Problematizing English Language Teachers' Subject Constitution

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Introduction

This chapter discusses the importance of problematizing the constitution of the self as subject from a Foucauldian perspective, which entails a critical revision of how the "*form subject*" might contribute to the studies of English teachers' identities and English teachers' education. This domain may be understood as a post-structuralist focus of inquiry that deciphers the production and self-constitution of subjects. More precisely, this epistemological approach, will enable us to understand the intricate net of power-knowledge relations in which Colombian English teacher subjects is immersed and it will provide us with the adoption of new lenses to explain Colombian English teachers' situation. In general terms, what this endeavor implies is to unmask the power-knowledge relations in which the English teacher subject has been objectified to fulfill the requirements of policies, the standards of an idealization of being or to explain the failure of a State' goal and even the lack of success of a bilingual program.

As a point of departure, I will use some "must be discourses" which circulate in different discourses i.e. political, economic, social that affect the ways English teachers are seen, unveiling how some mechanisms of control are exercised to shape an identity and exclude others: (*Colombia volvió a perder en Inglés/Colombia has flunk again in English Semana, 2015, extranjeros llegan a Colombia para convertirse en profesores de Inglés/Foreigners arrive in Colombia to become English teachers El País, 2016; Se debe mejorar la preparación de los profesores de Inglés para lograr la meta del Gobierno nacional de que el país sea bilingüe en 2025/English teachers education to reach National Government bilingual program goals must be improved in 2025. El Tiempo. 2015; lo triste que es ser maestro en Colombia/how sad is it to be a teacher in Colombia las dos orillas, 2015)*. The way these discourses present teachers and education suits the purpose of explaining how power-knowledge relations naturalize and impose labels, roles and conditions that affect English Language Teachers representation and identity construction in the media and social discourses as unquestionable realities. Here, I would like to draw your attention to the notion of discourse practices based on the Foucauldian perspective of language, discourse and practice as a unity that

defines and produces its objects of knowledge (Foucault,1970; Fairclough and Wodak 1997)[59]. In the above-mentioned scenario, the representation of Colombian English teachers of lacking conditions to teach English or being in deficit while attempting to supplement the general requirements of a standard driven-profession is disempowering teachers and even language teaching program faculties in Colombia. The media operates as a reproducer and effective ideas systems disseminator whose effects might cast light on the instrumental role that hegemonic discourses place on the construction of an identity-model based upon homogenizing practices that are built on an ideological referent.

When one, as an English teacher, recognizes oneself in discourses of the kind, one can discover behind these essentialized and idealized identities, the condition to be at risk or in danger of serving a dominant group instrumentalization and being located in a subaltern position that constrains to obedience without contemplation of what one thinks of oneself, the knowledge that one has of the English teaching or the political stances one has towards this practice, and how it is inserted into bilingualism practices and education as a political act (Gramsci, 1971; Lin, 2008; Zuluaga, O, 2009; Méndez, P. 2014) [60]

Agreements over definitions of Language Teachers Identities (LTIs) indicate an acceptance about its fluidity, dynamics, multiplicity, shifting, negotiated and social constructed character (Gee, 1999; 2000; Wenger, 1998; Liu and Xu, 2011). The way this definition has been portrayed emerged from the understanding that there are more aspects (i.e. professionalism, gender, ethnicity, workplaces) than language use and language teaching involved in LT identity construction, which make the definition of such identity even more much complex. These contributions that have cast light on LTI complexity -impossible to be encapsulated in a definition- have urged researchers to explore that concept from different perspectives and theoretical paradigms to enrich the dialog across disciplines and achieve greater understanding (Varguese, *et al.,* 2005, p. 24) of local and singular ways of being different, while constructing an identity. In this sense, what I would like to share is the potentiality of the question for the constitution of a subject to open up the

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59   Although Fairclough and Wodak (1997) explain language in a dialectical way, and not in a strategical one, which means how discourse creates society and culture as well as being constituted by them, they recognize how it includes power relations.

60   The term "subaltern" coined by Gramsci to explain the "low rank" assigned to a group of people (workers) who were oppressed by an elite class domination, has been used by several authors such as Lin, A. (2008) to problematize the notion of identity as a double-edge weapon that subordinates or privileges people contributing to the social and cultural reproduction in education. In Colombia, Zuluaga, O. (1999) worked on it to explain the subaltern position given to pedagogy and to the teacher, while Méndez, P. (2014) worked on it to explain the will of teachers to break that position through resistance practices.

notion of identity, not as point of departure or redemption but a terrain of struggle. From a Foucauldian perspective, it is important to highlight that the subject is constituted in relationship to others' identities that do not escape to the forces that act to constitute them as subjects.

Identity as a category of analysis needs more theorization and problematization (Varghese *et al.,* 2005) when it is used to trace how English teachers see themselves as subjects of English teaching and educational practices. In this respect, to problematize it through the analysis of the *form subject*, implies to access to the double dimension of a subject tied to others by relations of power and control, and tied to his own identity for practices of self-reflection and emancipation (Foucault, 1982). Therefore, what I would like to pin point here, is the way educators struggle to become English teachers and how their own self-perception is affected and affects the forces that try to control them. What this understanding brings to the scene is the double effect of power-knowledge relations that operates while external forces are deployed to prescribe how an English teacher must be and some other forces which move in the English teacher's mind, by means of intentional and meditated decisions, a differentiated identity. By way of example, the question about the ways in which a subject is constituted as such, has regained importance in the field of social languages to resist some discourses that generalize, homogenize and explain one's identity as a given product.

In sum, the implications of doing research with this epistemological view are suitable to illuminate some important issues: 1) problematizing the given subject through a revision of some Foucault's ideas, using some dominant discourses on English teachers' identities and language teacher Education in Colombia and 2) revealing the conditions of possibility of knowledges that have been subjugated, identifying frames and epistemological positions of some local and global research works.

Problematizing the given subject

I would like to start explaining how the use of the question for the constitution of subject in my research work about teachers' resistance practices, contributed to explore dimensions of one's existence that have not been sufficiently explored in the identity studies (self-directed existence, struggles of self) and might contribute to the English Language field, more precisely to the problematization of English Language teachers' identity. One of the most outstanding cracks that I could identify in my work is how, once teachers were aware of the strategy of being located by a dominant discourse in a subordinated position, they were able to affirm an identity linked to

pedagogy as an exclusive domain of teachers' knowledge to gain recognition. Conditions of possibility of the coexistence of different types of struggles in which teachers were constituting themselves as subject to an identity closer to pedagogy, pedagogical practice, culture, and political participation (Méndez, P. 2014), were traced among opposition, anti-establishment and resistance discourse practices

Approaching the use of the *form subject*, from a Foucauldian perspective, one can discover that its use dismantles the idea of an ahistorical subject endowed with identity and a transcendent interiority (Fonseca, 2012, p. 145) that has been attributed to the Cartesian rational subject. This emphasis puts the spotlight on historical process and the events that constitute a subject as a subject of a X or Y practice and not for a natural and biological disposition. For Foucault, the constitution of subjects cannot be isolated from the historical constructions in which different forces act (some institutionalized and some others covertly) to construct identities. It means that subject constitution is contingent on external factors (Norton Peirce, 1995) and its discursive construction makes "identities take a particular form, but they could have been -and can become- different" (Jorgensen and Phillips, 2002, p. 37).

In general terms, the Subject has been a central issue in the work of Foucault (1982) due to the importance of such category to understand the identity construction (Méndez, P. 2012). In his work, Subject and Power, Foucault (1982, p. 777) explains that the general theme of his research has not been focused on the power phenomena, but subject. Particularly, what leads him to revise power was his interest to elaborate a history of the different modes by means of which the human beings are constituted as subjects. In this sense, Foucault's work dealt with the backtrack of subject objectivation modes to make visible his practices of constitution in two levels of analysis: "There are two meanings of the word "subject": subject to someone else by control and dependence; and tied to his own identity by a conscience or self-knowledge. Both meanings suggest a form of power which subjugates and makes subject to" (p. 781). That is, to unveil mechanisms of objectification and subjectivation. The former is dedicated to explain disciplinary processes that makes a man docile and useful and the latter to pin point how in society some processes are operated to produce a man subject to an identity conferred.

In this line of thought, it highlights that human beings can exercise power not only to control others but to resist some actions that try to determine them, which means to have access to a type of power that makes possible to decide actions, refuse some imposed roles or adapted them, that at the end, allows them to have a self-governed existence. In other words, the subject has the power to unmask actions that seek its domination and try to change

them. As Foucault (1988) sustains, this analysis of power reveals how an individual technology of domination works:

> Perhaps I've insisted too much in the technology of domination and power. I am more and more interested in the interaction between oneself and others and in the technologies of individual domination, the history of how an individual act upon himself, in the technology of self (Foucault, 1988, p. 19).

This reasoning is important because it reveals practices more complex than are domination ones. In this respect, Foucault identified how 1) human beings are constituted as subjects by means of someone else actions upon them, *practices of domination,* in which the power is exercised to control the conduct of others 2) or human beings constituted themselves as subjects by self-knowledge practices, *practices of liberation*, that is to say, meditated and voluntary practices through which men not only set rules of conduct, but seek to transform themselves, to modify their singular being and make of their lives a piece of art through practices of self-care and self-governance (technologies of the self. Foucault, 2002).

The historical analysis of these modes of subject constitution helped Foucault to reinstitute the subject's action capacity through everyday practices. In doing so, the last two books of Foucault about sexuality, "The use of pleasure" (1984) and the "Care of the Self" (1984b) are exemplifications of what should be understood by subject in different societies that he called power diagrams, the Greek diagram, the monarchic diagram in the discipline and the current society of control. This can be traced more explicitly in the hermeneutics of the subject (2005), where Foucault turned over to the Greeks to situate in an articulated historic field, the set of subject practices developed from the Hellenistic and Roman times until the present in order to analyze the problematic subjectivity-truth through the Greek Concern of the Self [*epimeleia heautou*] as a formula to explain the relationship between subject and truth. This genealogy exercise forced him to face the philosophical tradition that explained the connection between the subject and truth from the rule [*gnothi seauton*], know yourself. Thus, Foucault explained in a different direction the way that this relationship subject-truth had been conceived. Foucault tried to show how "*the epimeleia heautou*" (Care of the self) is the real support of the imperative "*know yourself*" (Davidson, A. 2005, p. xxi in Foucault, 2005) due to the following conditions:

1. The epimeleia heautou is an attitude towards the self, others, and the world.
2. The care of the self implies a certain way of attending to what we think and what takes place in our thought. The word *epimeleia* is related to *melete*, which means both exercise and meditation.

3. The *epimeleia* also always designates several actions exercised on the self by the self, actions by which one takes responsibility for oneself and by which one changes, purifies, transforms, and transfigures oneself (Foucault, 2005, p. 10-11).

This formula was useful to explain a type of practice, in which the work turns, in on oneself, what implies a subject transformation where to be concerned for the self means a determined way of considering things, to pay attention to what one thinks, forms of reflection that define a way of being and interact with each other (Spirituality formation). In other words, this notion, care of the self, involved very important practices to understand the history of practices of subjectivity that were underestimated and even ignored to think subjectivity.

Subsequently, Foucault, understood the "Cartesian moment" as the moment in which the history of truth entered its modern period, disqualifying the *epimeleia heautou*, (of the necessary transformations in the very being of the subject which will allow access to the truth/ conditions of spirituality) to requalify the *gnothi seauton*, that emphasizes in knowledge to have access to the truth and underlines the principle of indubitability of one's existence as subject (Davidson, 2005. p. xx in Foucault, 2005).

For this reason, Foucault was not focused on the Cartesian Self. The Cartesian Subject is the affirmation of the Self in which this thinking self, executes a domination of natural world due to the rules of the method. Under this presumption of a subject devoid of environment, Foucault opposes an acting Subject who must undergo a transformation through every day experiences and practices to being able to have access to truth. That is to say, that the work of Foucault "rather than a substantive self-knowledge" his type of historical analysis can be seen as providing a critical self-knowledge, a knowledge that can show the different ways our "selves" may be constituted and constructed" (Fillion, 1998, p. 145).

According to Rebouças, G. (2015, p. 46) upon using these Foucauldian implications from the Care of self and an esthetic of the existence in the constitution of our lives, it is possible to substitute the call to universal forms of being or essentialized identities with more singular and dissonant forms of subjectivation. Once, the English teacher subject realizes himself as a power producer –capable and free to resist some impose constraints coming from his family, work, institutions– may carve out spaces for himself to execute deliberate acts of identity (Le Page and Tabouret-Keller, 1985).

As it can be seen, the distinction between subject and identity is vital to explain how English Language teacher identity is referring to performance aspects of subjectivity to claim belonging to (Venn, 2006). In Martínez Boom's

words the who am I? (2009, p. 9) implies a transition to meet an identity that should be constructed from oneself, what emphasizes the work of the self as an important component to think English teacher work and how they perceive themselves trespassed for it.

In the EFL field identity as been traced as multifaceted, shifting, negotiated (Gee, 2004; Varghese *et al*. 2005) acknowledging that identities are constructed in relation and interaction with others (students, peers, mentors, knowledge, institutions, themselves) and with the context (Cohen, 2010; Miller, 2003) which entails a deeper understanding that identity is not merely about the self. This view of identity, based on poststructuralist thinking, has allowed researchers to study dimensions of identity separately, trying to unpack its fluid character (professional, instructional, sociocultural, global, local, gendered, racialized), but in doing so, the complexity of an English Language Teacher constitution as subject to an identity, tends to be simplified, categorized and even sub interpreted. In my personal view, this complexity needs to be explained in such way that unveils the ambiguities, contradictions, discontinuities, overlaps, juxtapositions of different types of practices that can be traced through discourse practices and struggles subsumed, i.e. in teachers' claim of an identity position.

My own work, about teacher resistance practices and more recently my work on English Teacher and Subjectivity have traced different types of struggles (struggles of self, struggles for recognition, struggles for rights, struggles for their organization, struggles for payment and better work conditions, political struggles) in which teachers debate themselves between practices of self-domination and regulation, and practices of knowledge- power -resistance against roles, imposed labels or even identities, that might serve to understand how some struggles are not against the State, the Law or the Experts but to more subtle mechanisms of control in which they themselves are immersed(Méndez, 2014; 2016); meaning that, struggles of the self are deeply connected to ethical and political issues during acts of becoming an English teacher when an identity is at stake. Some authors refer to that ethical part, as the potential search of a coherent identity (Skeggs, B. 2008), capable to resist some contradictions (Zembylas, M., 2003) that reveal that in the defense of an identity position some other identities are subordinated. For example, the identities of teachers who positioned themselves as Native or Nonnative English Speakers and how the power effects of these given identities to cleave the subject and produce the idea of division, deficit and even exclusion and practices of legitimization that delegitimate others.

The project of positioning education as a political act, coined by Freire (2006) in his book "A Pedagogy of Hope" is illuminating in that sense, because

he pointed out "the risk of not being consistent, of saying one thing and doing something else". This fact immediately brings to the table the political natures of education practice and its helplessness to be "neutral" that subsequently, "requires of the educator his or her ethicalness" because an educator is not a subject of a neutral practice, who transfers knowledge "equally neutral" (p. 64). In a located sense, it draws the attention to the constitution of educator "English teacher" as a political subject, that is not only concerned with grammar teaching but with an understanding of education in general[61].

It cannot be denied that we are living times of uncertainty where the neoliberal attacks on education (Giroux, 2012; Judt, T. 2012; Nuñez, 2002; Meirieu, P. 2009; Martinez Boom, 2009) have affected the way education is perceived as an economical profit endeavor with notions of competition, market choice and utility (Morgan, B. 2015). This view alongside with the notion of social efficiency have been naturalized, causing a pervasive influence in the discredit of teaching as a profession, the role of the Education Faculties and the utility (or not) of English Teachers to achieve the bilingualism project to enter to a globalized market-world. Crucial to this reasoning is a concern with social, political, cultural, economics representations of Colombian Language English Teachers and the processes undertaken to construct subjects and meanings for Teacher Education. To my purpose here, Gee, J. (1994) offer choice to teachers that may serve: "either to cooperate in their own marginalization by seeing themselves as "language teachers" with no connection to such social and political issues" or to accept they are involved in a crucial domain of political work. (Gee, J. 1994, p. 190, cited by Pennicook, A. 2009, p. 23).

From a constitution subject perspective, the practice of thinking of oneself as subject of English teaching practice implies to pay attention to the ways English teachers perceive themselves and how they are affected by the ways society in general perceives them, and as well as, the ways they face the roles, duties and tasks that are demanded and what they accept, adapt or impose to themselves to accomplish them. In this respect, Davila, A. (2017, in this book) draws attention to English Language Teacher Educators' subject constitution to problematize the ways external (roles, policies, institutions) and internal forces might affect their identity construction, using Deleuze (1986) and Foucault (1982) frames in terms of power-resistance-potentia. The working questions -throughout his chapter - as wonders, are instrumental to Davila (2017) in order to present cautiously the multiple challenges, tasks

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61   An interesting work in this arena, it is the Miller *et al.* (2017) research that embraced the Foucauldian notion of ethical self-formation (1983, 1987) to understand the development of teacher agency and critical identity work to cast light in the way.

and activities that a Teacher should embark to become a Teacher Educator using his own narrative.

I consider this study to be an important contribution to the field of EFL Teacher Education because it might be used as a major reference to question to what extent teacher educators are subjected for institutional principles or how they dispose their own principles, ideals and investment in educating new English Teachers. It would be interesting to get to know how English teacher educators (ETE) think of the education of Student-teachers in our field? What kind of technologies are detached for their constitution as such? And how they response to discourses that makes them responsible for the bad quality of teacher education while some insist on their identities as researchers and intellectuals. I hope Davila's work on assuming this perspective on Foucault and Deleuze insights can help us to understand the roles English teacher educator impose themselves to educate a future generation of English teachers and the ways they conceptualize their pedagogies to teach, even to explore the type of problematizations that ETE propose to think education in our context, while revealing the struggles they have experienced to be the teachers they are in this standard driven profession in time of uncertainty and convert control.

When Delueze (1986), explained the transition from disciplinarity societies to societies of control, he was able to capture how the utility of enclosure places (school, factory, home) is no longer needed because new mechanisms of control to educate people can be conducted in open spaces through the same people, who internalized roles that can be traced in everyday practices that control them, changing in that way, patterns of power relations (Popkewitz, 1994). In this respect, Popkewitz (1993) how some social and institutional relations of power, embedded in the governing of teacher education authorize the circulation of some concepts instead of others to create a system of values that rules bodies[62]. More precisely, what we understand by English teacher, English learners and English teaching knowledge are historical products permeated by technologies and institutional procedures of subjectivation. It would be promising to read what Davila's narrative approach might reveal about Colombian English Language Teachers Educators and their perceptions about English teaching and education.

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62   From a critical perspective, some studies in Colombia have been oriented to dismantle the idea of English as a key to modern world (Guerrero, C. H. 2010), revealing how this notion has been used to ensure productivity of English teachers subject as a militant of economic and political hegemonic polices that denigrates culture (Pennycook, 2009) occult inequality and affirm capitalism as a question of national agreement. This discourse is increasingly becoming so familiar that there is an urge of making the familiar strange and problematizing the taken-for-granted (Lin, 2008) and provide a critical view of knowledge produced through policy discourse.

The problematizing of the self as subject in Foucault's work has illuminated how power-knowledge relations are part of the process of subjectivation "the process by which one obtains the constitution of a subject" (Foucault, 1984). In this respect, he was interested in the relationships that may exist between games of truth and power to decipher the production of the subjectivation through discourse. The question relevant to study here may be formulated in the following way: "How do we constitute ourselves in relation to the truth we know about ourselves?" (Moghtader, B. 2015) which immediately connect us with the notion of the "discourse subversive power" -that Foucault introduced in The Order of Discourse- and the way societies (its institutions) produced it, controlled, distributed through procedures that guarantee prevailing notions of essence and origin which make take the form of totalitarian theories (Foucault, 1970).

The production of knowledge in ELT Education in our context has been determinant to the production of must-be discourses that have influenced the way Education has been organized to produce an idealized English teacher, English learner and ELT Education institutions. Here, the notions of tradition, authorship, discipline have served to reify some ways of saying and some ways of seeing that exclude other type of knowledges that see and say things different, as a result these last have been low-ranked and made invisible to the world.

In this scenario, who produces knowledge in our field, I mean who rules ELT in Education from the policy making arena and who are socially/politically authorized to speak about what/how and who teach English in Colombia, under which conditions and constraints, are considered experts who disqualify the knowledges produced by teachers in the daily basis. The way these former knowledges operated as mandatory discourses, based on studies that relate English teaching and learning with globalization, quality of life, participation in the global village, etc. and how these circulate in laws, accreditation procedures, educational programs has productive effects, while perpetuating expert ideologies towards Education in ELT, produce the need to be consumed by teachers and ELT programs, who are relegated to mere consumer of the top-ranked knowledges. The danger here lies within our accepted subjection that condemns teachers to a subaltern position to produce knowledge as if they did not have any part in the production of knowledge and the acknowledgement of pedagogy and pedagogical practices to govern and orient their actions.

My current research about English teacher subjectivity and English teaching in Bogota (Colombia) using Foucault' s problematization of the self as subject

has contributed to my own positioning as teacher-researcher in several aspects 1) As researchers, we need to wean ourselves off a scientific tradition that marginalizes knowledge emerging from local practices and work with these knowledges and experiences to have a grounded and situated comprehension of the context and our history and bring teachers concerns to the agenda in a world that perpetuates positivistic views to produce and validate knowledge. 2) The importance of work with teachers' voices, narratives, experiences and insights as an authentic core or source for knowledge to trace back how English teaching has been understood, and how it has affected and still affects the process of subjectivation. 3) to understand language and discourse as a space or site of struggle (Britzman, 1994) to resist dominant discourse practices and fight to be included in the knowledge produced in our field. 4) To identify in the tradition of explanations about English Teacher's discipline identities a voluntary subjection to methods rather than pedagogy and trace some discourses about the de-pedagogization (Méndez, 2014) related to the de-professionalization of the field of teacher education (Johnson and Golombek (2016). 5) To reveal a movement in which English Teachers do not see themselves as mere language teachers but educators.

I began with this study in July 2016 and due to the archeological procedures adopted I have been able to trace back some discourses (knowledges) that in spite of having been subjugated "*buried and disguised in a functional coherence or formal systemization" or "disqualified as inadequate to the task or insufficiently elaborated; naive knowledges, located low down on the hierarchy, beneath the required level of cognition or scientificity"* (Foucault, 1980, 81-2). some contributions at local and global levels have rescued them and located them in egalitarian positions with knowledges that scientific traditions attributed prestige to produce relevant knowledge in ELT. Here, I would like to draw the attention to the re-conceptualization of pedagogy in our field as a promising scenario to work in English Teachers' identity, emulating Giroux's (2012) claim: pedagogy is about the struggle over identity just as much as it is a struggle over what counts as knowledge (p. 2) and Nuñez's (Freire, 2006) asserts: The act of educating and being educated continues to be in strict sense a political act and not only a pedagogical one (p. 17).

Having said that, I have identified the preference of postmodern or poststructuralist frames as the epistemological position of researchers around the world to analyze what happens to English Language Teachers and Language Teacher Education, where the use of some aspects related to subjectivity are involved, giving value to some subjugated knowledges and stressing the storied nature of knowledge through *narratives and life stories*. For instance, Munro (1998), using a Bakthinian perspective of the dialogic Self and feminism approach, uses the notions subject/subjectivity/intersubjectivity to explain

how women teachers negotiate their own sense of self against/within cultural stereotypes of teachers in which the role of narratives (life history research) is paramount to trace resistance, power and agency of three American Women while unveiling some fictions. Here, in Colombia a study of the kind, will help us to understand the narratives gender imposed to us by the naturalization of some ascribed gender roles in which the profession is male represented, obscuring the *struggles* of women teachers in balancing their private and public lives. Another important work was carried out by Alsup, J. (2006), who embraces subjectivity and narratives to identify tensions and conflicts of student-teachers in the search for meaning of their personal and professional identities, which allowed her to question binary tensions (i.e. teacher vs. student/ university vs. real world) between discordant subjectivities and associated ideologies that lessened the participant's chance of developing a sense of fulfillment as teachers (p. 55).

In Colombia, Castañeda-Peña (2008) within the Feminist Poststructuralist Discourse Analysis (FPDA) approach, examines how children (preschoolers, boys and girls) *negotiate subject positions* discursively in language learning activities, and how teachers' discourses of approvals contribute to the marginalization of girls. An analysis of the representation of teachers (pre-service and in-service) from this perspective might reveal a gender-oriented knowledge production to explain differences among teachers and how subjectivation processes prevailed in some practices (i.e. job recruitment and income dissimilarities).

What can be inferred here, is how this type of knowledge coming from what was considered inadequate, trash, or insufficient, is enabling teachers to involve themselves in the production of knowledge in their own field. Acknowledging that social science is never neutral or value-free and that, thanks to the inevitable interplay of knowledge and power, social science research helps constitute distinctive "regimes of truth" which in turn help legitimate certain social prejudices and stereotypes by creating classificatory grids (Cameron 1992; 2005) that condition the exercise of the teaching practicum.

Another important source of knowledge can be traced in the theorization of teachers' *emotions* that have been ignored and subjugated to the irrational. Reis, D. (2015), focused his attention in the role of emotions felt and experienced by of Non-Native English-Speaking Teachers (NNESTs) and the ways these emotions influenced their teaching conceptualization. The power imbalance produced by the effect of the word Non-Native is marked by insecurities, anxieties, lack of confidence which affect the construction of more empowering identities. Given the fact, that English language is taught by

a great number of NNESTs around the world this issue is crucial. In Colombia Gonzalez, J. (2016) has explored how the myth of Native Speakerism has affected the way Student-teachers see themselves from a deficit position which is important to analyze the set of beliefs subsumed in teacher education. This approach might shed light on the English Teachers' constitution as subject when cultural deterministic notions are used to explain who an English teacher is (Native and Non-Native) and what culture must teach. The local view of English Teachers as ambassadors of English culture in detriment of their own culture could be confronted, analyzing the tensions, struggles and resistance of English teachers who embrace interculturality in a transnational comprehension (Fichtner, Friederike; & Chapman, Katie. 2011; Menard-Warwick, J. 2008; Bedoya *et al.* 2015).

Another important use of the category intersubjectivity can be found in Stefano Santasilia (2011) who explains that intersubjectivity is key "to avoid a consideration too individualistic of the subject constitution identity", that draws the attention to the notion of "perfectible identities" as open processes in which the human beings recognize themselves as part of communities who experience identification and embrace differences (p. 34-35). Here, I would like to draw your attention to Davila's ongoing research work in analyzing English Language Teacher Educator's subject constitution. It would be interesting to access the identification and differentiation processes that they, as English Language Teacher Educators, affirm in relation to experiences and struggles to exercise autonomy and cope with identities ascribed to them (researchers, intellectuals, educators). As far as it can be observed here, those questions cannot be explored without accessing to the relational net, reflective and introspective practices of "ordinary" English teachers that are in touch with the practice of teaching English as educators in Colombia. Davila's analysis of LTE narratives with a Deleuzian frame might contribute to unveil exterior and interior forces affecting LTE constitution as such, showing the intricacy net of visible and invisible relations in the fold.

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