough to engage with critical discussion and problematize, question, and unravel further social, political and historical aspects of our duty as educators.

Alongside this, we look forward to benefit pre-service English Language teachers within the BTFLE program and (why not?) diverse teacher training programs where this type of material could be nourishing for triggering critical thinking towards decolonial issues. The material intends to provide an explicit space for students to question colonial legacies inside our field and be heard so that they can promote changes by making use of their agency.

Therefore, the justification for carrying out this pedagogical proposal emerges from our self-perceived lack of decolonial and critical dialogical spaces in our pathway as future

educators. Thus, we looked forward to designing and developing a podcast, webpage, and accompanying lesson plans that facilitate decolonial discussions around educational matters. This material was proposed as a potential didactic tool in pedagogical classes with the objective of providing pre-service teachers with the opportunity to reflect, learn, and share their thoughts on, as well as to problematize this matter.

As we aimed to create room for discussion, we invited different professors from the Bachelor's degree in Teaching Foreign Languages with Emphasis in English at UIS and language experts from other institutions as guests. With these dialogues we intended to foster fruitful problematizing dialogues, reflection spaces and pedagogical materials where critical and decolonial agendas converge in the future teachers' formation process. Hence, *la raison d'être* of this research is shaped by the creation of *Even 'Gringos' Allowed\*\**, the pedagogical material we created *where we do not judge what you say or how you do it*.

## 1. Objectives

So far, it has been stated that colonial perspectives stand out as harmful views on the EFL and teacher education field. Therefore, to bring these relevant issues to a discussion point where they are treated with the importance they deserve, this research was based on the following main objective, and four specific ones.

### 1.1 General Objective

To design a didactic material that elicits problematizing dialogues through a series of podcasts on decolonial issues inside the ELT field in order to facilitate critical awareness on

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\*\* To access the podcast and the materials, visit this link <https://evengringosallowed.wixsite.com/my-site-2>

decoloniality in language teacher education:

### **1.2 Specific Objectives**

1. To design and produce a series of podcast sessions that problematize issues of decoloniality within the field of English Language Teaching (ELT) education, fostering critical reflection and awareness among pre-service and in-service teachers.
2. To design and compile a set of pedagogical materials, including accompanying lesson plans and critical resources, aligned with each podcast episode, aimed at promoting decolonial perspectives and critical pedagogical practices in ELT education.
3. To develop and curate a digital platform that hosts the podcast series and its complementary pedagogical materials, serving as an open-access repository that contributes to the local and regional professional development of English language teachers.
4. To evaluate the pertinence, usability, and pedagogical impact of the proposed materials from three perspectives, technical aspects, pedagogical implications, and willingness to use, through feedback collected from teacher educators from the BTFLE program at UIS.

### **1.3 Research questions**

Based on the previous objectives that we set, we hereby propose the following two questions that served as the light that illuminated our research pathway:

1. How can a podcast grounded in decolonial dialogues strengthen the critical formation of future English teachers at UIS and help them question colonial practices in ELT?
2. What insights do UIS professors reveal about whether our decolonial material: Even '*Gringos*' Allowed is technically solid, pedagogically meaningful, and feasible in actual teacher training?

## **2. Literature Review**

This literature review will focus on presenting four interconnected points that serve as the theoretical basis for our research. The topics will be presented in the same order in which they are established; (1) coloniality and decoloniality, (2) critical teacher education in ELT, (3) decoloniality in ELT, and (4) podcasts in ELT education and its connection with critical pedagogy.

English language pedagogy is a vestige of coloniality (Ubaque-Casallas, 2021). Therefore, the field of language teaching is, consciously or unconsciously, plagued with various forms of modern coloniality such as native-speakerism, second language (L2) standardization that marginalizes non-native identities, and adopted policies or methods that ignore non-hegemonic learning contexts. This situation leads to a necessity of critically analyzing the field to question colonial perspectives of language. Nevertheless, as researchers, we are aware of how broad coloniality is, since, as Mignolo (2020) stated, we live in a world under the control of “money moving in stock markets, trillions of dollars devoted to the arms race, growing inequality in a society that celebrates in glossy magazines the mansions of billionaires, [...],” (p. 616) which contributes to a limit to decolonial efforts. Consequently, the points mentioned above will be presented to understand the phenomena under scrutiny properly.

### **2.1 Coloniality and decoloniality: Using language for breaking boundaries**

Let us begin by establishing the differentiation between coloniality and colonialism. On the one hand, colonialism refers to the historical process that makes use of military and political powers to exploit colonies in favor of the colonizer country, for instance eurocentered

colonialism forced a direct relation of domination with what would later become Latin America (Quijano, 2007). On the other hand, coloniality is a complex phenomenon that establishes patterns of power that reproduce dominant hegemonic hierarchies of race, language, territory, culture, and epistemology through the establishment of the colonizer's culture as the norm. This configures coloniality as a great form of domination (Quijano, 2007). This marginalizes the knowledge and experiences of those under dominance (Restrepo & Rojas, 2010). As it was mentioned, coloniality covers a wide range of domains. One of the most important is the field of knowledge as well as its production, which is rooted in Eurocentric perspectives of the world leading to colonization of knowledge that, similar to its umbrella term, refers to "the effect of subalternation, folklorization or invisibility of multiple forms of knowledge that do not respond to the modalities of its western production associated to traditional science and discourse of experts"(Restrepo & Rojas, 2010, p. 136)<sup>††</sup>. As a result, forms of knowledge coming from the Global South, which is not considered part of the Western perspective, are seen as inferior.

In the field of pedagogy, creating spaces to construct knowledge is a core aspect. A more specific example is how language teaching occurs concerning identities and practices. In the ELT field, Castañeda-Peña (2018) argues that there are totalizing opposition forces where teachers, and learners, are classified in binary systems, where one is a good or bad teacher/learner, depending on the, for instance, methods that are chosen to teach, or even if the pronunciation is native-like or not, which represents, in its roots, a colonial perception. Then, a question on how to resist these discourses arises. One of the possible answers comes with the term decoloniality. But first, it is important to make another differentiation between decolonization and decoloniality. Similarly to its antonyms, the former refers to the historical process of surpassing

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<sup>††</sup> Own translation

colonialism by political independence and sovereignty (Collins, 2016), for instance in America during the 18th century. The latter is related to overcoming coloniality and the subversion of power patterns that it has established (Restrepo & Rojas, 2010). Hence, decoloniality goes beyond financial desires or political status; it deals with epistemology and knowledge. In fact, decolonizing the Western production of this aspect is a major task of decoloniality (Gu, 2020). Thus, problematizing these features becomes an important factor in the teaching practices.

In this sense, it is possible to state that decoloniality is the counterweight of coloniality since it aims to break these patterns of marginalization and epistemic arrogance by those who believe that their ways of knowledge are the only and correct ones (Restrepo & Rojas, 2010). In ELT, experiences of how to properly be an English teacher as well as a language user/learner, native-speakerism, English varieties that are studied and taught, monolingualism, among others (Ubaque-Casallas, 2023) are clear examples of how coloniality takes part in teaching, and decoloniality becomes a necessary perspective inside EFL. Nevertheless, we will elaborate on this later on. For the time being, understanding decoloniality as a representation of epistemic disobedience and delinking from colonial ideas (Mignolo, 2020) is critical since this is a way of resisting hegemonic practices inside EFL, and teacher education.

## **2.2 Critical teacher education: An opening Journey on language teaching beyond instrumentality and standards**

Deben observarse en él, las sub secciones de participantes, herramientas y procedimientos [estos, a su vez, son los subtítulos que se agregan con su respectiva explicación].

Debe ser clara la manera en que se efectuó el estudio, responde a la pregunta: ¿Cómo se va a realizar investigación/proyecto? Son las acciones y los procedimientos necesarios para alcanzar las metas y objetivos propuestos. El método es el camino que se elige para la obtención

de un fin, la metodología implica la definición de tareas, normas y procedimientos para la ejecución).

### **2.3 Decoloniality in ELT: An awakening of our Colombian space in English**

In this regard, we can state that decoloniality “is not a draft for a universal model, but an orientation to a praxis of living” (Mignolo, 2020, p. 615), therefore, it is not a paradigm, but rather an alternative for the paradigm. Nevertheless, we cannot take away its importance as coloniality is still found in ELT. It has been noticed that maintained colonized discourses reproduced this idea of English being a superior language, as a result, our teaching identity is compromised, and our self-efficacy levels decrease because we do not fit into colonized standard roles. If we do not become aware of this, we will be part of the chain of inheriting and maintaining these Eurocentric ideas. It is essential to understand that, how one sees language and learning, one sees teaching. Thus, as Pennycook and Makoni (2019) stated, since language has been utilized to build superior perspectives of one’s identity, it is normal that non-native language teachers have created a detrimental idea of their own beings compared to native language teachers.

In Colombia, for example, “English teachers and educators have been instructed not to allow the use of L1, and as a result, students have been submitted to this monolingual prohibition” (Ubaque-Casallas, 2023, p. 11) which transforms teachers and students’ native language into a marginalized form of communication, where non-native teachers are subject of discrimination due to the so-called English perceived dominant varieties that are to be taught and the level of prestige that they receive as a sign of validity and credibility (Ubaque-Casallas, 2023). Consequently, a generalized perception of inferiority about ourselves as members of the Global South gains strength due to the colonial idea that everything coming from Europe or The

U.S, including language and its teaching practices, is better than what we have in our local context (Granados-Beltrán, 2021). Regarding this aspect, a decolonial option becomes, again, a way of resisting by understanding language horizontally, deleting any sign of prestige that has been socio-politically imposed on them. Decoloniality opposes traditional methodologies that follow colonial ideas (Ubaque-Casallas, 2023). Therefore, context is critical to understanding decoloniality inside the ELT field. This validates marginalized forms of knowledge by giving them the importance they deserve, which leads to critical classrooms where the English language is taught and learned, without disregarding our practice as non-native teachers who cannot and should not be separated from our roots that, as explained before, belong to those damaged by colonial views. This is how decoloniality plays a pivotal role in English Language Teaching.

Moreover, because of decoloniality in the EFL classroom as well as the ELT programs, awareness on colonized roles and practices has been raised. As a matter of example, pre-service teachers in some institutions have been able to break the shells of racialized discourses, whiteness-centered practices, and discourses to reflect on their roles and decisions in ELT and research (Bonilla-Medina & Finardi, 2022). Aligned with this, we understand the importance of Decoloniality in the ELT field and, particularly, why it should not be ignored; this essential use does not only rely on the process of raising awareness on colonized patterns in the field but also in the tools that are to be used in order to achieve it. Here is where materials such as podcasts take place in this research paper.

#### **2.4 Podcasts: A safe place for non-native speakers**

We have noticed how podcasts have been implemented in different fields, particularly in education. According to Li (2010, as quoted in Yugsan-Gómez et al., 2019) multimedia, websites, and applications, their potential and interactive features have made them attractive

methods for various instructional processes, and podcasts are not the exception; they have been employed in many forms to improve the quality of education. Based on this, we consider that they are a beneficial instrument for implementing materials that improve the learning processes of students. Now, particularly getting into critical pedagogy and podcasts, Van Nuys (2014, as quoted in Yugsan-Gómez et al., 2019) explains that podcasts emerged as an opportunity to hear ordinary individuals speaking plainly and without restrictions or censorship. Consequently, Podcasts can serve as a beneficial pedagogical material for providing future teachers with discussion, dialogical and learning space where topics relevant to their educational reality are not censored or outlawed.

The world we live in is evolving at a fast pace, therefore, digitalization in education is no longer a taboo, but rather an instrument that exists in our context and which we can take advantage of. Particularly with online discussion spaces, and “with the ongoing growth of podcast creation and consumption, podcasts can no longer be ignored by anyone in this digital age” (Goldman, 2018, p. 13). This stated and with the aim of providing pre-service teachers with a discussional and learning space “as a form of critical pedagogy that values (counter)storytelling, podcasts invite faculty to think differently about what kinds of voices, experiences, and artifacts might be used to enhance curricular development and pedagogical praxis” (Waldron et al., 2023, p. 15). In other words, we can make use of podcasts as a potential pedagogical tool to build spaces open to discussion in order to foster critical pedagogy and thinking in pre-service teachers.

Finally, it is important to mention that the reports of studies that keep track of the use of podcasts in ELT portray a view in which these have been used particularly to improve training in English as a Second Language or EFL. For instance, many studies have focused on the

contributions of podcasts related to listening skills (Abdulrahman, et al. 2018; Gonulal, 2020), speaking skills (Bustari, et al., 2017; Yeh, et al., 2021), vocabulary acquisition (Saeedakhtar, et al., 2021; Hakobyan, 2023), and even motivation (Rabie, 2023), rather than with particular objectives of being pedagogical materials aimed at raising awareness on critical pedagogy training for pre-service teachers. It is important to clarify that even though podcasts' advantages regarding language proficiency levels are important, there is a gap that needs to be covered since research about its effects on teacher education is scarce. Therefore, as our research focuses on creating spaces for presenting colonial problematics and setting on the table the decolonial possibilities we have, and raising awareness on future educators of ELT who are still in their process of formation as professionals, we consider that there is a running need of making use of these broadcasting tools for particular matters regarding critical pedagogy and critique towards colonial agendas in the ELT field.

## **2.5 Final Remarks**

In conclusion, decoloniality arises as the opposite view to coloniality by looking forward to breaking power patterns established by hegemonic, euro-centric powers that reject other forms of knowledge that do not belong to their perception of the world, which is considered superior. Since this is a cultural issue, education cannot escape from these concerns. In the Global South, ELT and EFL have suffered marginalizing consequences that lead to a rejection of our own culture, which is why decoloniality has become a key aspect of critical teacher education, where teachers should be empowered with critical perspectives that destroy colonial practices. It is important to remark that these ideas have affected Colombian education by prohibiting the use of the first language (L1) or even asking teachers to sound native-like, for instance. Thus, decoloniality is a way of resisting and vindicating contextualized teaching practices that

acknowledge who we are and do not continue discriminatory practices. Nevertheless, it is important to clarify that decoloniality is an alternative that can take place by different means in various fields; one of them is podcasts, which have been used to cover instrumental aspects of language teaching rather than critical issues for pre-service teachers.

Considering what has been established, understanding decoloniality as an important societal and educational issue, we consider it as a key to settling a necessity of fostering dialogue spaces by the creation of podcasts as potential didactic materials where language professionals can share their views, experiences and ideas, in order to provide pre-service teachers with a problematizing and dialogical spaces that will serve to shape their future practices into a decolonial lens, which looks forward to breaking damaging power patterns. This view offers a contextualized alternative that includes the use of podcasts to raise awareness on these practices, which do not go unnoticed but rather lack definition for the ones experiencing them, and also, to create meaningful discussions that empower future generations of teachers, therefore, students.

### **3. Legal Framework**

Since this research project dealt with recordings, opinions, and audiovisual materials it was important to establish some key ethical principles that were carefully considered. First, we would like to clarify that this was an exclusively academic exercise that did not look forward to creating a financial profit for the authors or guests, which means that every person enrolled in the project voluntarily. Therefore, we used the regulations that apply to the Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International (CC BY-NC-SA). Second, during the podcasts, diverse opinions and experiences were shared from each individual perspective, therefore, we want to state that this podcast was a safe space where we treated ideas respectfully without shaming or offending others' conceptions. Third, in case someone else's intellectual

property was used as part of the podcast, we acknowledged the copyright by giving them the corresponding credit. Fourth, to publish the episodes it was important to consider the platform to use, which were YouTube and the platform Wix ©, in this case. Hence, we followed the rules, and policies of this media resource. Finally, the information gathered during the project was managed carefully and only used for academic purposes. Ergo, we did not make data public or utilize it with unrelated objectives. As researchers, we clarified this aspect to our guests not only in written but also in oral form.

## **4. Methodology**

### **4.1 Type of Research**

This study sets its roots in the paradigm of qualitative research in education.

We depart from the concept of qualitative research due to “its emphasis on context, existence, experience, perspective, meaning, and subjectivity, offers a unique lens through which to explore and interpret the complexities of social phenomena” (Lim, 2024, p. 2), therefore it stands as a pertinent approach to our research since these podcast sessions aimed at providing potential pedagogical material through discussions that rely on experiences, opinions, and perceptions, without detaching them from the knowledge that our guests possess.

This leads to a holistic dialogical space that does not decontextualize the different issues that are considered. Additionally, according to Cohen et al. (2018) some of the principles of qualitative research state that it is possible to gather information by use of experiential means such as observation or verbal interactions, as well as from audiovisual or textual sources. Also, it focuses vehemently on straightforward experiences and meaning. Additionally, it provides an “in-depth, intricate and detailed understanding of meanings, actions, non-observable as well as observable phenomena, attitudes, intentions, and behaviors” (Cohen et al., 2018, p. 288). This

allows for a deeper understanding of particular situations that are perceived or even experienced by us, the researchers.

Bearing this in mind, qualitative lenses are reflected throughout the project for its nature. For instance, our own experiences as students from the BTFLE at UIS led us to reflect on the scarce space provided to discuss issues such as decoloniality and how it affects both our pre-service teacher practice and our existing teaching practices. Moreover, qualitative research allows us to construct meaning through the opinions, experiences, and ideas that were shared during the podcast sessions. This led to a greater understanding of the impact that colonial discourses have in the teaching educational field. Finally, qualitative research grants the possibility to focus on particular phenomena, such as the scarcity of space for decolonial discussions, and provide alternatives to these matters inside our field of action.

Consequently, qualitative research provides us with the necessary frameworks to deeply comprehend different social phenomena such as the effect of coloniality and decoloniality inside ELT and the teacher education field. It is important to establish that it does it without falling into a decontextualization of the participants. Ergo, as mentioned before, their experiences and ideas are core matters of the project so that a holistic potential didactic material is achieved through discussions on these critical issues.

Moreover, as this inquiry is decolonial-driven, acknowledging critical research as a strong foundation is key. The focus of this base is “not merely to understand situations and phenomena but to change them. In particular, it seeks to emancipate the disempowered, to redress inequality and to promote individual freedoms within a democratic society” (Cohen et al., 2018, p. 51). This vision matches with our objective of proposing new spaces to understand

language from a horizontal and decolonial way, leading pre-service teachers to embrace their identity as language agents more than just language users.

Thus, it not only aligns with the deeper understanding of specific issues that are crucial to qualitative research but also contributes to these bases by proposing changes through actions. Therefore, as this research aims to propose some new horizons on decoloniality through a series of podcasts as potential didactic materials, we seek to break power patterns that follow structures of domination established by hegemonic colonial powers. Here, critical research presents itself as a crucial rationale for fostering these liberating discussions inside the BTFLE at UIS. Furthermore, it is vital not to forget that decolonial lenses are pervasive throughout this project, since, according to Cohen et al. (2018), they analyze the continuities and discontinuities of hegemonic discourses, inside societies, as well as their effect on people's experiences. Consequently, these foundations support the main objective due to the space that they create to discuss social issues by deeply considering participants' experiences, ideas, and perceptions.

Finally, as this project aims to generate an educational product, material design stands as a strong theoretical basis for the development of this research. Since there is a necessity to generate more contextualized materials that respond to the historic, economic, and social context that we are currently living in (Morales et al., 2022) the creation of a podcast as a pedagogical tool represents a relevant means of presenting valuable discussions on critical matters that are key to language teaching education.

#### **4.2 Instruments and steps: Description of the pedagogical material proposal and the questionnaire for its evaluation**

To begin with, it is important to note that this project underwent three main phases: (1) preparation, (2) development, and (3) evaluation. Additionally, this pedagogical material consists

of two instruments aimed at creating the actual material and assessing its pertinence from technical, pedagogical, and potential uses tenets. Therefore, in this section we will go in detail to describe the process behind the development of the three phases and the creation of the two instruments.

#### ***4.2.1 The making of Even Gringos Allowed***

This project finds its core in the podcast Even 'Gringos' Allowed whose purpose was to allow discussions on decoloniality to serve as a basis to generate pedagogical materials that might be implemented into different lessons for English language teacher education. This project aimed to present critical issues in a more connected manner, bearing in mind the idea that “podcasting is one of an innovative way of broadcasting through the internet” (Abdulrahman et al., 2018, - p. 25) we considered its use adequate for this research. It is important to clarify that the podcasts we created were not pedagogical by itself. Instead, the webpage that contains the different activities and materials designed to accompany them are the elements that bring the educational features to the project. The creation of this material occurred during the first half of the year 2025, from February to May, and it followed a series of phases as listed below.

##### **4.2.1.1 First phase: Preparation, behind the camera.**

***4.2.1.1.1 Scripts and piloting.*** The first step towards the creation of the podcast was developing scripts (see Figure 1) to organize how to carry out each session. We wrote five different bullet-point scripts aimed at facilitating a smooth conversational flow with the invited educators. Four of them were for the sessions and one for the pilot episode. The scripts contain information about the guest, a hook phrase that is at the beginning of each episode, an introduction with a formal greeting as well as the introduction of both the topic and the guest, the list of three or four questions, a space for takeaways, an outro, and a table with the expected

quantity of time to spend during each part of the episode. Moreover, we included elements related to the topics that were going to be discussed, for example, we included comments that different authors stated in that regard. This allowed us to establish a clearer epistemological stance. Through a dialogical process along with our director we assessed them to sharpen the questions so that they could become more meaningful. It is important to clarify that the scripts were not always followed literally as there were episodes in which follow-up questions appeared, we took more time, and sections such as the formal greeting were not said exactly as the script suggested. They worked as a guide throughout the sessions.

*Figure 1*

*Script format. Sample from episode #1 from the podcast sessions.*

**Even 'Gringos' Allowed: Implementing Podcasts for English Decolonization in  
Language Teacher Education**

**Podcast #1: Demonization of L1 in the ELT classroom - In English, please!**

**Guest:** Sol Smith Fuentes

**Hook:** What if I told you that banning students' first language in the English classroom isn't just a teaching strategy—it's a colonial legacy? Join us as we unpack how the demonization of L1 perpetuates outdated power structures and explore how embracing multilingualism can empower learners and decolonize education. Are we ready to rethink what 'good language teaching' really means?

*Note.* Figure 1 shows the first section of the script format that we used for each format section. It contains the name of the Podcast, the name of the session, the guest and the Hook or first comment from the episode.

After finishing the written plan, we carried out a pilot episode in the month of February to assess the scripts as well as grasp how to record each session of the podcast. As stated by Murray (2009), “a pilot study provides an opportunity for researchers to test and refine their methods and procedures for data collection and analysis” (p. 49). In line with this, our pilot

served as a trial space to refine both the technical and communicative aspects of the project. To do so, we invited Natalia Ruiz Amaya, a student from the BTFLE who has been teaching English for approximately 4 years, to participate as a guest for the pilot episode.

As for the logistics, we scheduled an appointment and recorded the pilot which gave us valuable insights on how to improve the podcast sessions. First, we confirmed that the style we were aiming for was a conversational one where our guests felt safe to talk about their opinions and experiences without the necessity of digging deep into academic issues. Second, we discovered that, in order to create something worth presenting, it was crucial to get better equipment. Therefore, we had to look for a better camera, a good but accessible editing software, along with bigger storage. Finally, the place that we had originally chosen as the set was not the most pertinent for two reasons; our guests were university professors, and we had to deal with excessive background noise. For that reason, looking for a more professional space became a priority. Finally, the format we designed allowed us to deeply develop the topics planned for each session, permitting guests as well as ourselves (hosts) to connect to the problems discussed from a place of experience without disconnecting it from the academic weight that it held. Thus, as a key take away, we became aware of the real potential that this format has in regards to discussing decolonial issues since people can express themselves by breaking invisible colonial chains through emancipating dialogues.

**4.2.1.1.2 Contacting the guests.** We contacted the guests directly. Since most of them were our professors, we invited them at the university and cordially asked them to participate as guest educators in our podcast. The names of the participants we contacted in person were Sol, Luz, and Jessica, professors from the BTFLE program. During those conversations, we provided them with a brief description of what to expect from the sessions. After receiving their

acceptance, we scheduled a date and time to record each of the sessions. Guests were handed a consent form (see Figure 2) where we explained what the project was about in deeper detail, aspects such as the platform of storage and the audiovisual recording were stated. We also explained that their role was that of a guest who shares their perspectives, ideas, and opinions on the decolonial issue that was going to be covered in their episode. In addition, their voluntary participation was established by understanding that there was no economic retribution (see Annex A).

Moreover, we explained that their anonymity would be assured in case they wanted to and that they would receive the scripts beforehand so that they could be prepared for the day of the recording. We promised to be respectful towards their opinions, and assured a space free of judgement. Finally, educators were offered the option to withdraw from the project at any moment if they wanted to. Since one of our sessions was recorded online, our director helped us to contact Professor Ximena Bonilla via email. He explained to her the same information that we clarified to the other educators during the initial conversation. After confirming her acceptance, we also scheduled a date and time to record the episode. Finally, due to Professor Bonilla's episode being carried out online, her specific consent form (see Annex B) outlined the platform to be used to record the session. Apart from that aspect, it covered the same information as the rest of forms.

*Figure 2*

*Consent Form for participant-guests.*



**Even 'Gringos' Allowed: Developing Podcasts for English Decolonization in Language  
Teacher Education**  
Trabajo de Grado

Hello! We are Andres Camilo Navarro Gonzalez and Tania Marcela Soto Navarro, students of the Bachelor's in Foreign Languages Teaching with an emphasis in English from the School of Languages, at Universidad Industrial de Santander. Currently, along with our director Daniel Calderón Aponte, we are working on our graduation project which is called *Even 'Gringos' Allowed: Implementing Podcasts for English Decolonization in Language Teacher Education*.

*Note.* Figure 2 shows the introduction to the consent form that we sent to the participant-guests, these were sent to the guests from the four episodes of the podcast.

#### **4.2.1.2 Second phase: Development, *record button*.**

**4.2.1.2.1 Recording *Even 'Gringos' Allowed*.** Considering the experiences and insights we could gain from the piloting episode, we started the recording process throughout a period of four weeks. The episodes were not recorded in the order that they appear on the webpage due to dependence on each participants' availability. *Even 'Gringos' Allowed* was shot inside a coworking space at the School of Languages from our university. We could access the space thanks to the cooperation of the school's secretary, Diana Arango, who kindly facilitated the room for us to use it.

Since the podcast aimed at discussing decolonial issues, we decided to give it a visual identity that reflected Latin American and, more specifically, Colombian culture. For that reason, symbolic elements such as yellow butterflies, Colombian authors' books, and a culturally iconic glassware piece in Colombian houses were included inside the set (see Figure 3). We, as hosts, also followed a dress code aligned with the projects' visual identity by wearing white

guayaberas, a piece of Latin American clothing that originated in rural communities as a functional garment for warm climates and later became a cultural symbol whose international recognition was reinforced by important Colombian figures, including Gabriel García Márquez.

*Figure 3*

*The set.*



*Note.* Figure 3 shows the set where we recorded all the podcast episodes found on the YouTube channel of Even 'Gringos' Allowed. (Episodes 1 to 4).

Regarding the technological aspects, it is important to clarify that this project did not receive any funding. Hence, we worked with what we had. With the help of our director and an acquaintance, we had access to two video cameras which were used to shoot different angles during the sessions. The tripod used consisted of magazines and the cameras were constantly checked by one of our colleagues, in case something happened to the recording. We used both our smartphones as a microphone and chronometer to avoid an overly extended session. Lastly, we encountered some issues due to one of the cameras having problems with its battery and

failing at times. Also, due to the co-working space location, some background noise was present since the window is next to a school, and we did not count with any noise isolating system. Despite the odds, we were able to carry out each session with the expected results

The episodes followed a specific discussion topic and each of the guests had significant experience in those fields. Therefore, their contributions were highly valuable, and it made us, as researchers, hosts, and pre-service teachers, reflect on the different aspects covered during the recordings. The episodes covered four main decolonial thematic axes: Demonization of the L1, Native-Speakerism, Hegemonic-Centered Materials, and English Ownership.

Each of the sessions followed the format established on the scripts; we provided the audience with a hook, then proceeded to greet the listeners and introduce the guest who had some minutes to talk about themselves. After that, we introduced the topic by considering an academic definition and explained why it is important to talk about these matters. Subsequently, the discussion started by asking the questions to the guests who answered from their experiences and voices, not from an exclusively theoretical perspective.

The discussions followed a conversational style with the possibility of asking follow-up questions. Finally, we shared some key take away outcomes, besides the guests expressed their final thoughts before we concluded the session by inviting the audience to engage with the future episodes.

**4.2.1.2.2 Editing process.** After finishing all of the recordings, the editing process was done through Capcut ©. We added an introduction to each of the episodes with a logo for the podcast (see Figure 4) as well as an off voice with the slogan “Welcome to Even 'Gringos' Allowed, a space where we do not judge what you say or how you do it”.

*Figure 4*

*Podcast cover Image.*

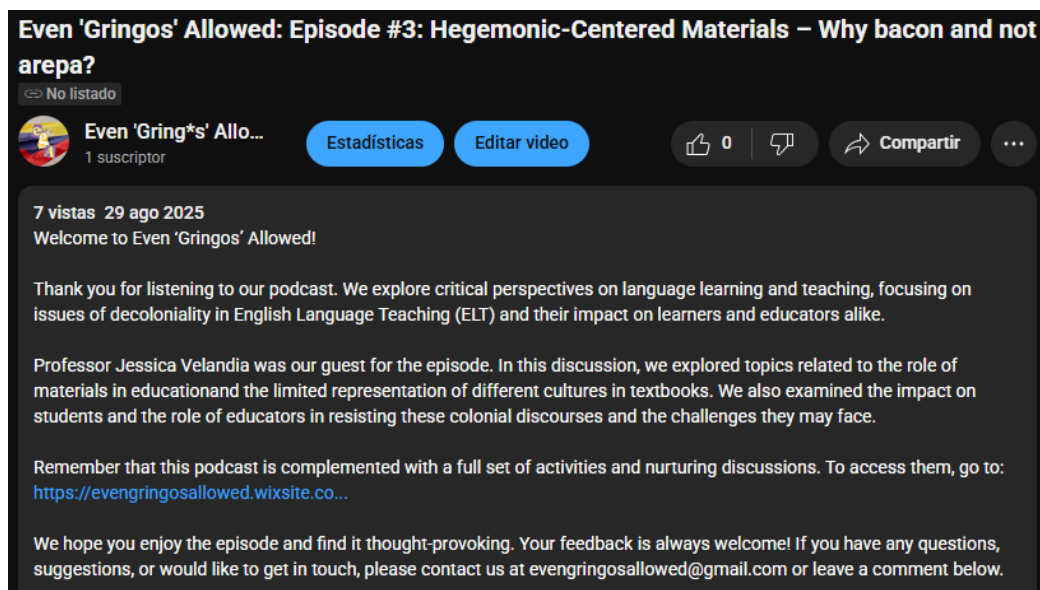


*Note.* Figure 4 shows the cover image from all the videos of the podcast. It is also an introduction to every session and it includes audio and image movement.

The editing process added transitions, subtitles, and was aimed at creating very visually friendly material that felt like a close conversation, and not a rigid debate. Nevertheless, we encountered some issues since there were lots of premium features and certain free elements, namely subtitles, had a free trial limit. Additionally, sometimes, due to the video's size, the software and computers stopped working properly, which forced us to look for different ways to carry the editing out or even stop it to allow our computers to recover from the demanding job. Finally, the episodes were stored on a YouTube account created for the project where we added original titles and a description talking about the project and corresponding episode (see Figure 5).

*Figure 5*

*Even 'Gringos' Allowed YouTube Channel.*



*Note.* Figure 5 shows the podcast description from episode #3 on the YouTube Channel.

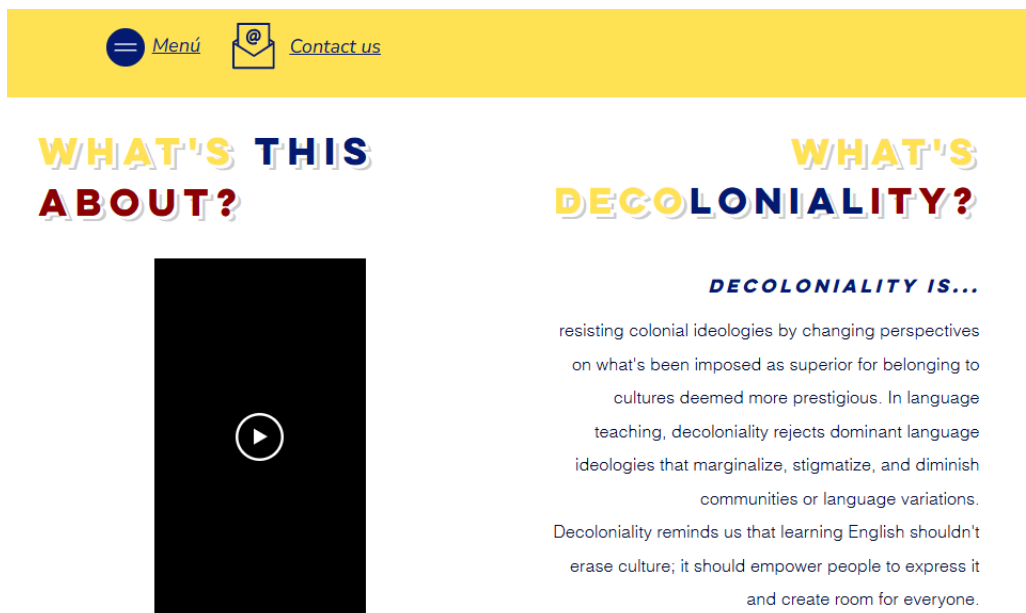
**4.2.1.2.3 Creation of the webpage.** In order to complement the podcasts, we developed a webpage with the purpose of providing the material with a pedagogical component so that the sessions could be taken to classrooms in a smooth way by framing them in a pre, during, and post listening organization. The webpage was created using Wix ©, a user-friendly platform aimed at allowing people to create and manage their own webpages easily. To design our site, we chose a template offered by Wix © and adopted it to our needs. Similar to the podcast sessions, the visual identity was a key element during the design. For that reason, we used yellow, blue, and red, Colombia's flag colors, as the palette present in the website. Moreover, each section of the page was thought to correspond with each other by keeping the same fonts and sizes for titles, subtitles, and body text.

The webpage starts with a greeting section that provides visitors with a very brief overview of what they will find there. After they click the button that takes them to the next

section, they will find a short, vertical video of us explaining the reason behind the creation of the project, and introducing the topics that are present there. Also, the section contains a brief definition of decoloniality, especially in the language teaching field (see Figure 6).

*Figure 6*

*Even 'Gringos' Allowed Web Page.*



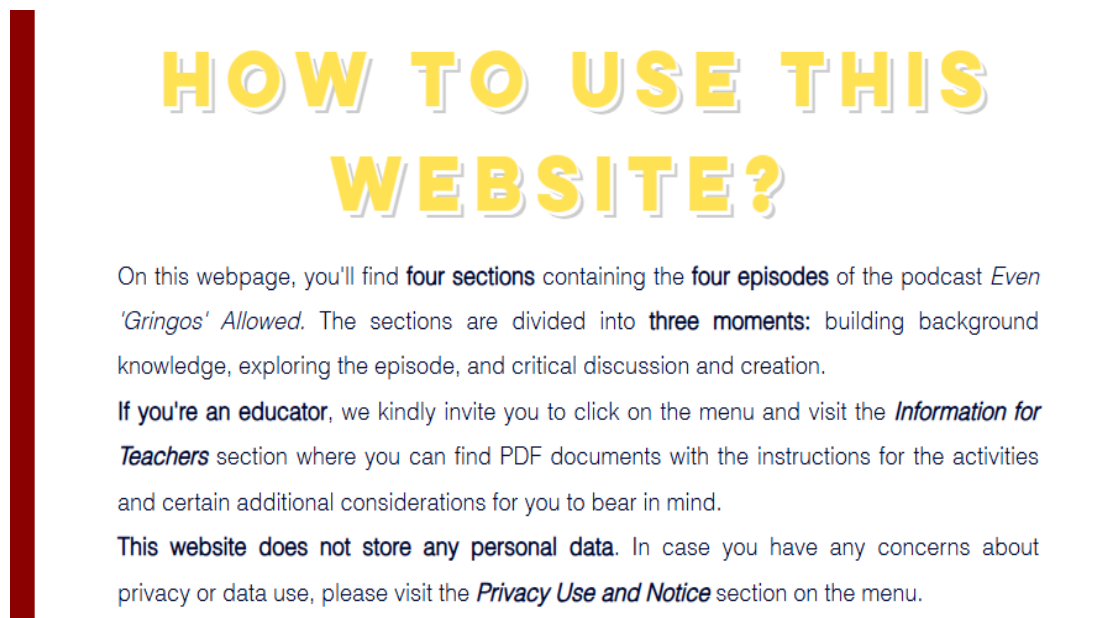
*Note.* Figure 6 presents the second section of the Website of the Project. This section introduces the user to the concept of Decoloniality and provides a short explanation of the aim of the podcast sessions through a short introductory video.

The next section presented instructions to browse the webpage (see Figure 7). We explained to visitors that they would find the four episodes of the podcast along with three moments that correspond to the pre, during, and post activities to accompany them during spaces for language teacher education. These elements were divided into four sections respectively. We also clarified what each moment was about and explained a suggested progression to carry them out. An invitation for teachers to check the lesson plans on another section was present, besides

an invitation for users to read the privacy use and notice. The final element of the instructions was a short explanation on how to access the videos and readings lodged inside the website.

*Figure 7*

*Instructional section.*



*Note.* Figure 7 shows the instructional section, which, as its name explains, provides the users with the indications and necessary descriptions for a proper and friendly use of the web-site.

Proceeding to the next section, the visitors will find the pedagogical component of the material, which is divided into three moments (see Figure 8). Initially, the webpage presents the title of the episode along with a critical introduction questioning the colonial paradigm and presenting the topic, the guest, and the main points covered in that session. Next, there is the first moment, which usually consists of an activity that elicits discussions and creates space for opinions on the topic of each episode. This moment seeks to engage students with the topic at hand. Some examples are creating small debates, having students move around the classroom

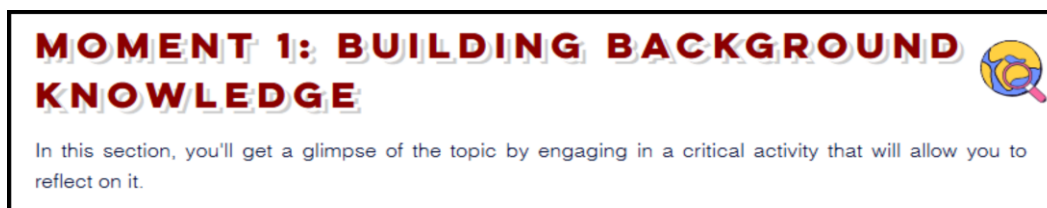
after hearing unpopular opinions, and conducting a textbook exploration to trace colonial elements. After completing the initial activity, users move on to the second moment; listening and watching the podcast. At this moment, they can access the episode by clicking the video inserted inside the webpage.

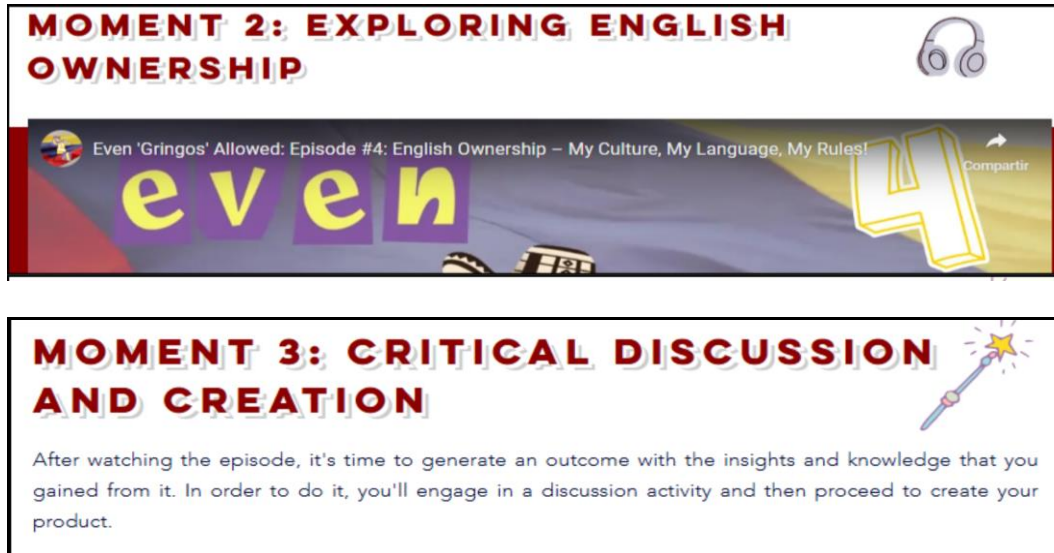
The section offers a succinct commentary on some of the issues covered during the session. In addition, it has a space for students to take notes inside the webpage. Finally, the third moment opens a space for short discussions and invites learners to generate a product with the insights and knowledge gained from the material presented. These activities intend to have learners put their perspectives into real life scenarios and tangible elements in order to connect the information that they have received with their experiences so that their critical thinking skills are enhanced (Anchundia et al., 2025). Some examples of these activities are creating a protest poster in favor or against the prohibition of the L1, interviewing a university professor on native-speakerism, and developing a micro-teaching with decolonial materials.

At the end of each podcast section, in case they want to dig deeper into the matter, visitors can access readings related to the topic of the episode. These readings were chosen in order to foster curiosity and to invite learners to explore decoloniality by their own means, so that the discussions presented in the project could permeate other spheres outside of the page itself.

*Figure 8*

*Screenshots of the headings of each moment.*





*Note.* Figure 8 shows the three moments designed for each podcast session. *Moment 1* is Building Background Knowledge, *Moment 2* is The Listening to the podcast moment (here the user can find the video), and *Moment 3* is for a Critical discussion and students' outcomes.

After exploring the pedagogical aspects, we created information for teachers' section (see Figure 9) where they could obtain the activities presented inside the webpage in a lesson plan form. Also, in those documents, there were some recommendations on how to implement the materials inside their classes. Therefore, we invited educators to take a look at them beforehand. We also clarified that it was not mandatory to implement everything that we designed since each teacher knows what works best for their students.

*Figure 9*

*Information for Teachers' section.*

## INFORMATION FOR TEACHERS

In this section, you'll find the different activities in a PDF format with the instructions in a lesson plan style, in case you need it. We encourage you to take a look at them before bringing the material to the classroom.

The documents are divided per episode, as in the webpage.



***Episode #1***



***Episode #2***



***Episode #3***



***Episode #4***

*Note.* Figure 9 shows the accompanying lesson plans designed for each episode of the podcast. The pdfs include different activities for the Teachers to follow during the implementation of the material within the classroom, if they decide to do so.

Finally, the site includes two formal sections: contact and privacy use. The former contains a gratitude message and information on how to contact us, we provided a link to the YouTube channel and our Gmail account in case visitors wanted to reach out. The latter specifies the educational identity of the project and indicates that the material is only for academic, non-commercial use. The webpage does not store any personal data, it uses the strictly necessary cookies to function properly, and it stores notes in the user's device. Moreover, the section clarifies that external platforms such as YouTube follow their own policies and that by using the webpage, visitors acknowledge that.

The website contains navigational buttons at the bottom of the page so that users can browse smoothly through each section of the page, following a natural flow to understand how to use it and have the expected experience. The audience can also consult the menu to go directly to the desired section, without the necessity of following the subsequent order. It should be noted

that the webpage has a mobile version; however, since it was primarily designed for desktop use, it may not provide the same experience as the PC version.

**4.2.1.3 Evaluation process.** Considering that our objective was to design a didactic material that elicits problematizing dialogues through a series of podcasts on decolonial issues inside the ELT field, to assess the pertinence and usefulness of these materials, it was crucial to implement a data collection instrument that allowed us to trace patterns and granted participants the possibility to share their ideas openly. Consequently, we decided to make use of questionnaires because they provide the advantages of standardized and open responses to a variety of themes (Cohen et al., 2018). The questionnaire was sent to participants via email. In the message, we presented *Even 'Gringos' Allowed* as a final product. The links for the podcasts and the webpage were provided. Additionally, we kindly asked professors to explore, listen, review, and provide feedback on the material by filling out a questionnaire through google forms. The email was sent to the professors working on the BTFLE at UIS. It was open for any educator who wanted to assess the material.

In the questionnaire, participants were informed about the project, how the data was managed, and what their role was. Also, they had to complete a consent form stating understanding that their participation was voluntary, non-profit, as well as professional. Additionally, participants had the option to not answer certain questions, withdraw at any moment, and keep their identity anonymous through the use of a pseudonym. It is important to clarify that we did not exclude the UIS professors who participated as guests for the podcast sessions from answering the questionnaire since their knowledge was valuable to evaluate the pertinence of the materials. Nevertheless, if the evaluator had already participated on the podcast as a guest, they were asked to specify this on the questionnaire.

The questionnaire was divided into three main sections, plus a consent form and a space for personal information, which we named *Section 0* (see Figure 10). In the consent form, participants acknowledged: they engaged with the project voluntarily, they had the right to protect their identity and to withdraw from the questionnaire at any given moment, they could ask us to not include specific answers, and they would answer all the mandatory questions in a professional way. Then, they had to provide some personal information like their name, their age, and a pseudonym, as well as their academic background and experience.

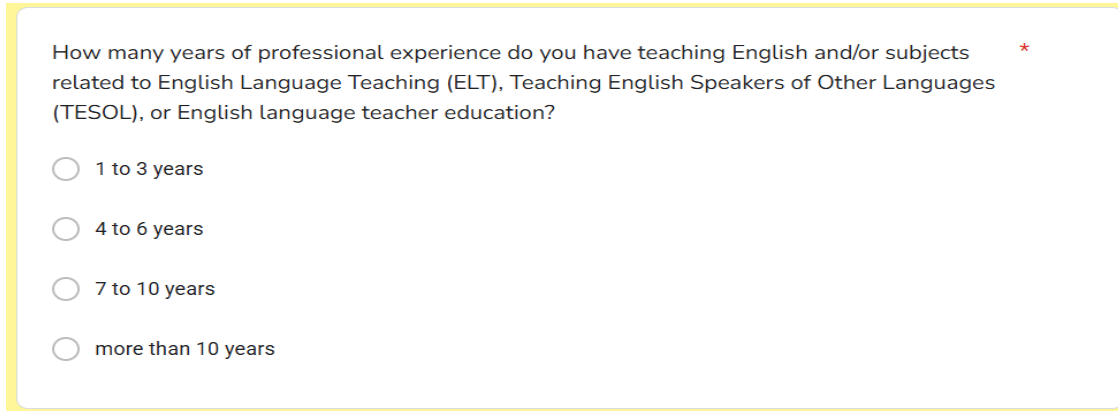
To analyze response from the three main perspectives, the sections were divided in the following way: Section 1 (see Figure 11) focused entirely on the technical aspects of the material (the webpage, podcast sessions, and lesson plans), while Section 2 (see Figure 12) explored the pedagogical implications of the materials, such as its relevance and pertinence within courses including critical pedagogy. Finally, Section 3 (see Figure 13) collected participants' final reflections and their willingness to use the material within the framework of the BTFLE program. In this last section, participants were asked to provide only open-ended feedback with suggestions for improvement.

We designed and implemented a pilot process to test the questionnaire. We shared a Google form alongside with the webpage, podcast sessions and accompanying lesson plans for undergoing the initial evaluation before launching the final version of the instrument and the material designed. This process was implemented due to the fact that “surveys require you to: plan the approach, process, tools, and all the contingencies; construct the survey instrument” (O’Leary, 2004, p. 155) then you will be able to develop a trial or pilot to finally launch it to the actual participants. These initial responses, as well as the feedback on the webpage, were provided by a professor from UIS, who also participated in one of the podcast sessions. Based on

the results of this pilot survey, we reviewed and incorporated the suggested adaptations, which allowed us to share the revised final version of the survey together with the materials to be evaluated.

*Figure 10*

*Section 0 - Personal and Professional Information.*



How many years of professional experience do you have teaching English and/or subjects related to English Language Teaching (ELT), Teaching English Speakers of Other Languages (TESOL), or English language teacher education? \*

1 to 3 years

4 to 6 years

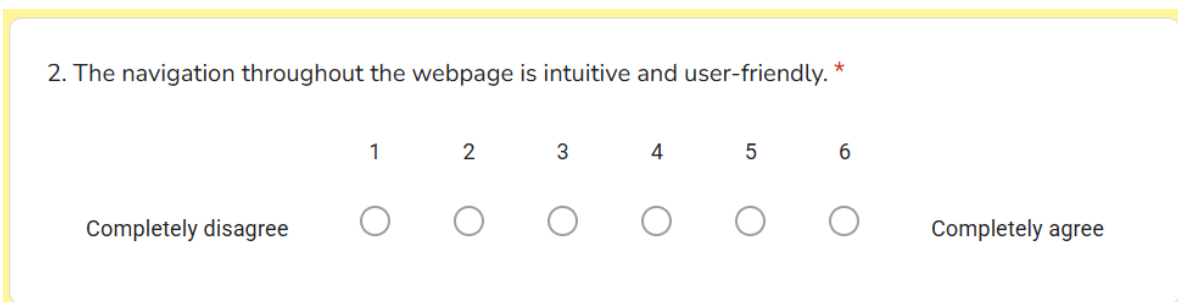
7 to 10 years

more than 10 years

*Note.* Figure 10 belongs to Question number 8 from section 0 from *EVEN 'GRINGOS' ALLOWED evaluation form, Rethinking English Language Education.*

*Figure 11*

*Section 1 - Evaluation of Technical Aspects.*



2. The navigation throughout the webpage is intuitive and user-friendly. \*

1      2      3      4      5      6

Completely disagree                            Completely agree

*Note.* Figure 11 belongs to Question number 2 from section 1 from *EVEN 'GRINGOS' ALLOWED evaluation form, Rethinking English Language Education.*

*Figure 12*

*Section 2 - Pedagogical Implications of the Materials.*

10. The content of the website and the podcast is pedagogically pertinent for courses on critical pedagogy, education and languages within our program. \*

1 2 3 4 5 6

Completely disagree       Completely agree

*Note.* Figure 12 belongs to Question number 10 from section 2 from *Even 'Gringos' Allowed evaluation form, Rethinking English Language Education.*

*Figure 13*

*Section 3 - Final reflections and willingness to use.*

23. If the podcast happened to have future sessions, what other topics on decoloniality would you be interested in us including?

Texto de respuesta largo

*Note.* Figure 13 belongs to Question number 23 from section 3 from *EVEN 'GRINGOS' ALLOWED evaluation form, Rethinking English Language Education.*

**4.2.1.3.1 Likert Scales.** Our survey mostly included based-on-scale questions (see Figure 14), this is because as O'Leary (2004) affirm "likert scales offer a range of responses generally ranging from something like 'strongly disagree' to 'strongly agree'". Which was the type of information we intended to collect. "In Likert scaling you need to consider: the number of points you will use; and if you will force a side" (p. 160). In this case, we opted for a six-point scale to avoid neutral responses. Thus, encouraging participants to lean towards either agreement or disagreement. This decision was intended to generate more nuanced insights into participants' evaluations of both the technical and pedagogical aspects of the material.

*Figure 14**Likert-scale example.*

- 
- 1 = Completely disagree
  - 2 = Disagree
  - 3 = Slightly disagree
  - 4 = Slightly agree
  - 5 = Agree
  - 6 = Completely agree

*Note.* Figure 14 shows the scale provided for participant-evaluators to respond in different sections from the *EVEN 'GRINGOS' ALLOWED evaluation form, Rethinking English Language Education.*

#### **4.2.1.3.2 Open ended questions.**

Moreover, not only did we include scales in our survey, but also open ended questions for each section. This, including a whole section of only this type of item (see Figure 15). We considered it key to include a space where participants could develop their responses given that “for questionnaires with mostly closed-response items, open-response items give the respondents the chance to elaborate on their answers to closed response items” (Dean, 2009, p. 205). Our purpose with the data collection went beyond receiving a quantitative evaluation, instead, we wanted to understand the ‘Why’ of the responses that participants would give us, which also allowed us to comprehend each of their perspectives as more than just a number.

*Figure 15**Section 1.2 - Pedagogical Implications of the Materials.*

19. In your opinion, what is the main pedagogical strength of these materials?

Texto de respuesta breve

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*Note.* Figure 15 shows an example of an open-ended question from Section 1, part 2 (Section 1.2) from the *EVEN 'GRINGOS' ALLOWED evaluation form, Rethinking English Language Education*.

### **4.3 Participants: Guests and evaluators**

This study included two different groups of participants who completed different roles in the process of creating and assessing our podcasts around decolonial perspectives in ELT; Even 'Gringos' Allowed. On the one hand, the making of the series of podcasts conceived the invitation of some local and national language professors and scholars who shared their knowledge and experiences to the different dialogues we could have in the four episodes, this group is addressed as guests. On the other hand, the other participants, professors from the BTFLE, were sent an online questionnaire where they evaluated our podcasts project from three different cornerstones: (1) Technical Aspects, (2) Pedagogical Implications, and (3) Possible Use, this group is regarded as respondents or evaluators. This latter group of participants, that is to say the professors evaluators from UIS, were selected following the rationale behind convenience sampling, which consists of selecting the immediate individuals who can participate in the study (Cohen et al., 2018). Therefore, as students of the BTFLE, we invited all of the professors from areas related to English and pedagogy to be part of the project.

However, only five answered the questionnaire, thus they became the evaluators of the material. It is important to clarify that the fact that convenience sampling does not generalize conclusions, or look forward to doing this task (Cohen et al., 2018), is not significantly detrimental to our project, since its objective leans more toward using the podcasts as an element

for teacher education. Therefore, convenience sampling provided the opportunity to assess its pertinence and importance in our immediate context. Hence, having the assessment of educators with more experience was key to consolidate these perceptions.

Additionally, to complement what convenience sampling offers, we also considered purposive sampling as one of our theoretical axes for choosing our guest speakers for the four podcast episodes. Bearing this in mind, purposive sampling provides the chance to select the participants who will produce the amplest and most significant data for the research (Yin, 2011). Consequently, choosing different language professionals allowed us to discuss a wide range of experiences including some whose teaching approach was not necessarily connected to decoloniality, others who had knowledge on these matters, and some who were highly knowledgeable to the point of having done research regarding these topics.

To deepen the guests' selection process, we considered inclusion and exclusion criteria. The former was based on how much they could contribute to each episode from the point of view of their own personal, and professional being. We are aware that these criteria might not be the most suitable for traditional research. Nevertheless, considering that qualitative research finds strength in subjectivity, context, and experience, as well as the fact that this pedagogical material focused on providing rich discussions, considering each guest individuality was not detrimental to our project. Additionally, these particularities were exactly what we were looking for when recording the different episodes.

For the latter, we did not consider any gender or age criteria as that was not the focus of our study. Nevertheless, we did not ignore these factors, since they are an undeniable part of the educators' ideas, identities, opinions, and experiences, which could provide more valuable insights. Interestingly, despite our exclusion criteria, once the podcast sessions were completed,

we realized that all guests turned out to be *female* professors, which may be regarded as contradictory because the research focuses on dismantling hegemonic power structures and because the main focus of the study was not on gender perspectives. Yet the selection process, despite being neutral, resulted in the dominance of a single gender category.

However, due to the rationale behind our selection, the majority of educators we could reach out to, and who were knowledgeable or experienced in the issues discussed during the podcast sessions, happened to be *female*. Once again, it is important to clarify that this was not done on purpose, it was a matter of casualty, since the focus when selecting the participants was on their ideas, experiences, and the contributions they could make to the space.

For choosing the evaluating participants, we followed similar inclusion and exclusion criteria. To be chosen as an educator for assessing our project, the only requirement was to be a professor from the BTFLE at UIS. We did not consider any gender or age criteria in this selection process. Curiously, all the five evaluators who ended up responding to the questionnaire were female professors.

With this in mind, the participants who acted as guests of the podcast sessions were four *female* professors who perform roles in research and the formation of pre-service teachers. Three of these educators work at UIS, and one of them is affiliated with Universidad Distrital Francisco José de Caldas (UDFJC) in Bogotá. This provided our project with an inter-institutional agenda that granted us the opportunity to not only learn from our local mentors, but also from broader national perspectives, which enriched the content of the podcast sessions by generating deep dialogues full of color and texture.

#### ***4.3.1 Who were the guests?***

Following what was just stated, it is the moment to introduce our four guests by

deepening the criteria behind their selection as well as expressing our gratitude and recognition for their participation which allowed us to carry out the project. The educators we invited were Professors Sol Smith Fuentes, Luz Helena Prada, Jessica Velandia, and Ximena Bonilla.

Our first educator was Professor Sol Smith Fuentes. She was chosen considering both the teaching practices she implemented during the subjects she taught us in the first semesters of our program, and the subjects she has experience on which range from English language lessons to Critical Pedagogy classes. It is worth mentioning that such practices were some of the first learning experiences that showed us a different way of approaching education.

Our second educator was Professor Luz Helena Prada, in order to invite her we considered the fact that she has a substantial amount of teaching experience in the formation of pre-service teachers. Additionally, she has taught in the U.S., which is a world power belonging to the global north. Moreover, professor Luz acted as a guidance figure who fostered a strong commitment towards our field, without forgetting to sensitize us about the challenges that our profession might face.

Our third educator, Professor Jessica Velandia, has worked with the development of contextualized materials that counter hegemonic ones by proposing the use and teaching of English to express our identities and culture. Without the contributions of Professor Jessica, we would not have noted the decolonial power that designing materials holds.

Finally, our fourth educator was Professor Ximena Bonilla, based at UDFJC in Bogotá. Professor Bonilla is one of the strongest critical voices present in the educational field in Colombia. We decided to take the opportunity of inviting her because of her vast knowledge and experience regarding decolonial, racial, and critical issues, which are some of her areas of expertise. Professor Bonilla's work was one of the pillars on which we based the theory and

practices behind this project, which positioned her as an inspiration for us to keep working in decolonial efforts.

All the professors’ contributions were essential to develop this project. Due to their time, knowledge, experience, ideas, and perspectives the podcast sessions were enriching spaces where friendly and respectful discussion was the gateway to share as well as understand different issues around decolonial agendas in the ELT field. Furthermore, in a metaphorical sense, these dialogical spaces served as instructional settings where we could learn and gain valuable insights as pre-service teachers.

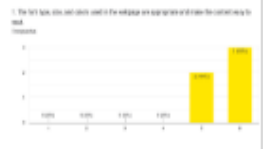
### 5. Analysis and data collection methods

#### 5.1 Data analysis

Following the description of the instrument, let us now explain the analysis we carried out with the collected data. Once the Google form was closed, we first allocated the answers from the Likert scales on a separated word document with a table including four columns (see Figure 16). The first column pointed to the question number that was to be analyzed; the second column showed the graphics, which were linked directly to the google form responses. Next to it, in the third column, we wrote a literal description of what we observed in the graphics to finally, in the fourth section, write our first sketch of the main conclusions per answer.

Figure 16

Preliminary analysis table.

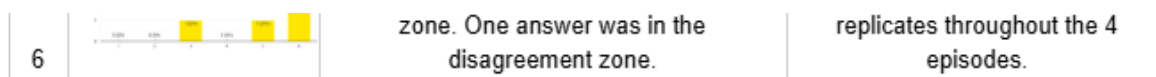
Q	Technical Aspects	Analysis	Conclusions
1		All of the answers were in the agreement zone.	The technical aspects related to font type, size, and colors are found appropriate and easy to read.

*Note.* Figure 16 shows a section of the analysis table we carried out for the answers to the scaled questions in sections 1 and 2 from the *EVEN 'GRINGOS' ALLOWED evaluation form, Rethinking English Language Education*.

We wanted to take a closer look at the data, so as we completed the previously explained process with both, section (1) Technical Aspects, (2) Pedagogical Implications of the materials, only allocating the responses belonging to the Likert scales, we wrote a paragraph underlining a more detailed conclusion per section focusing only on the scale based answers, drawing as well a stronger conclusion per section (see Figure 17).

*Figure 17*

*Preliminary analysis paragraph.*



Overall, the results show that participants had a positive perception of the webpage's technical aspects. Most agreed that the font, size, and colors were appropriate, the navigation was intuitive, and the layout was well-organized, which facilitated access to the material. The instructions were also considered clear and easy to follow. While a small number of participants expressed some disagreement, the majority confirmed that the webpage effectively supported engagement with the content and maintained a consistent visual identity across episodes.

*Note.* Figure 17 shows the paragraph we wrote to summarize the information compiled in the analysis table, previously presented, in sections 1 and 2 from the *Even 'Gringos' Allowed evaluation form, Rethinking English Language Education*.

Turning to the next section of the analysis, we took all the responses from the open-ended questions to read in a single sitting. As we were reading, we decided to make use of a color-coding approach (see Figure 18), defined by Murray (2009) as “the process of breaking the data up into manageable pieces and give these pieces names or tags which enables the researchers to manipulate them, by grouping, regrouping and classifying them” (p. 52). We

chose to establish a color coding underlining the main patterns we discovered and we sorted them by using the following colors: Yellow, Light blue, Green, Blue, Electric pink, Orange and Soft pink. The answers of the participants tilted towards different aspects, resulting in a total of seven different codes which we named as: *Real life experiences (yellow)*, *Critical Thinking (light blue)*, *Functional approach (green)*, *Context sensitive (blue)*, *Guidance requirement (electric pink)*, *Impartiality and resistance (orange)* and *Taking action (soft pink)*.

Figure 18

Color coded answers.

19. In your opinion, what is the main pedagogical strength of these materials?
- The discourses/experiences that challenge hegemonic practices in EFL scenarios.
  - I like the promotion of critical thinking and identity reflection, encouragement of collaborative learning
  - The sequence you provide in the presentation of each topic, the materials you present and the activities you propose.
  - I'd say the main pedagogical strength of these podcast materials is that they create an accessible entry point into a complex and interesting topic by framing it through authentic, conversational episodes. The podcasts invite listeners to engage with real voices, experiences, and perspectives rather than just theoretical definitions, which helps bridge the gap between academic discourse and classroom practice.
  - Can be relatable to students real needs, specially considering that you are training to become not only English teachers but also language experts

Note. Figure 18 shows the answers to the open-ended questions compiled and highlighted with the colors corresponding to each code.

Once the colors were established, we designed another table (see Figure 19) with three columns: *Answer* (to write the relevant section of the response), *Participant* (to address the evaluator participant who provided that answer) and *Code* (to point out which code the answer belonged to and group them).

Figure 19

Answer	Participant	Code
- The discourses/experiences that challenge hegemonic practices in EFL scenarios.	Ssmith	Real life experiences
- they create an accessible entry point into a complex and interesting topic by framing it through authentic, conversational episodes. The podcasts invite listeners to engage with real voices, experiences, and	Participant L	Real life experiences

Color coding table.

Note. Figure 19 shows the table where we organized the answers by color and named the group where they belonged according to the analysis.

Finally, once the answers were coded, we grouped the resulting patterns into five broader sections. Each section gathers one or more of the previously established codes, in the last three categories we included from two to three codes that were transversal to the core idea of the finding since they are aligned under a common theme. These categories allowed us to structure the analysis more clearly and to explore how different dimensions of the participants' responses connected with one another. The following section explains each of these five categories in detail, illustrating how they emerged from the coding process and how they guided the organization of the findings in a non-so-traditional way.

### 1. Findings: El que busca encuentra.

As a decolonial statement, the subtitles for the findings will have a *dicho colombiano* to illustrate the content of each section. In this case, *El que busca encuentra* specifies that if a person is very interested in knowing a specific piece of information, the person will eventually do so, even if it is something that they will not like.

### **6.1 Findings categorization: *Cada tiesto con su arepa***

*Due to the nature of the organization of our findings, cada tiesto con su arepa reflects a process of classification where the information corresponds to a given category.*

The findings of this research are not displayed in a traditional way, or at least not in the way you might expect. Our data collection instrument was thought of and designed with the aim of receiving professors' perceptions on Even 'Gringos' Allowed, their feedback and their formal assessment on this material as a whole. In order to do so, we divided the questionnaire into three main sections that were aimed at assessing our podcast series Even 'Gringos' Allowed: Technical Aspects, Pedagogical Implications of the Materials, and Willingness to Use. The first two sections combined Likert-scale items with open-ended questions, while the last one contained only open-ended items. Based on this structure, it would have been reasonable to expect the results to follow the same three-part division.

However, when analyzing, coding, organizing and making sense of the five professors' responses elicited in the questionnaire, we noticed that the open-ended answers carried such deep and powerful insights that their content went beyond the boundaries of their assigned sections. Some comments were particularly enriching, as they revealed unexpected patterns that eventually became new categories of findings. For this reason, we decided to reorganize the results into five sections instead of just three.

In practical terms, this categorization means that the first two sections, named as *Technical Aspects* and *Pedagogical Value of the Materials*, are presented solely through the Likert-scale responses, without incorporating the open-ended answers that originally belonged to them. The remaining three sections were named *Challenges and Limitations in Implementation*, *Strengths Identified in Open-Ended Responses*, *Implications for Teacher Education and Critical*

*Pedagogy*, the last one including three subsections named as *Application to Teacher Education*, *Connection with Critical Pedagogy* and *Practical Projections, a call for action*. These sections act as broader umbrella categories, each bringing together codes drawn from open-ended responses across all parts of the questionnaire.

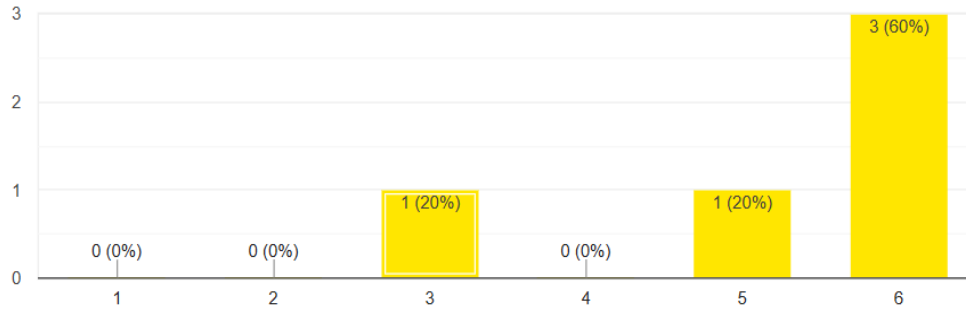
## **6.2 Technical Aspects of the Program: *Una sola golondrina no hace verano***

*In this regard, we noted that despite some discrepancies, the tendency was clear. That is why una sola golondrina no hace verano*

Overall, the results show that respondents who evaluated had a positive perception regarding the webpage we created to share our podcasts, their sections, activities and supporting pedagogical materials. Most agreed that the font, size, and colors were appropriate, the navigation was intuitive, and the layout was well-organized, which facilitated access to the material. The instructions were also considered clear and easy to follow. Nevertheless, there were some responses that showed a slightly different level of discrepancy, which suggested a possible evaluation based on taste and personal preferences of style. While a small number of participants expressed some disagreement, the majority confirmed that the webpage effectively supported engagement with the content and maintained a consistent visual identity across episodes. As we can see in the chart below (see Figure 20).

*Figure 20*

*Section 1.1 - Evaluation of Technical Aspects, Question 6.*



*Note.* Figure 20 shows one of the charts with the answers from the Evaluation of Technical Aspects. There, we can observe that 60% of the answers show to completely agree with the statement of “The podcast sessions have a visual identity that is replicated throughout the 4 episodes”, 20% agree and the last 20% slightly disagrees

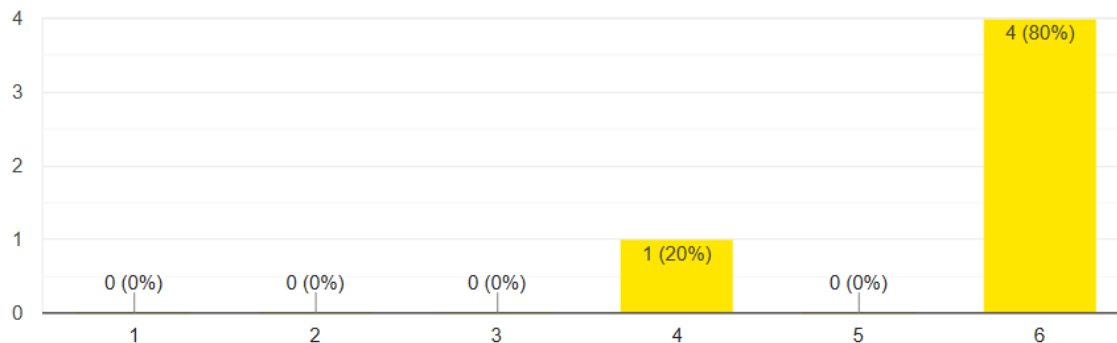
### 6.3 Pedagogical Value of the Materials: *Donde uno pone el ojo, pone la bala*

*Donde uno pone el ojo, pone la bala means that when one sets a goal, one achieves it decisively*

The findings indicate unanimous agreement among participants regarding the pedagogical value of the website, podcast sessions, and accompanying lesson plans. They were considered highly relevant to the objectives of the program and pertinent for courses on critical pedagogy, education, and languages. Moreover, participants highlighted their potential to foster reflection, critical thinking, and engagement, while also recognizing the feasibility of implementing the suggested activities in real classroom contexts. Importantly, all participants expressed willingness to integrate these resources into their own teaching, underscoring the materials' capacity to enrich both curriculum design and classroom practice. As it is displayed in the chart below (see Figure 21).

*Figure 21*

*Section 1.2 - Pedagogical Implications of the Materials, Question 18.*



*Note.* Figure 21 shows a chart with the statistics from the answers from the Pedagogical Implications of the Material section. It illustrates that 80% of the participant-evaluators completely agree with the statement of “I would be willing to use the podcast sessions in my classes.” and only the 20% remaining just agree, but still, all of them agree to a certain level.

#### **6.4 Challenges and Limitations in Implementation: *Cuando no es lo uno, es lo otro***

*Despite having favorable tendencies, there were some issues that our respondents noted.*

*Therefore, when we do not have an issue in one place, we have an issue in another. Ergo,*

*cuando no es lo uno, es lo otro.*

Furthermore, we asked participants to comment on what challenges they might foresee by the time of implementation in the actual classroom. The analysis of these responses suggested that some of them might be concerned about the lack of impartiality of the comments within the content of the material. For instance, participant Aleyda mentioned that she perceived that the way in which the material “is presented in some parts, looks like we take one side very deep and

then it may end up very impartial.” (Aleyda, Question 20 EVEN 'GRINGOS' ALLOWED evaluation form, Rethinking English Language Education, Sep 10, 2025). Besides the aspect of some impartiality perceived, participant Liliana mentioned that the material could also trigger “cultural sensitivity and resistance” from the public. (Liliana, Question 20 EVEN 'GRINGOS' ALLOWED evaluation form, Rethinking English Language Education, Sep 10, 2025).

Highlighting these perceptions as valid and fundamental, we also considered it crucial to emphasize the fact that this space was created to comment on these debatable topics based on personal experiences from those who have been in the ELT field for a considerable period of time. Therefore, all comments and sides taken belong to mere experiential opinions. In fact, we want to underscore that the purpose of the material was precisely to bring about a space for discomfort, since this type of uneasiness opens the possibility to critically question and confront colonial agendas in ELT. Put succinctly, owing to the direction towards the one this research is being developed, it is more than expected that the comments showed to be *decolonial wise*.

### **6.5 Strengths Identified in Open-Ended Responses: *Dimos con el chiste***

*Dar con el chiste states that one discovered the most suitable way of doing a task. In this case, it is used to highlight the strengths found in the study.*

Nevertheless, when we asked participants to comment on the strengths that the materials presented, they received recognition regarding various aspects. The analysis indicates that some of these advantages are related to connecting content to real life experiences, being context sensitive, fostering critical thinking, and inviting actors to take action (see Figure 22).

*Figure 22**Section 1.2 - Pedagogical Implications of the Materials, Question 19.*

19. In your opinion, what is the main pedagogical strength of these materials?

5 respuestas

The discourses/experiences that challenge hegemonic practices in EFL scenarios.
I like the promotion of critical thinking and identity reflection, encouragement of collaborative learning
The sequence you provide in the presentation of each topic, the materials you present and the activities you propose.
I'd say the main pedagogical strength of these podcast materials is that they create an accessible entry point into a complex and interesting topic by framing it through authentic, conversational episodes. The podcasts invite listeners to engage with real voices, experiences, and perspectives rather than just theoretical definitions, which helps bridge the gap between academic discourse and classroom practice.
Can be relatable to students real needs, specially considering that you are training to become not only English teachers but also language experts

*Note.* Figure 22 shows evaluators' answers to question 19, an open-ended item in the questionnaire. Participants highlight challenging hegemonic practices in EFL, critical thinking, sequence, relatability, and context sensitivity as pedagogical strengths.

To begin with, participants pointed out that the discourses present in each session function as a means of resistance against hegemonic practices in EFL. Also, the podcast sessions ground decolonial topics by bringing them closer to the audience through real life experiences that help questioning people's assumptions, and guiding a connection to their own context. For instance, Participant L stated "they create an accessible entry point into a complex and interesting topic by framing it through authentic, conversational episodes. The podcasts invite listeners to engage with real voices, experiences, and perspectives rather than just theoretical definitions" (Participant L, Question 19, EVEN 'GRINGOS' ALLOWED evaluation form, Rethinking English Language Education. Sep 10, 2025). Complementing, Participant Silvie noted that the materials are relevant to teacher education since they contribute "by highlighting

actual and current issues around English and its teaching in particular contexts of the Global South (like ours)” as they represent “a great strategy to engage students in a wider academic dialogue that is pertinent at all levels of your training process” (Silvie, Question 25, EVEN 'GRINGOS' ALLOWED evaluation form, Rethinking English Language Education, Sep 10, 2025). This suggests that Even 'Gringos' Allowed is context sensitive since it is significant to teacher education processes. It does so by bridging the gap between classrooms and real-life practices given that they appeal to students' needs.

Consequently, Participant Liliana emphasized that the materials contribute by “fostering reflective teaching, enhancing pedagogical creativity, and offering a meaningful opportunity to rethink ELT practices through a decolonial lens”(Liliana, Question 25, EVEN 'GRINGOS' ALLOWED evaluation form, Rethinking English Language Education, Sep 10, 2025). These elements serve as scaffolding towards taking action in real life settings. Participant L expanded on these outcomes by stressing that the materials provide an opportunity for students to “position themselves as active agents in imagining and enacting more equitable approaches to language education” (Participant L, Question 22, EVEN 'GRINGOS' ALLOWED evaluation form, Rethinking English Language Education, Sep 10, 2025). It was interesting to analyze these comments since, at the very beginning, we did not expect the project to have a scope as the one that we evidenced during the process of the creation of the material.

At first, we were looking forward to raising awareness on these colonial practices within the classroom and creating a space where people could speak up their minds on these matters. However, Participant L and Liliana appreciated the fact that the material not only allowed the space we aimed for but also it invited students to recognize their agency, undergo a process of reflective teaching, enhance their pedagogical creativity (Participant L and Liliana, Questions 22

and 24, EVEN 'GRINGOS' ALLOWED evaluation form, Rethinking English Language Education, Sep 10 2025) and, as Penycook, (1998) stated, to take action against a TESOL system that reproduces colonial perspectives. Therefore, this asset is highly interesting since it represents a contribution that goes beyond the classroom.

Accordingly, participants underscored that Even 'Gringos' Allowed fostered a space for critical thinking within educational contexts. For instance, Participant Liliana stated that “By examining this material, students and teachers become aware of power dynamics in language education. This encourages learners to critically analyze texts, media, and teaching materials, rather than accepting them at face value. The material challenges and reshapes educational practices” (Participant Liliana, Question 22, EVEN 'GRINGOS' ALLOWED evaluation form, Rethinking English Language Education, Sep 10, 2025). Additionally, Participant L and Participant Ssmith argued that “this dialogic format fosters critical reflection, as learners and teachers can hear multiple viewpoints” (Participant L, Question 24, EVEN 'GRINGOS' ALLOWED evaluation form, Rethinking English Language Education, Sep 10, 2025), and that implementing these materials in pre-service teachers' formation implies that “their practices will be rooted in criticality” (Participant Ssmith, Question 24, EVEN 'GRINGOS' ALLOWED evaluation form, Rethinking English Language Education, Sep 10, 2025) respectively. These visions are aligned with the role that Bonilla-Medina & Finardi (2022) attribute to decolonial thought in ELT practices, as they establish that it constitutes an effort to visualize dominant discourses, position oneself as an agent of decolonial attitudes, and question colonized practices, which is an inherently critical procedure. This invites us to see it as crucial strength to the material designed since it responds to a necessity of resisting colonized views in our field.

## **6.6 Implications for Teacher Education and Critical Pedagogy: *El que promete, se compromete***

*El que promete se compromete refers to the idea that from the very beginning we wanted to create a space for discussion for Pre-Service teachers that was connected to critical pedagogy and that is what participant-evaluators noticed when checking the material designed.*

At first, we did not consider the idea of an actual implementation of this material within the classrooms of the Bachelor program, however, throughout the creation process, we noticed that it might be a powerful tool to expand these spaces among Pre-service teachers in the program. Therefore, we included a section in the evaluation questionnaire which intended to collect professors' opinions on the possibility alongside with their willingness to implement these materials based on the connection it holds with the program guidelines and content for future educators in ELT.

Overall, the comments of the participants presented a positive attitude towards the material utilization within the program. They also pointed out different reasons why the material is useful and works in accordance with the BTFLE at UIS. Participants' responses offered a wide view on criticality, as they consider “It's a thought-provoking and relevant material to integrate within ELT scenarios.” (Ssmith, Question 25, EVEN 'GRINGOS' ALLOWED evaluation form, Rethinking English Language Education, Sep 10, 2025).

### **6.6.1 Application to Teacher Education: *¿Y eso con qué se come?***

*When asking ¿Y eso con qué se come?, the speaker wants to understand the way in which they can do something. In this section, some insights, provided by respondents, on applications to teacher education are covered.*

On the same token, participants valued the structured design and thoughtful organization of the materials. For instance, participant Aleyda underscored that “The sequence we provide in the presentation of each topic, the materials we present and the activities we propose” (Aleyda, Question 19, EVEN 'GRINGOS' ALLOWED evaluation form, Rethinking English Language Education, Sep 10, 2025) facilitates coherence and pedagogical clarity. Similarly, Liliana highlighted that “The materials are thoughtfully designed” (Liliana, Question 25, EVEN 'GRINGOS' ALLOWED evaluation form, Rethinking English Language Education, Sep 10, 2025) which reflects their potential to be integrated into teacher education contexts. Plus, it underscores the fact that the material was designed critically wise and that is evident when consumed.

These insights suggest that pre-service teachers could benefit not only from the content itself, but also from reflecting on how the content can intentionally promote critical spaces and perspectives. This points to the need for programs to prepare future educators to develop and implement materials that challenge dominant discourses while remaining pedagogically coherent.

### ***6.6.2 Connection with Critical Pedagogy: Échele cabeza***

*Critical pedagogy is about thinking things deeply. For that reason, you must echarle cabeza, which means reflecting thoroughly.*

The participants also emphasized on the usefulness of the materials as they meaningfully connected to classroom topics. For instance, Aleyda noted, “When used appropriately to the topic being taught/learnt, they are useful” (Aleyda, Question 24, EVEN 'GRINGOS' ALLOWED evaluation form, Rethinking English Language Education, Sep 10, 2025). With this comment, we observe how participants highlighted the importance of contextualization in critical pedagogy

given that ensuring critical discussions around power, language, and identity are not abstract and unaffiliated add-ons but rather part of our everyday ELT practice. Integrating these materials encourages pre-service teachers to rethink traditional teaching practices, give voice to students' sociocultural realities, and foster decolonial-oriented classrooms. By doing so, programs can move closer to lodging principles of social awareness, and decolonial critiques into English Language Education.

### ***6.6.3 Practical Projections, a call for action: El que no llora no mama***

*El que no llora no mama means that if you do not fight for something, you cannot generate a change. This aligns with the call to action perceived by the participants.*

Finally, the findings highlight several practical implications. First, teacher education programs can include courses and spaces where pre-service teachers design lesson plans that combine pedagogical aspects as well as critical components that provoke discussion of uncomfortable but necessary issues. Second, professors may and should encourage reflective tasks in which students analyze their own positions and the impact of language powers and hierarchies in their classrooms, which is a call for action that Participant L mentioned as she affirmed that the material provides students with the opportunity to “position themselves as active agents in imagining and enacting more equitable approaches to language education” (Participant L, Question 22, EVEN 'GRINGOS' ALLOWED evaluation form, Rethinking English Language Education, Sep 10, 2025). Finally, as participants recognized the relevance and thoughtful design of the materials, institutions could consider incorporating them into curricula as examples of how critical pedagogy can be implemented without losing methodological coherence. While resistance and challenges may emerge, these are precisely the opportunities for transformation which critical pedagogy aims for.

## 2. Tensions, limitations and further research

Self-reflection has always been a crucial part of this project due to its decolonial nature, we firmly believe that we cannot start a process of emancipation without first understanding who we truly are, as Segura Castillo (2025) states “recognizing, not once or twice, but constantly, our dichotomies, contradictions, and implications will surely help us to advance on the paths of liberation” (p. 685). For this reason, carrying out a self-analysis of our work was crucial so that we could continue forging our practices in pursuit of a decolonized ELT. Bearing this in mind, there were some limitations and tensions that we must acknowledge.

To begin with the limitations, we did not have any type of experience producing podcasts, therefore we underestimated the crucial role that time has in regards to recording, editing, and uploading the archives. Even though we had to overcome various issues related to these processes as we advanced with the project, it was definitely an enriching learning experience where we could gain knowledge in the creation of audiovisual materials.

Furthermore, due to the nature of the project, when *Even 'Gringos' Allowed* was merely a dream we did not consider an implementation. However, as time went by and reflective processes happened, we understood that taking it to actual classrooms would have been an excellent idea, but at that moment, time was already limited. For that reason, an actual implementation that documents how this educational material works might nourish our insights with respect to the contributions that *Even 'Gringos' Allowed* could have inside teacher education practices. Also, not only would it validate the knowledge that pre-service teachers can provide on this matter, but also it would specify its real potential for transforming education.

It is important to clarify that this implementation does not necessarily need to follow the suggestions that we provided, insofar as that would be falling into an established approach to

carry it out. Instead, this pedagogical use should explore alternatives, rethink the project, and question it if needed, in order to comprehend its real scope inside ELT.

Additionally, another point to consider is the fact that the guests of the podcast was, somewhat, a limited group due to three main reasons; first, they were all *female* professors, second, despite the fact that all of the guests have great experiences in the field, three of them are currently working at UIS, and third, all of the guests are aligned with supportive perspectives towards decoloniality. Hence, if the project continues, it would be crucial to invite a wider group of guests with different backgrounds, characteristics, and perspectives, including opposing views. This would enrich the content of the project by creating a space where more discussions are present.

Proceeding with the tensions, as part of this self-reflection process, considering that we are the result of our history, origins, and context, we must understand that we have been educated in a system that perpetuates colonial views which might result in our own practices becoming agents in service of what we seek to change (Segura, 2025). Therefore, recognizing these paradoxes is a valuable step towards a more liberating pedagogy.

Consequently, we found friction with the standardized approaches to ELT. A case in point lies in the way in which the activities are presented inside the webpage. They follow a Presentation, Practice, and Production method, which addresses language in a linear and fixed manner (Criado, 2013), thus neglecting other forms of learning by establishing a so-called correct way. In addition, despite the inclusion of Spanish inside the content of the podcast, most of it was developed in English which, along with the technology needed to use the material, limits the access to it, resulting in an exclusionary exercise.

In the same vein, the podcast falls into a colonial practice by establishing a top-bottom

approach, where the ones who hold the knowledge were professors, figures of authority. This tension is, for us, the most harmful but interesting one, because inviting Global South educators who are actually in the field of teacher education, and providing them with a space to express their beliefs, thoughts, and ideas is a highly emancipating act. However, it ends up being exclusionary since pre-service teachers, the population who is set to benefit from this project, were not part of the guests. This perpetuates a chain of power where learners sit, listen, and gain knowledge from a group of experts, who may or may not be detached from their realities. This, in turn, ignores bottom-up approaches that are beneficial for decolonized practices.

These acknowledgements are, as it was stated before, a crucial step in decolonial efforts, since they demonstrate that there is not a unique way of approaching a process that seeks real changes in educational practices. The exercise of including alternative epistemologies to liberate education from colonial barriers is diverse, full of textures, ideas, and perspectives because it does not neglect our realities and the context that has raised us. Recognizing that there is not a methodic, standardized path towards a decolonial turn is, in essence, a decolonial act.

A reflective exercise is key to our job as educators. We would like to invite you to reflect on how our job goes beyond managing a classroom. We must question the practices that we use with our students. We should ask ourselves more often if when our students speak English they become closer to power or farther from themselves. Are we losing ourselves by giving up our language and all the richness it can provide to English when we speak it? What parts of yourself have you silenced to fit, to be part of something "*allegedly better*"? When did we, as educators, become quiet witnesses of the practices that censure our students' and our own being through language superiority ideologies? How can we know that we are being participants of these ways of linguistic segregation? What chains do we not see, or even worse, we see but we do not break?

When did learning a new language stop being the opportunity to understand the world from a different perspective and share your own culture with others and turn into a way of demonizing our culture and perpetuating others' culture superiority? Speaking a new language should not mean giving up on yourself but rather allow the world to see how rich your identity is for others.

### **3. Conclusions**

To conclude, the main purpose of our study was to design a didactic material that elicits problematizing dialogues through a series of podcasts on decolonial issues inside the ELT field in order to facilitate critical awareness on decoloniality in teacher education. In order to achieve this, we developed a series of podcasts where we discussed issues around decoloniality in ELT. Also, we created a website to provide a pedagogical contribution to the material by designing activities around each session of the podcast.

This process was relevant since its development allowed us to create a space for fostering critical decolonial dialogical tapestry and generating an environment/atmosphere where pre-service teachers in ELT can speak their minds on colonial practices that silently eat our classrooms from inside. Problematizing this allows us to change these practices by resisting the powers that limit our jobs and take away our agency as language users and educators.

The assessment of the material provided us with a wider picture from three different perspectives; technical aspects, pedagogical implications, and possible implementation, which altogether showed that the material designed was clear and easy to follow. Besides, it carried a high pedagogical value as it fosters reflection, critical thinking, and engagement for students in the field. The material was also perceived as a strategic teaching approach to creating a wider academic dialogical space pertinent for language teaching processes as well as the ELT training. Moreover, this material proved to have potential use to provide pre-service teachers with a space

for positioning themselves as active agents in the process of teaching the language. Additionally, the participants perceived the material relevant for the implementation in the program as it is grounded in a decolonial stance that brings the audience closer to a reality that we usually ignore through real life experiences that guide them to connect it with their own context. These findings accomplished the proposed objectives since they generate a space for decolonizing practices in the ELT field.

The implications this material had run through the practical, theoretical and social lenses. We designed the material grounded on a theoretical frame in which the discourses were presented as urgent to our global south context. As we took action, we used these dialogues to create a space for actually doing something that was in our hands, this space aimed to problematize aspects that, as participant evaluators mentioned, triggers students' connections to their reality and how we are sometimes oblivious to these decolonial practices. Not only did the material prove to have this potential due to the theoretical and practical background but also it showed to have the capacity to provide students with the seed to plant their agency and own the language and the space to teach it.

Consequently, this project holds relevance since in an educational world where colonizing practices and beliefs are present, explicitly or implicitly, it is crucial to generate awareness on these issues to start changing our perspectives that have been harmed by those views. Creating critical spaces to question colonial ideas is crucial to stand for ourselves and generate environments that embrace our identities. This affords the decolonial turn that transforms our practices into ones that do not acknowledge the Global North standards. Instead, they respond to our contexts through dialogues that vindicate our own practices, respect our forms of knowledge, and consider us as owners of the language that, despite not being our L1,

we know, speak, and teach.

This project has taught us that in the field of education there is more than meets the eye. Pre-service teachers, in-service teachers, and educators in general are situated in gigantic chambers of power that try to mold our role into one that reproduces legacies that ignore our identities and our figure has such a power that it can actually perpetuate these perspectives. But... is that what we want to do? As agents of education, we are called to problematize practices, spaces, and ideas, so that an actual social transformation can be achieved. By questioning, we can break free from the powers that oppress us, and shape a brighter tomorrow.

We invite every educational agent to start rethinking the processes that we are embedded in, to speak up, or shout if needed, against the system that neglects our epistemologies for believing that those who were born in the north of our planet should mark the standard for our realities. We understand that the decolonial effort is not an easy path, because it is facing a mechanism that has worked in a specific way for a long time. For that reason, this process might be complex, dense, as well as full of challenges and obstacles, but this is precisely what makes it beautiful and important. Would it not be becoming what we seek to change if we created an established way of doing things? Decoloniality is rich, colorful, multidimensional, and a space where we learn, but also one that is still learning. Nevertheless, above all things, decoloniality is the possibility to nurture change. The act of taking that possibility to transform the world where we carry our educational practices is the greatest decolonial effort that an educator can make.

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## Apéndices

### Annex A

Consent form sent to participants guests.



#### **Even 'Gringos' Allowed: Developing Podcasts for English Decolonization in Language**

##### **Teacher Education**

Trabajo de Grado

Hello! We are Andres Camilo Navarro Gonzalez and Tania Marcela Soto Navarro, students of the Bachelor's in Foreign Languages Teaching with an emphasis in English from the School of Languages, at Universidad Industrial de Santander. Currently, along with our director Daniel Calderón Aponte, we are working on our graduation project which is called *Even 'Gringos' Allowed: Implementing Podcasts for English Decolonization in Language Teacher Education*.

This research aims to design a didactic material that elicits problematizing dialogues through a series of podcasts on decolonial issues inside the ELT field in order to facilitate critical awareness on decoloniality in teacher education.

Consequently, we want to invite different language professionals to participate in the podcast as guests who will share their opinions, experiences, ideas, and, most importantly, knowledge on various decolonial issues with us. Your contribution will be the key to developing this project since it will function as the core of the potential pedagogical material. We believe that these aspects are critical to enrich as well as problematize the discussion around decoloniality inside our educational field. Hence, if you have received this consent form, we would love to have you as a guest for our podcast.

Your participation is completely voluntary and will not be rewarded with any economic resource. You will receive the script for the corresponding episode, where you can read the definitions of the main concepts that are to be mentioned as well as the questions that we will ask, and be prepared for the topics that we will talk about during that session. Your participation is crucial for us since it will provide us with the core material for developing our project.

The podcast will be recorded in both audio and video, however, if you want to keep your identity anonymous, we will accommodate our equipment so that your face is not a part of the recording, additionally, you can use a pseudonym for us to refer to you during the episode, which will last from 20 to 30 minutes approximately. In your episode, you will be asked 3 main questions, with the possibility of receiving follow-up questions depending on

your answers and the discussions that they create. The episodes will be uploaded to Wix and YouTube which are the two platforms that we will use to create our pedagogical material. This will be used for academic purposes only and will not be shared with anything else in mind.

Finally, we want to state clearly that this is not a space where your contributions will be judged. We, as hosts, will behave impartially since our goal is to generate a discussion around these issues with respect and tolerance. Again, your opinions are not subject to judgment, they are the raw material to spark a problematized dialogue around decoloniality to generate a potential pedagogical proposal to teach and critically reflect on the aforementioned topic.

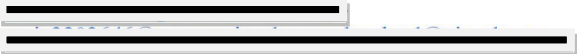
We are grateful for your attention and interest in our project. We are sure that your opinions will be highly valuable and that your participation will contribute to generating academic knowledge on these critical matters. We will be attentive to any questions or doubts you may have regarding this investigation.

**CONSENTIMIENTO INFORMADO DE PARTICIPACIÓN EN EL PODCAST PARA TRABAJO DE GRADO**

**Título del proyecto** Even 'Gringos' Allowed: Developing Podcasts for English Decolonization in Language Teacher Education

**Investigadores** Andres Camilo Navarro Gonzalez - Tania Marcela Soto Navarro

**Director** Daniel Calderón Aponte

**Información de contacto** 

Yo, \_\_\_\_\_,

Declaro que:

- He leído la hoja de información del proyecto.
- He podido hacer todas las preguntas necesarias acerca del proyecto.
- He recibido información adecuada y suficiente por el investigador sobre:
  - Los objetivos del proyecto y sus procedimientos.
  - La implicación y beneficio de mi participación en el proyecto.
  - El procedimiento y la finalidad con que se utilizarán mis datos personales.
- Que mi participación es totalmente voluntaria y altruista.
- La grabación del podcast sólo podrá ser utilizada con fines académicos.
- Que, en los potenciales artículos, informes, ponencias y demás formatos de apropiación social del conocimiento mi nombre será protegido mediante el uso de un pseudónimo, en caso tal de que así lo decida.
- Que en cualquier momento puedo revocar mi consentimiento y solicitar la eliminación total o parcial de mis datos personales y la información suministrada en el podcast.
- Que tengo derecho de acceso y rectificación a mis datos personales.

**ACEPTO PARTICIPAR EN EL PRESENTE PROYECTO DE INVESTIGACIÓN COMO INVITADO EN EL PODCAST**  
 SÍ \_\_\_\_\_ NO \_\_\_\_\_

**Para dejar constancia de todo ello, firmo a continuación:**

Fecha .....

Firma.....

CC.....

## Annex B

Consent form sent to participant guest Ximena Bonilla.



### **Even 'Gringos' Allowed: Developing Podcasts for English Decolonization in Language Teacher Education**

Trabajo de Grado

Hello! We are Andres Camilo Navarro Gonzalez and Tania Marcela Soto Navarro, students of the Bachelor's in Foreign Languages Teaching with an emphasis in English from the School of Languages, at Universidad Industrial de Santander. Currently, along with our director Daniel Calderón Aponte, we are working on our graduation project which is called *Even 'Gringos' Allowed: Implementing Podcasts for English Decolonization in Language Teacher Education*.

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Consequently, we want to invite different language professionals to participate in the podcast as guests who will share their opinions, experiences, ideas, and, most importantly, knowledge on various decolonial issues with us. Your contribution will be the key to developing this project since it will function as the core of the potential pedagogical material. We believe that these aspects are critical to enrich as well as problematize the discussion around decoloniality inside our educational field. Hence, if you have received this consent form, we would love to have you as a guest for our podcast.

Your participation is completely voluntary and will not be rewarded with any economic resource. You will receive the script for the corresponding episode, where you can read the definitions of the main concepts that are to be mentioned as well as the questions that we will ask, and be prepared for the topics that we will talk about during that session. Your participation is crucial for us since it will provide us with the core material for developing our project.


The podcast will be recorded in both audio and video via Zoom or Skype depending on the functionality of the two apps. In any case, we will inform you of the selected source beforehand. If you want to keep your identity anonymous, we will accommodate our equipment so that your face is not a part of the recording, additionally, you can use a pseudonym for us to refer to you during the episode, which will last from 20 to 30 minutes

approximately. In your episode, you will be asked 4 main questions, with the possibility of receiving follow-up questions depending on your answers and the discussions that they create. The episodes will be uploaded to Wix and YouTube which are the two platforms that we will use to create our pedagogical material. This will be used for academic purposes only and will not be shared with anything else in mind.

Finally, we want to state clearly that this is not a space where your contributions will be judged. We, as hosts, will behave impartially since our goal is to generate a discussion around these issues with respect and tolerance. Again, your opinions are not subject to judgment, they are the raw material to spark a problematized dialogue around decoloniality to generate a potential pedagogical proposal to teach and critically reflect on the aforementioned topic.

We are grateful for your attention and interest in our project. We are sure that your opinions will be highly valuable and that your participation will contribute to generating academic knowledge on these critical matters. We will be attentive to any questions or doubts you may have regarding this investigation.

**CONSENTIMIENTO INFORMADO DE PARTICIPACIÓN EN EL PODCAST PARA TRABAJO DE GRADO**

<b>Título del proyecto</b>	Even 'Gringos' Allowed: Developing Podcasts for English Decolonization in Language Teacher Education
<b>Investigadores</b>	Andres Camilo Navarro Gonzalez - Tania Marcela Soto Navarro
<b>Director</b>	Daniel Calderón Aponte
<b>Información de contacto</b>	

Yo, \_\_\_\_\_,

Declaro que:

- He leído la hoja de información del proyecto.
- He podido hacer todas las preguntas necesarias acerca del proyecto.
- He recibido información adecuada y suficiente por el investigador sobre:
  - Los objetivos del proyecto y sus procedimientos.
  - La implicación y beneficio de mi participación en el proyecto.
  - El procedimiento y la finalidad con que se utilizarán mis datos personales.
- Que mi participación es totalmente voluntaria y altruista.
- La grabación del podcast sólo podrá ser utilizada con fines académicos.
- Que, en los potenciales artículos, informes, ponencias y demás formatos de apropiación social del conocimiento mi nombre será protegido mediante el uso de un pseudónimo, en caso tal de que así lo decida.
- Que en cualquier momento puedo revocar mi consentimiento y solicitar la eliminación total o parcial de mis datos personales y la información suministrada en el podcast.
- Que tengo derecho de acceso y rectificación a mis datos personales.

**ACEPTO PARTICIPAR EN EL PRESENTE PROYECTO DE INVESTIGACIÓN COMO INVITADO EN EL PODCAST**

**SÍ \_\_\_\_\_ NO \_\_\_\_\_**

**Para dejar constancia de todo ello, firmo a continuación:**

Fecha .....

Firma.....

CC.....

