PRINCIPLES OF INFORMATION LITERACY FOR SOCIAL MINORITIES: A DECOLONIAL APPROACH

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Abstract: Aiming to deepen the debate and raise awareness about information literacy, this article presents the central findings of a qualitative exploratory study. The research is positioned through the lens of decolonial and intercultural thought, questioning current elitist and technicist approaches. The main contribution is the proposal of information literacy principles adapted for individuals and groups in situations of social vulnerability. This conceptual framework, which articulates decolonial thinking with the four dimensions (technical, aesthetic, ethical, and political) of Vitorino and Piantola, seeks not only to overcome the limitations of hegemonic perspectives but also to provide a fundamental basis for the development of actions, projects, and programs directed at minority and marginalized social groups.
Keywords: Information literacy; social minorities; social vulnerability; decoloniality.

Título: PRINCIPIOS DE ALFABETIZACIÓN INFORMACIONAL PARA LAS MINORÍAS SOCIALES: UN ENFOQUE DECOLONIAL.
Resumen: Con el objetivo de profundizar el debate y crear conciencia sobre la alfabetización informacional, este artículo presenta los hallazgos centrales de un estudio exploratorio cualitativo. La investigación se posiciona a través de la lente del pensamiento decolonial e intercultural, cuestionando los enfoques elitistas y tecnicistas actuales. La principal contribución es la propuesta de principios de alfabetización informacional adaptados a personas y grupos en situación de vulnerabilidad social. Este marco conceptual, que articula el pensamiento decolonial con las cuatro dimensiones (técnica, estética, ética y política) de Vitorino y Piantola, busca no solo superar las limitaciones de las perspectivas hegemónicas, sino también proporcionar una base fundamental para el desarrollo de acciones, proyectos y programas dirigidos a grupos sociales minoritarios y marginados.
Palabras clave: Alfabetización informacional; minorías sociales; vulnerabilidad social; decolonialidad.

1 INTRODUCTION

In recent decades, Information Science and its respective subfields have sought to build fronts that enable the creation of convincing public policies to meet their demands. It ensures visibility and specific funding for empirical research addressing people's information needs.

Although information literacy (IL) has been studied since the 1970s, little to no action has been taken on the information needs of ordinary people and those in social vulnerability/social minorities – where researchers have already investigated principles, levels, and standards extensively, mainly focusing on higher education and directing their efforts solely toward that purpose.

Therefore, this article aims to advance the discussion and awareness of information literacy based on decolonial and intercultural thinking in the face of the elitist and technical approaches already well-established in Information Science.

These approaches refer to intellectually privileged groups, such as students in higher education. This approach proposes building a concrete alliance with the historically weaker social classes in society, constantly in a state of social vulnerability (Righetto and Karpinski, 2021).

In summary, decolonial thinking is a movement that emerges from the need to go beyond the idea that colonization was a finished event. This process is understood to have continuity, acquiring new forms over time.

For Walsh (2012; 2013), this resistance and refusal movement derives from and responds to coloniality[1] and the process of colonial conditions still imposed today. It is a form of epistemic and existence-based struggle and survival, response, and practice – more especially by colonized subjects, i.e., those generally made vulnerable by markers of race, sexuality, and others – against the colonial matrix of power in all its dimensions.

Righetto, Vitorino, and Muriel-Torrado (2018), along with Righetto, Karpinski, and Vitorino (2021), support the foundations of decolonial thinking by underscoring the importance of addressing information literacy through diverse approaches to social issues. These include social movements, ICT, democracy, social justice, and broad access to information, among others, as learning to learn involves developing the ability to make both simple and complex decisions independently while recognizing human disparities and emerging social challenges.

Therefore, supporting cognitive development, with the construction of principles in mind, of the socially vulnerable ones is substantial to prevent oppressive situations, especially in the deconstruction of social stigmas and the collaborative support of life projects, in a scenario where emancipation, respect for individuality and social justice can be restored and claimed (Righetto and Vitorino, 2019).

In this sense, the social role of Information Science must pay attention to everyday information needs and other existing information gaps, whether by developing models, planning, or helping with information literacy programs, because many people cannot define these needs. It is essential to propose strategies that raise awareness and foster a sense of inclusion, engagement, and motivation for people to participate in the collaborative lifelong learning process.

Aiming to disseminate the development of information literacy to socially vulnerable people through the construction of principles, we intend to answer – albeit initially – the following question: What characteristics evidenced in social minorities about information literacy can help us develop principles that become a conceptual framework for such groups/people?

In this light, the article brings the main results of a thesis defended in 2022 (Righetto, 2022), proposing information literacy principles designed for individuals identified as social minorities or in situations of social vulnerability, emphasizing decolonial thinking and the four dimensions defined by Vitorino and Piantola (2020): technical, aesthetic, ethical, and political.

2 METHODOLOGY

This article employs a qualitative approach and functions as a literature review, analyzing research on information literacy, the foundations of decolonial thinking, and the concepts of social vulnerability and social minorities.

Qualitative research emerged in the scientific context as a critique of the neutral positivist model of intervention in the human and social sciences. According to Minayo (2015), this type of research explores aspects of processes and phenomena such as meanings, motivations, aspirations, beliefs, values, and attitudes, which cannot be reduced to the mere instrumentalization of variables.

To define and clarify the research problem, we conducted a literature review that summarizes the results of previous studies and reconstructs content by identifying thematic relationships, contradictions, and gaps in the existing body of work. To achieve the study's objectives, we undertook a documentary investigation of national and international scientific literature related to the core themes of the study.

Selection criteria focused on original articles relevant to the outlined objectives, published in widely recognized scientific databases, including SciELO, Redalyc, Dialnet, ScienceDirect, WoS, and Scopus.

3 DISCUSSION

Within the context presented, the discussion unfolds in the guiding epistemic principles defined here, supported by decolonial thinking in a constant movement of rebelliousness, seen as capable of enhancing information literacy for people in social vulnerability. First, we present a characterization of social minorities and social vulnerability. Next, we discuss the premises of the decolonial perspective and its components. Then, the description of the pedagogical-decolonial movement of information literacy follows. Finally, the focus of the discussion turns to the manifestation of the principles of information literacy about social minorities.

3.1 Social minorities and social vulnerability

The UN classifies the term "social minorities" as the socially vulnerable groups made up of "women, children, people with disabilities, the elderly, minorities, refugees, indigenous populations, people living in extreme poverty [...] or people with HIV/AIDS" (UN, 2002, p. 4-5). A minority is defined as a human or social group that exists in a position of inferiority or subordination relative to a majority or dominant group. This disadvantaged status may arise from various factors, including socioeconomic, legal, psychological, age-related, physical, linguistic, gender, ethnic, or religious conditions (Paula, Silva, & Bittar, 2017).

In other words, the minorities are "a non-dominant group of individuals who share specific national, ethnic, religious, or linguistic characteristics that differ from those of the majority population." (Paula; Silva; Bittar, 2017, p. 3842), or they are all social groups considered inferior and against whom there may be one or more forms of discrimination (Séguin, 2002).

We can understand the concept of the minorities in two ways: by defining what minorities are or by explaining what they are not, which we term an affirmative or negative definition in epistemology. Since society has denied various aspects to minorities, their concept arises from what distinguishes them from the majority (Ortega y Gasset, 1987), namely, the difference (an idea to be understood in its philosophical sense) (Brito, 2009).

It is worth noting that minorities are not always outnumbered. Séguin (2002) points out that women and people with low incomes are minority groups, even though they constitute the majority in society. Older people represent a significant portion of the world's population and are considered a minority. Blacks, LGBTQIA+ individuals, indigenous peoples, homeless people, and people with disabilities (PwDs) are also classified as minorities, as are many other groups – whose condition and vulnerability are also strengthened by the current globalization regime.

Therefore, the numerical factor cannot characterize a minority but rather the position of subordination and inferiority in each society. Furthermore, the fact that minorities are underprivileged in society means that they are also in a condition of social vulnerability (Paula; Silva; Bittar, 2017).

The terms majority and minority ultimately describe the unequal distribution of political power between distinct social groups coexisting within the same political unit – a country or part of it. Namely, a minority is a group that, within a given social context, differs from another group by differences in language, customs, social organization, ethnicity, gender, religion, etc. (it can be one of these or a combination of such factors). (Baylão, 2001).

This distinction is caused, in different ways, by their subordinate position within a power structure that always produces the same effect: their total or partial exclusion from participation in social life, their economic exploitation by the oppressor group, and the fact that they are the target of prejudice and discrimination (Baylão, 2001).

Other general defining characteristics of a minority are the differentiated treatment or status imposed by the dominant group and the imposition of limits, inclusive, exclusive, or both, that keep the group/person more vulnerable than others, according to Baylão (2001).

In agreement with Baylão (2001), Adorno (2001) elucidates that the term "social vulnerability":

[...] captures the idea of increased awareness and sensitivity to societal issues, offering a new perspective on understanding the behaviors, relationships, and challenges specific individuals or groups face, particularly in accessing social services like health, education and justice. (Adorno, 2001, p. 11).

From this perspective, Monteiro (2012) highlights that social vulnerability involves a complex conceptual field with

various dimensions, including economic, environmental, health, and rights issues. Although the topic has been studied for years, its concept remains under constant construction due to its magnitude and complexity. The theme emerged in the 1990s, when the analytical matrix of poverty, which was limited to economic issues, became tired (Monteiro, 2012).

Although frequently discussed in recent decades, this term has yet to attain a precise and consistent definition in literature, underscoring its multidimensional and expansive character. As evidence, Prowse (2003) notes that while some studies regard vulnerability as interconnected with poverty, others see it as a core symptom of poverty, and still others consider it one of poverty's dimensions.

Currently, researchers use the concept of social vulnerability to characterize an increasingly large portion of the disadvantaged population compared to other groups. This concept arose mainly at the end of the 20th century and the beginning of the 21st century due to the changes brought about by the job market. In this scenario, the vulnerable include the unemployed and those in unfavorable employment and income-generating situations (Pedersen, 2014).

3.2 The decolonial lens

By questioning the modern, Eurocentric, and Westernizing project of knowledge and practices, the decolonial lens can reveal and critically address the "discriminatory sophistication of the epistemic bases in Science" and highlight the discriminatory foundations in theoretical debates that contribute to creating not only hegemonies but also silences and erasures. (De Sousa Santos, 2017, p. 2).

In this context, the concerns raised by the initial inquiry found a place in dialogue with the core knowledge and practices of lifelong learning, a central idea in information literacy. It became clear that the goal was no longer merely to understand scientific work and the practices of information literacy through a more holistic lens but to develop a deeper critique of science itself – questioning the very foundations of scientific authority, particularly those predetermined by the geographical space in which knowledge is situated.

Contemporary discussions in Information Science, which seek to understand its origins, scientific nature, and its application in society, are both broad and ongoing. Nevertheless, it is possible and necessary to approach the field from various historical perspectives, considering the diverse paths it has taken during its evolution as a postmodern social science.

As Wersig (1999, p. 239) suggests, Information Science "should not be seen as a classical discipline but as a prototype of a new type of science, driven by the need to develop strategies to address, in particular, the problems caused by classical sciences and technologies".

However, viewing Information Science as a postmodern science must involve moving beyond the limits of dominant models, overcoming simplistic methodological barriers, and embracing the complexity of phenomena. According to Araújo (2003), the field remains open to new dialectical and multidisciplinary approaches, intentionally engaging with other areas of knowledge within the social sciences.

The historical findings of Alvares and Araújo Júnior (2010) support Araújo's (2003) research into the historical milestones of Information Science, illustrating an eclectic, heterogeneous, and interdisciplinary epistemological trajectory in the scientific development of the field. The epistemic construction of this scientific domain, focused on the concept of "information" is thus ongoing.

Social Epistemology, which remains within the epistemological scope of Information Science, was originally conceived for Library Science but later adopted by Information Science through the work of Margaret Egan and Jesse Shera. Social Epistemology emerged in the early 1950s when these two American librarians and scholars sought to establish a theoretical-practical epistemological field with a social and humanistic focus for Library Science (Odonne, 2007).

In this context, engaging with decolonial thinking becomes particularly relevant. Decolonial thinking critically addresses the persistence of colonized epistemologies and, through epistemological emancipation, aims to combat all forms of oppression and domination. Its goal is to interdisciplinarily integrate culture, politics, and economics to create a new field of thought that prioritizes local epistemic elements over the colonial legacies imposed on them (Reis; Andrade, 2017).

Decolonial thinking, in turn, is brought about by the "decolonial turn", which refers to the act of opening up thinking or, as Walsh, Mignolo and Linera (2006) refer to it, the act of "escaping from the straitjacket" to other forms of life outside the naturalization of the illusion that is modernity and its darkest side, coloniality, whether it be power (the colonial matrix of energy, which is capitalist) or its derivatives: knowledge, being and nature.

Maldonado-Torres (2008) links the decolonial turn to the decolonial attitude. For the author, the decolonial turn is, in general terms, the individual's awareness of their reality and their possibilities in the face of the project of genocide and modern dehumanization. It is the awareness of colonization as part of modernity. (Maldonado-Torres, 2008).

In addition, decoloniality and decolonial thinking go beyond geography, according to Bello (2015): it is an epistemic transformation of self-understanding and respect for the otherness of other cultures around us; it is the change of a political position and a new exercise of citizenship that will serve a plurinational state. In this sense and evaluating the premises of the reflections on the decolonial turn, it is essential to identify the interculturality inherent to this movement.

Intercultural studies play a crucial role in challenging the marginalization of non-hegemonic knowledge and epistemologies that fall outside Western scientific models and reside within broader social expertise. They have also exposed historical processes of segregation and epistemicide that have targeted minority and socially vulnerable groups, placing them in continuous states of social vulnerability.

After all, interculturality be understood as a process that fosters the inclusion of people from diverse cultural backgrounds who have historically been socially excluded, acknowledging the multidimensional nature of social exclusion and frequent disowning of these groups (Barboza & Lamar, 2017). Reflecting on interculturality involves examining issues related to minority and socially vulnerable groups that have fought for recognition throughout history, as well as addressing the power dynamics that have segregated and suppressed them. Conceptually, interculturality can be explored through key concepts outlined in the following framework (Table I):

A dynamic, ongoing process of interaction, communication, and continuous learning between cultures, grounded in respect, mutual recognition, balance, and equality.
A rich foundation for nurturing new and diverse ways of being, loving, dreaming, and living.
An exchange that promotes the creation of knowledge, skills, and practices among culturally diverse people, as well as the sharing of varied knowledge, expertise, and approaches.
A space for negotiation and translation where social, economic, and political inequalities, along with power relations and conflicts within society, are openly acknowledged and addressed.
A social and political endeavor that calls on society, rooted in tangible and conscious social practices and actions, aiming to foster responsibility and solidarity.
A lifelong project that unfolds as an evolving perspective and process, rather than a fixed goal to be attained.
A process that focuses on transversal dialogue, seeking to emerge from perspectives beyond the traditional exchanges among scholars in the academically or institutionally dominant capitalist world system.

Table I. Key concepts of interculturality. Source: Adapted from Walsh (2009) and Dussel (2016).

Furthermore, interculturality can be seen as part of a conceptual configuration that proposes an epistemic decolonial turn capable of producing new knowledge and another symbolic understanding of the world. From this perspective, its conception represents the construction of a new epistemological space (social and decolonial) that includes subalternate and Western knowledge in a relationship that is still tense but critical and more egalitarian (Ocaña; López; Conedo, 2018).

When reflecting on (inter)cultures, it is crucial to look beyond mere preferences for objects and people, acknowledging the importance of personal knowledge, values, worldviews, ways of being, and the individual's ability to tolerate, embrace, accept, and understand (Barboza & Lamar, 2017).

In other words, it is about building a pedagogical worldview that goes beyond the processes of teaching and transmitting knowledge, conceiving of pedagogy as cultural politics. According to Walsh (2014), this conception is inspired by and reflects on the work of Paulo Freire (pedagogy of liberation, pedagogy of autonomy, pedagogy of hope, pedagogy of the oppressed, etc.) and Frantz Fanon, and is in the process of being constructed, both in theories and in school practices and/or other continuous learning systems – i.e., the core of information literacy.

Furthermore, the following subsection will discuss and reflect on the movement of information literacy and how it is focused on and constructed for the study's focus population –those considered socially vulnerable groups/social minorities.

3.3 The pedagogical-decolonial movement of information literacy

According to Varela (2006), information literacy has become a social and scientific movement globally. It currently focuses on learning as a continuous process of internalizing the conceptual, attitudinal, and behavioral foundations and skills necessary for understanding and permanently interacting with the information universe and its dynamics.

In these circumstances, Dudziak (2003, p. 28) reflects that information literacy aims to train people who:

a) Know how to determine the nature and extent of their need for information to support an intelligent decision-making process;
b) Are familiar with the world of information and can identify and handle potential sources of information effectively and efficiently.
c) critically evaluate information according to criteria of relevance, objectivity, pertinence, logic, and ethics, incorporating the selected information into their system of values and knowledge;
d) use and communicate information for a specific purpose, either individually or as part of a group, generating new information and creating new information needs.
e) consider the implications of their actions and the knowledge they generate, looking at ethical, political, social, and economic aspects, extrapolating to the formation of intelligence.
f) are independent learners and
g) learn every day throughout their lives.

The American Library Association (2017) describes information literacy as a set of interconnected skills that include the reflective discovery of information, an understanding of how information is produced and valued, the ability to use information to create new knowledge, and engaging ethically within learning communities. However, although most practices related to information literacy today use the classic definitions of the American Library Association and its updates as a reference, Ward (2006) observes that "the definition leads us to see what is there, but not what is missing".

Today, the initially accepted and considered mechanized idea that such literacy consists essentially of individual skills linked to manipulating information is just one of the many dimensions suggested by the term, which is growing in complexity as research on the subject evolves.

Singh (2008) considers that the primary purpose of information literacy is to develop the ability to construct meaning, always backed up by context, whose outcomes are seen through independent learning and autonomous thinking. Information literacy can be understood as a social practice in more significant terms. (Addison and Meyers, 2013) and a source of solutions in the broad and continuous construction of knowledge, seeding people with creative and constructive autonomy so that they can then interfere in society, promoting the expansion of their citizenship and the changes necessary for greater participation, democracy, and empowerment; driving the creation and expansion of their knowledge beyond pure hegemonic replication and the pitfalls of post-truth (Brisola and Romeiro, 2018).

Elizete Vitorino and Daniela Piantola (2011; 2020) highlight the social importance of information literacy as "a constituent element of a group's culture, it is, in essence, a condition for permanence and an instrument for change [...] a fundamental component for the exercise of citizenship in a democratic context" (Vitorino and Piantola, 2011, p. 101).

When mentioning these issues, it is pertinent to draw attention to the studies by Vitorino and Piantola (2011; 2020) regarding the dimensions of information literacy: technical, aesthetic, ethical, and political. This classification allows for a cosmovision of this meta literacy, going beyond simple mechanistic/instrumental issues and having understanding, meaning, and context at its core.

Vitorino and Piantola (2011, p. 102) believe that the dimensions are like faces that come together to fully develop this literacy: "It is a kind of patch of a complex and colorful patchwork", where the parts (dimensions) come together for one purpose: information literacy. Furthermore, the authors emphasize that the development of all the dimensions must take place together: "all of them must be present in harmony in both the literacy and the information" (Vitorino

and Piantola, 2011: 102), because together and in balance they provide the full development of such literacy (Vitorino and Piantola, 2011).

On this basis, the political dimension of information literacy refers to the current growth of democratic societies and the constant supply of information products, which has prompted governments in various countries to encourage programs for their citizens "with a view to their participation in decisions and transformations regarding social life, in other words, the exercise of their citizenship." (Vitorino and Piantola, 2011, p. 106).

Therefore, the promotion of other spaces for discussions and agendas for research and studies that can contribute to the promotion of information, health, human rights, and the construction of citizenship as a right to social and political participation in the decision-making of society as a whole for socially vulnerable/minority groups is in line with the other dimensions of that literacy: the technical dimension, the ethical dimension and the aesthetic dimension (Peres, 2009; Vitorino and Piantola, 2020).

The technical dimension refers to acquiring the skills and tools necessary to locate, assess, and appropriately use information, forming the practical foundation of information literacy. The ethical dimension is foundational, guiding an individual's path in society and influencing the customs that uphold harmonious living within the social context. The aesthetic dimension represents the sensitive aspect of life, connected to emotions and personal perceptions, which cannot always be explicitly expressed through rational thought (Vitorino & Piantola, 2011; 2020).

In this context, it is essential to go beyond the ability to teach how to find and use accurate, trustworthy, and contextual information, also aiming to understand context, communication, collaboration, and networking, taking as guidance the social awareness and issues of precariousness, poverty, vulnerability, citizenship, etc. – requirements permeated by critical thinking (Vitorino and Piantola, 2020) and self-assessment of the information obtained – namely, the core objectives of information literacy (Belluzzo, 2018).

We believe that the development of information literacy should serve as a social-political movement, claiming the use of its precepts as a democratic and diplomatic exercise, especially when it comes to issues related to minorities, vulnerable groups, identity, democracy, citizenship, poverty, and precariousness (Séguin, 2002; Sodré; 2005; Barja and Gigler, 2006).

Beyond that, its development is expected to result in a practice that expands other learning, redefining civilization, or rather, civilizations, such as the expansion of borders, the broadening of networks, and the proliferation of voices (Miglievich-Ribeiro, 2014).

Information literacy can also be used to work towards decolonial practice based on the articulation of local knowledge and practices silenced by hegemonic forms of power, especially those of a colonialist nature, such as decolonial pedagogy. For Jacobs (2008), the relationship between pedagogy and information literacy is intrinsic. However, to work on literacy as an effective pedagogical practice, we need to broaden our knowledge/practices with a view to overseas information literacy – thinking critically about how we, as library/information professionals, carry out our pedagogical work. Information literacy as a pedagogical praxis is thus built through an integrated process of reflection, criticality, and action. It can occur in multiple and sometimes simultaneous spheres, such as classrooms, open public spaces, committees, workplaces, conversation circles, remote digital environments, NGOs, etc. This pedagogical conception thus seeks to teach, learn, and circulate information and knowledge, and above all, it encourages questions about what, how, who, and for what reasons we are developing information literacy in these specific contexts (Jacobs, 2008; Hughes; Foth; Mallan, 2019).

Jacobs (2008) observes that information literacy is politically driven to the extent that it operates within a context. Thus, limiting the potential of information literacy to norms and guidelines would risk-minimizing, if not denying, its inherently political nature – see the political dimension (Vitorino and Piantola, 2011; 2020).

A "subversive" literacy, supported by decolonial pedagogy, is considered relevant and can help vulnerable minorities as a foundation for struggle and resistance. This is because information, as a mechanism of power, can drive oppressive or liberating practices for social minorities, especially Latin American populations, considering their cultural, social, and historical diversities.

Therefore, the challenge is to foster the effective authentication of information literacy at the national, regional, and local levels based on the phenomena of our history, our contexts, our realities, our beating hearts, and our communities

(Nowrin; Robinson; Bawden, 2018). This consists of understanding how the country, its education system, and its work have developed, considering local populations' vulnerabilities, oppressions, social and economic needs, and diversity. It also involves understanding the intricacies of politics (Dudziak, 2016), with the political mobilization of librarians/information professionals with other educators, government bodies, and NGOs being a high priority.

Consequently, we believe that the construction of principles aimed at vulnerable/minority groups, and especially with the help of these people, can contribute to sowing new/other discussions, perspectives, and practices of IL as a social movement/decolonial pedagogy in Latin American contexts.

3.4 Coming together: principles of information literacy designed for social minorities

As outlined, the general objective of this article is to propose information literacy principles for social minorities, grounded in decolonial thinking and the four dimensions established by Vitorino and Piantola (2020): technical, aesthetic, ethical, and political. In this context, these principles are intended to serve as a conceptual framework. Consistent with the theoretical-conceptual discussion presented here, we operate under the premise that to achieve insurgent and transgressive information literacy, we must go beyond conventional frameworks: that is, we must develop an approach that is decolonial, liberating, empowering, provocative, intercultural, post-abyssal, contextual, and humanized.

These principles are not meant to serve as rigid standards or archetypes, as establishing fixed norms, models, or parameters would contradict their purpose. Rather, this discussion draws upon the transformation of oppressive colonial and globalization-based standards as they affect socially vulnerable groups.

Thus, the principles outlined aim to act as a conceptual framework with key elements to support people and groups in situations of social vulnerability and social minorities, while also challenging the elitist development of information literacy. Additionally, these principles can guide the creation of actions, projects, and programs designed to enhance information literacy for marginalized and vulnerable groups. For Vitorino and Piantola (2020), developing information literacy in people requires developing it in oneself a priori; that is, the person who will be the educator will first have to create it internally, "and that alone is already a challenge because this 'face' suggests a compendium of points to consider" (Vitorino and Piantola, 2020, p. 164), primarily about human subjectivities, but mainly about information and the contexts in which it is presented, or not. In such a manner, the following principles are proposed in the next table:

Guiding principles	Potential practices	Leading dimension(s) of IL
Education needs other knowledge to guarantee its deconstructive and counter-hegemonic powers and/or counter-powers; citizenship and social justice gain historical effectiveness if they know how to handle knowledge properly, especially in a political reconstructive sense (Demo, 2001).	To build resistance through social vulnerability to claim rights for well-being and good living.	Technical dimension and political dimension
Every day and lifelong learning must start from decolonial thinking, post-abyssal thinking, and contexts to enable those who need it to find their voices through ecologies of knowledge (Hooks, 2020).	Access to information that values respect, tolerance, and learning about differences.	Political dimension
Knowledge needs educational insurgencies to gain practical, ethical foundations and reach the socially vulnerable/marginalized/oppressed/prepared/excluded in a coming and going of sensitivity and active creativity. Although education should be a common heritage, knowledge implies skills that are not equally distributed, neither socially nor genetically.	Access to information and knowledge in sensitive, creative, active, and decentralized ways.	Ethical dimension, political dimension, and aesthetic dimension
Knowledge needs pedagogies that promote practices of resistance and (re)existence, as well as critical analysis, questioning, transformative social action, insurgency, and intervention in the fields of power, knowledge, being, and living; and, finally, encourage and assume an insurgent attitude, that is, a decolonial one (Walsh, 2013).	Encouraging access to transformative information and knowledge is insurgent and free from colonizing ties.	Political dimension and technical dimension

Guiding principles	Potential practices	Leading dimension(s) of IL
Information literacy is not (or should not be) a colonializing/imperial/unilateral project that has an end in itself, but rather an intercultural and multidisciplinary process that serves as a means for a continuous life project that promotes well-being, full access to information and the autonomy of people and groups, according to the level of self-satisfaction of those involved.	Access to information and knowledge throughout life is an unfinished project in constant transformation aimed at the good of the individual and collectivities involved.	Political dimension, ethical dimension, and aesthetic dimension
Information literacy should promote the expansion of intercultural literacy, which involves becoming aware of one's own worldview, cultivating positive attitudes toward cultural diversity, acquiring knowledge of different cultural practices and non-hegemonic perspectives, and developing skills for intercultural communication and interaction (Cooke, 2017).	Access to information and knowledge in intercultural, diverse, and non-hegemonic ways.	Political dimension and ethical dimension
Information literacy is (or should be) linked to cultural humility: a lifelong personal commitment to self-evaluation and self-criticism, recognition of power dynamics and disparities, the will to correct these imbalances and develop partnerships with people and groups who defend those who cannot protect themselves, and institutional responsibility (Tervalon and Murray-Garcia, 1998).	Practices that enable access to information for autonomy, self-criticism, and claiming the rights of the most vulnerable among the vulnerable/social minorities.	Political dimension, ethical dimension, and technical dimension
Information literacy and the librarian/information professional or other professionals involved in the process should not be neutral and/or exempt from political values and socio-cultural understanding/acceptance since culture and politics are fundamental to lifelong learning.	Promoting access to information as a political act of resistance.	Political dimension and ethical dimension
In Latin American and subaltern contexts, information literacy should not be framed as a set of Eurocentric, socially and culturally hegemonic skills, traditionally replicated from Western positivism and the economic-rationalist ideas of mechanistic literacy. Nor should it be presented as training disconnected from the local context—what is often referred to as the "banking model of education."	Access to information must be contextual, targeted, make sense to those who are appropriating it and must also defy convention of traditionalist hegemony.	Technical dimension
Knowledge and lifelong learning require recognizing and implementing actions confronting the dominant social, cultural, and epistemological colonialist powers imbued in the ideologies and methodologies used. They also require demystifying the inferiority of education and identities – whether Latin American, gender, race, class, or others.	To promote concrete actions at the regional and local levels for access to information and to play a leading role in identities—especially those known as subordinate, such as Latin American and Indigenous populations.	Political dimension and ethical dimension
We must be aware of information literacy as interlingual (Nowrin; Robinson; Bawden, 2018), i.e., engaged in continuous learning and re-learning-other and contextualized in oppressed/subalternized scenarios by Eurocentric projects.	Expanding practices/studies/knowledge to access information in an engaged, provocative, and interlingual way.	Political dimension

Guiding principles	Potential practices	Leading dimension(s) of IL
The promotion of social justice must be made possible through information literacy and the understanding of socially vulnerable/minority identities since the current distribution of wealth and resources in the world is predominantly unfair. We must also consider understanding vulnerability as a factor for resistance and transgression, in the sense that learners always have something to teach from their experiences to those in the role of educators/mediators.	Full access to information is undoubtedly linked to social justice, and vulnerability is used in this scenario as a driving factor for resistance and social protagonism.	Political dimension and ethical dimension
People/professionals/entities who develop information literacy must create atmospheres (i.e., warm and welcoming spaces) of trust in which people can share their ideas and experiences. They must also develop it initially based on what people already know and/or do.	Information literacy must use all available knowledge to provide the information and expertise necessary and fruitful for specific demands without ignoring or belittling the contexts, people, and experiences involved.	Political dimension, ethical dimension, and aesthetic dimension
In popular education, the development of information literacy must progress from action to reflection and from reflection to action (the cycle of praxis).	Access to information needs to be moved between action and reflection (and vice versa) to become a social transformation mechanism.	Political dimension and ethical dimension
People build knowledge through interactions, and these people must actively participate in their learning processes rather than just being passive recipients ("apathetic" or "rodents") of information.	People are the vital pillars of accessing and sharing information, and they must be listened to to participate actively in this process.	Political dimension and ethical dimension
In every situation we try to teach or organize, the conditions must reflect the conditions of the society we are trying to build. This means enabling equal rights between the "mediator" and the "learner" in a democratic decision-making situation.	The information must be (or should be) democratic, meaning that the mediator and the learner must be considered in the process. For example, what is considered "good" or "ideal" for one person does not make sense to another.	Political dimension and ethical dimension
We must develop our learning processes using our minds, hearts, and bodies. After all, we are human beings with feelings.	Accessing information must be promoted in a pleasant, humanized, and empathetic way.	Aesthetic dimension
More than critical thinking alone is needed. The proposal to develop a collective critical conscience is seen as one proper way to change the world. Knowledge needs collective pedagogies that provoke learning, unlearning, and relearning; that clarify and entangle paths, not planting dogmas or doctrines, but instead sowing so that other knowledge can emerge from them, equally valid as established knowledge; that set spaces where different ways of acting, listening, being, doing, looking, thinking, feeling, being, theorizing predominate, not just individually, but in/of/through/and for the collective; or put as a pedagogy of commonality.	Vulnerability manifests as collective resistance and pedagogy that emerge from claims, resignification, and refutations against the colonizing and oppressive patterns in the societies where people live.	Political dimension

Guiding principles	Potential practices	Leading dimension(s) of IL
The essence of information literacy as a subversive / decolonial/transgressive/liberating pedagogy consists of organized action to change the world. In this scenario, we consider the person(s) an eternal learner (both the mediator and the receiver) – inconstant resignification and social, intellectual, and individual transgression.	Lifelong learning, like interculturality, is an unfinished, constant task. It is a life project, and therefore, it is about continuous political acts.	Political dimension

Table II. Principles of information literacy designed for social minorities through the "decolonial lens".
Source: Adapted from Righetto (2022).

We also believe that principles for developing subversive information literacy for and with social minorities and people in vulnerable situations must extend beyond libraries and formal educational institutions. They should be applied in neighborhoods, communities, homes, streets, movements, and organizations while recognizing and interacting with the world's existing differences (Walsh, 2013; Dudziak, 2016).

6 CONCLUDING REMARKS

Despite the setbacks, we understand and believe that information literacy is becoming increasingly meaningful in conjunction with the pedagogical proposal to raise awareness, as listed mainly in the authors above.

We highlight that information literacy must move beyond technologies, standardized training, and the elitist environments in which it is typically fostered, with the aim of expanding its scope and everyday life impact. Thus, information literacy should not be confined to the library or the role of the librarian, as discussed earlier. This need is underscored by the theoretical framework of this investigation, which highlighted a gap in the scientific literature regarding the contexts presented here, reinforcing the originality of this approach.

Furthermore, the research recognizes that pedagogical action is inherently political, as asserted by the political dimension of information literacy. Building continuous and contextual learning as a practice of freedom requires praxis in dialogue with the daily lives of those engaged and responsible, as their actions are influenced by the anxieties and oppressions that define their roles. By raising awareness and building dialogues with these subjects, the proposal for a learning community becomes urgent so that liberating education can empower us for life and struggle (Soares and Costa, 2019).

The development of information literacy must be approached in a deeper, more contextual, and practical way, considering the diversity and particularities of social contexts. It should ensure that information, along with the competencies needed to understand and use it, reaches those who are marginalized in terms of human and social rights. Information must not only be accessible to those who need it but also made visible to those who are unaware of the distinct realities of others. Creating declarations, manifestos, or other forms of "solidarity" is meaningless if there is no real engagement on the ground and no genuine, empathetic involvement from those ready to lead the necessary social transgressions and insurgencies from the start.

Nevertheless, we believe that new and other avenues must be opened to explore information literacy, especially in constructing public policies and specific actions and expanding empirical research on the themes addressed together – the latter being considered one of the challenges overcome here.

It is through this and based on the reflections and issues raised that we stress the ongoing need to broaden the scope of subversive information literacy as an everyday project, which is insurgent, liberating, and transformative in the face of the need to decolonize the subjective, social, linguistic, academic, and professional barriers of the colonial projects of postmodernity.

NOTAS

[1] Dussel (2000) and Quijano (2005) see coloniality as a continuation of the broad colonizing process that persists in today's modern world system. This coloniality is expressed mainly through vulnerability, materialized in the poverty, exclusions, and oppressions suffered by the colonized.

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