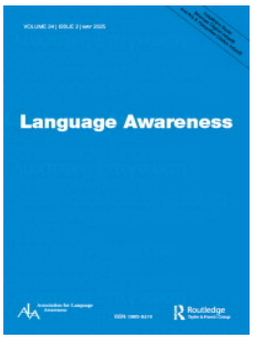

Language Awareness

ISSN: 0965-8416 (Print) 1747-7565 (Online) Journal homepage: www.tandfonline.com/journals/rmla20

Co-constructing multilingualism: decolonising knowledge in the production of a countertext

Ruanni Tupas & Rafael Michael O. Paz

To cite this article: Ruanni Tupas & Rafael Michael O. Paz (18 Sep 2025): Co-constructing multilingualism: decolonising knowledge in the production of a countertext, Language Awareness, DOI: 10.1080/09658416.2025.2556935

To link to this article: https://doi.org/10.1080/09658416.2025.2556935

Published online: 18 Sep 2025.

LANGUAGE AWARENESS
https://doi.org/10.1080/09658416.2025.2556935

Routledge
Taylor & Francis Group

Co-constructing multilingualism: decolonising knowledge in the production of a countertext

Ruanni Tupas[a] and Rafael Michael O. Paz[b]

[a]University College London, London, United Kingdom; [b]Polytechnic University of the Philippines, Manila, Philippines

ABSTRACT

Much research has been done on decolonising education. However, we know little about what students do with decolonising knowledge if they are no longer within formal surveillance of teachers. This is one of a few studies that investigate students' co-construction strategies in independent group work. Tasked to create a poster that aims to promote multilingualism, a group of undergraduate students from a Philippine university created a countertext through collaborative knowledge-making. This paper draws on mobilising a retrospection approach, framed as a way to privilege practice in theory-building. Materials produced for teaching and administrative purposes were re-examined as data through our research question: How do the students co-construct decolonising knowledge about multilingualism? Such knowledge in this context is best described as 'decolonising', meaning it is ever-transforming. We found that students co-constructed multilingualism as deeply linked to identity, as beneficial or disadvantageous to different groups of people, and as something that can mean the presence of local languages only. They did so through critical reflection, collaborative elaboration, and peer epistemic negotiation. Findings tell us that decolonising work in schools is an achievable goal, but the success depends on how much we have prepared students to critically engage with decolonisation and multilingualism.

ABSTRAK

Maraming pananaliksik na ang nagawa tungkol sa dekolonisasyon sa edukasyon, kabilang ang pagtuturo ng kakayahan sa mga mag-aaral na kritikal na magamit ang mga dekolonyal na balangkas upang punahin ang kanilang nalalaman at ginagawa. Gayunpaman, marami pa ang hindi nalalaman tungkol sa kung ano ang kanilang ginagawa sa kaalaman tungkol sa dekolinasasyon kung wala na sila sa pormal na pagsubaybay sa mga guro, tulad ng sa mga gawaing pagtuklas sa kanilang mga sarili. Limitado ang mga pag-aaral sa ngayon na nagdedetalye sa mga estratehiya sa sabayang pagtuklas sa mga pangkatang gawain. Sa pamamagitan ng poster na nagsusulong ng multilinggwalismo, ang mga undergraduate na mag-aaral ng wikang Ingles, na ang ilan ay naghahangat na maging guro ng wika, ay magkakasamang bumuo ng kontra-teksto (countertext) sa pamamagitan ng collaborative knowledge-making o sabayang pagtuklas ng kaalaman. Ang papel na ito ay gumagamit ng pamamaraang mobilising retrospection, kung saan ang

ARTICLE HISTORY
Received 3 January 2025
Accepted 23 August 2025

KEYWORDS
multilingualism; decoloniality; group work; co-construction; ELT

CONTACT Ruanni Tupas r.tupas@ucl.ac.uk University College London, 20 Bedford Way, London WC1H 0AL

mga materyales na orihinal na ginawa para sa pagtuturo at pang-administratibong layunin ay muling sinuri bilang datos ayon sa aming tanong sa pananaliksik: Paano sabayang tinuklas ng mga mag-aaral ang ideya ng multilingwalismo gamit ang lente ng dekolonisasyon? Ang mga natuklasan ay may malawak na implikasyon para sa mga gawaing dekolonisasyon sa mga paaralan: ito ay isang layuning positibong maabot, ngunit ang tagumpay ay nakasalalay sa kung gaano naihanda ang mga mag-aaral na kritikal na makisangkot sa mga kumplikadong konsepto at isyu na may kaugnayan sa dekolonyalidad at multilinggwalismo.

PLAIN LANGUAGE SUMMARY

Our study looks at how a group of university students in the Philippines worked together to create a poster that promotes multilingualism. The students were part of a class on decolonising English language studies. The students worked mostly on their own, without step-by-step instructions from teachers. We wanted to see how they shared ideas and learned from each other as they developed their poster.

We found that the students, while creating a poster together, had rich conversations about languages and how common ideas about them are problematic and should be questioned. They explored how multilingualism connects with identity, how people experience it differently (some positively, some negatively), and how it does not always have to involve non-local or foreign languages. Their work showed that group work like this can help students think deeply on their own about multilingualism.

Our study shows that when students are provided with critical knowledge about social phenomena such as multilingualism, and given space to work together independently, they can challenge unfair ideas about language and broaden their understanding of what it means to speak different languages today. It highlights the need to prepare students well so they can on their own create alternative meanings about the world they live in. Overall, the study offers ideas for how education can support fairness and respect for all languages in society.

Introduction

This poster (Figure 1), produced by a group of language studies and language education students from a university in the Philippines, aims to promote multilingualism among the general public. They were part of a class on decolonising English language studies. It is what we consider as a countertext: it does not just promote multilingualism but, more importantly, it assaults conventional understandings of multilingualism. 'Multiling-Galing', a term coined by the students, is a play with the word 'multilingualism', except that it intercepts the latter's monolingual flow. 'Galing' is a Tagalog word which means skill (noun) or skillful (adjective), although it is used typically as a stand-alone expression of praise or commendation—'Galing!'—which can mean, 'Wow!' or 'Good Job'. We consider 'Multiling-Galing' as a brilliant linguistic play which celebrates and interrogates multilingualism in ways which the English word on its own is unable to capture conceptually and politically.

The purpose of this paper is to account for students' collaborative co-construction of the notion of multilingualism as they work towards producing 'Multiling-Galing' as a multimodal countertext. While we see the poster as a powerful text which defies conventional understandings of multilingualism and, thus, may be deemed to represent the students' critical

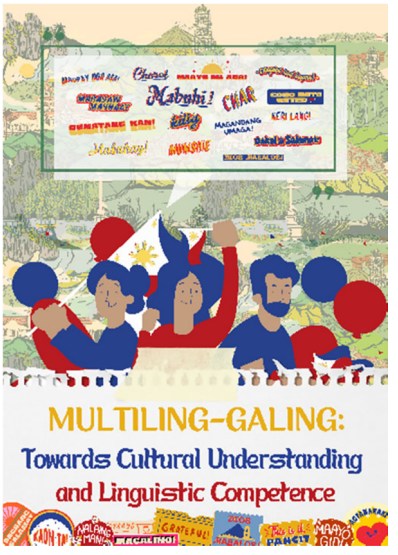

Figure 1. Poster Promoting Multilingualism.

ideas about multilingualism, we do not really know how much the students demonstrated their critical knowledge of multilingualism in the process of producing such a text. How has the co-construction of knowledge between themselves helped them affirm or remind them of problematic understandings of multilingualism? The entire class focused on deploying a decolonial framework in helping students interrogate prevalent harmful language ideologies and reconceptualise multilingualism following such interrogation, but what happened when they mobilised such critical knowledge about multilingualism to produce a countertext to promote multilingualism? To put it in another way, how did the students mobilise a decolonising lens learned from class to produce the 'Multiling-Galing' poster? We are not really interested in analysing the poster as a countertext with transgressive meanings. Rather, our main concern is to what extent our students operationalised a decolonial lens in their group work.

Research typically focuses on what happens in the classroom when critical frameworks and pedagogies are introduced to students or student-educators (Abednia & Izadinia, 2013; Breunig, 2009; Sardabi et al., 2018), and on the products of these classroom innovations such as texts and activities (e.g., co-construction work by students [Breunig, 2009]) (Bucholz, 2015; Lewison et al., 2014). However, much less is known between these two points of critical contact (what happens in the classroom when criticality is introduced or deployed, and the finished product of critical work itself). This is especially so when the production of such texts and practices occurs between students themselves and without the intervention of teachers. In general, there have been innumerable studies investigating 'processes learners engage in as they work together' (Paulus, 2005, p. 112), but we do not really know much about what learners in group work do if they are practically left to do the work themselves, and this is especially so in online collaborative tasks undertaken without textual evidence of on-going student dialogues. In the case of our paper, what happens between students when left on their own to mobilize critical perspectives on multilingualism? What do they do with their knowledge about multilingualism when confronted with real-life tasks of promoting it?

The production of the poster as countertext is scrutinized through the lens of *decolonizing knowledge*, mainly because the course in which the students were enrolled was about

decolonising English language studies. Therefore, in examining the students' navigation of the politics of multilingualism, we map out decolonising knowledge as epistemic intervention.

First, how do the students decolonise prevalent and conventional knowledge about multilingualism? (e.g., Mbembe, 2015; Kessi et al., 2021); here we unpack how students draw and reflect upon multiple, sometimes conflicting, understandings of multilingualism, interrogate them, and decide how to reconceptualize it. Second, what sort of knowledge decolonizes 'multilingualism'? (e.g., Keet, 2014; Ndlovu, 2014); here we also surface such reconceptualization of multilingualism from the point-of-view of the students. Over-all, our focus on negotiation of knowledge in the production of a countertext to promote multilingualism allows us to unravel how students—not under direct surveillance of teachers—decolonise beliefs about and understandings of multilingualism.

In this paper, we first provide a brief background to the Philippines as the 'postcolonial' context where multilingualism has a long contested history. Secondly, we describe briefly the class where the students were tasked to produce a text to promote multilingualism. Third, we provide the scholarly context within which we mobilize our paper. This means locating it within conversations about decolonising education, and language education in particular. Fourth, we introduce our data drawn from recorded online meetings of the students. Fifth, we then analyse our data organized around our main research question: how did the students collaboratively navigate the complex politics of multilingualism in order to produce the poster? Lastly, we discuss our analysis further by providing conceptual elaboration on our data, especially in relation to decolonising multilingualism, and the specific practices mobilised to accomplish it in collaborative spaces. This early, we want to say that the recordings we discuss in this paper were not initially collected as research data. It was only after we saw the poster and realised what it showed that we retrospectively looked back at these materials and treated them as data for our study.

Contextualising the making of the countertext

In our paper, 'countertext' is essentially 'counter-hegemonic text' (Kehinde, 2006, p. 103) in that it resists and/or reconfigure dominant ideologies and practices, such as conventional colonially induced understandings of multilingualism. Our idea of a countertext derives from critical and decolonial traditions that view texts as sites of ideological struggle. In other words, countertexts are essentially interventionist in nature in the sense that they 'subvert' (p. 94) prevailing discourses (Lewison et al., 2014; Mbembe, 2015) and practices (Cornell, 1998). In our context, the poster functions as a countertext because it seeks to unsettle taken-for-granted views of multilingualism and the discourses that accrue to it (e.g. it is undesirable, it should not be embraced, it interferes in the study of standard language).

A decolonial class

While the Philippines is deeply multilingual, its linguistic diversity can best be described in terms of 'inequalities of multilingualism' (Tupas, 2015), where English remains the most symbolically powerful language, and the national language, Filipino, as a hegemonic language vis-à-vis the rest of the more than 180 Philippine languages. There is, thus, a need to address inequalities of multilingualism in the Philippines. Mother Tongue-based Multilingual Education (MTB-MLE) that was in place for more than a decade was abolished in 2024, in favour of bilingual education (English and Filipino) that actually preceded MTB-MLE for more than four decades.

In the study presented here, students attended a class designed precisely to develop awareness of and explore ways to address multilingual issues in the country. It is based on the belief that 'decolonising the classroom as a site of engagement' is paramount in decolonising knowledge in general (Berman & Netshia, 2018, p. 7). The class is centred on 'Decolonising Language Ideologies' in ELT and multilingual education. The students were introduced to a wide variety of concepts which raise their awareness of harmful ideologies such as, but not limited to, native-speakerism, Standard Language Ideology, monolingualism, English-Only and subtractive multilingualism.

The class is composed of thirty-seven (37) students who are in their year 3 in an English language studies program at a state university in the Philippines. The majority of the students are bilingual, with Filipino and/or English as their mother tongue(s). Some students have facility of other Philippine languages as well.

The production of the countertext was the culminating activity for the students where they were now expected to conceptualise and produce a poster to promote multilingualism online, with the assumption that they would now be able to draw upon decolonising knowledge about multilingualism generated in class. The posters were intended to be circulated in the various social media platforms of their department. The final project was a group project because we agree with Parker et al. (2017) in their attempt at decolonising the classroom that 'production of knowledge is *foundationally* a collaborative process' (p. 243, italics as original). It is 'a commitment to students' empowerment' (Eriksen & Svendsen, 2020, p. 4) as co-constructors and producers of knowledge. In fact, the mobilisation of group work in online and distance learning is considered as a core learning strategy because of its collaborative nature and constructivist nature (Oliveira et al., 2011). Thus, all this adds to the complexity of the activity since this might also now involve conflicting ideologies of individual actors and attempts for corrections, directly or indirectly, from the other group members based on their interpretation of the lessons. Critical frameworks in the classroom, such as the deployment of critical language awareness (e.g. Granville, 2003), critical intercultural education (e.g. Tupas, 2014) and critical pedagogy (e.g. Monchinski, 2008), end up enmeshed in the ideological and political messiness of the classroom, such that criticality as envisioned is rejected, contested, adapted and/or transformed by students and teachers. The 'everyday classroom' (Monchinski, 2008), after all, 'is the site of innumerable limit situations' (p. 119). Thus, if the students were now to be tested on their critical understanding of multilingualism in the everyday classroom, how would their knowledge translate into the production of a countertext? The process by which the poster as a countertext was produced would reveal how students negotiated among themselves the meanings of multilingualism, a crucial knowledge about co-constructing countertexts to dominant understandings of multilingualism which can feed into teaching decolonising knowledge more effectively. Thus, our interest in the paper is not really what the countertext means, but what the students have done and learned in the process of producing it.

Theorising decolonising knowledge

In the context of decolonising knowledge, Mbembe (2015) asserts that:

> In order to set our institutions firmly on the path of future knowledges, we need to reinvent *a classroom without walls* in which we are all *co-learners*; a university that is capable of convening various publics in new forms of assemblies that become points of convergence of and platforms for the redistribution of different kinds of knowledges (p. 6).

In our view, the countertext group project on promoting multilingualism is a decolonial platform for co-learning, interrogating and redistributing different forms of knowledge. Co-learning and co-construction activities (e.g. group work, role-play, collaborative syllabus design) are deemed to be appropriate platforms for raising students' critical consciousness of their world (Breunig, 2009); in fact, co-production of knowledges in the classroom has been shown as creating spaces for decolonial work (Parker et al., 2017). Mbembe, of course, has a grander view of things which should involve assembling knowledges through solidarities across social spaces, but the same decolonising knowledge lens frames our understanding of the group project, no doubt a much more confined social platform but no less a decolonising one as well. It may be argued that the students, going into the group project, were in fact already exposed to decolonis*ed* understandings about multilingualism so they should be expected to demonstrate such knowledge in the production of the countertext. However, we are interested in how such knowledge is mobilised, and in doing so we frame decolonis*ed* knowledge as, in fact, dynamically always in the process of being produced or constructed. Thus, decolonised knowledge is but one of a few dimensions of *decolonising* knowledge. This means that we do not only conceptualise the latter in terms of what 'knowledge' looks like through a decolonising lens, but also in terms of practices and processes involved in its production. In the context of our paper, we would like to see how the students mobilise decolonising knowledge through co-construction of multilingualism.

Therefore, decolonising knowledge is primarily an epistemic intervention. We intercept, interrogate and/or transform knowledges which we find problematic or harmful (Keet, 2014; Ndlovu, 2014). The purpose is to reconfigure our knowledges of things or of the world—in the case of our paper, of multilingualism—which is linked with infrastructures of colonialism which continue to pervade today's everyday life (Maldonado-Torres, 2007), social policy-making (Gani & Marshall, 2022) and geopolitics (Shahjahan & Morgan, 2016). Such reconfigured knowledges are what we earlier referred to as decolonised knowledge in collective form, except that it is actually an unfinishable project because it is constantly changing and transforming. This means that decolonising knowledge is always appropriated politically, ideologically and culturally because those who mobilise it exhibit differentiated levels of power. It is always negotiated, contested and/or interrogated—it is 'a path without a defined ending' (Parker et al., 2017, p. 243).

As we have mentioned earlier in the paper, it is students' engagement with transformative knowledge which is inaccessible and inaudible to the teacher which has not been sufficiently investigated yet. Usually, we evaluate student work through their finished texts or products, or through peer evaluation (Silva et al., 2020). In online pedagogy, group work can now be more easily accessed as students leave traces of their discussion and/conversation in online forums and other similar written platforms. We can now leverage on these possibilities by asking students to record their group discussions for teachers to mark or evaluate at a later time, although research thus far is still heavily focused on traceable written group or collaborative work online for the purpose of gauging levels of participation and interaction, including quality of content (e.g. Lou & Kim MacGregor, 2004; McKenzie & Murphy, 2000). Therefore, as epistemic intervention, decolonising knowledge refers to 'a group of processes and actions that intentionally dismantle the entrenched, unequal patterns of knowledge creation and use that emanate from our colonial past' (Cummings et al., 2021, p. 65).

Reviewing studies on decolonising language education

Much has been written on decolonising efforts in education (Domínguez, 2021; Keskitalo et al., 2013), specifically in the context of pedagogical/classroom practices, teaching methodologies, ideologies (Fataar, 2018), syllabus design and curriculum development (Kester et al., 2021), and even testing and assessment (Winter et al., 2024). These areas have also been substantially explored in the context of decolonising language education (Moncrieffe et al., 2024), for example English Language Teaching (ELT) classrooms (Kimura & Tsai 2023) and multilingual education classrooms (Phyak et al., 2023). Particularly important work in this area related to our paper includes the study of Darvin and Zhang (2023) on Hong University students producing a short YouTube video on explaining lexical gaps between English and Cantonese, thus creating a translingual and decolonising space where the student became expert sources of learning; as well as the study of López-Gopar et al. (2023) on raising the critical multilingual language awareness of would-be teachers in a university in Mexico through activities that help them surface coloniality in their stories and teaching and learning resources. Our paper locates itself more specifically within explorations of decolonising the language classroom through the mobilisation of teaching strategies and learning activities which presumably will raise the critical awareness of students of harmful ideologies and practices associated with language and language education.

Decolonial classroom strategies

Particular classroom strategies and activities themselves are not intrinsically decolonial in nature but can be mobilized to achieve decolonial ends. For example, arts-based activities and projects (Seppälä et al., 2021) have been deployed to create safer and more inclusive classroom environments, such as collaborative film-making between university students and former young refugees (Khorana, 2022) in Sydney; the sharing by Indigenous artists of their art practices with middle school students in Kainai First Nation in Alberta, Canada (Tabor et al., 2023); public performance installations by graduate students on the rights of bilingual families and visual and performance arts pieces of undergraduate theatre arts students (Chappell & Chappell, 2016); and the use of visual arts in first-year classroom workshops in Johannesburg (Berman & Netshia, 2018). Dialogues and role plays have also been deployed as decolonising strategies in the classrooms to disrupt hegemonic discourses, visibilise different gendered and racialised forms of violence, and develop empathy (Bloom & Bates, 2022). ; Van Houweling, 2021; So have group tasks in decolonising the classroom because of their potential to promote collaborative work and thinking with the aim of re-centring knowledge production through co-construction and treatment of students as producers of such knowledge, rather than simply as consumers (Omodan, 2020; Tusasiirwe, 2023).

Group work as a decolonial tool in the language classroom

Studies on decolonising the language classroom through the mobilisation of group work focus on general approaches and practices in combatting colonially-induced ideologies and practices in the classroom, for example the use of translanguaging (Zavala, 2015), dialogic pedagogy, sociolinguistic constructs such as *dialect* and *register* (Colombi, 2015), and performative methods (Harman & Zhang, 2015), to visibilise the coloniality of language ideologies in the classroom. These are means to teach language which requires both 'the design

of environments' (Achugar, 2015, p. 2) where learners can expand their meaning-making resources, and 'be reflective' about the role of history and social world in the making, configuration and use of these resources.

In more specific mobilisation of group work as a decolonial tool in language-in-education contexts, there are exemplary yet still limited examples such as collaborative translanguaging in English Language Teaching (ELT) in Malaysia where teachers organise students into groups and allow the use of local languages to enhance comprehension while validating these languages as legitimate pedagogical resources (Rajendram, 2022). Rabbi (2023) deploys transmodal and translingual approaches in writing pedagogy, and these include collaborative work, in order to open up academic writing to pluriversal discourses and practices. López-Gopar (2019) maps out in detail a decolonial project in primary ELT in Mexico, mobilising a wide array of specific strategies central to which are group activities such as collaborative design of the curriculum, community involvement, and interactive classroom activities which allow the use of languages other than just English.

It is even more challenging to locate studies which aim to assess or even account for development of critical awareness and decolonial thinking through collaborative work, and if there have been attempts, these are more general investigations into the dynamics of group work to assess and improve critical awareness and thinking skills (Çini et al., 2023; Mantau & Benitti, 2025; Schamber and Mahoney, 2006).

The need for studies on collaborative transformations of decolonial criticalities

Much of the work on decolonial language pedagogy and group work above happens within the classroom or the school premises, or with the intervention of the teacher. There have been a number of studies on group work outside the classroom (Lazar, 1995; Moss et al., 2014), but even with online group work textual evidence can also be gleaned through what students post in the forums and other chosen online platforms as usually required by the teacher. What is needed is work on what happens in group work if students are left to do the work on their own without specific tasks or assigned roles from the teacher. Specifically for our paper, we do not know yet how students collaboratively apply critical understandings of social phenomena such as multilingualism—in short, apply a decolonial lens to multilingualism—on certain group tasks. Research on online group work focuses on mapping (for example, through a questionnaire survey) pre-existing social ties between participants and the impact of these ties on the effectiveness of online collaborative work (Butler et al., 2007); textual written evidence of successful collaborative learning among students in asynchronous work, for example in how they regulate each other's behaviours or mutually provide explanations to questions or issues (Curtis & Lawson, 2019), as well as how knowledge is formed or agreed on in groups (Oliveira et al., 2011); and levels of participation in small groups in terms of the number of posts of students in each group (Brindley et al., 2009). Thus, group work as a decolonial strategy in online language classes is even more scarce, and what happens among and between students who are tasked to critically examine concepts and build on them to produce a countertext is something that is still hugely unknown. Scholars explore knowledge convergence in online collaborative learning groups (Oliveira et al., 2011; Paulus, 2005), but what do we know about what happens between or among students in online group work without the intervention of teachers?

Mobilising retrospection

The data used in this paper are a product of retrospection. That is, they were not collected through (a) research method(s) as part of a grander research design. They were not products of research questions as determined by related literature which would then help frame the design of method(s) of collecting data. As described earlier in the paper, the students were left practically on their own to design their posters without a clear or organized outline of work from us, their teachers. Thus, the recordings only served as records of attendance to ensure the participation of everyone in the group. These recordings transformed into data when we, as teacher researchers involved in a 'systematic, intentional inquiry' (Cochran-Smith & Lytle, 1993, p. 23) about our own school, classroom practice, and students, started looking at them in a different way (pp. 23–24). When we saw the poster and listened to the students explain it in class, we decided to go back to the materials so we could try to understand how the students worked through and put together their ideas on multilingualism. It was at this time when we then successfully applied for ethics approval from the students' university. As Petrón (2011) reminds us, knowledge, and so data, can emerge 'in the doing' rather than only in the planning. Because of this shift from just seeing them as essentially teaching materials to seeing them as traces of the students' thinking guided now by a research question, these materials turned into data for us. This is what Berthoff (1987) refers to as the process of 'REsearching', alluding to the idea that it is not necessary for researchers, in our case teacher researchers, to engage with new materials and information, but rather find answers to new questions through existing artefacts in and outside the classroom. In short, while data collection in conventional terms is viewed as a 'powerful determinant of the final product' (Kasper & Dahl, 1991, p. 216), in the case of our paper the final product—the poster—is the beginning of our research, and then through retrospection we track or trace the process through which the finished text was produced. Our data emerged not from a pre-determined research design, but from a process of retrospection in search of answers.

Our retrospective approach is framed broadly as a way to privilege practice in theory-building, and this is essentially aligned with our positionality as teacher researchers. We believe that educational practice should not be subservient to sociolinguistic theorising but, in fact, should be engaged in mutual acts of knowledge production alongside sociolinguistic inquiry. Practice informing theory, according to Petrón (2011) in the context of world language teaching, seeks to address three critical questions about practice from which retrospective data emerges: (1) How can world language teachers use context-specific insights to empower themselves to take charge of their pedagogy? (2) How can world language teachers use community resources in and beyond the classroom, and (3) How can world language teachers foster political and critical understanding in the classroom? (p. 125). Our paper shares with Petrón a political commitment to finding context-specific solutions (p. 127) as a way to engage with theory about practice. This means rejecting the misconception that context-dependent knowledge is inferior to theoretical knowledge. Rather, we train our lenses on practice-oriented contextualized teaching and learning experiences as locations of theory-building, and not simply theory-application (Eisenhardt, 1989; Stepney & Thompson, 2021).

This paper examines recordings of three online meetings of the Multiling-Galing group. Because they were using free Zoom accounts, they decided to break each meeting into two for a total of six recordings. Each recording averages around 35 min. Each group was given

the chance to present their finished product online and explain and defend their choice of the promotional text. We exchanged notes and made sure that we agreed on what we heard from the students. In cases where we initially had disagreements, we revisited the recordings and together we both arrived at a shared understanding of the students' meaning-making strategies.

Our analysis of the data involved several cycles of close listening and reading, aiming to identify moments where students reflected critically, co-elaborated knowledge, and negotiated peer epistemologies while they were working on the poster. For example, we examined how the students would frequently use and question metaphors (such as stairs, electric fan, and island) to construct their understandings of multilingualism. We also examined their use of expressions of uncertainty (e.g. 'Huh! Wah! Oh!') or self-affirmation (e.g. 'Pak!') as they engaged in either critical reflection or moments of epistemic alignment. The cycles began with us mapping patterns of interaction (such as their use of metaphors and interjections) and then progressed to examine of how these patterns contributed to moments of convergence or divergence in their decolonial knowledge-building. We did not code for frequency because our objective was not to quantify the students' utterances; rather, we followed or tracked these interactions to understand students' ways of critical engagement and knowledge construction.

This process enabled us to construct students' critical engagement with the phenomenon of multilingualism: that multilingualism and identity are intricately linked, that multilingualism is fundamentally tied to identity; and that it can actually also refer to multiple local languages, without needing to invoke foreign languages. Such construction reflects the political and ideological nature of the students' knowledge, as well as showcases the strategies they used to co-construct that knowledge.

To summarise, 'Mobilising retrospection' means reconstructing materials initially produced for teaching and administrative purposes as data through reflective engagement, and guided by a research question that seeks to configure students' processes of knowledge construction and critical reflection as they worked collaboratively on their poster. This retrospective lens highlights the importance of practice-driven theorising and contextualised knowledge production in decolonial educational research.

Building on this, we then closely examine in the following section how students engaged in the collaborative process of negotiating, contesting, and co-elaborating decolonising knowledge about multilingualism as they developed their countertext.

Co-constructing multilingualism

Reflecting critically and collaboratively: multilingualism beyond language

A dominant and consistent point of conversation among the students in the group is their collaborative engagement with the notion of multilingualism. In fact, the first meeting of the group began with one student framing the need to unpack multilingualism as a term and a phenomenon, and then leading later to co-constructing the meaning/s of multilingualism:

Student A: What do we think of when we hear multilingualism? (2:15)
Student B: Let us put ourselves in a position where we are not ABELS [AB

English Language Studies]. That we do not know technical stuff (4:10).

Student C: if we have to make multilingualism figurative, what would it be? (5:47).

Throughout the three meetings, the students struggled and negotiated the complexity of the phenomenon of multilingualism by trying to visualise it through different metaphors and, at the same time, providing their reservations for each metaphor introduced, thus adding on to their critical understanding of multilingualism. The first metaphor put forward for discussion is multilingualism as *stairs*, and was taken up seriously by the group in the next few minutes:

Student D: learning a language is stepping up like stairs, but I also think the higher language is more important? Huh! Wah! Oh!

What can be observed here is that the student herself critically assessed the appropriateness of *stairs* as a metaphor for multilingualism. In the discussion that ensued, multilingualism was initially conceptualised as similar to climbing a ladder of stairs to signify the advantages of learning multiple languages. Being multilingual means learning a new language and it is like stepping one step higher in the ladder. However, as Student D quickly notes, it might be interpreted as a sequential process of working towards learning new languages with 'higher' values. Thus, the next language is learning a 'higher language' leading to what they fear is linguistic hierarchy and inequality—or 'inequalities of multilingualism' (Tupas, 2015) as they learned in class. Given this expression of criticality towards the metaphor, the Student D's 'Huh! Wah! Oh!' may be conceived of as an expression of tentativeness and uncertainty, with a questioning attitude towards her own metaphor.

Thus, almost three minutes later, Student B suggests that instead of framing their discussion on the nature of multilingualism which is for them quite difficult to pin down because of the stairs metaphor, why not focus on the question, 'Why does multilingualism matter' instead? But notice how Student B phrases it: 'Why does multilingualism matter? O Pak!' (10:30). 'Pak' is an interjection which comes from the Tagalog word, 'Tumpak', which means 'exactly' or 'correct', although pragmatically it functions as a self-affirming expression which signals to others, in quite a tongue-in-cheek kind of way, that one has just thought of a particularly brilliant idea. Thus, between the initial questioning tone of Student D and Student B's seeming realisation of having had a seemingly bright idea, the group clarifies co-constructively their own understanding of multilingualism. They are engaged in *critical* collaborative meaning-making because it involves critical reflection in a collaborative environment (Aldemir et al., 2022; Brindley et al., 2009). Thus, indeed, from 10:30 to 14:20, the discussion has progressed beyond an understanding of multilingualism as only about languages. The main theme in the exchange links multilingualism with identity. Responding to the question why multilingualism matters, Student B now contends that 'there is identity erasure without multilingualism' (14:20). This theme is taken up in the same meeting but at the start of the second recording when Student A begins with the following statement: 'If language is identity and culture, then language is a *key*', to which Student B returns a few minutes later with 'Kada *door* ibat ibang design kasi yun ang identity…ay eme pak' [trans. Every door has a different design because that is the identity…ay eme pak]. 'Ay eme pak' is an extended interjection of 'Pak', with Student B once again expressing a tongue-in-cheek self-affirming great insight. 'Eme' literally means 'joke' or 'just kidding', something that speakers use to save one's face in case they utter something that others might not accept.

Co-elaborating critical knowledge: Multilingualism as contextually meaningful

What is becoming clearer in the group work is the exploratory nature of the exchanges. According to Baker (2015), *exploratory* group work is the most collaborative kind (p. 3). While the students have a goal in mind—to produce a poster which promotes multilingualism—the process of producing it does not have a particularly organized or pre-determined structure. Students seem to rely on each other's contribution to develop and mobilise a decolonial view of multilingualism which could be represented in the poster. Other than offering their particular views of multilingualism through their choice of metaphors, they also tap into each other's contribution and encourage further elaboration on an idea. Notice how Student C in the first meeting below from 14:20 onwards in the first recording, after a long silence from the entire group, expresses inability to move forward with some clarity about multilingualism, thus asks Student E to repeat his suggested metaphor, the *electric fan* ('elisi') which was introduced earlier:

Student C: (Group silence) 'Di ko na alam. Explain mo nga ulit ang sa electric fan' [I don't know anymore. Please explain the electric fan again.]
Student E: Hmmm.ok ok…so bale elisi represents multilingualism as a whole (so basically the fan represents multilingualism as a whole).
Student C: May sinabi ka pa nun.yung init…ideology ba yun? [You were also then saying something else…the heat…was that 'ideology'?]
Student B: …nakakapasong init [burning heat]

Notice here that Student C urges Student E to elaborate more on the latter's suggested metaphor of an electric fan. It is triggered by a group silence because at this time they have already unpacked *stairs* as problematic and that they seem to have reached an impasse. In fact, Student C explicitly states that she does 'not know anymore', meaning that she, along with the group, does not seem to know how proceed with the discussion. Even with electric fan, no one is convinced yet that it is a good and appropriate metaphor for multilingualism. Thus, Student C digs deeper by asking about ideology as represented by the heat which the fan blows to which Student B clarifies further by emphasizing that it is actually heat that burns. This frames ideology as something that burns or hurts people.

However, Student C responds further by making everyone recall that Student E (the one who offered the electric fan as metaphor for multilingualism) actually has a much more nuanced take on multilingualism as ideology.

Student C: Di ba may dinagdag si [name of Student E] na mainit na malamig? Di ba elisi is symbolism for multilingualism? Electric fan blows air that is hot and cold. [Trans. Didn't Student E add that it is actually heat that is cold? Isn't the fan a symbolism for multilingualism? An electric fan blows hot and cold air. Context matters in the usefulness of electric fan.]

What is happening here is what Baker (2015) refers to as *co-elaborating knowledge* in group work where 'students explore the problem space and in so doing gain deeper conceptual understanding' (p. 4). For example, in a group task for students to draw diagrams on how energy transforms in experimental situations, 'the main aim was not that students should learn to draw such diagrams for themselves, but rather that, in trying to draw them together, they should gain a deeper understanding of the concept of energy' (p. 4). In the case of our students, the co-elaboration is mobilised through decolonising knowledge where they draw on their

critical knowledge of multilingualism but in the process recalibrates such knowledge in order to make it even more nuanced and contextualised. The co-elaboration has generated an understanding of multilingualism as deeply nuanced. It blows hot and cold air, thus it is *not* always a good or positive thing because 'context matters'. In the Philippines, extreme heat during the summer means that an electric fan actually blows extremely hot air as well, in the same way that multilingualism in some contexts—or for some—may actually be a disadvantage as well. In other words, the electric fan, which is supposed to be a source of relief, can be the reason for disadvantage because it can blow hot air since its mechanism allows it to redistribute the available air in the surroundings. This paradox is similar to ideologies related to multilingualism - they can be an advantage if the source has good intentions, but they can also possibly foster a hostile environment, depending on the investment of the promoter.

Negotiating peer epistemologies: Multilingualism as local and complex

In the second meeting, Student A begins with an invitation to consider another metaphor. Note that, as exemplified above, the students have already unpacked multilingualism in various ways through their critical interrogation of several metaphors.

> Student A: May naisip ako. Hindi na door pero island na (2:30) [I have thought something. Not *door* anymore but an *island*.]

Student A then proceeds to explain why *island* is an appropriate metaphor to construct their idea of multilingualism by providing a visual of an island. For several minutes, the group spends time discussing the merits of using *island* as a possible visual to represent multilingualism, as well as looking for popular islands in the Philippines online. Some time in the 9th minute, the group decides to seriously consider a visual of one such very popular island, Malapascua. In this discussion and in what follows, we observe what we may refer to as *peer epistemic negotiation* (Baker, 2016) where peers ask critical questions which calibrate each other's beliefs about a particular issue or concept, but signalling potential alignment with the group's emerging epistemic stance on this issue or concept. The same epistemic negotiation thus involves peers' collective agreement on something which has earlier been subject to intense questioning. In the exchange that follows, the students are looking at a photo of Malapascua:

> Student B: Oo nga ano? Maganda rin na puro Filipino tayo, na nasa Pilipinas tayo [Trans. Oh yeah, right? It is good that all of us are all Filipinos, that we are all in the Philippines]
>
> Student E: Sabagay…di ba usually pag multilingualism iniisip ng mga tao you speak a Philippine language, and a foreign language and so on. Pero, di ba? Multilingualism na agad kahit Pilipinas pa lang lahat. [Trans. Well, you have a point…isn't it that if multilingualism people automatically think that you speak a Philippine language, and a foreign language and so on. But, isn't it? It's already multilingualism even if it's all in the Philippines.

In the exchange, Student A—'Oh yeah, right?—not only aims to build consensus on the idea of an *island* as an appropriate representation of multilingualism but also invites epistemic alignment with a particular specific notion of multilingualism as something that can represent one nation or group of people as well. This is a particularly interesting point to make, but is a sensible one if we continue with the response of Student E who initially

recalibrates his take on multilingualism—'Well, you have a point'—and then expresses epistemic alignment with the idea that multilingualism is really *not* just about a local language and a foreign language as typically assumed in the Philippines. One can be multilingual in all local languages as well.

When everyone now agrees with this idea about multilingualism as local, the group then proceeds to discuss the political nature of Philippine multilingualism. The Tagalog word 'nakakalito' [confusing] appears three times in this discussion and they come from three students in the group. What is confusing to them is the fact that while they can now agree on multilingualism as something that can be completely local, the dynamics between these Philippines languages is very complex, for example in terms of naming them as language or dialect, or in categorising them under particular language groups. Thus, from 12:00 in the first recording of the second meeting, the students aim to build a collective epistemic understanding of the complexity of multilingualism, aside from it being possibly all local.

Student E: Grabe no? Philippine languages pa lang nakakalito na. Marami tayong hindi alam. [Unbelievable, don't you think? Philippine languages alone are confusing. There are many things that we do not know.]
Student B: Tapos iniencourage pa tayo mag aral ng foreign kesa Philippine languages. [And then, we are even encouraged to study foreign rather than Philippine languages]
Student C: Sobrang complex…Puede natin I explain ito? Kadalasan kasi pag na multilingual may kasama na foreign language. [Very complex…can we explain this? Because usually if multilingualism is invoked, the assumption is that there must be a foreign language.]

All three students aim to negotiate epistemic alignment with the idea of Philippine multilingualism as complex by itself, and thus leading to lack of adequate knowledge about it and a politics that privileges the study of foreign languages, rather than Philippine ones. Over-all, the students continue to mobilise decolonising knowledge, but one that is deeply contextualised and relevant to local conditions of multilingualism with which students are familiar and in which they are embedded in daily life.

Another example of peer epistemic negotiation appears in the third meeting of the group. At 11:32, Student B asks: 'Sino ang target audience natin?…Mga young people ba?' [Who are our target audience? Young people?'], from which the following exchange ensues:

Student A: Siyempre target lahat dapat pero ang mga bata kasi sila ang may kakayahan pa na i spread yung truth about the languages of the Philippines. [Trans. Of course, we target everyone but the youth you see they have the capability to spread the truth about the languages of the Philippines.]
Student D: Saka mas affected sila…dahil sa MTB-MLE. Oo nga no? Di ba plano tanggalin? [Trans. Plus they are the more affected…because of MTB-MLE. Yeah, I guess you're right? Isn't there a plan to abolish it?]
Student B: Hindi na mahahalight ang mga Philippine languages [Trans. The Philippine languages will no longer be highlighted]

Student B's initial question seeking clarification on their specific audience has slowly led to some kind of epistemic convergence where the students negotiated among themselves the question about why the Filipino youth are perhaps the most affected among all others in society. Student D's realization marker—Oo nga no? [Yeah, I guess you're right?]—invites agreement and elaboration from others. Peer epistemic negotiation has led them to converge

on the idea that the Filipino youth will be the most affected if MTB-MLE would be abolished (and yes, it has just been abolished) because Philippine languages would no longer be given importance.

Discussion

In consolidating what we have found in our research, we would again reaffirm our stance towards our use of our data, given the fact that ours was a retrospective approach to analysing it. What we treated as data in our research was a product of retrospection. The recorded group meetings were not really collected from the start with a clear research design in mind or to answer a particular research question. The students recorded themselves interacting on issues and matters concerning their project to show attendance and participation during their group work which they needed to manage on their own.

But when we saw the Multiling-Galing poster which to us showcased how a countertext could challenge common ideas about multilingualism, that was when we thought of looking back at these materials. The poster became the starting point of our critical inquiry, not the end. Our core aim was to find out how the students' decolonial ideas were shaped while they were doing the poster. So we revisited the recordings, this time treating them as data with a research question in mind because they showed us how the students negotiated and contested meanings, as well as worked together to build knowledge. In short, these materials transformed into 'data' when we decided to look at them differently, keeping in mind again the question that came out after seeing the poster: How did the students co-construct decolonising knowledge about multilingualism in their group work? Investigating the materials as data allowed us to trace the process of how the students made sense of multilingualism together.

Thus, over-all, our data did not come from a research design that was planned ahead of time. Rather, we repurposed what was already there so we could learn from practice itself. This is similar to our stance towards building theory from practice and valuing contextualised knowledges, meaning knowledges which are situated, local, and meaningful to the actual experience of students. This is what Petrón (2011) describes as the privileging of context-constructed ideas for theory-building, and also what Flyvbjerg (2011) describes as context-embedded knowledge production which sits at the core of teaching expertise. This also resonates with ample calls to centre local, situated knowledges in decolonial research and practice (Cummings et al., 2021; Kessi et al., 2021).

Therefore, as teachers, our aim in this research is to find out if our students have actually learned from our class about decolonising language ideologies. As teacher-researchers, on the other hand, our aim is to dig deeper into this learning by configuring the specific ways they co-construct their understandings of multilingualism. The students indeed mobilize a decolonial lens as they sift through and unpack various discourses generated by the different metaphors put forward as possible representations of multilingualism. However, we also find that the students' negotiation and interrogation of their own beliefs have led them to specific political and ideological configurations of multilingualism drawn from the dynamics of student experiences and interactions themselves. Their negotiation of the multilayered meanings of each metaphor has led to at least three epistemic convergences. First is the idea that multilingualism is ultimately about identity. Thus, denial of multilingualism is also erasure of

identity. This echoes the work of what López-Gopar (2019) and Phyak et al. (2023) which links multilingual practices with identity affirmation in classroom spaces. The second is the idea that multilingualism should be viewed contextually, and not something that is desirable in its own right. Multilingualism as ideology works for particular groups of speakers and not for others. Although this was not clarified more clearly, the students may have been referring to the fact that the benefits of multilingualism would still depend on specific configurations of language use. Someone's multilingualism may not be what is desirable since it does not include all the symbolically powerful languages in the society. This aligns with the argument of Melo-Pfeifer and Tavares (2024), who argue that even multilingual policies can perpetuate exclusions without critical awareness. And the third is the idea that multilingualism is local and complex, leading the students to co-construct the realization that multilingualism can involve only the local languages. They then reject the misconception that multilingualism should always include a foreign language. Additionally, they also reach an epistemic consensus about the Filipino youth as the most affected if multilingual education policy is abolished.

Although there is no one-on-one connection between these epistemic convergences and the specific kind of collaborative and reflective work the students mobilize to negotiate their specific knowledge of issues surrounding multilingualism, nevertheless the students demonstrate adeptly certain co-construction strategies in order to elaborate, contest, extend and affirm each other's contributions to the group. One is reflecting critically and collaboratively, and this is triggered by their own of a range of pragmatic markers and interjections which are expressions of tentativeness, uncertainly and self-affirmation. Another is co-elaborating critical knowledge which is a group strategy where participants invite elaboration from their peers on a particular issue or concept, and then together they arrive at a consensus. The third is negotiating peer epistemologies which is actually no much different from co-elaborating critical knowledges, except that the former does assume some critical divergences among the students which they are not willing to revisit and negotiate in order to address such divergences. These reflect the kind of group dynamics Rajendram (2022) and Omodan (2020) associate with decolonial classroom practices, focally endorsing the idea that group work can actually promote genuine collaboration and critical dialogue.

We do think that the group has successfully mobilised a decolonial lens in their negotiation of construals of multilingualism, although we can only surmise why this has been so. One possibility is that the group work has been essentially *exploratory*, without us their teachers providing them with specific tasks in the group work. As mentioned earlier in the paper, exploratory work is the most effective collaborative group work (Baker, 2015) as this allows the students to decide on their own how to go about doing the project. This complements what Parker et al. (2017) and Breunig (2009) describe as student-led knowledge production spaces in decolonial learning where students are co-creators of knowledge towards social justice.

Another possibility is that there is low power distance between the students, thus the flow of exchange is smooth and fairly distributed among them. Consequently, knowledge sharing leads to collective nuancing of concepts and issues; enhanced communication in the group also leads to collective decision-making. We can say that the students—all Filipinos and are already classmates for at least two years—may have developed rapport among themselves, as opposed to multicultural group dynamics where there are different perceptions of knowledge sharing, participation, and criticism (Popov et al., 2012).

Yet, another possible explanation could be that the students already have general clarity about decoloniality as a lens to unpack and contest harmful language ideologies and practices. The class that they belong to is primarily a class on decoloniality. Thus, they collectively mobilise this lens to account for the contextualised political and ideological nuances of multilingualism. Shared conceptual understanding results in successful collaboration and co-construction of these nuances (Patel et al., 2012). What this might mean is that for group work to be successful, especially for collaborative tasks which aim to get the students to apply what they have learned in class, the students must be equipped with conceptual tools which will help them in negotiating and co-constructing ideas in the group work.

Conclusion

Ultimately, decolonising the language classroom is possible, and group work can make this happen. However, students need to be prepared to engage critically with complex ideas like decoloniality and multilingualism, for example by providing them with consistent critical content throughout the semester that will enable them to at least exercise reasonable scepticism towards conventional or prevalent discourses. If they have been introduced the concepts well, in other words, they will go into group work with clarity of their own language ideologies. Trueba and Bartolomé (2000) are correct in this sense: achieving ideological clarity in our classes must be a core agenda of our teaching. This is because 'the need for clarity of political beliefs, practices, and commitments is as important as the actual pedagogical strategies used in instruction' (p. 278).

We hope that this study adds a small but clear picture of how students draw upon what they have learned and work through it together, even without teachers' constant intervention. It shows that decolonising education is not just about what we teach, but also about what students do with what they have learned, and this includes how they talk things through, negotiate, and make sense of ideas on their own. Group work, in this way, can facilitate decolonising work.

Disclosure statement

No potential conflict of interest was reported by the author(s).

ORCID

Rafael Michael O. Paz http://orcid.org/0000-0002-7566-8393

References

Abednia, A., & Izadinia, M. (2013). Critical pedagogy in ELT classroom: Exploring contributions of critical literacy to learners' critical consciousness. *Language Awareness*, *22*(4), 338–352. https://doi.org/10.1080/09658416.2012.733400

Achugar, M. (2015). Theme: Critical language awareness approaches in the Americas: Theoretical principles, pedagogical practices and distribution of intellectual labor. *Linguistics and Education*, *32*, 1–4. https://doi.org/10.1016/j.linged.2015.07.003

Aldemir, T., Borge, M., & Soto, J. (2022). Shared meaning-making in online intergroup discussions around sensitive topics. *International Journal of Computer-Supported Collaborative Learning*, *17*(3), 361–396. https://doi.org/10.1007/s11412-022-09375-9

Baker, M. J. (2016). The negotiation of meaning in epistemic situations. *International Journal of Artificial Intelligence in Education*, *26*(1), 133–149. https://doi.org/10.1007/s40593-015-0050-3

Baker, M. J. (2015). Collaboration in collaborative learning. *Interaction Studies. Social Behaviour and Communication in Biological and Artificial Systems*, *16*(3), 451–473. https://doi.org/10.1075/is.16.3.05bak

Berman, K., & Netshia, S. (2018). Enlivening pedagogical methods in the classroom through visual arts. *Scholarship of Teaching and Learning in the South*, *2*(1), 4–20. https://doi.org/10.36615/sotls.v2i1.26

Berthoff, A. (1987). The teacher as researcher. In D. Goswami & P. R. Stillman (Eds.), *Reclaiming the classroom: Teacher research as an agency for change* (pp. 28–48). Boynton/Cook.

Bloom, G., & Bates, L. (2022). Play to Learn: Shakespeare games as decolonial praxis in South African schools. *Shakespeare in Southern Africa*, *34*(1), 7–22. https://doi.org/10.4314/sisa.v34i1.2

Breunig, M. (2009). Teaching for and about critical pedagogy in the post-secondary classroom. *Studies in Social Justice*, *3*(2), 247–262. https://doi.org/10.26522/ssj.v3i2.1018

Brindley, J. E., Blaschke, L. M., & Walti, C. (2009). Creating effective collaborative learning groups in an online environment. *International Review of Research in Open and Distributed Learning*, *10*(3), 1–18.

Bucholz, B. A. (2015). Drama as serious (and not so serious) business: Critical play, generative conflicts, and moving bodies in a 1:1 classroom. *Language Arts*, *93*(1), 7–24. https://doi.org/10.58680/la201527470

Butler, B., Sproull, L., Kiesler, S., & Kraut, R. (2007). Community effort in online groups: Who does the work and why?. In S. P. Weisband (ed.), *Leadership at a distance: Research in technologically-supported work* (pp. 187–210). Psychology Press.

Chappell, S. V., & Chappell, D. (2016). Building social inclusion through critical arts-based pedagogies in university classroom communities. *International Journal of Inclusive Education*, *20*(3), 292–308. https://doi.org/10.1080/13603116.2015.1047658

Çini, A., Järvelä, S., Dindar, M., & Malmberg, J. (2023). How multiple levels of metacognitive awareness operate in collaborative problem solving. *Metacognition and Learning*, *18*(3), 891–922. https://doi.org/10.1007/s11409-023-09358-7

Cochran-Smith, M., & Lytle, S. L. (1993). *Inside/outside: Teacher research and knowledge*. Teachers College Press.

Colombi, M. C. (2015). Academic and cultural literacy for heritage speakers of Spanish: A case study of Latin@ students in California. *Linguistics and Education*, *32*, 5–15. https://doi.org/10.1016/j.linged.2015.05.006

Cornell, S. (1998). Moving beyond the Great Story: Post modern possibilities, postmodern problems. *American Quarterly*, *50*(2), 349–357. https://doi.org/10.1353/aq.1998.0018

Cummings, S., Munthali, N., & Shapland, P. (2021). A systemic approach to the decolonisation of knowledge. In D. Ludwig, B. Boogaard, P. Macnaghten, and C. Leeuwis (Eds.), *The politics of knowledge in inclusive development and innovation* (pp. 65–79). Routledge.

Curtis, D. D., & Lawson, M. J. (2019). Exploring collaborative online learning. *Online Learning*, *5*(1), 21–34. https://doi.org/10.24059/olj.v5i1.1885

Darvin, R., & Zhang, Y. (2023). Words that don't translate: Investing in decolonizing practices through translanguaging. *Language Awareness*, *32*(4), 645–661. https://doi.org/10.1080/09658416.2023.2238595

Domínguez, M. (2021). Cultivating epistemic disobedience: Exploring the possibilities of a decolonial practice-based teacher education. *Journal of Teacher Education*, *72*(5), 551–563. https://doi.org/10.1177/0022487120978152

Eriksen, K. G., & Svendsen, S. H. B. (2020). Decolonial options in education–interrupting coloniality and inviting alternative conversations. *Nordic Journal of Comparative and International Education (NJCIE)*, *4*(1), 1–9. https://doi.org/10.7577/njcie.3859

Eisenhardt, K. M. (1989). Building theories from case study research. *The Academy of Management Review*, *14*(4), 532–550. https://doi.org/10.2307/258557

Fataar, A. (2018). Decolonising education in South Africa: Perspectives and debates. *Educational Research for Social Change*, *7*, vi–ix.

Flyvbjerg, B. (2011). Case study. In N. K. Denzin and Y. S. Lincoln (eds), *The Sage handbook of qualitative research* (pp. 301–316). Sage.

Gani, J. K., & Marshall, J. (2022). The impact of colonialism on policy and knowledge production in International Relations. *International Affairs*, *98*(1), 5–22. https://doi.org/10.1093/ia/iiab226

Granville, S. (2003). Contests over meaning in a South African classroom: Introducing Critical Language Awareness in a climate of social change and cultural diversity. *Language and Education*, *17*(1), 1–20. https://doi.org/10.1080/09500780308666835

Harman, R. M., & Zhang, Z. (2015). Performance, performativity and second language identities: How can we know the actor from the act? *Linguistics and Education*, *32*, 68–81. https://doi.org/10.1016/j.linged.2015.03.008

Kasper, G., & Dahl, M. (1991). Research methods in interlanguage pragmatics. *Studies in Second Language Acquisition*, *13*(2), 215–247. https://doi.org/10.1017/S0272263100009955

Kehinde, A. (2006). Post-colonial African literature as counter-discourse: J.M. Coetzee's Foe and the reworking of the canon. *Ufahamu: A Journal of African Studies*, *32*(3), 93–118. https://doi.org/10.5070/F7323016508

Keet, A. (2014). Epistemic 'othering' and the decolonisation of knowledge. *Africa Insight*, *44*(1), 23–37.

Keskitalo, P., Määttä, K., & Uusiauttu, S. (2013). *Sami Education*. Peter Lang.

Kessi, S., Marks, Z., & Ramugondo, E. (2021). Decolonizing knowledge within and beyond the classroom. *Critical African Studies*, *13*(1), 1–9. https://doi.org/10.1080/21681392.2021.1920749

Kester, K., Zembylas, M., Sweeney, L., Lee, K. H., Kwon, S., & Kwon, J. (2021). Reflections on decolonizing peace education in Korea: A critique and some decolonial pedagogic strategies. *Teaching in Higher Education*, *26*(2), 145–164. https://doi.org/10.1080/13562517.2019.1644618

Khorana, S. (2022). How to make arts-based interventions appropriate for young refugees?: Towards a decolonial framework. *Journal of Youth Studies*, *25*(7), 963–976. https://doi.org/10.1080/13676261.2021.1929885

Kimura, D., & Tsai, A. (2023). Decolonizing classroom discourse: Insights from interactional research. *ELT Journal*, *77*(3), 327–337. https://doi.org/10.1093/elt/ccad008

Lazar, A. M. (1995). Who is studying in groups and why? Peer collaboration outside the classroom. *College Teaching*, *43*(2), 61–65. https://doi.org/10.1080/87567555.1995.9925517

Lewison, M., Leland, C., & Harste, J. C. (2014). *Creating critical classrooms: Reading and writing with an edge*. Routledge.

López-Gopar, M. E. (2019). Introducing international critical pedagogies in ELT. In M. E. López-Gopar (ed.), *International perspectives on critical pedagogies in ELT* (pp. 1–15). Palgrave Macmillan.

López-Gopar, M. E., Huerta Córdova, V., Schissel, J. L., Córdova-Hernández, L., Bautista Ortiz, Y., & Rivera Hernández, V. (2023). Unveiling the discourses of coloniality: Mexican student-teachers' language awareness in personal stories and language practices. *Language Awareness*, *32*(4), 690–708. https://doi.org/10.1080/09658416.2023.2274985

Lou, Y., & Kim MacGregor, S. (2004). Enhancing project-based learning through online between-group collaboration. *Educational Research and Evaluation*, *10*(4-6), 419–440. https://doi.org/10.1080/13803610512331383509

Maldonado-Torres, N. (2007). On the coloniality of being: Contributions to the development of a concept. *Cultural Studies*, *21*(2-3), 240–270. https://doi.org/10.1080/09502380601162548

Mantau, M. J., & Benitti, F. B. V. (2025). The awareness assessment model: Measuring awareness and collaboration support over participant's perspective. *Universal Access in the Information Society*, *24*(1), 785–816. https://doi.org/10.1007/s10209-024-01110-5

Mbembe, A. (2015). *Decolonizing knowledge and the question of the archive [Public lecture]. Wits Institute for Social and Economic Research (WiSER)*. University of the Witwatersrand.

McKenzie, W., & Murphy, D. (2000). "I hope this goes somewhere": Evaluation of an online discussion group. *Australasian Journal of Educational Technology*, *16*(3), 239–257. https://doi.org/10.14742/ajet.1835

Melo-Pfeifer, S., & Tavares, V. (2024). An inconvenient truth: When ideologies of multilingualism lead to auto-inflicted epistemic exclusion by multilingual students in higher education (Early View). *International Journal of Applied Linguistics*. https://doi.org/10.1111/ijal.12634

Monchinski, T. (2008). *Critical Pedagogy and the everyday classroom*. Springer.

Moncrieffe, M. L., Fakunle, O., Kustatscher, M., & Rost, A. O. (Eds.) (2024). *The BERA Guide to Decolonising the Curriculum: Equity and Inclusion in Educational Research and Practice*. Emerald Publishing Limited.

Moss, B. J., Highberg, N. P., & Nicolas, M. (2014). *Writing groups inside and outside the classroom*. Routledge.

Ndlovu, M. (2014). Why indigenous knowledges in the 21st century? A decolonial turn. *Yesterday and Today*, *11*, 84–98.

Oliveira, I., Tinoca, L., & Pereira, A. (2011). Online group work patterns: How to promote a successful collaboration. *Computers & Education*, *57*(1), 1348–1357. https://doi.org/10.1016/j.compedu.2011.01.017

Omodan, B. I. (2020). Assessment of group tasks as a decolonial pedagogy in university classrooms. *Universal Journal of Educational Research*, *8*(11), 5479–5488. https://doi.org/10.13189/ujer.2020.081151

Parker, P. S., Smith, S. H., & Dennison, J. (2017). Decolonising the classroom: Creating and sustaining revolutionary spaces inside the academy. *Tijdschrift Voor Genderstudies*, *20*(3), 233–247. https://doi.org/10.5117/TVGN2017.3.PARK

Patel, H., Pettitt, M., & Wilson, J. R. (2012). Factors of collaborative working: A framework for a collaboration model. *Applied Ergonomics*, *43*(1), 1–26. https://doi.org/10.1016/j.apergo.2011.04.009

Paulus, T. M. (2005). Collaborative and cooperative approaches to online group work: The impact of task type. *Distance Education*, *26*(1), 111–125.

Petrón, M. (2011). Practice informing theory: A retrospective approach. In D. Schwarzer, M. Petrón, and C. Luke (Eds.), *Research informing practice-practice informing research: Innovative teaching methodologies for World Language teachers* (pp. 125–142). Information Age Pub.

Phyak, P., Sánchez, M. T., Makalela, L., & García, O. (2023). Decolonizing multilingual pedagogies. In C. McKinney, P. Makoe and V. Zabala (Eds.), *The Routledge handbook of multilingualism* (pp. 223–239). Routledge.

Popov, V., Brinkman, D., Biemans, H. J., Mulder, M., Kuznetsov, A., & Noroozi, O. (2012). Multicultural student group work in higher education: An explorative case study on challenges as perceived by students. *International Journal of Intercultural Relations*, *36*(2), 302–317. https://doi.org/10.1016/j.ijintrel.2011.09.004

Rabbi, S. (2023). Towards decolonizing L2 writing pedagogy: Translingual and transmodal resources. *ELT Journal*, *77*(3), 338–347. https://doi.org/10.1093/elt/ccad011

Rajendram, S. (2022). "Our country has gained independence, but we haven't": Collaborative translanguaging to decolonize English language teaching. *Annual Review of Applied Linguistics*, *42*, 78–86. https://doi.org/10.1017/S0267190521000155

Sardabi, N., Biria, R., & Golestan, A. A., Islamic Azad University, Isfahan Branch (Khorasgan), Isfahan, Iran, n_sardabi@yahoo.com. (2018). Reshaping teacher professional identity through critical pedagogy-informed teacher education. *International Journal of Instruction*, *11*(3), 617–634. https://doi.org/10.12973/iji.2018.11342a

Schamber, J. F., & Mahoney, S. L. (2006). Assessing and improving the quality of group critical thinking exhibited in the final projects of collaborative learning groups. *The Journal of General Education*, *55*(2), 103–137. https://doi.org/10.2307/27798043

Seppälä, T., Sarantou, M., & Miettinen, S. (2021). *Arts-based methods for decolonising participatory research*. Routledge.

Shahjahan, R. A., & Morgan, C. (2016). Global competition, coloniality, and the geopolitics of knowledge in higher education. *British Journal of Sociology of Education*, *37*(1), 92–109. https://doi.org/10.1080/01425692.2015.1095635

Silva, H., Lopes, J., Morais, E., & Dominguez, C. (2020). Cooperative learning and critical thinking in face to face and online environments. In A. Reis, J. Barroso, J. B. Lopes, T. Mikropoulos, and C.W. Fan (Eds.), *International Conference on Technology and Innovation in Learning, Teaching and Education* (pp. 168–180). Springer International Publishing.

Stepney, P., & Thompson, N. (2021). Isn't it time to start "theorising practice" rather than trying to "apply theory to practice"? Reconsidering our approach to the relationship between theory and practice. *Practice*, *33*(2), 149–163. https://doi.org/10.1080/09503153.2020.1773420

Tabor, S. M., Van Bavel, M., Fellner, K. D., Schwartz, K. D., Black, T., Water, C. B., Wolf, S. C. E., Chief, P. D., Krugar, D., Monroe, L., Jr., & Pepion, J. (2023). Healing, empowering, engaging, learning, and decolonizing through culture: Living wellness, resilience, and resurgence in the classroom through creative arts. *Canadian Journal of School Psychology*, 38(1), 86–104.

Trueba, E., & Bartolomé, L. (2000). Beyond the politics of schools and the rhetoric of fashionable pedagogies: The significance of teacher ideology. In E. Trueba & L. Bartolomé (Eds.), Immigrant voices: In search of educational equity (pp. 277–292). Lanham: Rowman & Littlefield.

Tupas, R. (2015). Inequalities of multilingualism: Challenges to mother tongue-based multilingual education. *Language and Education*, *29*(2), 112–124. https://doi.org/10.1080/09500782.2014.977295

Tupas, R. (2014). Intercultural education in everyday practice. *Intercultural Education*, *25*(4), 243–254. https://doi.org/10.1080/14675986.2014.883166

Tusasiirwe, S. (2023). Disrupting colonisation in the social work classroom: Using the Obuntu/Ubuntu framework to decolonise the curriculum. *Social Work Education*, *43*(8), 2170–2184.

Van Houweling, E. (2021). Decolonising development practice pedagogy: Ways forward and persistent challenges in the synchronous online classroom. *International Journal of Development Education and Global Learning*, *13*(2), 136–149. https://doi.org/10.14324/IJDEGL.13.2.06

Winter, J., Webb, O., & Turner, R. (2024). Decolonising the curriculum: A survey of current practice in a modern UK university. *Innovations in Education and Teaching International*, *61*(1), 181–192. https://doi.org/10.1080/14703297.2022.2121305

Zavala, V. (2015). "It will emerge if they grow fond of it": Translanguaging and power in Quechua teaching. *Linguistics and Education*, *32*, 16–26. https://doi.org/10.1016/j.linged.2015.01.009