

The Power of Platforms: A Critical Analysis of Postcolonial Dynamics and Cultural Hybridity in EFL Collaborative Digital Story Telling

Winda Candra Hantari^{1*}, Ali Imron¹

1. Department of English Education, Faculty of Education and Teacher Training, Universitas Tidar, Magelang, Indonesia

*corresponding author e-mail: windacandra@untidar.ac.id

Article Info	Abstract
Keywords: postcolonial dynamics; cultural hybridity; digital platforms in EFL; collaborative story telling	Rapid advancements in technology have had a profound impact on educational practices, particularly in language learning, where accessibility, interactivity, and collaboration have become central themes. This paper explores the integration of digital platforms such as Padlet, into English as a Foreign Language (EFL) classroom, with a particular focus on collaborative storytelling as a means of examining cultural hybridity, tradition, and modernity. Framed through a postcolonial lens, the study investigates how digital storytelling facilitates students' negotiation of cultural values and postcolonial dynamics within a collaborative creative process. The findings suggest that digital storytelling platform provides EFL learners with valuable opportunities to critically engage with cultural identities and power dynamics, while simultaneously enhancing their creative writing skills. This study underscores the potential of technology-assisted learning to facilitate meaningful dialogue and critical reflection on cultural hybridity in contemporary educational context.
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Introduction

Accessibility, interactivity and collaboration have emerged as significant themes in the educational discourse in the late 21st century ((Ghavifekr, 2020); (Baya'a et al., 2022); (Paudyal, 2022); (Chima Abimbola Eden et al., 2024) . The rapid advancement of technology, with its increasing affordability for educational institutions, has driven the widespread adoption of digital platforms in learning environments. The surge in technology use is largely attributed to the diverse learning needs of digital-native students, who demand engaging, authentic, and collaborative learning experiences.

Additionally, the accessibility and flexibility of digital resources, along with their capacity to provide immediate feedback, significantly enhance the learning process by fostering motivation and accelerating knowledge acquisition.

The gradual transformation of language learning- encompassing changes in instructional methods, material development, assessment approaches, and pedagogical

frameworks-warrants a critical examination from a postcolonial perspective. In Indonesia, where English is taught as a Foreign Language (EFL), this shift underscores complex dynamics of power, cultural representation, hybridity, and the interplay between global educational practices.

(Shakun et al., 2024) emphasizes that postcolonial studies hold a significant position in contemporary scholarship, as they critically investigate the historical and persistent impacts of colonialism knowledge production and the dissemination of scientific theories. The integration of local wisdom into collaborative work, facilitated by technology, presents a challenge to the on cultural representation on knowledge production process that requires further exploration and critical analysis.

One prominent example of such technological integration is the use of platforms like Padlet, which facilitates collaborative and interactive learning. In the English Education Department at Universitas Tidar, Padlet has been effectively utilized in creative writing classes. These classes aim to cultivate students' creativity and develop literary-based-teaching materials that can be applied in junior and senior high school. By fostering collaborative literature creation, these practices not only enhance language learning but also provide a space for critical engagement with cultural and pedagogical narratives.

Therefore, the questions of how does Padlet influence collaborative learning and cultural representation in an EFL classroom and what postcolonial dynamics as well as cultural hybridity emerge in the use of Padlet for story-telling and character development need to be addressed. This paper explores the relevance of postcolonial theory in understanding these dynamics, particularly in the context of technology-assisted learning, representing the cultural identities in collaborative storytelling, in which one might refer to the tiny part of decolonizing EFL practices in further miles. This research also highlights Padlet's role in fostering collaborative literary work and the implications for student interaction and representation of the blending of cultural elements through students' perception of how the platform and language influenced their storytelling.

Literature Review

Bhabha's perspectives to examine the collaborative digital storytelling

Bhabha's concept of hybridity examines the intersection and blending of cultures, particularly in postcolonial context (Hollinshead, 1998). In collaborative storytelling, EFL students often demonstrate a fusion of their native cultural identities with the influence of English as global language. This concept highlights how students negotiate their cultural identities and produce hybrid expressions within their narratives (Easthope, 1998) Padlet, as a digital platform facilitates this process by providing a shared space for multilingual and multicultural expression.

The writer argues that Bhabha's concept of hybridity is particularly relevant to this research for three reasons. First, Bhabha's notion of cultural intersection aptly describes how EFL students continually navigate between their native cultures and the English-dominated global discourse, a dynamic vividly captured within Padlet's Collaborative environment. Second, the technology-assisted storytelling process often results in hybrid narratives that merge traditional and contemporary cultural elements. Third, hybridity, as conceptualized

by Bhabha, enables an exploration of how fixed notions of identity and culture are disrupted and reshaped in creative storytelling. This aligns with the goals of the study, which seeks to understand how students construct meaning and negotiate their identities in multilingual and multicultural settings. His terms such as *Third Space* need to be examined in the analytical framework.

Critical Pedagogy of collaborative digital storytelling

One of the prominent theorists in critical pedagogy is Paulo Freire. His work entitled *Pedagogy of the Oppressed* (Beckett, 2013) challenges the traditional oppressive models which position the teacher as the knowledge deposit into passive students' model of learning and advocates for a more dialogical, collaborative and problem-posing approach that foster critical consciousness. The concepts coined by Freire is related to the respective collaborative storytelling conducted in the class since it provides three reasons.

First, Freire emphasizes the importance of dialogue in education, where learning emerges through meaningful exchanges between teachers/instructors and students. In collaborative digital storytelling utilizing Padlet, students engage in a continuous dialogue by building upon each other's ideas, providing feedback, and refining the story collectively. Padlet's interactive platform facilitates this dialogical process, allowing students to co-create knowledge and develop their narratives together in a non-hierarchical environment.

Second, Freire's concept of the interplay of reflection and action encourages learners to critically examine their realities and take meaningful action. Through creating and developing a particular character, students critically engage with themes of cultural hybridity. Padlet facilitates this process by enabling students to revise, edit, and respond to their peers' contributions in real time, thereby fostering both critical reflection and active participation in shaping the story.

Third, Freire's concept on pedagogy seeks to empower learners by voicing their mind, enabling them to express their personal and powerful experiences. Collaborative digital storytelling on Padlet enables student to articulate their perspectives and negotiate cultural identities through creative writing. This process gives students agency to construct narrative, challenge dominant norms, and represent themselves authentically. This aligns with Freire's goal of education as tool for liberation.

Previous research conducted in the area

Many researchers have shown considerable interest in the role of digital storytelling as means of disseminating knowledge, particularly within postcolonial context. For instance, (Poitras Pratt, 2019) study highlights the potential of storytelling in Indigenous Education, focusing on the Metis community in Canada and illustrating how narratives serve as tool for cultural preservation and empowerment. Similarly, (Sunderland et al., 2020) in Australia sheds light on the use of storytelling to amplify the voices of the underprivileged, demonstrating the profound power of narratives in representing lived realities and social inequities. (Shabbar et al., 2024) finds the digital storytelling is still an emerging technology with great potential for growth and innovation and needs to be adapted to the digital classroom. While these studies emphasize as medium for cultural expression and social advocacy, the present research takes a different approach by examining the struggle and

contestation of cultural values that emerge within collaboratively constructed narrative in a formal educational setting. The dynamics that unfold throughout the story-writing process offer a compelling area of inquiry, particularly when analyzed through a postcolonial framework, as they reveal the negotiation and reimagination of cultural identities within collective storytelling practice.

Research Method

This research employs qualitative research design to examine how EFL students represent cultural hybridity in their collaborative storytelling on Padlet. Drawing on Homi Bhabha's concept of hybridity and Paulo Freire's critical pedagogy, this research investigates how digital platforms facilitate the negotiation of cultural identities, traditions, and modernity through collective creative writing processes. The combination of textual and discourse analysis, student reflections, and classroom observations allows for a comprehensive understanding of cultural hybridity and critical engagement in a digital learning environment.

Data collection involved gathering a collaborative story created by students from a creative writing class consist of 44 students. The story, written on Padlet, serves as the main text for analysis. The collaborative nature of the process aligns with Freire's dialogical approach, where students collectively develop ideas and negotiate meaning.

The analysis centers on cultural themes, symbols, and settings, particularly examining representations of native versus global cultures and identifying hybrid elements such as the fusion of traditions with modernity or the blending of languages and idioms. Drawing on Bhabha's Third Space, the study identifies the fusion of traditional and modern values within the storyline and hybrid cultural symbols and settings that reflect local tradition with global influence. Using Freire's critical pedagogy as a lens, the study examines how students engage in dialogue to co-create the story, negotiate meaning and provide constructive peer feedback as well as participatory and empowering learning environment.

In addition to analyzing the stories, the research includes student reflections obtained through surveys and interviews. These reflections aim to capture students' perception of their storytelling process and their approaches to cultural representation.

The study also incorporates observations of peer feedback, collaborative editing process, and accompanying visual element within the stories, providing a comprehensive understanding of the dynamics of collaborative storytelling and the construction of cultural hybridity in a digital learning environment.

Results and Discussion

During the creative writing course, students participated in a four-week project to collaboratively develop a story centered on a specific theme using Padlet. Class one was assigned the theme of *feminism*. After setting up their Padlet accounts, the instructor posed a preliminary question related to the concept of feminism, requiring each student to provide a response (Figure 1). The instructor provided feedback on these responses to ensure that all students shared a common understanding of the assigned theme. Once a shared

understanding was established, students collaboratively constructed the story. Each student contributed by taking turns to add sentences, adhering to the principle of prose previously taught in the course. There was no additional requirement related to the story they were about to write.

The progression and direction of the story were entirely managed by the students, while the instructor's role was to monitor the process and ensure active participation from all students. Students were encouraged to provide feedback on each new sentence added by their peers, through the final decision to modify a sentence remained with the student currently contributing. The instructor checked on the progress written in Padlet continuously.

Students monitored the story's progression through their respective Padlet accounts. While some students introduced elements of surprise by adding scenes that deviated from the main plot, these additions were addressed during the proofreading and editing process. Scenes that were deemed inconsistent with the primary objective-upholding the agreed-upon theme of feminism-were subsequently removed to maintain thematic coherence and narrative focus. Upon completion of the story, all students participated in a collaborative proofreading process by submitting comments through the response column on Padlet. They took turn in reading the final draft. Finally, the instructor reviewed the students' contributions and read the completed story in its entirety.

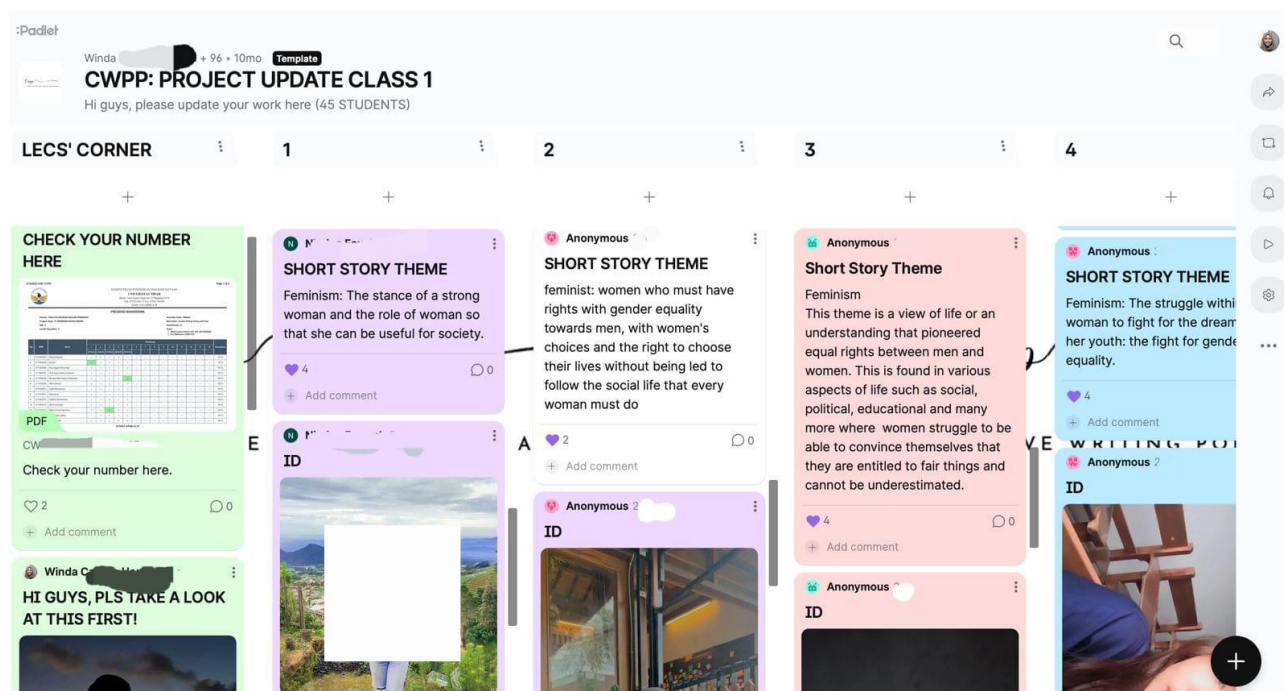


Figure 1. Padlet for creative writing class

A collaboratively constructed story on Padlet composed by students portrays a traditional female character, Aruni, who adheres to familial values, such as the belief that women should not leave the house after *Maghrib* (sunset). This belief is deeply rooted in her family's traditions. However, while leaving in a boarding house in a large city to pursue her study, Aruni faces challenges in upholding this value. Due to her academic schedule, which

often concludes late in the evening, she is compelled to return home at night, highlighting a conflict between traditional values and the demands of modern life.

The story illustrates the contestation of values, showing Aruni grappling with the perceived obsolescence of traditional practices in her urban context. Despite these challenges, the narrative reveals that Aruni selectively maintains her traditional values. For instances, she refuses invitations to go out at night, reinforcing her cultural identity. Simultaneously, she adapts to her new environment by ordering dinner online, demonstrating a negotiation between tradition and modernity.

In the development of the story, Aruni encountered significant differences compared to her experiences in her hometown, particularly regarding the competitive nature among students, which prioritized rivalry over the establishment of solid friendships. Aruni, characterized as a straightforward, kind and intelligent individual, often became the target of jealousy. The central conflict arose when Aruni was falsely accused by a peer of engaging in a relationship with a married man. In response, she confided in her mother via telephone, seeking guidance. While her mother offered understanding and advised caution, her father reacted with anger and insisted that Aruni return to the village immediately. However, Aruni refused, expressing her determination to resolve the issue independently and reassuring her father not to worry. By the conclusion of the story, Aruni successfully navigated the conflict and cleared her name with the support of a close female friend.

In a survey conducted after the writing activity, it was found that none of the students were able to predict the plot's progression or foresee the conclusion of the collaboratively constructed story. Nevertheless, as they connected and expanded upon their peers' sentences in a turn-based process, the students remained consistent in adhering to the agreed-upon concept of *feminism* established at the beginning. This alignment ensured that their contribution was thematically coherent and reflective of the feminist framework throughout the narrative.

The chosen protagonist reflects character familiar to the students' daily lives, a Javanese college student who is inherently connected to the local values. This familiarity enabled students to develop the narrative more easily, as they could draw upon relatable experiences and contexts to shape the story. According to the survey conducted, conflict and plot development, genre requirements, and moral or ethical values were identified as the most significant reasons. Overall, the data highlights that students prioritize practical and thematic considerations when shaping a protagonist, while personal experience and originality still significant.

Table 1. Reasons of Choosing the Characteristics of a Protagonist

No	Reasons of choosing the characteristics of a protagonist	Not important	Neutral	Important
1	Personal experience	5	5	34
2	Target audience	0	0	44
3	Cultural Background	0	10	34
4	Story theme	0	10	34
5	Relatability	5	10	29

6	Conflict and development	plot	0	0	44
7	Symbolism		0	15	29
8	Genre requirements		0	0	44
9	Moral or ethical values		0	0	44
10	Originality		4	5	35

Bhabha's Hybridity: The Third Space and In Betweenness

In the search of hybrid elements of the story and shape their understanding of the concept, the students are given several interview questions via Padlet on how the plot is build. The following questions are:

1. How does Aruni's adherence to traditional values, such as avoiding going out after Maghrib, contrast with her need to adapt to the demands of her urban student life?
2. What aspects of Aruni's actions indicate selective adaptation, where traditional values are upheld in some contexts but set aside in others?
3. In what ways does Aruni's decision to order dinner online reflect hybridity, blending traditional values with modern technological practices?
4. How does the collaborative storytelling process reflect a collective negotiation of hybridity, as different cultural perspectives may influence Aruni's characterization?

The question number 1 examines the tension between traditional and modern contexts, highlighting the *Third Space* of cultural negotiation, as coined by Bhabha. While the question number 2 investigates the fluidity and context-dependent nature of cultural hybridity. Question number 3 tries to unveil how Aruni's choices symbolize a fusion of cultural practices. The last question focuses to the collaborative aspect of storytelling, examining how multiple participants contribute to a hybrid representation of values.

Aruni's action reflect a hybrid identity that emerges from the intersection of traditional cultural values and the demands of a modern environment. Her selective adherence to tradition (e.g., refusing to go out at night) while adapting to modern systems (e.g. ordering dinner online) exemplifies how hybridity operates as a space of negotiation. The conflict between traditional beliefs and modern academic schedule creates a Third Space where Aruni reinterprets and redefines her identity. This space is neither fully traditional nor fully modern but a unique blend shaped by her lived experiences. Bhabha's concept of the Third Space helps explain how Aruni's identity is constructed through a constant negotiation of opposing cultural forces, resulting in a hybrid self that reflects both continuity and change.

Responding to the first question, thirty students are showing the urge to the discussion of feminism in connection to the classic power dynamics that is Traditional vs Modern Authority (see Figure 2). Aruni's family, exerts implicit power through the traditional belief that women should not leave the house after *Maghrib*. This cultural expectation governs her actions and reflects the dominance of familial and communal norms rooted in tradition. While in contrast, the academic system in the urban setting imposes a rigid schedule, compelling her to return home at night due to tight schedule. The institution's authority

conflicts with her adherence to traditional values, forcing her to adapt to modern demands. However, the clash showcases the contestation of values, with Aruni caught in an *in between* space.

Gender and Power Dynamics

In response to the second question, students noted that the fluid and context-dependent nature of cultural hybridity was evident in the narrative they had constructed. Aruni's decision to uphold her family's values selectively demonstrates her agency in asserting her cultural identity. At the same time her decision in using the online food delivery reflects an adaptation to urban life, where she circumvents the need to leave the house at night while fulfilling her personal needs. Aruni balances autonomy and compliance, exercising power to navigate her dual identities. The story highlights how cultural values surrounding gender dictate Aruni's actions, particularly the belief that women should not leave the house at night while in the urban context, these gendered expectations conflict with her role as a student, where academic systems make no distinction based on gender, instead imposing uniform requirements on all students.

Aruni's refusal to go out for non-essential reasons while leveraging technology to meet her needs demonstrates her agency. This aligns with the feminist postcolonial theory, which emphasize women's ability to resist and negotiate within oppressive structures. The discussion on Gendered Expectations and Agency and Resistance coined by the scholars such as Spivak in (Gairola, 2002) and (Mohanty, 2003) are relevant to approach the answers since in the story Aruni's actions reflect their argument that women are not passive subjects but active agents in shaping their realities.

The third question explains Aruni's selective adherence to traditional values can be seen as a form of quiet resistance to complete assimilation into urban cultural norms. However, her adaptation through technology by ordering dinner online also signifies an acceptance of modern tools, suggesting a hybrid response to cultural expectations. This interplay between resistance and adaptation highlights Aruni's active role in shaping her identity, rather than passively conforming to either tradition or modernity.

Power Dynamics in Aruni's Decision

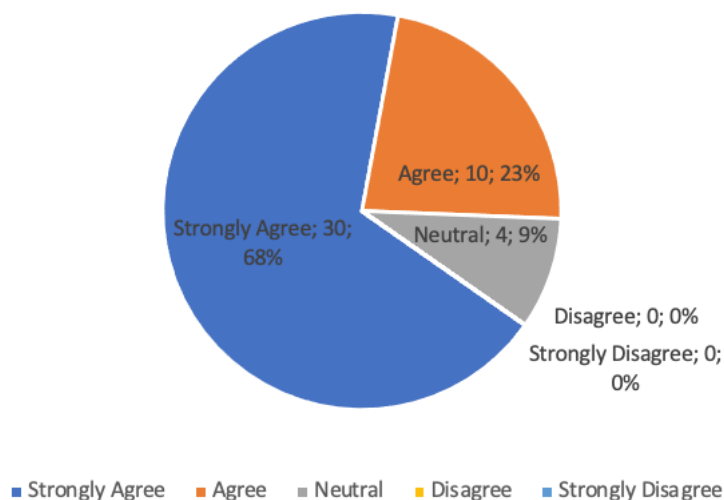


Figure 2. Power dynamics in the story

Cultural Identity and Representation in Collaborative Narratives

The last question unveils the interesting part of writing the story collaboratively using an online platform. The story telling process on Padlet adds another layer to the power dynamics, as the character of Aruni is shaped collaboratively. This suggests that multiple contributors may bring their interpretations of tradition and modernity, influencing how power and agency are portrayed in the narrative, this collaborative nature of the story democratizes the construction of Aruni's identity, distributing power among the participants and reflecting a collective negotiation of cultural values.

The story of Aruni highlights the complex negotiation of power between tradition and modernity, gender and institutional norms, resistance and adaptation, and individual as well as collective agency. The dynamics reveal the nuanced ways in which cultural hybridity is constructed and maintained in everyday life.

The collaborative nature of the story construction on Padlet shows the communal agency. Multiple contributors shape the protagonist, each bringing their perspectives on tradition, modernity, gender roles and the concept of representation. This process aligns with the concept that meaning of a text is constructed by its readers or contributors, not solely the original author as mentioned by Barthes. In this particular context, Aruni's identity becomes a collective reflection of the group's cultural hybridity. The Padlet platform serves as digital Third Space, facilitating a dialogue where traditional and modern values are collaboratively contested and reimaged.

The interview session is followed by the survey on the students' perspective on their work. Thirty-seven students or 84% acknowledged that the character and storyline they constructed represent cultural values (see Figure 3). Conversely, five students or 11 % perceived the collaborative work as merely an ordinary narrative about a student, while two students or 5% expressed uncertainty about whether the story reflects cultural elements. Notably, because the story depicts the everyday life of a familiar character, most

students lacked a conscious analysis of the cultural implications underlying their choices during the storytelling process.

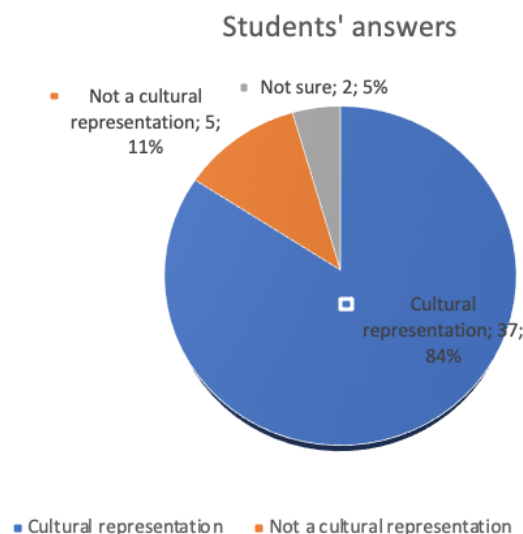


Figure 3. Students' answers on the appearance of cultural representation in their collaborative story

Implications for EFL and Digital Storytelling Pedagogy

The integration of digital platforms in teaching creative writing in EFL classes offers significant advantages, particularly in collaborative story composition. These platforms enable students to articulate their ideas collectively, fostering a shared creative writing process. Furthermore, the ability to monitor task progress in real time enhances the interactivity of creative writing activities, encouraging active participation and collaboration among students.

Several students' responses to the question "In what ways has using Padlet changed your approach to creative writing?" as follows:

"Inspirational through an interactive and collaborative where I can receive inspiration when writing by seeing what other have written"

"Padlet has an interesting display which make my writing less boring. I can also check my friend's progress to gain more inspiration in writing"

"By using Padlet it is more flexible, and you can get more ideas"

"The comments feature allows writers to get quick feedback, helping them improve and develop their writing more efficiently."

"I think because it's online tools so it more interesting to use. Then it possible to get the feedback from lecturer so I can know which part of my work that not really correct."

"I think it's because of real time, people can comment under your post. So it's became more engaging with readers and how convenience it is exchanging feedback."

"The saved progress is easily monitored, it helpful to the author when they decide to change the matched storyline"

"Padlet's feature makes my writings' progress more organized"

The students' responses to the question reflect a consensus on the platform's positive impact on their writing process. The interactive and collaborative nature of Padlet provided inspiration and flexibility, allowing students to view their peer's progress and gain ideas.

The platform's visual appeal and ability to track saved progress contributed to making the writing experience more engaging and organized. Additionally, the comments feature enabled efficient feedback exchange, fostering real-time, constructive interactions between students and instructors, which ultimately enhanced the quality and development of students' work. As Freire stated, the learning process students engage actively in a continuous dialogue with their peer as well as the instructor.

Aruni story demonstrates how digital storytelling in EFL classroom can also serve as a medium for students to explore and articulate cultural hybridity. By engaging with such narrative, Instructor can foster further dialogue about cultural values, power dynamics, and identity, enabling students to become more aware of their positionality and the cultural implications of their story telling. Thus, this collaborative activity underscores the significance of digital storytelling as a medium through which cultural identities are negotiated collectively in contemporary educational setting.

Conclusions

In conclusion, the collaborative digital storytelling project utilizing Padlet provided students with an opportunity to engage with and critically explore complex cultural themes, such as hybridity, tradition, and modernity while fostering a deeper understanding of their personal and collective identities. Through the collaborative development of the narrative centered on the character of Aruni, students navigated the intersection of cultural values and the reality of modern academic life, effectively illustrating the tension between traditional beliefs and the demands of contemporary society.

The integration of Padlet as a collaborative platform facilitated a collective narrative construction, democratizing the storytelling process and allowing students to actively participate in negotiating cultural representations. This process not only enhanced students' creative writing abilities but also provided an invaluable context for the critical examination of cultural values, gendered power dynamics, and the fluid nature of cultural identity. By incorporating such digital storytelling in English as Foreign Language (EFL) classrooms, educators can promote active engagement, encourage dialogue, and support students in becoming more aware of the cultural implication inherent in their storytelling practices.

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