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ELT Local Research Agendas I

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Énfasis

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Contents

It is a sincere pleasure to contribute the prologue for this very important volume. Organized into three individual sections, the book chapters engage critically with issues of high concern in the field of English Language Teaching (ELT) at the current time. Briefly, these issues include poststructural identity, globalization, and teacher subjectivity. These three issues highlight larger struggles over legitimacy and authority within the field. Historically speaking, these struggles gained traction in the 1980s and 1990s with the introduction of poststructural and critical theoretical orientations to ELT scholarship. Since that time, one has witnessed some movement toward a more inclusive professional enterprise. This is visible in what ELT scholars are publishing, in how teachers are apprenticed into the field, and in the representations commercial publishers select for their ELT instructional materials. New sensitivities to power are starting to develop as are legitimate spaces for voices previously marginalized.

At the same time, clearly there is still much to do. Government legislation that defines legitimate language use in educational and other civil institutions is not always informed by recent ELT scholarship. Teacher education practices may not always keep up with current understandings of what it means to be an ELT teacher. The same can be said about some commercially produced instructional materials. Another major concern are the hiring practices followed by private and state educational institutions. Such disconnects serve to maintain established regimes of power and privilege that, in effect, reduce many aspects of the ELT profession to near-singularities: government legislation that reduces language study to a singular standard variety; teacher education that legitimize singular visions of classroom instruction; commercially produced materials that represent human communities in essentialized terms; and hiring committees that evaluate potential teachers according to a singular template of what a teacher looks and talks like. The current volume responds to these forces which reaffirm the privilege of the few by suppressing the otherwise legitimate alternative voices, perspectives, and practices that are of value to all involved in the ELT profession.

The current volume originates in the dialogue shared between faculty and students affiliated with the Doctorado Interinstitucional en Educación (DIE) program shared between Universidad Distrital Francisco José de Caldas, Universidad del Valle, and Universidad Pedagógica Nacional. The program offers students five major courses of study, including the ELT Education major which was established in 2016. The ELT Education PhD specialization is the first of its kind in Colombia. The interinstitutional program is designed with scholarly dialogue and exchange in mind. For example, students have the

option of taking classes in neighboring PhD majors, and they may take classes at any of the three institutions tied to the program. Importantly, the program cultivates scholarly dialogue across national boundaries, bringing students in contact with visiting international faculty and providing students with short-term overseas study abroad placements.

The program's strong tradition of collaboration is immediately visible in the structure of the edited volume. Each of the three sections is launched by a program faculty member who provides an overview of the primary themes appearing in that section. The first section, hosted by Harold Castañeda-Peña, explores the intersection of structuralism, poststructuralism, and decolonialism with identity in ELT learning and teaching. The section articulates the decolonial project to resist hierarchies of exclusion that result in linguistic and cultural theft. The second section, hosted by Carmen Helena Guerrero, problematizes ELT education in Colombia, giving particular attention to the specific complications presented by globalization. The final section, hosted by Pilar Méndez Rivera, looks at teacher subjectivities and the struggles that teachers experience between desired subjectivities and those imposed upon them by institutions. The chapters that follow are written by the PhD students working under the guidance of the respective program faculty member. The scholarly collaboration between faculty member and graduate student is pleasing to see and speaks to the close intellectual relationships that the program faculty cultivates with their students.

The Doctorado Interinstitucional en Educación (Interinstitutional Doctorate on Education) (DIE) program has a strong history of academic publications and the current volume continues that important tradition. The book takes part in the ongoing *Enfasis series* and introduces a new line, titled *ELT Local Research Agendas*. The student chapters found in the current volume are derived from research agenda position papers they wrote during their first year in the PhD program. The position papers are testament to the high quality of scholarship led by the three core ELT Education faculty.

The students have assembled comprehensive literature reviews for each of their selected topics. They engage deeply with theories across interdisciplinary spaces tying together theoretical strands developed in the fields of sociology, anthropology, cultural studies, among others. As position papers, the student texts close with research questions and suggested courses of action. Now placed in this new context, the student chapters read as informed calls to action of high interest to all ELT researchers, both junior and senior, and across contexts. Put another way, they have formulated critical questions of glocal scale in that they are of immediate, timely interest to ELT scholars in the local context of Colombia but also at the much wider global scale across the world. One anticipates the demonstrable impact that these research agendas will have on continued ELT scholarship world-wide.

Also, it is valuable to note that, taken as a whole, the student contributions assert a decolonial and critical stance, and thus speak directly to issues of authority and legitimacy that current ELT professionals are struggling with (e.g., decolonialism, standard language ideology, language identity, teacher education, and poststructuralism). It is my understanding that this positioning within the decolonial and critical literature is part of a strategic effort to develop a local epistemology, or school of thought, to be identified with the ELT Education major. Without a doubt, this movement is clear to see in the current volume and one eagerly looks forward to continued articulation of that epistemology in subsequent edited volumes emerging from the program.

Writing from my own geographic location in the United States, I am currently witnessing a political regime that unashamedly promotes singular visions of nation, language, and culture. Such singular notions, backed by the political legitimacy of government institutions, pose a threat to the ELT profession as an inclusive enterprise. I may be experiencing this in the United States, but the issue is in fact a global one shared by many ELT practitioners across global spaces. The current book is a welcome response to these sociopolitical struggles that are glocal in their distribution. I am confident that the book chapters will inspire those in the field —students, scholars, educators— across global spaces to continue to rethink ELT education as critical praxis in the interest of inclusion and social justice.

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PART I

Structuralist, poststructuralist and decolonial identity research in English language teaching and learning: A reflection problematizing the field

Harold Castañeda-Peña

Introduction

This chapter is a personal reflection and it takes the form of an exploratory essay with a twofold purpose. On the one hand, it seeks to explore continuities and discontinuites between structuralist, poststructuralist and decolonial perspectives within the broad theme of research in English language teaching and learning. On the other hand, the chapter presents the work of three doctoral students who have adventured research concerns about identity in the context of English language teacher education. The ideas introduced in this chapter are not very mature at the moment but they constitute a starting point for the reflection on research about identity in major educational contexts in Colombia and in particular about the identities of teachers and students who teach and study English as a foreign language. My locus of enunciation or the "the geo-political and body-political location of the subject that speaks" (Grosfoguel, 2011, p. 5) is that of a researcher concerned about gendered foreign language teaching and learning practices which locates my own research in the struggle held by continuities and discontinuites between structuralism, poststructuralism and decolonial options to study identity research in English language teaching and learning.

From structuralism to poststructuralism

To start with the specific topic of this chapter, I would like to talk about a board game that comes from different traditions. For example, the sixth-century *chaturanga* that entertained, so to speak, the Indian communities. This game has close ties with the *shōgi* found in Japan and with the *xiàngqí* found in China. I mean chess. This is actually a simple game. It could be said that chess is not just a game of chance. It rather is a rational game. This rationality behind the game is indeed so complex that there is no human being (not even computerized chess engines) able to consider all chess contingencies. Chess has only 64 squares (chess board) and 32 chess pieces but the number of potential matches that could be played exceeds the number of atoms already found in the universe. Analogically, one could understand the problem of

identity at a general level with a structural perspective. The pieces used to play chess have no meaning and certainly do not exist outside the game where their relationships are constituted and their behaviours are rule-ladden. If the simile is accepted, the perspective of identity in structuralism is no less different. The fundamental notion is not the subject but the structure and the rule-ladden relationship. Accordingly, identity research in English language teaching and learning could see both language teachers and language learners as beings immersed in structures (e.g. psychological, economic, social, etc) where they lose their own meaning, let us say sense, as the "I" is not read in the structure as consciousness or as spirit. Thus English language teaching and learning identities are more oriented towards that goal of identifying decontextualized forms of being in the field of teaching, there is a single and monolithic idea of language teacher and a single and fixed idea of language learner.

Now I would like to analyze another game. My avatar in an online multi-user game called *Second Life* can resemble the chess pawn or the chess King. But there is a vital difference. My avatar is in existence Akiles Thespian and it is a 'chess piece' in 3D completely configurable, that is to say, Akiles Thespian is my creation and a projection of my ego or even of my alter-ego. In my second life, I am another persona and I have the opportunity of other "enjoyments". This game promotes specific virtual interactions that are achieved by exploring one's own world or others. I have created with the help of some colleagues an(other) world that we called *Kankuruba* in an intercultural idea of honoring the ceremonial house of the indigenous *Kogi*, inhabitants of the Sierra Nevada de Santa Marta in Colombia. This symbolically represents the possibility of new ways of relating and sharing new knowledge and actions where we have had immersions with future English language teachers. *Kankuruba* has a central place of initial encounter and socialization. As a central world of interconnection *Kankuruba* also offers the possibility of teleporting to four worlds marked by the presence of the *Siki*, *Wunuu*, *Muria* and *Jutnaa* trees. *Siki* is the red tree that represents fire. *Wunuu* is the yellow tree that represents earth. Muria is the green tree that represents air and *Jutnaa* is the blue tree that represents water. Kankuruba introduced future English language teachers to several modes (Rowsell & Walsh, 2012) of visual languages (e.g. stations and field of observation), spatial modes (e.g. teleporting, flying), oral modes (e.g. argument construction), digital modes (e.g. participants avatars), among others. If the simile is also accepted, the situation in poststructuralism is no less different when it comes to research English language teaching

and learning identities. In my view, and with certain caution, poststructuralism continues the structuralist program for the subject's understanding in relational terms as an element within structures and systems, just as it is understood in chess. But additionally, I want to argue that in

poststructuralism as well as the relational aspect, the subject's construction in terms of situated life histories is also borne in mind and questioned, as it has been the case of the Kantian-Cartesian subject, the phenomenological Hegelian subject, the subject of existentialism, among others. It could be interpreted that, in addition, the understanding of the meaning of man is not only rescued as "I", but as "conscience" and as "spirit". Realationally, future English language teachers are not fixed pieces of chess in *Kankuruba*. On the contrary, and probably due to the possibility of resorting to myriad modes, these future teachers shaped relationally multiple identities.

There is evidence that structuralism was a term actually coined by Roman Jakobson of the Prague Linguistic Circle towards the end of the third decade of the twentieth century. Jakobson argued that if one were to designate the way of doing science in those days, the most appropriate designation would be that of structuralism in that the scientific exercise treated the objects of study as a totalizing structure in which the idea would be that of finding the essential laws of the system. Jakobson speaks in response to De Saussure whose postulates he found abstract and static. But perhaps the most important foundational moment in the historical development of structuralism comes at a time when Jakobson plunges Claude Lévi Strauss into structural linguistics around the 1940s. For Lévi Strauss there are universal structures formed by binary oppositions. In the case of English language teaching and learning identities, and within this strand, one may argue other totalizing oppositions: good English language teacher-bad English language teacher; experienced English language teacher-novice English language teacher, good language learner-bad language learner, proficient user of the language-non-proficiente language user, native speaker-non-native speaker, just to mention a few. This binary oppositions have given birth to a structural understanding of English language teaching and learning identities. And this has made accountable our ELT (English Language Teaching) profession. This means that in the same way that the language is structured by grammar and other rules that allow to organize speech in an intelligible form (wheter or not we are autistic or we

do not work the vocal tract like in the case of the wild child or feral children), this is what happens to societies and cultures organized by structures in which the "participants" or "members" through their actions give meaning to their social practices and institutions. In other words, we or some of us have made our field accountable as we understand it (let us say as we understand our own identities) as part of a binary thought where one is or one is not carrying the social consequences this might cause.

In my view, it is after the publication of the *Structural Anthropology* by Lévi Strauss that structuralism acquires strength as a revolution, for example, in the figure of Roland Barthes who knows linguistics thanks to Greimas in the 50's. Then it is not surprising that with the advent of later thinkers but contemporary like Althusser, Foucault, Piaget and Lacan the movement will take force and begin to arise myriad positions. These positions are what I personally call continuities and discontinuities of poststructuralism versus structuralism. I think it is important for those concerned with language studies to understand this thesis that is the one I want to develop in a nuclear but very brief way in this chapter to better understand the problem of English language teaching and learning identities. To this end, I would like to talk about how poststructuralism begins to emerge so that we can advance in the explanation of some affinities with structuralism (which I call "continuities") and to comment on theoretical innovations and differences (which I call "discontinuities").

I believe that Foucault is a figure who lubricates the transition from structuralism to poststructuralism. I say this because of the resistance he found in thinkers such as Piaget and Foucault's reflexive attitude as he allegedly did not admit being either structuralist or post-structuralist. Early generations of poststructuralists debated Hegel's phenomenology, Heidegger's being, and Sartre's existentialism. Perhaps more importantly they debated Nietzsche. Also, in making a deep historical journey, it is possible to establish that the very term "poststructuralist" has been questioned as to the significance of the "post". Does it mean continuity? Does it mean criticism? Is it an umbrella term? I will not discuss this in detail, but I do acknowledge that it would be good to understand poststructuralism as a "movement of thought" involving many forms of critical practice. And in that sense, it could be speculated that it is highly interdisciplinary and with several edges. For example, the strict sense of truth is criticized, and emphasis is placed on plurality and interpretation. It is understood the constant process of being for a being to be unfinished and fluid. This is where Foucault's most determined thought is born, as it was perhaps Lyotard's case, and Derrida's as well. But, in order not to make the message of this brief historical synopsis diffuse, I would like to delve into the presentation of the first part of my argument.

Poststructuralism and its continuities from structuralism

It is necessary to emphasize that the humanist philosophy of the Renaissance promulgated a rational, autonomous, perhaps transparent being. It seems that the emphasis is placed on a scientific mode of knowing that is produced by a rational and objective self that understands the world from universal and totalizing categories. We could say, if we continue with the two similes proposed above, that when thinking about the movements of the chess pieces, these are products of a system of movements that occur in relation to other movements within the game itself. From a structuralist perspective, and thinking about language and cultural phenomena, English language teaching and learning identities are the product of a "mainstream" system (e.g. educational, political, social) where the system assigns meanings according to the relations with other organizing structures of the system. Assigned meanings become part of an arbitrary and fundamental complex operation of the system for its own constitution and surveillance. In the case of a being like Akiles Thespian who inhabits a world called *Kankuruba*, one could speak to some extent of a "structuralism without fixed structures". Yes, I live in a world with its rules but there I use my agency to establish relations of virtual order and it is my fingerprint and that of the others what build meaning(s) and dynamize the game with "movements" that, again with a note of caution, would not be "allowed" in a traditional chess set.

To some extent I see a continuity in the understanding of language and culture in terms of linguistic and symbolic systems where there are notions of difference. This notion is fully studied from the poststructuralist perspective from "approaches" such as genealogy, archeology and deconstruction, among others.

I observe another continuity in the fact that structuralism and poststructuralism share the idea of hidden structures and/or sociohistorical forces that govern behaviour through the high influence of Freud. We should have a better understanding of Freud, Foucault and Lacan and we should also include Derrida, Deleuze, Guattari and Kristeva to incorporate this idea of continuity. In fact, we would have to understand the intellectual heritage and its effect from the Russian formalists.

Poststructuralism and its discontinuities with respect to structuralism

For my second argument, perhaps it has already been evident in this few words, what is the greatest discontinuity of poststructuralism versus structuralism. The

latter disregards history through static analyses of history, while poststructuralism, with renewed interests, writes a critical history that emphasizes analysis, mutation, transformation, and discontinuity of structures. If the plausibility of my simile is allowed, it could be said that chess becomes almost a-problematic insofar as the relational movements required by the game system are preserved. This also happens in *Kankuruba* with the difference that there, my movements can be reversed, I can choose not to talk to who I do not want to, I can fly, I can teleport and multi-dynamize my movements to build my own story based on an excess of self-narrative social behaviour. This would imply, so to speak, the possibility of multifaceted comprehension(s) for English language teaching and learning identities. This connects with the next discontinuity based on the "disrespect" that poststructuralism makes to scientific by introducing a new emphasis that is based on the "perspectivism" of interpretation.

This "disrespect" is a serious challenge to the rationalism and realism that structuralism shares with the so-called positivism, the belief in the scientific method and that legitimate capacity to make the discovery a possibility of meeting the universal. This is true, the logical structure of a system requires its concepts to be defined in an unambiguous way. In the case of chess movements, the 'L' movement of the knight has variants but is unequivocal and is opposed to the movement of the bishop to which something similar happens: it does move in a single diagonal direction. The movement of the knight opposes the movement of the bishop and creates an opposition. For De Saussure's classic case this opposition is binary, and dichotomies are more clearly defined, as in the case of meaning and signifier. Post-structuralism almost decentralizes this binary opposition and makes them lose exclusivity. As I mentioned before, my avatar (Akiles Thespian) operates as a signifier and in its fingerprint (digital) dimension it means me, and my movements, teleporting and flying are controlled. But I, my avatar, in other words, my fingerprint, we are not the same in the *Jutnaa* or when I visit *Muria* or Siki. What I mean is that signs do mean but they also connote and when they relate *in situ* they create "senses" susceptible of interpretation for their comprehension and understanding.

I observe that there is also in poststructuralism several "theoretical innovations" if the terms are accepted. They have given dynamism and contributed to its development. It may be necessary to approach Heidegger with more readings. However, it can be said that everything has to do with his philosophy of technology and his criticism of the history of Western metaphysics. Basically, all this is a question of criticizing how technology merges with the being but altering those ways of being. This leads to the germination of ideas of destruction, deconstruction and decentralization in

the ideas proposed by Derrida and the reflections on Foucault's "I". Or those ideas that have to do with cyberspace that (re)configure both identities and subjectivities. Consequently, the problem of English language teaching and learning identities is more complex than what one could have imagined before.

Unlike structuralism, poststructuralism proposes a critical policy of the values of enlightenment. In that sense, modern liberal democracies that construct political identities based on polarized concepts like us-them, citizen-non-citizen, responsible-irresponsible, good language learner-bad language learner, native English language teacher-non-native English language teacher, etc., are criticized. The problem is that binarism has an "exclusionary" effect in constructing "otherness". And in that exclusionary sense "Myness" opposes "Otherness". It is here that the excluded existence of the other refugee, the other immigrant, the other homosexual, the foreigner, the non-native, the bad language learner, the English language teacher that says things with a weird accent, all are questioned. Post-structuralism has this concern in studying how boundaries are socially constructed, maintained, and regulated. The chess pawn is always a chess pawn and by opposition will never be rook or king. Akiles Thespian is Harold, is my digital fingerprint, is an English language teacher, is an avatar, is relational difference. Decentralizing binarism gives poststructuralism the possibility to establish contemporary debates around multiculturalism and feminism. I believe that the notion that gives rise to a strong theoretical vision in poststructuralism is precisely that of the difference or *differance* that basically questions the structural structure of the structure and relativizes the centrality to become anti-essentialist and anti-canonical. It is here that Foucault's reflections might play an important role with the problematization of the power-knowledge nexus and of Lyotard with his postmodern condition.

Some core themes or areas of development for research on identity in relation to language teacher education and/or language teaching

More than a decade ago, Varghese, Morgan, Johnston & Johnson (2005) identified Language Teacher Identity (LTI) as an emergent subject in language teacher education and development focusing on the theories used to approach the problem of identity. To my understanding, it is Barkhuizen (2017) who with his permanent concern about identity consolidates this field proposing for academic discussion more angles to explore. Among these future directions and angles, on his *Reflections on Language Teacher Identity Research*, which I foresee as a contemporary seminal work, this author highlights:

Table 1. Topic areas to research LTI
Adapted from Barkhuizen (2017, p. 10).

Transformative research, research on LTIs that brings about change-to teaching practice, language learning, and broader social structures
Competing and contested LTIs, from the perspective of self and others
The construction of LTIs online, in social media, and in interaction with material non-human things
Emotion, and affective aspects of LTI
The relationship between teachers' language learning histories and LTIs
Linguistic choices and sociolinguistic knowledge
Teacher agency in relation to pedagogical practices, and language-in-education policies
LTI in neoliberal times, and within contexts of inequitable schooling practices
Collective as opposed to individual LTIs
Teachers of young learners
The development of LTIs in multilingual contexts, both local and macro, including conflict zones
Teacher aspirations, imagined future identities, and ideal selves
Teacher professionalism and long-term professional development
The interface between LTI and classroom practice and critical language pedagogy

These topic areas to research LTIs are not a limited list but constitute food for thought for those interested in understanding and comprehending LTIs. Back in time, Varghese et al (2005) charted out the shifting paradigms in the study of LTI and identified the social identity theory, the theory of situated learning and the concept of the image-text as pathways used to study LTI (see also Jhonson, 2003; Morgan, 2004 & 2016; Varguese, 2006 and Norton's (2000) and all her scholarly work and, more recently Pennington and Richards, 2016; Golombek and Klager, 2015). Block (2007) in his seminal work *Second Language Identities* makes an interesting analysis of scholarly work around identity (not only LTIs) and shows how in the social sciences "the different identity types are … co-constructed and, furthermore, simultaneously individual and collective in nature" (p. 42). Then, this author introduces and problematizes different contexts of second language identity work. For example, adult migrant contexts where processes of identity "reconstruction and repositioning do not take place in predictable manners and it is certainly

not the case that the naturalistic context guarantees sustained contact with longer-term inhabitants of the second language context" (Block, 2007, p. 75). This author also points out the "fact of not being there" as an issue that delves into identity work differently in foreign language contexts leaving room for a fertile epistemological site to research where, in my view, those of us "who are not there" should construct our own discourse around English language teaching and learning identities, among other related topic areas (cf. A decolonial option to address English language teaching and learning identities). Block (2007) also examines critically the context of studying abroad where I interpret mechanisms of racialization, sexualization, discrimination, just to mention a few, also operate in terms of identity co-construction and positioning. In her review, Miller (2009) suggests four directions in teacher education programs that incorporate LTI linked to "understanding, knowledge, and practice".

Table 2. LTI directions in language teacher education
Adapted from Miller (2009, p. 178).

A focus on the nature of identity	There is a need to understand identity as a complex and multiple individual and social phenomenon, which has critical links to power and legitimacy
Understanding the complexity and importance of context	Context and identity play crucial mediating roles in all classroom interactions and teacher work
The need for critical reflection	The ongoing development of professional teacher identities therefore hinges on reflecting on what seems personally, institutionally, and socially doable in classrooms, how change is affected, and how knowledge, pedagogy, and identity intersect
Identity and pedagogy	Identity is enacted and has effect on others (say students)

According to Miller (2007, p. 162) "looking at competing constructions of identity in language classrooms is perhaps one way to problematize practice". Therefore, LTIs should become an explicit topic underpinning teacher preparation (Morgan & Clarke, 2011). There is however, according to Morgan and Clarke (2011, p. 727), an overuse of the poststructuralist perspective as "it would nonetheless be misleading and limiting to address identity exclusively through […poststructuralism…], as aptly demonstrated,

for example, by recent research on language education". The authors refer to contemporary research on LTI that draws on the idea of communities of practice (Wenger, 1998) which has an identity component. There are also research strands drawing on sociolinguistics, language socialization, sociocultural and activity theory and, postcolonial theory. Morgan and Clarke (2011) also highlight the upsurge of neglected and new areas of research as indicated in Table 3.

Table 3. New and neglected areas of interest to research LTI
Adapted from Morgan & Clarke (2011, pp. 727-829).

Neoliberalism and regimes of accountability	It is important to pay attention to language policy and the neoliberal hegemony and the effects on critical language education and by extension on teacher education
Subjectivization of the body	This is done through pathological discourses (especially related to language learners) where disabilities are blamed in relation to academic success
Spirituality	This is not simply about religious faith but about its links with colonization spreading the Word

As it could be inferred, contemporary literature has already identified a good number of angles where identity becomes the centre of attention especially in English language teacher education. But problematizing LTI is a stony road. In terms of identity studies related to LTI there seems to be also a Westernized history where the divide mentioned above (to be or not to be) is very salient. This divide is related to the understanding of identity scholars draw on and corresponds to an apparent tension between continuities and discontinuities between structuralism and poststructuralism or to the fatigue that using this perspective has brought to identity inquiry (Block, 2007; Morgan and Clarke, 2011). In one way or another, and again with caution, this might colonize intellectual minds reinforcing the divide, especially when it comes to researching English language teaching and learning identities. However, we should be aware that most of the work done, wittingly or unwittingly, could be part of a South discursive construction[1] and this has its own merit as it might be possible to establish intellectual dialogue between North and South epistemologies within the North or South-South dialogues within the South. Could then this potential problem of colonization be apprehended

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[1]   See Santos, Boaventura de Sousa (2014) for a discussion of a South epistemology based on a sociology of absences.

using a complementary perspective to research English language teaching and learning identities?

A decolonial option to address English language teaching and learning identities

The context and the problem (e.g. English language teaching and learning identities) are problematic on their own. This is because the English language has become a modern commodity and we teach it as a foreign language in Colombia in mainstream school contexts. Identity is a constitutive problem of modernity (which indeed constitutes one side of the coin being coloniality the other one). I will not deeply discuss these two terms (modernity and coloniality) in this chapter as there is fruitful scholarship dedicated to this task (Dussell (2012), Grosfoguel (2011), Castro-Gómez (2010)). I would rather like to argue in this chapter that this is the case based on the long-term discussion inherited by the divide to be or not to be (which of course is rooted in modernity and coloniality).

This binary discussion has established hierarchies (e.g. systems of power/knowledge) which have superseded most themes related to identity and by extension to English language teaching and learning identities. Therefore, thinking of English language teaching and learning identities in Colombia (and in Latin America "The Abya Yala" or "Land of Vital Blood") becomes problematic and paradoxical. This is problematic in Colombia because of the history of teaching and learning of English in the country. One could argue, as many Colombian scholars have argued, that bilingual policies have been a mechanism installed in the country as part of the power matrix of the modern/colonial world. English language teaching and learning is simply an established hierarchy historically imposed by an European / capitalist / military / Christian / patriarchal / White / heterosexual / male ideology as part of a global "linguistic hierarchy between European languages and non-European languages that privileges communication and knowledge/theoretical production in the former and subordinate the latter as sole producers of folklore or culture but not of knowledge/theory" (Grosfoguel (2011, p. 10) based on Mignolo (2000)).

This ideological linguistic hierarchy (part of a global hierarchy) has a strong incidence on English language teachers' and learners' identities. I myself, paradoxically being an English language teacher, feel at odds when realizing we have been trapped within and by this ideological prison. But we teach English and English is the language of instruction some of "us" use to "generate" local knowledge in our field. The paradox is double when English

language teachers have also experienced or constantly experience processes, for example, of racism and classism (as I have personally experienced within Colombia and abroad) just to mention a few. This is what Grosfoguel (2011) names "colonial situations", which means "the cultural, political, sexual and economic oppression/exploitation of subordinate racialized/ethnic groups by dominant racial/ethnic groups with or without the existence of colonial administrations" (p. 15). This, as paradoxical as it seems to be, challenges us to think of "Abya Yala" discourses in relation to English language teaching and learning identities. It appears necessary to disentangle (and dismantle) the mechanisms that support colonial situations of English language teaching and learning identities to re-signify and comprehend our own identities as English language teachers and those of our L2 students.

Yet this is a risky task that deserves further reflection as planting the seeds for "Critical border thinking", understood as the epistemic and ontological "response of the subaltern to the Eurocentric project of modernity" (Grosfoguel, 2011, p. 26), could operate backwards re-establishing hidden mechanisms to invigorate colonial situations.
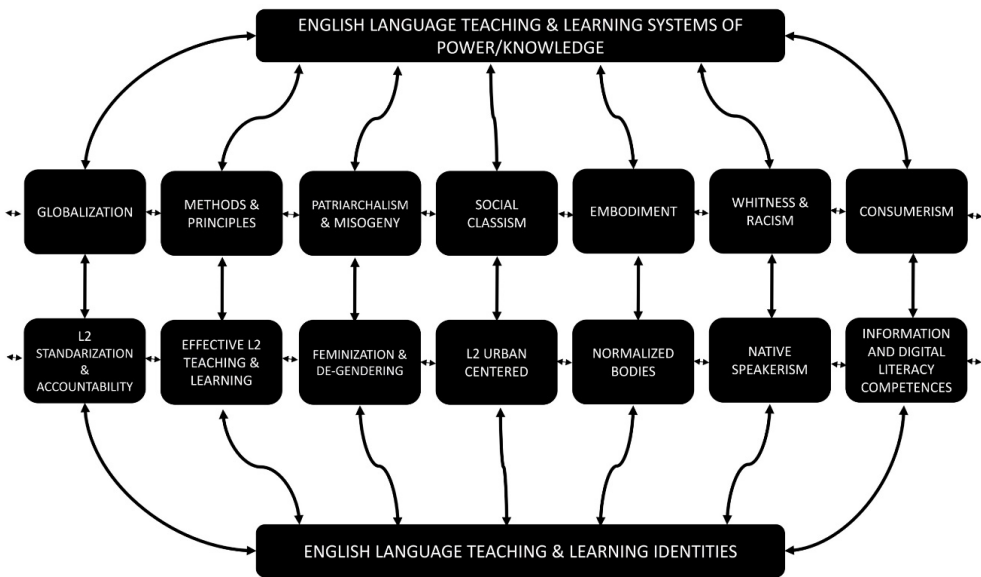
Figure 1. Colonial situations in relation to English language teaching and learning identities.

Figure 1 represents a global planisphere meaning a globalized ELT world. The planisphere has in the upper part a label signalling systems of power / knowledge that hierarchically affect the problem of English language teaching and learning identities expressed in the lower part of the planisphere. These systems are related to colonial mechanisms or devices noxious to human

existence in general (first row in the middle of the hemisphere). The second row in the middle of the hemisphere could be interpreted as realizations of the colonial mechanisms through modern gatekeeping concepts or conceptual metonymies that in the case of English language teaching and learning restrict knowledge, limit theorization and define domination, that is, those devices are threaded to colonize reality exercising epistemic and systemic hegemonic practices.

The colonial objective of these systems is producing a single type of existence within the field of English language teaching and learning. This means there is a dominant / colonizing way of existing as an English language teacher and by extension as an English language learner. But the actual result of this is "non-existence" as there is just one single possibility of being a language teacher and a language learner. Therefore, if one does not comply one does not exist.

In relation to English language teaching and learning identities, the colonial problem can be interpreted as the definition of language teachers' and students' identities as stable and unique, possibly abstract and idealized. In that sense both teachers and students are stripped of their chances of "being" in the lifeworld; identity is then universal.

As a result, the problem of decolonial choice is comprehending and unveiling the assault or theft of the identity of the English language teacher and the English language student who co-learns with the teacher. Both language teachers and students appear to be constituted as disposable beings by the structuring of hierarchies and systems of power / knowledge where the dispossession is the centre of the problem and not the exclusion: this is the difference with the phenomenon of "Myness" vs. "Otherness" studied by other epistemological traditions. Now, these systems pose through their realizations the oppression of the "being" when configuring the "non-being".

But "I am not" is different from "not being" because when "I am not" I do keep existing no matter what! This is not simply a word game. If an English language teacher does not pronounce the language like a "native" speaker (a covert assumption of the colonial device Whiteness realized in forms of racism), then this teacher does not comply with the fallacy of the native speaker (e.g. English language teachers should have native-like pronunciation); therefore s/he could be placed within the realm of the "non-being". So, s/he "is not" a teacher with native-like pronunciation but this actually does not mean that s/he "is not" a language teacher. S/he is a language teacher who pronounces English with an accent which is also part of her/his identity. This angle of her/his identity should not be disqualifying and stripped away from

the persona this actual teacher embodies. Consequently, the dominance of "whiteness", in a decolonial perspective, does not simply marginalizes "pronouncing with an accent", constructing the "other" as "odd" but erases by assimilation to the norm (e.g. Whiteness) the possible existence of teachers who do not pronounce English with a presumably "White" accent. It seems that exhibiting a native-like pronunciation is a White privilege underpinning the supremacy of White raced people. If this were accepted, then we would be also talking of racism within English language teaching and learning identities. This, of course, could be a theme deserving further research and discussion under decolonial lenses as "assumptions that White is right are packaged covertly in several locations of education [by extension English language teaching and learning]. Teachers' subject formation, parents' desires, administrators' agendas, literary and subject area texts, curriculum artefacts, and government policies are all players of circulation of Whiteness as authority" (Berry, 2015, p. 15). In my view, European / capitalist / military / Christian / patriarchal / White / heterosexual / male privileges tend to be left unchallenged in contemporary research on English language teaching and learning identities.

Reading the planisphere, in figure 1, from the centre to the sides, we observe that social class is a colonial mechanism supporting the English language teaching and learning systems of power / knowledge translated in terms of urban centred L2 education. This is a way of stripping away the identity of the rural L2 teacher-student diada or the identity of indigenous English language teachers and learners, for example. Visiting or (re)visiting colonial situations, identity wise in the case proposed in this chapter, is an opportunity to reframe identity work from a more *in situ* perspective as part of a decolonial option in the ELT field. Table 4 illustrates some broad areas of future interest, as represented in figure 1, but this is not a finished list of themes; most of these colonial situations need to be defined as well as their gatekeeping concepts related to English language teaching and learning identities. Additionally, it seems necessary to identify under-researched or unnoticed colonial situations not described in this chapter.

Table 4. Under-explored colonial situations to research English
language teaching and learning identities.

Colonial mechanisms	Potential colonial situations to be explored in English language teaching and learning identities	There is a need to understand identity thinking of invisible but current colonial mechanisms or devices that do not let English language teachers and learner exist, be or become.
Globalization	L2 standardization and accountability	It is important to comprehend appropriation processes of manifestations of colonial mechanisms and situations (e.g. language policies) that could evidence identity work to subvert domination and make them invisible
Methods and principles	Effective L2 teaching and learning	Overt and covert curriculum practices and L2 instrumental teaching performances are to be explored to question understandings of teaching and learning and principles that could potentially perpetrate diverse language teaching and learning identities
Patriarchalism and Misogeny	Feminization and de-gendering	Feminization and patriarchalism could be explored as analytical categories of gendered foreign language learning practices that frame students' and teachers' identities also looking into minorities and LGBTI communities
Social classism	Urban L2 centered education	Under-researched identities of English language teachers and students belonging to rural, indigenous, gipsy and other communities are to be comprehended under this lens
Embodiment	Normalized bodies	Policing teachers' and learners' bodies acts upon identity; this is an ideology hiding the existence of multiple body representation and performance
Whiteness and racism	Native speakerism	Teachers' and students' identities are subjected to racialization processes denying multiplicity
ICT consumerism	L2 information and digital literacy competences	Information and digital literacy competences tend not to be linked to personal histories and are rather standardized. This influences language teachers' and language learners' identities.

All in all, there is not only need to define a research program in relation to English language teaching and learning identities but there is also a need of introducing methodologies coherent with a decolonial option. In addition, there is also a need to discuss if this decolonial option to research identity is simply part of scholarly designed work or would involve activism.

Three chapters, three angles, one concern...

Thinking of English language teaching and learning identities appears to be the main concern of the chapters in Part I of this book. They mainly intend to partly present research agendas that in one way or another inquire angles of a related phenomenon. Firstly, the idea of "English language teacher-to-be" is challenged in terms of normalized understandings of English Language Pre-service teachers (ELPTs). Lucero (this volume) problematizes the context of English language teaching education (ELTE) addressing interactional identities that are constituted daily in the classroom of English Language Teacher Education Programs (ELTEPs). This has three angles of exploration: "how English language teachers' established roles operate or are established throughout classroom interaction in ELTE; how the linguistic, social, and interactional components and factors of classroom interaction in ELTE are the result of English language teachers' realization of their roles as teacher educators; and how teacher educators' identities are constituted during classroom interaction in ELTE." (Lucero, this volume). Then, Posada (this volume) problematizes the fact that neither imagined communities nor their co-related concepts like investment and identity are integrated into the ELTE curriculum at the undergraduate level. Accordingly, "ELTEPs have been affected by the way knowledge has been thought of and transmitted in the language classroom and the historical role and function of the ELTEPs has been developed within this tradition, a tradition and development that has shaped the nature and scope of institutionalized education." (Posada, this volume). In the same vein, other hidden identities are those of the indigenous students enrolled in ELTEPs to become English language teachers. Arias (this volume) states that "In Latin America, multicultural awareness was shaped in identity politics and politics of recognition […] which promoted, at least *de jure,* an agentive role for minorities, indigenous, and autochthonous communities that had been so far rather object than subject of policy making." This objectification imposes a non-existing identity upon existing human beings where it seems necessary to comprehend, firstly, linguistic identities of indigenous English language teachers. Secondly, it is important to understand the potential identity conflict such objectification imposes, and, thirdly, the shaping of such identities in the context of ELTEPs. Therefore, there is a common thread linking these authors' chapters: the possibility of exploring colonial situations in the now broad theme of identity research in English language teaching and learning.

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Teacher Educator Interactional Identities in English Language Teacher Education

Edgar Yead Lucero Babativa

Abstract

This chapter presents the interface between teacher educator interactional identities and three fields of inquiry: English language teaching education (ELTE), classroom interactional structure in ELTE, and English language teacher identities. In each interface, related theory is discussed to elucidate the missing foundations in relation to teacher educator interactional identities in ELTE. As a result of this elucidation, the chapter presents a researchable problem based on three lacks: how English language teachers' established roles operate or are established throughout classroom interaction in ELTE; how the linguistic, social, and interactional components and factors of classroom interaction in ELTE are the result of English language teachers' realization of their roles as teacher educators; and how teacher educators' identities are constituted during classroom interaction in ELTE.

Keywords: Teacher Educator, Classroom Interaction, Interactional Identities, Language Education.

Introduction

This chapter problematizes classroom interaction and teacher educator interactional identities. It explores how classroom interaction may constitute teacher educator interactional identities in English language teaching education (ELTE). The study is justified in the fact that classroom interaction is the scenario in which teachers and learners share their knowledge, experiences, and use of the target language for language teaching and learning (Johnson, 1994; Cazden, 2001; Rymes, 2009; Walsh, 2011, Lucero, 2015), while they permanently unveil and constitute their identities throughout classroom interaction (Morgan 2004, Clarke, 2008; Norton, 2013). Classroom interaction shapes teachers and learners' identities. These identities can be seen from different perspectives and levels, namely, gender, age, ethnicity, sexual orientation, social status, subject, and performance (Prosser & Trigwell, 1999; Moore, 2004; Clarke, 2008; Mitchel, 2016). The research problem proposed in this chapter emerges from the scarce research on the relationship between

classroom interaction and teacher educator interactional identities in contexts where English is not only a subject matter but also the language through which pedagogical and disciplinary content about language education is shared. The characteristics that these contexts entail may make teacher educator interactional identities be constituted in distinctive manners. Studying this issue must be of major importance in the inquiries about classroom interaction since it is in ELT programs where future language teachers are educated and initially considered as interactants[2] in the language classroom.

Interactional identities have been defined by Professors K. Tracy and J. S. Robles (2013) as the "specific roles that people take on in a communicative context with regard to other specific people" (p. 22)[3]. This understanding is the result of their extensive ethnographic study of how communication works in everyday talk in varied social contexts. Although I do not see the interactional identities of teacher educators as roles but as their selves, the *who* a teacher educator is in interaction instead of a *role* while interacting (I will progressively elaborate on this idea in each of the interfaces below), the purpose of adopting this definition in here is to transport it into the classroom interaction that occurs in ELT programs. As I have thus far exposed, both teacher and learners take on specific roles (the *selves* each one enacts in interaction) accordingly and throughout classroom interaction. This social context has not yet been explored with the magnifying glass of interactional identities. I have come to this endeavor by doing research on how classroom interaction occurs in English as a foreign language (EFL) learning programs.

The study of teacher educator interactional identities is directly interconnected with three fields of inquiry: ELT education, classroom interactional structure, and teacher identities. In the subsequent sections, I will talk about the interface between interactional identities and each of these three fields.

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2   This concept of *interactant* has been coined from the use that a number of authors have given to it: *an individual who interacts in conversational exchanges* (Antaki & Widdicombe, 1998, p. 2; Bucholtz & Hall, 2005, p. 587; Hua, Seedhouse, Wei, & Cook, 2007, p. 11; Tracy & Robles, 2013, p. 42). According to Cashman (2005), being an interactant implies being competent to interact with the others in a determined context.

3   Zimmerman (1998) calls this level of identity as *Discourse Identity*. He defines it as "what they [speakers] are doing interactionally in a particular space of talk… orienting participants to the type of activity underway and their respective roles within it" (p. 92).

English language teachers' roles have been a major concern in ELTE. Well-known authors (see below) have written about what roles English language teachers must comply with in the English language classroom. In my point of view, these teacher roles have been seen from three different perspectives but always in line with their characteristics and duties for English language teaching and learning. Oxford et al (1998), Brown (2007), and Richards and Rodgers (2014) have elaborated detailed characteristics of English language teacher roles. Cohen (1985), Ur (1996), Olshtain and Kupfergerg (1998), Celce-Murcia and Olshtain (2000), and Benson (2013) have explained English language teacher roles from a more discursive and reflective angle, being these teachers the actors in the classroom from the analysis they have made of the pedagogical discourse and context. Johnson and Johnson (2008), Hertz-Lazarowitz (2008), Pritchard (2009), Smily and Antón (2012), Carbone (2012), and Yoon and Kyeung-Kim (2012), have seen English language teacher roles from a more socio-constructivist angle towards language learning and teaching practices in context.

Perceiving English language teacher roles with detailed characteristics and functions comes from the idea that language teaching methods and approaches define those roles (Richards & Rodgers, 2014). Eventually, classroom interaction is configured by the set of actions indicated for each teacher role in each language teaching method or approach, as specified by Brown (2007), and Richards and Rodgers (2014). Described in the form of metaphors, most of those roles point to the design and orchestration of lessons, meaning, organization, assistance, and monitoring of language learning (Oxford *et al.*, 1998). There are then teacher roles for before (designer), during (monitoring), and after (rethinking) language lessons. By doing the actions established for each role, teachers can create the type of classroom and interaction that each method or approach pursues. According to Brown (2007), there is no escape from these roles, language teachers need to "accept the fact that you [they] are called upon to be many things to many different people" (p. 251). Those different people are the learners, and the many things are the roles demanded for the correct application of a language teaching method or approach. In Richards and Rodgers' (2014) words, each approach or method gives language teachers the central role for encouraging learners to interact and use the target language. By carrying out their functions and roles, language teachers are essential to the access of the method. Therefore, the established roles in each language teaching method or approach provide language teachers with the frames to construct their conversational agendas.

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This situation aligns language teachers to interact only in the indicated manners that each role signals.

A second perspective of English language teacher roles sees them from a more discursive and reflective standpoint. For example, Olshtain and Kupfergerg (1998), and Celce-Murcia and Olshtain (2000) state that language teachers need to be more aware of how their discourses are structured because they are the reflection of the roles that they have assumed in their teaching practices. Thus, language teacher roles are crucial to effective language presentation and practice activities. Furthermore, Cohen (1985), Ur (1996), and Benson (2013) assert that language teacher roles refer to their responsibilities to engage learners into language learning. Language teachers must not only limit their functions to follow steps of language teaching methods, but also create proper conditions for learners' language learning so that they can take responsibility for their own motivation, performance, and learning. Specifically, Ur (1996) and Benson (2013) provide a set of tasks for language teachers (as a self-directed instructor, advisor, and developer) to foster learners' motivation, autonomy, and performance. From a discursive and reflective perspective, these roles equally provide language teachers with responsibilities, functions, and tasks for their teaching practices. These responsibilities, functions, and tasks later on mediate interaction in the language classroom. Little is known about how these roles really operate in classroom interaction in context.

The third perspective that I distinguish about English language teacher roles has a more socio-constructivist angle. Its authors give more emphasis on interaction between language teachers and learners for language learning purposes within their social contexts. Pritchard (2009), for instance, gives language teachers the role of the more knowledgeable in formal learning situations, thus, they must "stimulate dialogue and maintain its momentum" (p. 24). As learning is situated in social and cultural settings (the classroom is considered one of them), language teachers are material providers, task designers, and leaners/learning supporters. Complementarily, Hertz-Lazarowitz (2008) assigns language teachers the role of peer learners in which they have to facilitate "intellectual and social development of the students" (p. 39). Investigation and interaction are key factors for this purpose. Although not much is said about how all of this may happen in classroom interaction, both language teachers and learners have to practice effective interaction with each other and the social context in order to orient language learning towards common purposes (this is understood as investigation for this author). Similar to this, Johnson and Johnson (2008) suggest that language teachers need to be cooperative, knowledge supporters, and interaction promoters for group processing. The accomplishment of these roles impact the learners' actions and language learning goals.

On the other side, Smily and Antón (2012) offer an alternative position by stating that language teachers need to reflect on "how to plan discourse in the classroom in order to express their roles" (p. 246). In their study, these authors claim that language teachers use a variety of discursive strategies that turn them into learning mediators and interaction promoters, all in line with the type of learners that they have. This premise implies that these roles are "semiotically conveyed by discourse strategies" (p. 247); this means that language teacher roles are portrayed by the language they use. Although Yoon and Kyeung-Kim (2012) agree with this premise, they state that language teachers must also "adjust their instructional approaches based on the students' different level and status" (Yoon & Kyeung-Kim, 2012, p. xvii). Carbone (2012) attains to similar understandings; nonetheless, for her, language teacher roles mostly emerge when they value learners' funds of knowledge and understand their cultural backgrounds. In sum, this socio-constructivist perspective assigns roles to language teachers based on how their interactions with learners happen. The context, learning objectives, classroom tasks, teaching materials, and planned discourse affect the manner in which classroom interaction occurs. Again, we scarcely know about how these roles really operate in classroom interaction. The understanding gained is that language teachers seem to align to interact only in the indicated manners that each role scripts.

The matter under discussion in this section is to see how English language teacher roles are perceived from their functions and according to language teaching methods and expected classroom interaction. These three perspectives regulate and organize the specific roles that language teachers must take on in classroom interaction (see Table 1 below). ELTE has adopted these perspectives for its teacher educators, who teach new English language teachers. My discernment is that the three perspectives establish roles as a set of rules or ideals that language teachers must carry out. These three perspectives consider English language teacher roles as the set of actions that they have to do and the type of person they have to be only under the umbrella of language teaching methods and approaches.

Table 1 Three Perspectives for Language Teacher Roles		
Detailed Characteristics and Functions	Discursive and Reflective Standpoint	A Socio-constructivist Angle
- In line with teaching methods and approaches - Design and orchestration of lessons	- How their discourses are structured - Create conditions for language learning	- Emphasis on T-S interaction with the social contexts for learning purposes

Teacher as a/an:	Teacher as a/an:	Teacher as a/an:
- Controller	- Discourse analyst	- Interactant
- Director	- Learning motivator	- Material provider
- Manager	- Instructor	- Task designer
- Facilitator	- Advisor	- Learning stimulator
- Resource	- Developer	- Learning supporter
- Designer	- Communicator	- Learning facilitator
- Monitor	- Language user	- Peer-researcher
- Lesson thinker		- Discourse planner
- Learning motivator		

Source: Own.

Although these English language teacher roles pinpoint necessary responsibilities in ELTE, they are not supported from the types of interaction and factors that can emerge in the huge variety of language teaching contexts. My claim is that English language teacher roles must also be seen from the "who" they enact as interactants within and throughout classroom interaction in varied contexts. This claim demands seeing these roles mostly from a bottom-up perspective (roles that emerge from the way in which classroom interaction happens in context), and not just from a top-down viewpoint (a set of duties and actions that English language teachers must carry out in line with teaching methods and approaches). Classroom interaction seems to have been configured by considering the dictated roles, as if they were prescriptions for how to interact with learners. This tradition has omitted what English language teachers can be and do as a result of how classroom interaction really happens in different contexts. When acting those listed roles, English language teachers may feel that those are like imposed characters that they have to act for the sake of language teaching and learning. As if the roles were scripts of what to be and do while teaching and interacting. Those roles may go from directive to nondirective positions, projecting a different English language teacher figure, and making pressure for being someone of many facets with which English language teachers may not feel identified. Being and doing the suggested roles, I may indicate, normalize English language classroom interaction, by making it fit into standard patterns.

Bearing in mind my studies in English language classroom interaction, this is what I usually perceive: teachers struggling to be what language teaching methods or approaches tell them to be and what they possibly are not. The purpose of doing research on the relationship between classroom interaction and teacher educator interactional identities in ELTE is to reveal how teacher educators' roles (their interactional identities) are more related to what happens in the moment-to-moment of the amount of interactions with their pre-service teachers. Not with the idea of providing a new taxonomy of English language

teacher roles but of revealing the interface between interactional identities and classroom interaction in ELTE. The reason of this is that the established "what to be and do" of English language teacher roles can be unaligned with the real selves that these teacher educators enact as interactants in classroom interaction. Research should then focus on how English language teacher educators see themselves as interactants during classroom interaction: what they really are, do, and become while interacting with their pre-service teachers, say, their interactional identities not their interactional attributes. Under this understanding, teacher educators' interactional identities may have multiple realizations (the teacher educator's selves) depending on how classroom interaction flows in a determined context. Research on teacher educator's interactional identities must perceive that these realizations seem to occur more in actual interactional practices and situations in classroom activities. Interactants' variables (such as age, language proficiency level, affective factors, and attitudes) and classroom characteristics (setting, contents, and environment) are important aspects in those studies.

In this section, I have presented three perspectives of seeing English language teacher roles. Although they characterize varied roles, each perspective still maintains a normative and mechanistic vision of them: English language teachers need be this and do that according to language teaching methods and approaches. In my point of view, this is what English language teacher educators have taught preservice teachers to do: to exercise certain roles as English language teachers, the roles that have been indicated in language teaching methods and approaches, and stated by well-known scholars (e.g. Celce-Murcia & Olshtain, 2000; Brown, 2007; Pritchard, 2009; Benson, 2013; and Richards & Rodgers, 2014). I then propose a shift to study how teacher educators in ELTE display their interactional identities while interacting with their pre-service teachers. A study that can be able to unveil their own selves as interactants in the English language classroom, what they are as a persona, the way they behave, feel, and see themselves while interacting in the classroom. A study that can redefine the view of English language teacher roles from an interactional perspective in context. This endeavor requires not only the study of teacher educators' interactional identities in ELTE, but also the study of those identities in the interactional structure of the language classroom. This latter requirement is the focus of the following section.

Classroom Interactional Structure and Teacher educator Interactional Identities

If the interface between teacher educators' interactional identities and ELTE must be a major concern in discovering what they really are and do as interactants in

classroom interaction, thus, this study needs a connection with the classroom interactional structure occurring in this field. When I talk about classroom interactional structure, I refer to the different linguistic, social, and interactional components and factors that help build interactions between English language teachers or educators and students. Unarguably, ELTE goes into realization throughout classroom interaction. The way in which the classroom participants in this field use language while co-constructing their interactions shapes their identities within the interaction (Rymes, 2009). Therefore, as Walsh (2011) states, classroom "interaction reveals what is really happening in a classroom" (p. 25); for the problematic in this chapter, how ELTE occurs and how teacher educators and preservice teachers' interactional identities are shaped in it.

In the study of interaction in the English language classroom, the interactional components are for instance exchanges (Sinclair & Coulthard, 1975), turns (Schegloff, 1988), and interaction patterns (Cazden, 2001); social components are events (Searle, Kiefer & Bierwish, 1980), and membership categorization (Sacks, 1992; Schegloff, 2007). These authors affirm that, in the construction of classroom interaction in the English language classroom, each participant puts together their utterances turn-by-turn, exchanges turns at speaking, signals the beginning and end of exchanges, and goes through different periods of time in their exchanges. All of this by categorizing speakers from the properties, actions, and responsibilities engendered during interaction. Furthermore, Seedhouse (2004), Cazden (2001), Rymes (2009), and Walsh (2011) present a series of social factors that lead to the emergence of distinctive interaction patterns in the English language classroom; for example, the context of the conversation, classroom activities, learner's age and English proficiency. These socio-interactional factors seem to be the result of English language teacher and learner's conversational agenda, which is composed of a pedagogical focus and an interactional focus (Seedhouse, 2004; Gardner, 2013). These two authors state that those agendas seem to be subconsciously memorized and scripted in terms of language and discourse and in relation to classroom activities. This situation prompts for the creation of repetitive interaction patterns with language learners in classroom activities (Lucero, 2015), which point to linguistic components, such as adjacency pairs (Schegloff, 1997), repairs (Schegloff, 1997; 2000), recasts (Markee & Philp, 1998), and initiation-response-evaluation sequence (Sinclair & Couldhard, 1975). Although Ellis (1997) classifies these linguistic, social, and interactional factors into external (e.g. the social milieu and input) and internal (e.g. learner's cognitive mechanisms, mother tongue, language aptitude, and knowledge about the world), he also affirms that all these factors together seem to help assist language acquisition since they play a major part "in creating the conditions in which language acquisition can take place" (Ellis, 1999, p. 30).

Despite these findings, not much is said with respect to how those linguistic, social, and interactional components and factors in the English language classroom are the result of teachers' realization of their roles as language educators. Conforming to Walsh (2011), the English language classroom has traditionally been thought about as conventional: "Classroom discourse is dominated by question and answer routines, with teachers asking most of the questions, while learners ask correspondingly few questions" (p. 11). Likewise, Castañeda-Peña (2015) discerns that, "The teacher structures the exchanges and socializes students through the use of language" (p. 28), albeit it is context-shaped and "embedded in the expression and construction of social meaning" (p. 29)[4]. If teacher roles, or their interactional identities, are enacted throughout these linguistic, social, and interactional components and factors of classroom interaction, research on how this happens becomes necessary.

At the beginning, in my research studies about classroom interaction in EFL learning programs (Lucero, 2011; 2012; 2015), I found that "language classroom interaction is composed of varied interaction patterns that teachers and learners create, co-construct, and then maintain, all in line with the particular interactional context and the established conventions of the class" (Lucero, 2015, p. 105). The varied interaction patterns in the English language learning classrooms studied are adjacency pairs, repairs, recasts, initiation-response-evaluation/feedback sequence, request-provision-acknowledgement sequence (Lucero, 2011), and asking about content and adding content patterns (Lucero, 2012). All of these are created and co-constructed throughout interactions between English language teachers and learners in either speak-out or linguistic exercises (the interactional contexts), and then maintained as the established conventions of interaction with each other in these types of exercises.

By having this in mind, I then wondered whether these interaction patterns were also present in ELTE, mainly at an undergraduate level. After analyzing the transcripts of 34 content-based sessions of nine teacher educators belonging to three undergraduate ELT programs from different universities in Bogotá, Colombia (Lucero & Rouse, 2017), the results revealed three major issues about how classroom interaction occurs in these contexts. The first indicates that these class sessions are divided into transactional episodes (presentation, production, practice, and check/evaluation) that are composed of exchanges containing the same interaction patterns that I had found in my

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4   This discernment was initially postulated by Halliday (1978). He explains that discourse is linguistic signaling in action, in which language users simultaneously encode multiple meanings. Similar to the discussion that I point in this section, Halliday's postulate remains abstract in the manner in which encoding of multiple meanings occurs in interaction.

studies on EFL classes (adjacency pairs, repairs, recasts, initiation-response-evaluation/feedback sequence, request-provision-acknowledgement sequence, asking about content, and adding content). However, in comparison to the EFL learning programs I had studied before, these patterns in ELT programs present an extended pedagogical purpose: "to open spaces for learning and practicing how to teach and correct this language" (Lucero & Rouse, 2017). We also found that these interaction patterns are not only the result of the interactional contexts and the conventions of the class but also the realization of both teacher educators and preservice teachers' pre-planned conversational agendas, which both contain pedagogical and interactional purposes (e.g. when teacher educators go around the classroom asking pre-service teachers for class work, they hold the pedagogical purpose of checking their advances in the class work for any help, and the interactional purpose of knowing how they are doing it). A final result reveals a certain level of incoherence in the way in which these purposes by both parties are acted out in speech. We call these disparities as instructional paradoxes which are "mixed messages that instructors send to preservice teachers about how to interact throughout the duration of the class". For instance, when teacher educators direct to complete a particular task in a certain way in line with the pedagogical and interactional purposes of their conversational agendas (e.g. using only English to understand the contents and practice the language), yet within classroom interaction, end up doing something outside of these set parameters (using Spanish to understand the contents) (Lucero & Rouse, 2017).

From the findings in the abovementioned studies, I learned that classroom interaction in EFL and ELT programs is composed of distinctive interaction patterns, which both teachers and students create, co-construct, and maintain according to their conversational agendas, the class activities, materials used, and contents. I also learned that classroom interaction not only depends on the situational components of the conversational contexts (e.g. materials used, classroom arrangement, and topics) and the established interactional conventions of the class (how to interact with each other according to the type of language exercise), but also on social factors of the classroom such as the interactional context, classroom activities, teachers and students' interaction management. In my previous research studies on interaction patterns in EFL and ELT programs, I was unaware of the interactional identities that English language teachers or educators assumed or were assigned in the interactions with their students. This fact makes me think about a likely constant movement of teacher educators' interactional identities in consonance with the manner in which classroom interaction is co-constructed and maintained turn by turn with the pre-service teachers. By taking into account Young's (2008) principle in which individuals' interactional identities are likely to differ from the way in which they talk, negotiate meaning, sequence their speech acts, and

take turns, teacher educators' interactional identities may as well differ from these considerations within the classroom. In ELTE, teacher educators may likewise talk about varied topics, sequence interaction, and seem to constantly align their interactional identities to the ones assumed by their pre-service teachers. Therefore, the way in which classroom interaction occurs in ELTE does not only seem to depend on its participants' conversational agendas, the class activities, materials used, contents, and interaction patterns but also on the constant and reciprocal movement of these interactants' interactional identities according to the way in which their interactions are co-constructed and maintained. Little is known about how teacher educators' interactional identities are constituted within the classroom interactional structure in ELTE.

Here is an example between a teacher educator and five pre-service teachers in a content-based class of an ELT program. The excerpt illustrates this intricate network of classroom interaction. Pay close attention to the way in which these interactants depict their roles throughout the exchange. The teacher educator wants the pre-service teachers to understand and use conditionals in the present by exposing situations in which moral issues are involved.

Excerpt 01

[[The teacher educator (TE) is explaining the activity]]

01 TE: … situation number three… ok situation number three, pay attention if your book is not very clear, so you go to the restaurant, you are going to pay your bill… the food in real life costs eh for example sixty thousand pesos [[TE writes 60,000 on the board]] this is the original price, the <u>real</u> one, sixty thousand pesos but when you <u>got</u> the bill, guess what? Forty thousand pesos… [[TE goes to the board and points out 60,000]] so you know that your food is sixty thousand but the bill when the waiter goes to the table [[TE acts our as if being a waiter]] and says ok here you have your bill, you just take it, look at it and say oh! Forty thousand pesos, what do you do if you receive [[TE writes 40,000 on the board]] the wrong bill?

02 Marisol: I receive the bill…

03 TE: =aha you…

04 Marisol: =and talk to the manager

05 TE: So you would talk to the manager, ok so… talk to the manager you talk to the manager, raise your hand if you talked to the manager [[some SS raise their hands]]

06 Gabriel: claro que depende en cuanto se descacha

              (Well, it depends on how much the difference is)

07 TE: [[laughs]] [[some SS laugh]] ok so depends on what…?

08 Gabriel: Depends porque eh… only twenty

                 (Because)

09 TE: Ok. Who doesn't say anything and pay forty thousand pesos?
              Who doesn't say anything and pay forty thousand pesos? [[TE raises
              the hand]] (4 sec.) [[Student3 raises the hand]] aha Mary [[some SS
              laugh]]

10 Martha: Pero depende el servicio

              (But it depends on the service received)

11 TE: Aha. How do you say that in English?

12 Martha: Depends the service

13 TE: Mary, you would pay forty thousand?

14 Martha: [[nods]]

15 Laura: You teacher?

16 TE: Me eh… what do you think I would do?

17 David: Pay forty

18 TE: Yes, but it depends on the restaurant to talk to the manager,
              I would say this is or not correct, you know why? Because maybe
              the problem is for the waiter or the waitress and that is not fair,
              it's not good, so I talk to the manager and say this is not correct,
              I think it's more than forty thousand pesos, situation number 4…
              forget about that [[TE puts away the book]] now this is what we
              are going to do [[TE picks up some slides of paper off the desk]]
              you are going to receive different situations ok? On all these papers
              each one of you is…

In this example, we can identify different features of the structure of classroom
interaction. The teacher educator mostly dominates the interaction by stating
the conversation topic (turns 01 and 18) and asking the questions (turns 01, 07,

09, and 13). By the same token, this teacher educator structures the interaction by requesting for pre-service teachers' participation (turns 01, 05, and 09), commanding the use of English (turn 11), and assigning turns to speak (turns 03, 09, and 13). Throughout the excerpt, different interaction patterns are created: adjacency pairs (turns 01-02, 07-08, and 13-14), confirmation checks (turns 02-04-05), adding content (turns 05-06, and 09-10), and a regulatory sequence (turns 10-11-12). Turns 06 and 10 are initiated by the pre-service teachers to add content to the topic indicated by the teacher educator. Turns 15-18 refer to asking about content, what the teacher educator would do in the stated situation. It is a pre-service teacher's request that was not much expected by the teacher educator (see how she replies "me eh…" in turn 16, followed by a question to the pre-service teacher who asked her). All this classroom structure is context-shaped (what the participants would do in the indicated situation) and embedded in the expression and construction of social meaning (see particularly how the pre-service teachers reply in turns 06 and 10, which mirrors not only socio-linguistic uses of Spanish but also the considerations to take into account in the indicated situation).

Equally, the excerpt shows how the teacher educator's roles are shaped by the way in which the interaction is co-constructed with the pre-service teachers. The teacher educator enacts different roles as an interactant: presenter of the situation and requester for pre-service teachers' participation (turns 01, 05, 07 and 09), acknowledger of their contributions (turn 03, 05, 09, and 11), controller of the established conventions of the exercise (only English) (turn 11), clarification/confirmation requester (turns 13), respondent (turn 16 and 18), and conversation-participant all down the whole exchange. Correspondingly, the pre-service teachers take on the roles of respondents (turns 02, 04, 08, 12, and 14), contributors (turns 06), analysers of the conversation topic (turn 10), askers (turns 15 and 17), and participants all through the exchange as well.

In sum, Excerpt 01 illustrates that classroom interaction does not only depend on teacher educator's pre-planned conversational agendas (to make the pre-service teachers understand and use conditionals in the present by participation), the class activities (speak-out exercise), materials used (situations taken form the textbook), contents (conditionals and moral issues), and interaction patterns (adjacency pairs, confirmation checks, adding content, a regulatory sequence, and asking about content). Classroom interaction also seems to be the result of all the constant movement in the interactional roles that each participant takes on throughout their exchanges[5]. See for instance how, as the teacher educator presents the situation, the pre-service teachers

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5   This constant movement in the roles that individuals take on in interaction has initially been studied in other social contexts, such as social conversations (Young, 2008), emergency phone calls (Zimmerman, 1998), and phone calls between two friends (Raymond & Heritage, 2006).

immediately think of how to reply, which displays them as respondents; from their replies, the teacher educator orients her role as an acknowledger, confirmation checker, or controller; from pre-service teachers' questions, which displays them as requesters too, the teacher educator becomes a respondent. This is the way in which both interactants constantly align their current roles to the ones that the other party assumes, displays, claims, or is assigned throughout the interaction. Classroom interaction in ELT programs may then be full of exchanges in which both teacher educators and pre-service teachers also align their interactional roles with the way in which their interactions occur. However, this issue has not yet had enough attention in research studies on classroom interaction in EFL learning contexts, still less in ELT programs.

   In conclusion, EFL-learning and ELTE classrooms are composed of different interactional components and factors, as well as interaction patterns. All of these help build interactions between teacher educators and pre-service teachers. Several researchers (as the cited in this section) have found that these components, factors, and patterns are the result of the participants' conversational agendas, established interactional conventions of the class, and the way in which classroom interaction occurs around activities, materials used, and contents. Symmetrically to the previous section about the interface between English language teacher education and teacher educator's interactional identities, in which not much account is seen for how English language teacher roles are enacted in the application of teaching methods, I observe in the interface between classroom interactional structure and teacher educator's interactional identities that hardly any has been said in regards to how the interactional components, factors, and patterns constitute teacher educator's interactional identities in the classroom. More awareness must be raised of the manner in which the constant movement of the interactional identities that teacher educators assumed, displayed, claimed, or were assigned occurs in classroom interaction in ELTE. A study of this kind may then inform how teacher educators enact their interactional identities in settings where future English language teachers are educated. Nevertheless, apart from how teacher educator's interactional identities are constituted from the application of teaching methods and within classroom interactional structure, this endeavor also requires knowledge about teacher identities in the language classroom. This issue is the last interface in this chapter.

Teacher Identities and Teacher educator Interactional Identities

In this section, I initially elaborate on the notion of identities from socio-linguistic and interaction analysis scholarly works since they offer the foundations to understand first teacher identities and subsequently teacher interactional identities. I then elucidate this last interface by transferring the understandings of identities and teacher identities into the field of classroom interaction in ELTE. My elaboration does not exactly provide a chronological or epistemological review of the notions of identities, teacher identities, and teacher interactional identities, which is out of the scope of this chapter. Sustained theoretical foundation of these matters is an issue of a future work. As a reminder, this chapter particularly seeks to problematize how classroom interaction may constitute teacher educators' interactional identities in ELTE. Nonetheless, for the comprehension of this proposed study, in this section, I indicate the core ideas that help elaborate on the interface between teacher identities and teacher educator interactional identities.

Looking at identities from the socio-linguistic work is seeing this notion as constructed from the use of language in context. Language helps us learn the world and communicate it through interaction with others in situated contexts (Jackendoff, 1994, 2002). Those situated contexts are the "conversational machinery" and the "social activities" accomplished through the "sequences of interaction" (see Schegloff, 1991, p. 59, Zimmerman, 1998, p. 78; and Seedhouse, 2004, p. 43). Identities are linked to those specific social actions that individuals do in contextual interaction. Therefore, as Spolsky (1999) asserts, "language is a central feature of human identity" (p. 181). Here, interaction analysis takes its part to understand the construct of identities. The linkage among language, identity, and context embodies individuals to assume, validate, or be assigned their identities in interaction (Schegloff, 1991; Spolsky, 1999). During interactions, individuals can do various kind of identities. Those identities can have different levels: age, gender, sex; familial status, locality, nationality, ideology, class; race, ethnicity[6]; person's character, personality, attitudes; and roles in specific situations (see Bucholtz & Hall, 2005; Raymond & Heritage, 2006; Tracy & Robles, 2012). Yet, these levels are neither static nor single. Identities might also be prior to any specific situation (this is debatable!), or be enacted, challenged, multiple, movable, over-lapping, multi-scale, multidimensional, multifaceted, and context-sensitive (see Zimmerman, 1998; Wenger, 1998; Thornborrow, 1999; Bucholtz & Hall, 2005; Appiah, 2007, Tracy & Robles, 2012). Thus, all the identities that an

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6   Arias-Cepeda (this volume) proposes a research study on the ethnic level of identity. His proposal embraces what concerns the construction of linguistic identities for English language teachers that are part of indigenous communities.

individual can have are constructed by the self and the others in interactions in varied contexts over time.

Under this perspective, identities reflect the settings in which individuals live and their experiences in it. The lifeworld[7] is then the resource for constituting identities. As Wenger (2010) affirms, identities reflect the complex "relationship between the person and the world" (p. 179), "the social and the personal" (p. 180). "Identities exceed the individual self" (Bucholtz & Hall, 2005, p. 605). Although they may be perceived as just personal, they cannot be created and reflected without the other and a context (see Young, 2008; Tracy & Robles, 2012). Therefore, interactional experiences in all the social contexts shape identities: as individuals are positioned in contextual interaction, they assume or are assigned identities. Hence, identities are *constituted* in contextual and social interactions. The aspects of human experience (body, heart, brain, relationships, aspirations, etc.) and the different kinds of positions of self and the other occur simultaneously in the moment to moment of interaction (see Norton, 1997; Wenger, 1998; Bucholtz & Hall, 2005). All these aspects and positions are of interactional value, each individual in the interaction is autonomous, and perhaps sometimes self-aware, of choosing which aspects of their identity are of interactional value and which positions they assume and are assigned by the other as the interaction flows turn by turn.

By taking all these aforementioned premises into account, the understanding of teacher identities finds its foundations. In line with Cummins (as cited in Norton, 2014), teacher identities are any role that teachers can assume discursively in class. Those roles can frequently be "re-scripted" as they circulate in class in response to instruction and students' comments and queries. Complementarily, Rymes (2009), Clarke (2008), and Clake, Hyde & Drennan (2013) attest that teacher identities are constructed and shaped in the classroom, understanding this setting as an interactional discursive context that is social and cultural in nature[8]. Morgan (2014) and Hall et al (2010) also state that teacher identities are shaped in the classroom, but by the engagement processes of instruction and interaction that evolve within specific teaching contexts. Thus, the foundations of teacher identities align teacher roles into the coming and going of interactional exchanges that happen during instruction and conversation with students in the classroom.

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7   The construct of lifeworld is understood as Husserl (1970) defines it: "the world of straighforward intersubjective experiences" (p. 109).

8   Posada-Ortiz (this volume) argues that English language pre-service teachers develop an imagined identity during their studies and practices while in their undergraduate ELTE program. Equally, Samacá-Bohorquez (this volume) talks about how English language pre-service teachers may also construct their identities as teachers in their pedagogical practicum. These two discussions may give evidence that teacher identities do not only reside on their practices when they get the status of in-service teachers, but their identity construction starts in unison with their undergraduate studies about being an English language teacher.

Despite these bases, the way in which teacher identities are constituted during classroom interaction has been slightly explored[9]. For example, by tracing the social functions of language in classroom literacy activities, Hall *et al.* (2010) found that teachers are active and productive creators of their own identities by using social and interactional resources available to them through classroom interaction. Although the authors present different identities that teachers can take on as a result of positioning moves in the interaction (e.g. as an entertainer and authority), they do not give an account of how interaction plays a central role in making teachers the types of people they are. Pavlenko and Norton (2007) and Norton (2013) defend that not all teachers have to interact in the same way, neither must they have the same roles in the classroom. Teacher identities can be "fashioned out" of how every teacher "imagines him or herself differently in different contexts" (Pavlenko & Norton, 2007, p. 591), or how they construct themselves within institutional, cultural, and discursive contexts. In my viewpoint, under these premises, what teachers are and do all through the moment to moment of their interactional practices with their students in classroom may aid constituting their identities as language teachers. It is from these interactions, and from what they are and do as individuals and teachers, that they take on their interactional identities. Not much about this has been examined in language classroom interaction in regards to ELTE.

In Excerpt 02 below, from a language-based class with pre-service teachers of an ELT program, I present an exchange in which a teacher educator enacts different interactional identities turn-by-turn while talking with them about their weekly news. Pay close attention to how the teacher educator (TE) keeps the interaction flowing as she assumes and is assigned different interactional identities.

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9   Dávila-Rubio (this volume) presents a discussion on how English language teacher educators constitute themselves their identities as subjects from an epistemological viewpoint.

Excerpt 02

[[Talking about news from the preservice teachers (SS), two of them have just told their news]]

01 TE: I don't know, who's next, who's next? Eh Maria?

02 Maria: [reading from her notebook] I split up with my boyfriend.

03 TE: Oh my god, "I split up with my boyfriend".

04 SS: ohhhh

05 Maria: Yes, teacher, I know. [SS laugh softly]

06 TE: But you don't usually say that to everybody.

07 SS: Noooo

08 TE: No, you don't say that.

09 Erika: No, but it depends…

10 TE: Ah, it depends, in which circumstances could you say, "good for me"?

11 Erika: If the kid is a bad boy.

12 TE: Yes, if you know he is a bad boy, but if it was a good relationship you say, "I'm sorry", right?

13 Maria: He was not a good boy.

14 TE: Well. Now we are going to listen to more news. For example, me, oh my God, I put over five kilos, look at me.

15 Pedro: Congratulations. [Students laugh]

16 TE: Oh c'mon, bad news or good news?

17 Sandra: Bad news.

18 TE: Bad news. How do you respond to that?

19 Sandra: That is no good.

20 TE: "That's not good, you should go to the doctor" or "that's not good, you should workout." Ok, clear? Who wants to give more news? [Silence] (0.4 sec.) This was mine. Next? Who wants? [Leidy raises her hand] Ok! Leidy come!

21 Leidy: I won some money in the *"chance"*[10].

22 TE: I won some money in the lottery (?). Congratulations! What we should say? [To the whole class]

23 Students: Congratulations!

24 TE: What are you going to do with the money?

23 Leidy: Hm!

In this Excerpt 02, we can see how the teacher educator's interactional identities are linked to the interactional machinery of the classroom activity and the situations that emerge in it. As the one in charge of leading the conversation, she is asking about the pre-service teachers' weekly news. Maria's news of breaking up with her boyfriend (turn 02) challenges the teacher educator's role of just asking for the pre-service teachers' reporting of their weekly news. The teacher educator has to move his or her initial role aside and take on a more empathetic role (turns 03, 06, and 08). Erika's revelation of Maria's ex-boyfriend being not a "good" boy (turns 11 and 13) demands a closer affiliation to Maria's situation. The teacher educator corresponds in turn 12, but in turn 14, she decides the issue needs no more discussion and puts herself on the spot by telling the class that she has gained some weight. Pedro's kidding in turn 15 makes her demand the class for a more sensible reply (turns 16, 18, and 20). The last situation in this excerpt about Leidy having won some money makes the teacher educator reify her role throughout the interaction again: from an empathetic and on-the-spot to a responsive and interested. It is evident in the exclamation and question made in turns 22 and 24.

Later, in an interview with this teacher educator about the way she handles her interactions with the pre-service teachers, she says that "*despite I want my students to focus on the topic, so they do not think of other things, I follow the conversation being aware of the students' reactions and language… I react accordingly to make them feel comfortable when participating*"[11]. This answer seems to unveil the enactment of more roles than the ones inferred from the interaction in Excerpt 02. As a teacher educator in a language-based class, she wants her pre-service teachers to focus on the pedagogical purposes of the classroom activity and not to get distracted with other things

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10 "*Chance*" is a gambling game in Colombia in which you bet some money to a sequence of three or more numbers of the top prize of a lottery. If the person's sequence of numbers perfectly match the numbers of the lottery top prize, she or he wins money multiplied by the number of times of the bet.

11 This teacher educator's answer was taken from the set of interviews Lucero and Rouse (forthcoming) did with the teacher-participants in their study about interaction patterns in ELTE undergraduate programs.

(parallel interactions with their peers or the use of their electronic devices, she says after). She also seems to also be permanently aware of the way in which they react to her activities and the progress of the interactions without distancing from how they use the target language. Besides, she is attentive to the preservice teachers' affiliation to her as a teacher educator, to the spaces to participate, and to her class.

In this analysis, we can see the linkage between teacher educator's interactional identities and classroom interaction situations in ELTE. The moment to moment of the interaction and the answers in the interview display that this teacher educator's interactional identities are multiple, movable, over-lapping, multi-scale and context-sensitive. In further observations with this teacher educator in different classes, I could observe that her identities in interaction might also be multidimensional (may change over time, space, and hierarchy) and at different levels (e.g. age, gender, ideology, and ethnicity). This situation of enacting and challenging teacher educator interactional identities can equally happen to other, if not all, teacher educators during classroom interaction. Despite these possible facts, how the teacher educator's interactional identities are *constituted* in ELTE needs deep exploration (for example, which aspects of the teacher educator's selves are of value throughout the moment to moment of interaction and what positioning is generated from them?). The study of the specific roles that teacher educators take on in classroom interaction with regard to their pre-service teachers (meaning their interactional identities) can help elucidate this gap. This endeavor demands doing research on the not-yet of teacher educator interactional identities, the final section in this article.

Towards Doing Research on the Not-Yet[12] of Teacher educator's Interactional Identities

All through this chapter I have talked about the interface between teacher educator's interactional identities and three fields: English language teacher education, classroom interactional structure, and teacher educator identities in ELTE. In each interface, I have evidenced a gap in respect to teacher educator's interactional identities in ELTE. In the first interface, much has been written about what roles English language teachers must comply with in the English language classroom. Those established roles have been elaborated from

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12   This construct of the "not-yet" has been coined from Ernst Bloch (as cited in Hudson, 1982, p. 19-30), in his principle of hope. For this current chapter, the "not-yet" refers to the study that still has not been done, but is conceived and proposed here, in relation to teacher educator's interactional identities in interface with English language teaching education, classroom interactional structure, and teacher identities (the three previous sections in this chapter).

instructional, interactional, or socio-constructivist angles. The roles indicated appear to regulate and organize the specific characteristics and functions that English language teachers must take on in classroom interaction; the regulation happens by aligning English language teachers to interact only in the indicated manners, as scripts of what to be and do while teaching. As I said above, we scarcely know about how these roles operate or are established conversationally in ELTE. In the field of classroom interactional structure, the second interface, I have shown how the study about classroom interaction has demonstrated that it is composed of linguistic, social, and interactional components and factors, as well as a constant movement of English language teacher roles throughout interactional exchanges. Nonetheless, we know little about how these components and factors are the result of teachers' realization of their roles as language educators. In the last interface, theory about teacher identities has been transferred into the field of teacher educator interactional identities. These foundations maintain that English language teacher educators can have various kinds of interactional identities through language and during conversations in classroom activities. Those identities can have different levels, dimensions, and facets. However, there is not much exploration in the way in which teacher educators' interactional identities are constituted during classroom interaction in ELTE.

The *not-yet* is then equal to the gaps shown in this chapter regarding teacher educator interactional identities in ELTE. Although there are theories about teacher identities and English language education, there are still not enough research studies on the interfaces between teacher educator interactional identities and ELTE, classroom interaction, and teacher educator roles. The *not-yet* of teacher educator interactional identities thus points out to study in which way the established roles of teacher educators may be supported from the interactional machinery that emerges in the context of ELTE; also, to know how teacher educators align their roles with the way in which classroom interaction occurs; or to identify what interactional identities teacher educators take on from what they are and do in classroom interaction with pre-service teachers in this educational context.

What is still to happen in doing research on teacher educator interactional identities in ELTE requires seeing teacher educators' roles from the "*who*" they are and "*what*" they do throughout the moment to moment of classroom interactional exchanges in these settings. As I have explained thus far, it is in this moment-to-moment of classroom interaction that teacher educators could unveil the aspects of importance and levels of their identities. Depending on how classroom interaction flows in this context, each interactional identity of a teacher educator may have multiple realizations. These realizations can be closely related to the teacher educator's *selves* that are not only enacted during classroom interaction but also in constant movement according to

the way classroom interaction is co-constructed and maintained turn by turn with the pre-service teachers.

Some cautions must be mentioned in here. Teacher educator interactional identities must not be a frame to label teacher educators in different types. Teacher educator interactional identities are more realizations of their selves that navigate into identity levels and facets, plus the dimensions of time and space in order to create, construct, and share different knowledges (pedagogical, disciplinary, socio-cultural, experiential, etc.)[13]. Under this premise, there seems not to be only one teacher educator interactional identity at play in the moment to moment of a conversational exchange, but most likely, multiple realizations and constitutions of interactional identities at different levels (interactional, social, cultural, professional, personal, etc.) and facets (the teacher as an evaluator, guide, facilitator, etc.). Equally, each interactional exchange between a teacher educator and their pre-service teachers may involve new interactional identities. Consequently, teacher educator interactional identities should not only be seen as interactional performances or their attributes as an educator, but also as expressions of their selves, the different forms of identifying as an interactant in the classroom.

As a final remark, the *not-yet* also contains the reasons for doing research in teacher educator interactional identities in ELTE. Complementarily, I can say that teacher educators need to be aware of how the realization of their interactional identities position themselves as a kind of teacher educator in the classroom and as a kind of English speaker in this context and other social ones. This situation may reveal the interactional environment in ELTE in the Colombian context. In the same order of ideas, a research study on teacher educator interactional identities may help understand that teacher education approaches need to see classroom interaction and teacher educator interactional identities not only from their components but also from their realizations and practices which are usually packed in the frame of the classroom practices attained to specific cultures through time.

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13   Castañeda-Londoño (this volume) offers an ampler discussion on this issue. She argues that English language in-service teachers' knowledges are constituted not only of experiences, theories, beliefs, actions, and skills but also of the realm of their silenced, invisibilized, or unknown knowledges.

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Exploring imagined communities, investment and identities of a group of English language pre-service teachers through autobiographies

Julia Posada-Ortiz

Abstract

This paper describes imagined communities, investment and identities, as a framework to explore the creativity, wish and hope in the construction of identity of a group of English Language Pre-service teachers (ELPTs) at an English language teacher education program (ELTEP) I work at. By reading the autobiographies written by these group of ELPTs I had the opportunity to realize that the imagined communities, investment and identities of these group of ELPTs had an impact on their engagement with the educational practices they are involved in, as well as on their ongoing learning. For this reason, a deeper exploration of these aspects might contribute to the development of new alternatives for the design of English Language Teacher Education Programs (ELTEPs) in Colombia.

Introduction

> "Imagination is the language of our soul"
> ***Aristotle***

I have been teaching a course about Language, Society and Culture (LSC) at an ELTEP. One of the activities I assign my ELPTs enrolled in LSC is to write an autobiography as English language learners. I have been doing so for a couple of years now. By reading these autobiographies I have gained interesting insights about my ELPTs' life trajectories that have led me to understand their lived experiences over time, their perceptions and positions in the academic life.

Reading the studies referenced in the most prestigious academic journals in Colombia, I found that some scholars have used autobiographies and other form of narratives to study the ELPTs' and ELITs learning experiences. However, the research in the area of narratives is rather scarce. Among the studies I read is Alvarez's (2000), who researched ELITs' knowledge base and the way they construct it through interviews and journals. The results of the study showed that teachers 'knowledge base is the result of life experience and educational process. Alvarez also highlights that knowledge base of language teacher education should not merely be founded on the knowledge provided during professional training; it should also be understood against the backdrop of teachers' language learning stories and instructional practice experiences. Durán, Lastra and Morales (2013), used autobiographies to understand how ELPTs see life and construct meaning out of their experiences. The authors found that ELPTs' autobiographies exhibit human activity and diverse events that may have a significant impact on the epistemologies and methodologies of teacher education. Fajardo (2014) investigated how a group of pre-service teachers in Colombia constructed their professional identities from the interplay between participation in a teacher community and their systems of knowledge and beliefs. The author used interviews, stimulated recall, and on-line blogs as methods of data collection. The results revealed that while the process of learning to teach is individually constructed and experienced, it is socially negotiated. Villareal, Muñoz and Perdomo (2016) sought to identify 6th to 11th grade secondary students' beliefs about their English class in a public institution in Armenia, Colombia. The researchers used interviews, drawings, and focus groups. It was found that the students' beliefs are attached to the experiences they have lived in their English class; the discipline, the monotony, the lack of interesting material, and the impact of foreign language learning are the main related aspects. The authors consider there is a need to give English language learners a voice in the development of current national policies of language learning and in the debate about the effectiveness of these policies and their impact inside schools. Other studies include the life stories of Colombian teachers as it is the case of Clavijo (2000).

By reading the studies described above, I inferred that although some of these studies focus on identity and learning experiences, there is a still a need to explore aspects such as identity and the interplay between the identity, investment and imagined communities of the ELPTs. Although the scholars' purposes in the studies were clear and perhaps imagined communities, investment and imagined identities were not topics of their interest, it might evidence an absence in this respect in the current scholar research work in Colombia. An exploration of imagined communities, investment and imagined identities of ELTPs might provide new possibilities in order to design ELTEPs

based on ELTPs' insights in a real dialogue in which TE and ELTPs' connect to each other.

I shared some of the autobiographies I had been collecting in my LSC course with a colleague who made me realize that these autobiographies were giving me information about the goals and various worlds in which ELPTs engage, they were also showing me the communities these ELPTs belong to and want to be part of. So, with this information I came across with the term imagined communities. By reading about imagined communities I discovered other issues such as imagined identities and investment (Norton, 2001). According to Norton and Kano (2013) "to envision an imagined identity within the context of an imagined community can impact a learner's engagement with educational practices." (246). For these authors, the engagement with the educational practices derives in the investment ELPTs make in time, money and effort.

Learning about the connection of imagined identities within an imagined community and the investment derived from this can be key to design language teacher education programs based on a different perspective as this information might be a source to know that what is emerging in the present that can be useful in the future (Bloch,1995).

Most of the studies related to investment and imagined communities have been carried out in L2 and multilingual contexts mainly in Canada and the USA (Norton, 2012). The studies have been carried out with language learners, not with ELTPS. According to Norton and Kano (2013) research carried out on these aspects provides possibilities for educational change since they offer a great opportunity to explore creativity, hope and identity construction, aspects that could be paramount in order to design ELTEPs from a new perspective.

In that line of thought, I would like to argue that imagined communities, investment and imagined identities are connected since ELPTs teachers invest in their learning for different reasons, which in turn subscribe them in an imagined community they connect to and at the same time develop an imagined identity they expect to achieve. In order to explain these ideas deeper this chapter is structured in five sections: The power of imagination, imagined communities, investment and imagined identities, imagined communities and teacher education, rethinking ELTEPs from the South and finally, exploring imagined communities, investment and imagined identity of a group of ELPTs through autobiographies.

In the section *The Power of imagination*, I will describe a bit of my own life trajectory. Reading my ELPTs' autobiographies, not also gave me insights about their life, but also made me remember my own experience as a language

learner. By imagining my future when I was a teacher student, I designed a life project I was able to carry out. My own autobiography, my narrative made me realize that I envisioned a community I wanted to belong to and therefore I put all my effort (investment) on becoming that imagined self I became and I am still building, and perhaps will continue building during the rest of my lifetime.

In the second part, *imagined communities, investment, and imagined identities*, I make a brief conceptualization of these terms. After having thoroughly reviewed the most prestigious journals in the field in Colombia, I can conclude that there is a gap with respect to research on these topics in this country. In the same line, I found that some studies on language teacher education and learning are more focused on motivation than on investment. I will use the term investment rather than motivation, as I agree with Norton and Pierce (1995), when they state that, unlike notions of instrumental motivation that can be seen as a primarily psychological concept in which the English language learner is conceived as having a unitary, fixed, and ahistorical "personality", the concept of investment must be seen within a sociological framework, and seeks to make a meaningful connection between a learner's desire and commitment to learn a language, and their changing identity. In this sense, the concept of investment is more concerned to the interplay of imagined communities, investment and identity since "investment in the target language is also an investment in a learner's own identity, an identity that is always changing" (Norton, 2013 p. 51).

In the third part entitled *Imagined communities and teacher education* I make the hypothesis in which I state that imagined communities, investment and imagined identities are a "tool to develop… alternative instructional practices…that are more compatible to ELPTs' imagined identities" (Golombek and Jordan,2005 p. 517).

The fourth section, namely *Rethinking English language teacher education programs from the South,* presents some aspects of the sociology of the absences and emergences by Santos (2012). ELTEPs in Colombia and abroad seem to be structured in the same way. They are designed in order to deliver the knowledge base the ELPTs are supposed to learn. For this reason, I think it would be interesting to carry out some research on pre-service ELPTs' imagined communities, investment and identity and explore the emergent possibilities hidden in these aspects. These emergences and absences might give us hints in order to design ELTEPs' from a more dialogical stance.

The last part of this chapter *Exploring the imagined communities, investment and imagined identities of a group of ELPTS through autobiographies,* includes

a description of what autobiographies are and their role in order to find out information about ELTPTs' imagined communities, investment and imagined identities. I will also show some supporting evidence derived from some autobiographies I have been collecting.

To sum up, the problem statement that will be developed in this chapter, might evidence that firstly, there is a gap in the current literature around the research of imagined communities, investment and imagined identities in EFL contexts and particularly in the Colombian context. Secondly, we still need to learn more about ELPTs' language experiences and stories in order to identify the possibilities hidden in these stories to build up alternative teaching practices that are more compatible with ELPTs' imagined communities, identities and investment.

The power of imagination

> "Sometimes I dream that I paint,
> and then I paint my dream"
> **Vincent Van Gogh**

When I was a little girl, one of my brothers brought home some audio tapes with music in English. He used to listen to Abba's, the Beatles' and Michael Jackson's songs. I really liked the rhythm of these songs and was really intrigued by what their lyrics were about. Further on, I saw a television announcement of whisky. In this announcement, a bagpiper wearing a kilt appeared with a beautiful green background of the highlands of Scotland. I asked my mother where this land was and what language they spoke there. When I found out that it was English, I became more and more interested in this language. This is how I started to imagine that I was able to understand the songs and able to communicate with the people in Scotland. Furthermore, I was going to travel there!

When I started to learn English at school which was in sixth grade, as I did not receive any English instruction during my primary school, I discovered I was really good at languages. Therefore, my interest in English grew even more. When I finished my school, I decided that I was going to learn English well, so I enrolled in the Bachelor of Program in Education with Emphasis in English and Spanish at the local University in my hometown. When I finished my studies, I decided that I wanted to travel abroad and improve my English. I applied for scholarship as Spanish Assistant and I managed to go to my dream land: Scotland.

By recalling these memories, I can tell that dreams come true. Dreams start when one can imagine and create new images about one's own life and history. Therefore, imagination is a powerful tool that expands one's reality. By the power of imagination and action I located myself in other possibilities and perspectives: I was able to speak another language, and I was able to know other cultures and by the power of imagination and action I was able "to paint my dream", that is, what I imagined came true.

Imagining myself as someone able to speak another language and travelling to Scotland made me become an English Language TE and researcher. So, through the power of imagination I was able to understand that my projection as an English language TE, researcher and traveler demanded a commitment as a language learner, as well as someone who had to work in order to pursue my goals. In this way, imagination made it possible for me to go beyond my immediate context and project myself as someone able to reach outer worlds and adopt other identities.

Now to continue with my personal story and the problem statement that I will describe in this chapter, I will contextualize the reader with how I became interested in narratives, imagined communities, investment and identity as the main topics of my research project. The piece of my life story I describe next, occurs in my actual workplace.

I work for an ELTEP. This program obtained the approval and certification of quality granted by the National Accreditation Council (CAN, for its acronym in Spanish *Consejo Nacional de Acreditación*), according to Resolution 10742 on September 6th, 2012.

The ELTEP is organized in cycles and components. There are three cross-curricular cycles called *Fundamentación* (Theoretical Foundations), *Profundización* (Emphasis), and *Innovación y Creación* (Innovation and Creation). In the first cycle (1st to 4th semesters), the ELPTs receive the theoretical foundations related to language teaching and learning. In the second cycle (5th to 7th semesters), they start to join theory and practice through their pedagogical practicum. In the third cycle (8th to 10th semesters), they develop and finish their research project as well as improve their competence in English. The ELPTs graduate when they have finished ten semesters of courses and have written and defended their research project.

There are five components which constitute the syllabus: Disciplinary, Communicative and Esthetic, Ethics and Politics, Pedagogical, and Research (Posada and Garzón, 2014). The course I have taught (LSC) belongs to the disciplinary component of the ELTEP and it is oriented to raise ELPTs' awareness of the elements involved in language and their connections with

society development and cultural views. The ELPTs take LSC in sixth semester. They have four hours of class each week, during sixteen weeks per semester.

One of the readings my ELPTs make in LSC, is the cultural experience based on a text by Moran (2001), this reading describes two frameworks to approach working with learners' cultural experience: The cultural knowings and experiential learning (Kolb, 1984). The cultural knowings is a framework in which ELPTs are advised to teach their future English students what, why and how cultures work, and the experiential learning is connected to reflection based on the experience of learning another language. After reading this text, I usually ask my ELPTs to write a composition about their experience as English language learners and their encounters with the English-speaking cultures. They do so in the form of an autobiography.

I have been reading autobiographies for about four semesters. By means of this reading I have learned that the ELPTs struggle during the first semesters to be able to understand the classes they receive mainly in English and that they make use of some strategies in order to overcome their difficulties with the English language. I have also learned about the reasons why they wanted to learn English, and why they are studying at this program. Finally, I gained some knowledge of their dreams and ambitions.

The ELPTs teachers' descriptions of the reasons why they wanted to learn English and their descriptions of their dreams and ambitions made me remember my own experience and investment in the foreign language. The opportunity to have access to this information made me also feel closer to the ELPTs and understand some of their weaknesses and strengths. I realized that it is worth to continue working with these autobiographies, not only from the language learning experience, but also from the experience the ELPTs have been through in the language teacher education programs. It is also necessary to study the perspectives, possibilities and interests expressed in these autobiographies in order to hear multiple voices and see what these voices can tell us in order to co-construct new alternatives for the ELTEP I work at and the ELTEPs in general.

The ELTEP program has been structured and organized around areas and cycles as explained earlier in this chapter. The processes of improvement of these areas are usually carried out by the teachers of the program. However, there is still a need to hear the ELPTs voices and learn from these voices what their contributions might be in order to explore different possibilities and new ways to organize the curriculum of the program.

> "Imagination is the beginning of creation. You imagine
> what you desire, you will what you imagine, and at last,
> you create what you will."
>
> ***George Bernard Shaw***

Imagined communities are a term first coined by Anderson (1983) and it refers to "groups of people, not immediately tangible and accessible, with whom we connect through the power of imagination" (Norton, 2016 p. 8). We usually belong to communities such as the people we work with, our academic communities be it school or university, our neighborhoods, religious groups and so on. Our relationships with the people in these communities is tangible. However, according to Wenger (1998), by the power of imagination we can create bonds with people that can extend our ties beyond time and space. According to Norton (2016) the sort of relationships we imagine might have an impact on our investment and current actions.

Investment is a term introduced in language learning by Norton and Pierce in 1995, indicating "the socially and historically constructed relationship of learners to the target language and their often ambivalent desire to learn and practice it…if learners invest in the target language, they do so understanding that they will acquire a wider range of symbolic and material resources" (Norton, n.d. p. 4).

Norton (2016) contrasted the term investment and motivation as, according to her, the latter is reduced to a psychological construct, in which the individual has a unitary and coherent identity with specific character traits, whereas the former "conceives the language learner as having a complex identity, changing across time and space, and reproduced in social interaction" (p. 4), thus "investment must be seen within a sociological framework… to make meaningful connections between a learner's desire and commitment to learn a language, and their changing identity." (p. 4). In this sense, I would like to explore what the identity changes ELPTs go through during their language learning process are, and the kind of activities they develop to fulfill their desire to interact in the foreign language.

Darvin and Norton (2015) define identity as multiple, "a site of struggle, and continually changing over time and space. Identity is a struggle of habitus and desire, of competing ideologies and imagined identities" (p. 45). This definition is poststructuralist in nature as poststructuralists use the term identities rather than identity as "socially constructed, self-conscious, ongoing narratives

that individuals perform, interpret and project in dress, bodily movements actions and language" (Block, 2007 p. 27). In this article, I will use the term identities rather than identity as I think we do perform different identities during our lifetime. The ELPTs perform the identities such as language learners, classmates, parents and so on.

One of these identities namely, language identity (Block, 2007) is particularly relevant as this study is to be conducted with English language ELPTs who are dealing with a social and historic moment in which English is the synonym of linguistic capital and value (Norton, 2008). The Ministry of Education in Colombia has ordered that English is the mandatory language to be learnt in Colombia because it is an international language (MEN, 2006). Language identity is also a site of struggle as language is an ideologically defined social practice (Irvine & Gal, 2009; Kroskrity, 2004; McGroarty, 2008; Woolard & Schieffelin, 1994) in which language learners position themselves and are positioned by others in different contexts. This is where investment and identity converge as when language learners invest in the target language, they do so in order to get wider range of symbolic and material resources, which will in turn increase the value of their cultural capital (Norton, 2008). Most of the studies related to language identity and investment have been carried out in second language learning contexts, so I think it would be interesting to explore these aspects in Colombia and especially with the ELPTs in ELTEPS. By doing so, we can learn about the possible futures the ELPTs are building through the practices they engage on, which is a rich source to explore new possibilities for the ELTEPS.

Language identity is "the assumed and/or attributed relationships between one's sense of self and a means of communication which might be known as language, a dialect or a sociolect" (Block, 2007 p. 14). According to Block (2007), language identity is about three types of relationships with the means of communication: *Expertise*: how a person is proficient in a language. *Affiliation*: individual's attitude towards an affective connection to a language, dialect or sociolect and *inheritance*: a matter of being born into a family or community associated with a specific language, dialect or sociolect. At this point, I would like to identify the sort of relationships the ELPTs have with English. Do they want to be proficient language speakers? Do they want to sound as a native speaker or are they proud of their non-native accent when they speak English? What sort of feelings do they have when they speak the foreign language?

If we look at the second and third types of relationships with the means of communication we can see that our language identities might be likely to change dramatically during one's life and this fact is particularly connected with the imagined communities we seek to affiliate, particularly those

associated with the language we are learning. This ongoing identity work is conflictive and changing. Therefore, it would be interesting to find out if the ELPTs experience any conflicts with English and what sort of conflicts they face, as this also seems unexplored widely in the local literature.

The view of language identity as an ongoing work stands from a poststructuralist point of view since it takes into account the struggle over meaning and making sense of the relation in the world human beings go through in the constitution of themselves (Weedon 1987, 1997). At this point, it is worth examining the struggles our ELPTs go through in the construction of the different identities they perform in the different communities they belong to and the ones they imagine and how we can contribute as teacher educators to make this construction fruitful.

From the poststructuralist view language and identities are mutually constitutive and it is through language that a person negotiates their identities and position in society in different sites and time during their lifetime and is given or denied the right to have access to certain communities or to speak (Weedon, 1997). For this reason, Norton (2016) highlights that "language educators and researchers have the primary goal of examining the social, historical, and cultural contexts in which language learning and teaching takes place, and how learners and teachers negotiate and sometimes resist the diverse positions those contexts offer them" (p. 2). I will add that teacher educators should also aim to examining the realm of the imagination—what Norton has called imagined identities (Norton, 2013; Kanno & Norton, 2003) in which language learners are able to express their desire and re-envision how things are as how they want them to be in order to build up transformative pedagogies that can be introduced in the ELTEPs. As I stated previously, it would be interesting to conduct research on imagined communities, investment, and imagined identities in our ELTEPs, as these aspects are the source to explore the visions of future and current investment of ELPTs and therefore a means to explore new possibilities for ELTEPs in Colombia.

Imagined communities and English language teacher education

> "Imagination is more important than knowledge. Knowledge is limited to all we now know and understand, while imagination embraces the entire world, and all there ever will be to know and understand."
> **Albert Einstein**

In the previous part, I stated that reading about the ELPTs' trajectories, provide us with some information about the struggles they go through during their

academic life. I also stated that this reading also gives us hints about the ELPTs' learning experiences and the identities they construct and imagine within these experiences. In this part I will explore some connections between imagined communities and ELTE.

According to Wenger (1998) learning is a situated process of participation communities of practice, which may entail the negotiation of ways of being a person in that context as learning "transforms who we are and what we can do, it is an experience of identity" (p. 215). For Wenger (1998) learning is not only the accumulation of skills or facts, it is about becoming a person. However, learning is usually associated with school practice and face-to-face encounters in communities. According to Pavlenko and Norton (2007) through imagination human beings are capable to make connections with people beyond their immediate surroundings and social networks. As stated before, this is known as imagined communities and these imagined communities might have an impact on people's identities and engagement in their everyday life.

The concept of imagination coined by Wenger, (1998) as a way to make sense of the world and create new identities is perhaps the best way to go beyond the ELPTs' immediate context and understand their projections to reach out other worlds (Kramsch, 2000; Kramsch & von Hoene, 2001; Norton, 2001). Through these projections ELPTs teachers make investments in different communities to improve their language or teaching practices and this inform us about their participation or non-participation in certain communities acknowledging which they consider a source of knowledge and learning and which they do not. Imagined communities therefore might become the starting point in order to design ELTEPs as far as they inform us about the communities of practice in which ELPTs get involved and the sort of practices they consider sources of knowledge, knowing and learning.

Traditionally ELTEPS provide the structure and sequence of the knowledge base ELPTs must acquire. In this sense, the knowledge ELPTs gain "relies on an authority" (Yadan, Herron and Samarapungavan, p. 27). On the contrary, from the perspective of imagined communities, knowledge "can be conceived as contextually-situated and constructed by the individual." (op.cit, p. 27).

Learning is a constant affair of the human beings. We are always experiencing, we are always learning and becoming, and in that sense, it is necessary to return to the original notion of "primordial (original) learner" as opposed to "being educated" or "being taught" (Magrini, 2014 p.41). We are curious by nature (Magrini, 2014). However, the process of schooling with its institutionalized knowledge determines what and how we should learn at expense of our real interests.

ELTEPS fall within this schooling structure, and in this way student teachers receive the instruction is thought they need in order to be successful language teachers. For this reason, the "the reign of technical-hyperrational knowledge in curriculum might be…challenged in a legitimate and powerful manner" (Troutner,1975 in Magrini. p. 187). On possible way to do this, is by exploring the imagined communities, investment and identities of the ELPTs through autobiographies, as a means to know their perceptions of the schooling system in which they are enrolled.

Magrini (2014) proposes that one way to challenge the establishment is to go back to original questions linked with philosophical inquiry which include an ontological vision of the student and learning as understanding. The author insists on the fact that these questions "seek to open us to moments of dis-closure and truth" and that "they inspire in us (the educators) human potential and learning" (p. 54).

Previously, I stated that I asked my ELPTs to write autobiographies describing their language learning experiences. I think that these autobiographies might be a source of information about the different positions ELPTs take in their academic communities, the different roles and identities they perform and of course the ways they learn. The activities they consider worthy and unworthy that is, their imagined communities, imagined identities and investment. This in turn, will provide us with a different perspective about how to design and organize the instruction in English language TEPs from a more dialogical perspective.

By considering what ELPTs do, how they experience learning and how they project their academic life we might "incorporate other ways of approaching ELPTs in the curriculum and classroom inspired by one or another aspect of *original learning"* (Magrini, 2014 p. 59). This has not been done in the English language TEPS as I will show in the next section. Most of the Englsh language ELTEPS have been designed from a top-down perspective providing ELPTs with the knowledge they have to acquire, the activities they must perform and even the time needed for this as it is the case of national and international programs, I will describe next.

Rethinking English language teaching education programs from the South

"Imagination is the critical spirit that creates."
Oscar Wilde

According to Magrini (2014) social efficiency of education has equated knowledge to a set of information, facts and disciplinary methods and

structures that are imparted within environments in which the student is supposed to learn what the educational system has for them to learn. In this normalized environment the ELPTs are supposed to be motivated to perform certain activities and their learning is monitored and assessed according to what they are expected to learn.

In social efficiency to have access to the educational system is also equated to learning and knowledge. Deciding what people are supposed to learn and how, implies issues of power that hide the interest of certain groups within a given society.

The scenario described above also applies for ELTEPs as far as they are part of the educational system in society. ELTEPs must sometimes adhere to norms and educational reforms imposed by the government. In the case of Colombia, the decision of what needs to be learned in ELTEPs was made more explicit by the Resolution 2041 from February 3, 2016 from the Ministry of Education that establishes a set of characteristics the ELTEPs in Colombia should meet. These characteristics include the names ELTEPs should have, the curriculum contents and competences the ELPTs should develop, methodologies, and language standards among others.

The implementation of this resolution is mandatory for all the ELTEPs, and the Ministry of Education made very clear that its implementation will be strictly monitored and that the breach of the same will entail the closure of the programs (art. 12. 1.3 1.4. MEN, 2016). This resolution unifies, universalizes teaching and makes not only the teacher educators, but also the ELPTs' voices invisible.

ELTEPs have been affected by the way knowledge has been thought of and transmitted in the language classroom and the historical role and function of the ELTEs has been developed within this tradition, a tradition and development that has shaped the nature and scope of institutionalized education. Kumaravadivelu (2003) states that the concept of the role and function of teacher has been developed into three main categories, namely, passive technicians, reflective practitioners and teachers as transformative intellectuals.

In the first category, passive technicians, the teacher is an uncritical transmitter of knowledge produced by "experts". In the second category, reflective practitioner, the teacher is a conscious and sensitive problem solver. In the third category, transformative intellectual, the teacher is an agent of change, aware of the power and inequality issues involved in education. The passive technician and the transformative intellectual manage theory and practice in a different way. The former just receives theory from "experts"

and transmits it to their ELPTs and the latter finds the connection between theory and practice and is even able to produce theory.

Kumaravadivelu (2003) asserts that the three roles overlap and that teachers lean toward one or the other at different stages in their lives. This scholar highlights that teachers need to move from technicians to intellectuals in order to create their own personal theories of education and in this way empower themselves. One way to make this move might be exploring the imagined communities, investment and identity of the ELPTs as they might be the source to create personal and local theories of education.

Wallace (1991) notes that teacher education moved from the view of training to development as the first term regards education as "something that can be presented or managed by *others*; whereas development is something that can be done only by and for *oneself*" (p. 3). This author also affirms that the professional models of education that have appeared are the craft model, the applied science model and the reflective model.

In the craft model "the wisdom of the profession resides in an experienced professional practitioner: someone who is the expert in the practice" (p. 6). The applied science model is "instrumental in nature" as its framework consists on "relating the most appropriate means to whatever objectives have been decided on" (p. 8). This model splits the difference between research and professional practice. In the reflective model "teachers and student-teachers collect data about teaching, examine their attitudes, beliefs, assumptions and teaching practices, and use the information obtained as a basis for critical reflection about teaching" (p. 1).

Reflection connected to experiences brings about professional competence that is the main tenet of the reflective model developed by Wallace (1991), in which professional development is a never-ending process. Thus, the reflective model is a structured professional development model that acknowledges teaching as a profession in the sense that to become a teacher, one must master some knowledge that other professions do not have and that teachers can also produce knowledge through research.

The reflective model entails two key dimensions that give weight to experience and to the scientific basis of the teaching profession: *received knowledge* and *experiential knowledge*. The former refers to the facts, data, theories, research methods and approaches ELPTs learn in their program. It is what must be learnt in their syllabus and is related to what ELPTs are expected to learn by tradition or conviction. The latter is derived from "knowing in action" and "reflection" (Schön, 1983), derived from experience. Exploring the imagined communities, investment and identity of the ELPTs'

through their autobiographies can give as a view of what they are reflecting upon.

I mentioned the reflective model because this is one of the main tenets at the ELTEP I work at and where I am going to carry out my research project. The received knowledge and experiential knowledge seem to be the main axis not only of this ELTEP, but also of the main ELTEPS in some private and state universities in Colombia.

I searched for information about the above-mentioned universities ELTEPs. I also read their mission and vision. I will mention only three of the programs organization, so I do not extend this chapter much, and because the other two do not show any significant difference, they are rather very similar.

The first B.Ed. in Modern Languages belongs to a private university and is organized around what they call *units of study*. These units revolve around learning two languages: English and French, and the methodologies for the teaching of those languages. Another unit of study is focused on developing research skills through research seminars and a teaching practice and finally, there is a unit devoted to carry out a research project that makes part of the graduation requirements

The second B.Ed. in Philology and Languages' program consists of three main components: Disciplinar (Disciplinary), Fundamentación (Foundations) and Graduation Project. In the first component the ELPTs receive all the education related to the foreign language: English, pedagogy, didactics, research and they carry out their practicum. In the foundation's component the ELPTs learn about, sociolinguistics, culture and education. Finally, they must develop a graduation project.

The third B.Ed. in Foreign Languages, requires ELPTs to complete basically the same areas described in the former programs: English and French language studies, pedagogy, didactics, teaching practicum, research and a graduation project. As it can be seen, all these ELTEPs seem to be organized around disciplinary and research components that make part of the received knowledge the ELPTs are taught. The graduation project which is one of the requirements ELPTs must accomplish in order to graduate is part of the experiential knowledge as well as some work on reflection derived from the practicum.

In other countries the situation seems to be similar. According to Johnson (2001) the view of learning to teach offered by ELTEPs programs is about three contexts: the language teacher education program, the practicum and, eventually the induction teachers receive when they start teaching. This view

also has incorporated the research skills mainly developed and associated with the practicum where most of the ELPTs are expected to develop reflective skills, to collect information and develop their graduation research project. For this reason, this author and others "call for changes in the policies for curriculum design in FL (Foreign Language) teaching training programs as well as professional development programs" (p. 99).

To respond to Johnson's call for changes in the curriculum design in FL training programs, one could resort to the sociology of the absences and emergences (Santos, 2012). Sociology of emergences "is the inquiry into the alternatives that are contained in the horizon of concrete possibilities… enlarging the present …by adding to the existing reality the possibilities and future expectations it contains." (Santos, 2012, p. 57). Imagined communities and identities expand the scope of reality and create a shared reality in which to act and construct an identity. What sort of imagined identity are our ELPTs constructing in their language teaching education program? And what does this imagined identity inform us about these education programs? The answer to the two questions posed above might give us a rich source of information about those alternatives contained in the ELPTs' present, a present that can be enlarged.

The sociology of emergences is governed by the concept of Not Yet (Noch Nicht) developed by Ernst Bloch (1995), who introduces two new concepts: Not (Nicht) and Not Yet (Noch Nicht). "The Not is the lack of something and the expression of the will to surmount that lack." (p. 54). As stated in the previous section, for Wenger (1998), learning is not accumulation of skills and facts. The ELTEPs track description shown above might evidence that the learning process of ELPTs is reduced to provide the ELPTs with skills and facts. Skills related to the language they are learning, namely, listening, speaking, grammar and so on. Skills related to language teaching and all the theory they learn in the ELTEPs. Most of the times the teaching practice is controlled through checklists that confirm that ELPTs are making use of the skills they have been informed a language teacher needs to have: Personal qualities: Presence, style, voice; planning: Shape and balance of activities, aids/materials/methods; implementation: classroom management, presentation techniques, teaching aids (among others);evaluation: ability to evaluate own performance and ability to respond constructively to evaluation from others (Wallace, 1991 p. 162).

By reducing ELPTs learning to received and experiential knowledge, we are denying other possibilities. Santos (2012) expresses that to say No is to say yes to something different. In this sense, we could give room to imagined communities and identities in order to explore learning from a different

point of view: The point of view of the ELTEPs by getting to know how they participate in their construction of knowledge, the activities they participate or resist, the communities they affiliate during their studies and the possibilities they envision. "The Not Yet is the way in which the future is inscribed in the present" (54). It is the field of all possibilities.

Taking into account that ELTEPs can develop alternative teaching practices that are appropriate with imagined identities and communities (Pavlenko, 2003; Golombek and Jordan, 2005) we can think of a new paradigm consistent with Santos' (2012) *sociology of emergences* in the sense that they replace "the emptiness of the future according to linear time (an emptiness that may be all or nothing) by a future of plural and concrete possibilities, utopian and realist at one time, and constructed in the present by means of activities of care" (p. 54). What possibilities emerge in the imagined communities and identities of the ELTEPs? Answering this question might be one way to promote new practices from an epistemology of the south and a way to design ELTEPs based on ELPTs' insights in a real dialogue in which the TEs connect with the ELPTs through the information obtained from autobiographies.

Exploring the imagined communities, investment and imagined identity of a group of ELPTs through autobiographies

> "I believe in the power of imagination to remake
> the world, to release the truth within us"
> ***J.G. Ballard***

Last year, I attended a seminar with Gary Barkhuizen[14] on narratives. My interest in this seminar was derived from the fact that I had started to work with autobiographies in my LSC course as I described in the first part of this chapter. I had become excited with the idea of narratives and I decided to learn a bit more with Barkhuizen, one of the main representatives of the area I had the chance to meet in person. In this seminar, I realized that the work with autobiographies I had been doing was framed within narrative research.

In this way, I found that autobiography is one form of narrative among blogs, stories, journals, interviews essays and others, and that narrative is a "recounting of things spatiotemporarilly distant" (Toolan, 2001, p. 1). I also

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14   Gary Barkhuizen is an Associate Professor in the Department of Applied Language Studies and Linguistics at the University of Auckland. He has published widely in the areas of ELTE, sociolinguistics and narrative inquiry. He is also the co-editor of the journal Language Teaching Research and was guest editor of a special–topic issue of TESOL Quaterly on narrative research in TESOL (2011).

learned that autobiography was part of a larger area named autobiographical research.

Being autobiography one of the objects of study of autobiographical research, we can define this type of research as the one that "explores the interweaving between language, thought and social practice. It examines how individuals integrate, structure, interpret spaces and temporalities of their historical and cultural contexts to examine, in that way, the process of construction of the subject (or group) in the dialectical interaction between social space and personal space through (the) language (s)" (Passeggi, 2011, p. 29). Autobiographical research inquiries the ways in which individuals give shape and meaning to their experiences and their life in their interplay with others.

After all this reading on narratives, autobiographies and autobiographical research, I focused my attention on some of the autobiographies my ELPTs wrote during the second semester of 2015. When I started to read the autobiographies I found very interesting information about ELPTs' reasons for learning English, the way they invest in the foreign language and their plans and ambitions. The main reason expressed by the ELPTs for learning English was basically derived from an instrumental motivation coming from the influence of people, events and external influences. Parents, relatives and friends were key for the ELPTs to choose English as these people always made them see the advantages of learning this language. In one of the autobiographies a student wrote:

> "One day I was talking with my father and he told me that I had to study something that opens door everywhere… he recommended me to study English because I wanted to be a teacher and I can be an English language teacher…he thought that English opens doors everywhere and if I spoke English I could get a good job, a better job than if I study other bachelor's degree" (MG, p. 1).

This excerpt shows how the student invested in the language because it represents social status and gain (better job opportunities, traveling and interacting with people from other cultures). The ELPTs also had access to information in English and this fact made them curious about this language:

> "I found some books of Meyer's Institute and looked at the images of London and some comics and I was interested because I did not understand anything so, I took a dictionary, some cassettes and tried to understand what those books were saying" (FB p. 1).

> "I became interested in English because of the music…" (SH p. 1).

Some school events as school performances and going to the movies also increased the ELPTs interest in English: "An important tradition at school was to prepare a big role play to present at a private university and only the students who were doing well in English classes could take part in it. So, I think that I did my best to belong to that "privileged group" (ES p. 1). The use of the word "privileged group" might evidence that the student is talking about an imagined community he wants to belong to and that made them to invest in learning English to be able to be part of the community who spoke that language.

ELPTs invest in the language learning time and effort to overcome difficulties they find with the language and the activities they must carry out in that language. In order to be able to cope with academic duties, they make use of new technologies, they join communities of people to practice English and they look for help from their peers and teachers.

> "My career has not been easy, because in my first English class the teacher started to speak in English all the time, in the second week I had to do a presentation in English and speak all the time in English and my knowledge about that was not enough" (JR p. 1).

> "During the semester I had a terrible teacher, so I realized that it is too important the autonomous work. That's why I started to improve by myself, watching movies, reading books, looking for free English courses online, talking to native English speakers in chat rooms, and so on; mixing my love for computers with my love for languages" (CS p. 2).

The ELPTs foresee themselves as humanistic teachers that will improve education and change the world. For them, it is paramount to teach another language as a way to help people. One of the most important points to highlight is that they want to continue their preparation with further studies:

> "A teacher is someone who helps people, who teaches, who listens, who understands, and who loves the profession and obviously is a person who changes the world" (JA p. 2).

ELPTs' visions of the teacher have a lot to do with the pedagogical and humanistic aspects of it. ELPTs recognize teaching as a profession and some of them have clear that they have a role as teacher researchers as well. Teacher development is an ongoing process that makes part of their life project.

The aspects described above show some of the reasons why and how the ELPTs at the ELTEP invest in the foreign language English. They also show the communities the ELPTs affiliate in the present and the future. In the present, the ELPTs communities are made up mainly by their families, classmates, some of their teachers, the English clubs and the people they

meet in social networks. In the future, these communities are universities where they continue their teacher development by doing master's or PhD degrees. They also envision themselves as citizens of the world interacting with people from other countries and travelling around the world. Finally, they foresee their role as social changing agents.

The present and future the ELPTs described in the autobiographies I read, made me realize that it is important to explore a bit more on the sort of activities ELPTs engage so, we could implement alternative practices in the ELTEPs. For as Norton and Kano (2003) state "we can invest our time and energy to strive for the realization of alternative visions of the future" (p. 247) and therefore "Research in this special issue suggests that investment in such imagined communities offers intriguing possibilities for social and educational change" (Kano and Norton 2003 p. 247).

Exploring the imagined communities, investment and identity might also give us a clue to understand the identities the future teachers perform within the different communities they affiliate as part of their learning process.

Transforming the imagined communities, investment and identities derived from the reading of autobiographies in wellbeing and flourishing of the ELPTs is related to the introduction of narrative pedagogy as a resource for the explanation of the narrative processes that can lead to meaningful change and development for individuals and groups within a learning environment and in life learning (Goodson and Hill, 2011).

Conclusion

In this chapter I started by narrating a bit of my story as language learner. By doing so, I realized that my experience as such was led by the power of imagination as foreseeing myself as a bilingual person made part of my life project.

I also found that there were some similarities between my personal story and the ones written by my ELPTs in some autobiographies as language learners I read. By reading my ELPTs' autobiographies I learned that their life projects were subscribed to their ability to locate themselves in other possibilities and perspectives by the power of imagination and that this action was connected to three key terms coined by Norton (2013) namely, imagined communities, investment and identities.

The connection between my ELPTs' autobiographies and imagined communities and identities made me realize that it would be interesting to explore these aspects more in depth as they could provide us with information in order to bring about changes in the curriculum through a more dialogical relationship between teacher and ELPTs.

While I was documenting myself in order to write this paper, I found that the structure of the ELTEPs in Colombia and abroad still rely on a model based on received and experiential knowledge (Wallace, 1991). The first one, connected to the content knowledge, methodology and language the ELPTs must learn. The second one is more related the practices the ELPTs carry out as part of their formation. This experiential knowledge is accompanied by making ELPTs reflect on their practices and ends up by writing a research project which is one of the requirements for graduation. Received knowledge and experiential knowledge make up the knowledge base of the ELTEPs. As I stated previously, these models are based on what is thought to be the best for ELPTs to learn and their view of learning is the accumulation of skills (abilities to speak English and to teach and research) and facts (methodologies, theories) as we can see in Wallace (1991); Harmer (1998); Hedge (2000). However, we need to know what ELPTs consider worth learning and how they learn. We can do this as Alvarez (2009) states "Knowledge base is not only the product of what they (ELTEPs) give to ELPTs, but also, the result of the ELPTs' previous experiential and educational processes" (p. 75).

Some authors have claimed for reforms in teacher education knowledge base and organization, as well as, for changes in the curriculum design policies and professional development of the ELTEPs (Strom, 1991; Freeman 1998; Johnson; 1998; Alvarez, 2005; Johnson,2001, González 2005). According to some Colombian scholars "We are still exposed to models of training and education in which our local reality and knowledge is displaced by a colonial academic perspective imposed by the view of native speakers as the source of knowledge and expertise" (González, 2005 p.35) and it is necessary to conduct more research on how this takes place and how "to take a stand in national political actions to be part of the decision-making process in the defense of the right to participate in the construction of in-service agendas sponsored by the Colombian educational system" (González,2005 p. 34).

One possible way to detach from the models we have adopted traditionally, might be to gain knowledge about the learning practices our ELPTs engage in and the communities they affiliate as they can bring to light alternatives that might be occurring in the present. Practices that are happening now and which are invisible to our eyes because we are just looking at the current layout of the ELTEPs.

Imagined communities and identities might give an account for the Not and the Not Yet (Bloch in Santos, 2012), a determinant source of knowledge about the emergences in our ELTEPs. Getting to know how the ELPTs exceed the present in the practices they invest beyond the classroom and their projections, might give us clues to develop alternative practices consonant with what ELPTs usually do and imagine in their daily practices. These imagined communities and identities might also give us a hint of what the ELPTs consider knowledge and the ways they construct this knowledge within certain communities.

In sum, I would like to explore the imagined communities, investment and imagined identities through the autobiographies of the ELPTs at the ELTEP I work at, in order to find out the possibilities they hide and how these possibilities can contribute to the development of new alternatives for the curriculum design and practices of this particular ELTEP and why not see if this could be transferred to other programs or contexts. In order to achieve these purpose, I have posed the following questions:

What do the imagined communities of an ELPTs inform us in terms of their initial teacher education? And What is the connection between these imagined communities their investment and future language teacher identities? Finally, What sort of alternative practices are more compatible with ELPTs imagined identities and communities?

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Using the "Epistemology of the South" to document the convergence of ethnic bilingualism and mainstream bilingualism in the multilingual identity of EFL teachers belonging to minority groups

Carlos Augusto Arias Cepeda

Abstract

Bilingualism in Colombia is often treated as part of a dualism in which ethnic bilingualism (indigenous language- Spanish) and mainstream bilingualism (Spanish- English) are considered almost as mutually exclusive and regulated by a bifurcated tone in the national language policies. Rare as they might seem, there are cases of convergence of these two types of bilingualism that need to be documented; particularly, what concerns the construction of linguistic identities for EFL teachers that are part of indigenous communities. Being bilingual, beyond the instrumental nature associated to it, is ultimately a constitutive of the identity of individuals and social groups. The "Epistemologies of the South" becomes the lens through which one can look at the epistemic violence that normalizes mainstream discourses and makes emic voices that advocate for linguistic diversity invisible. The revision of epistemology instills the need to challenge grand narratives and essentialisms to generate a dialogue between minority group- EFL teachers and EFL student teachers.

Keywords: Epistemologies of the South, Convergence of Bilingualisms, Multilingualism, Indigenous EFL Teachers.

Introduction

In the imaginary of Colombians, bilingualism constitutes a concept that is often linked to instrumental purposes like the insertion of the country into a global economy, the social mobility of the individuals that acquire it, and the amelioration of flaws in the accessibility to the mechanics of production and consumption of academic products. However, bilingualism and, by extension, multilingualism are more than mere traits to be acquired and used as the means to doing, or knowing something: monolingualism, bilingualism, and multilingualism, all signaled by the subjacent term language, are ultimately constituents of the identity and the culture of individuals and societies. With that premise in mind, a study of bilingualism needs to obviate its

instrumental nature, and rather resort to the experiential, the educational, and the existential dimensions that allow to further problematize the epistemological givens traditional to its conceptualization.

In this chapter the reader will understand i) how an area of inquiry unfolded through the academic *experiences* of the researcher, ii) how the literature has constructed and *educated* through discourses on bilingualism that have been normalized and iii) how, despite the binary essentialisms in bilingualism (mainstream vs ethnic), there is a rather convergent multilingualism that is a constituent of the *existence* of individuals who happen to have an ethnic indigenous background (and language) and at the same time have become EFL teachers. The rhetoric of this chapter will then intertwine life stories, existing epistemologies, and emerging epistemologies to propose an academic space from which to advocate for diversity and generate formative knowledge on multilingualism in Colombia.

The story that brought me to the research

In an attempt to document the area of inquiry I will detach slightly from the classic epistemological dichotomy between subjectivism and objectivism and align with Gadamer's phenomenology (2004), which claims that the thing- in- itself is 'rooted' in the events of life and understanding of human beings. This, from an ontology of being, explains that we as knowing subjects are concerned with understanding history as we ourselves are historical (Rheinberger, 2013). Aware of this inter subjectivity in historicity that bridges the once existing dichotomy between knowing subjects and known objects and, consequently, between subjectivism and objectivism, I resort to the narrative following to build up the case of my inquiry, since, even from ancient Greek times Herodotus, the father of history, is known to have exposed the value that a story brings to history.

A story of my research interest in three acts:

The story that helped my current research interest unfold can be told in three acts, and, as when any story depends on the will of the person telling it, the narrative sequence does not necessarily align with the chronological sequence but rather with a sequence of epiphany. This story allows three loops of research events converge together and melt into the emerging grounds for this current research interest.

Act 1 Joao and an undergraduate thesis defense

The departing landscape of the story is a university institution with a major on bilingual education, and chronologically we can be placed in the year 2012 when I was being treated as some sort of novelty, the new 'acquisition' of the university. With the natural urge to get me (as the new member of the teaching staff) involved in this parallel mechanics of belonging that is part of the unwritten- code (or so I thought) there was the president of the university boldly inviting me to attend a thesis dissertation taking place that same day. This, besides being uncommon for the short notice, was particularly an unusual petition for a recently hired professor, added to the fact that I was supposed to give a lesson called 'Principios de investigación' (Research Principles), whose schedule was almost fully overlapping with the thesis defense.

Yet, I obeyed. It could have just the intrinsic authoritative role of the person who invited me. I admit, however, there was also the curiosity of knowing what a thesis defense in this university could be like, and the opportunistic coincidence of topics between the class I was to teach and the nature of the event (a thesis defense usually reports the results of a study, which could help students starting to learn the basics of research see a finished product). All of that made me just take some 15 minutes to gather my students, give some general directions, and intend, with my whole class, to sneak in the room where I knew the defense would have already started, trying genuinely to cause the minimum distraction possible.

Since the very moment I entered I could not help but standing in awe. It must have been the dress code of the candidate defending his thesis that stroke me first; even when you are new to a place, you already have some frameworks of mind that are dictated by what in Foucault's terms (2006) could be called normalization. The semi- nudity of Joao, a guy I had pictured as shy from the random interactions at the multimedia lab, was certainly not an expected feature of a candidate to an undergraduate thesis defense. Then, what had seemed rather outrageous found its path to understanding thanks to the slides being shown on the screen, and the talk led by the presenter.

He was reporting on his teaching of English to younger members of his Wuitoto (Huitototo in Spanish) aboriginal community in Leticia (the Colombian capital of the Amazons) and some of the challenges, achievements, and findings resulting from his intervention. The 20- minute session allowed space for questions and comments, and I took the floor to make a public salutation and inquire a bit more about the pedagogical intervention and its coincidence with Joao's life goals and cosmogony of language and education. Comments were made about multilingualism, the need for transforming realities and

preserving cultures, and the immense heritage of the cultures and identities in play in this case of language teaching. Eventually the session was closed with an autochthonous dance performance, which was cheered with the certainty that the atypical closure would make no harm to his well–structured thesis defense, and that it would be welcome with the respect for diversity, individuality, and socio- cultural identity that the candidate's thesis (and the candidate himself) embodied.

While enjoying the performance, things were fast clicking in my mind. My own life story came to play a role since, just a couple of semesters before, I had finished my work on understanding the linguistic identity of a multilingual individual belonging to a minority group as my graduation thesis requirement for the master's on Applied Linguistics to the Teaching of English as a Foreign Language. It was after this flashback that brought back that other academic event that I understood why the president of the university had insisted on my going to this thesis defense. Our being there, would ultimately be a matter of fate in which everybody would be winning something. The presentation gained solemnity by having a wider audience, the students I had got a notion of the completion of research, and my having witnessed this vindication of cultural difference at the core of the mainstream schooling added to what with time would be shaped as a genuine inquiry towards the interfaces that are often overlooked in the field of ELT (English language teaching).

Act 2 Fidel and the development of an area of research interest

Back in the days in which I was doing the thesis research for my Master's in Applied Linguistics to TEFL, my interest was in documenting how Fidel, a multilingual 'raizal' from San Andrés (Colombia), played an agentive role in constructing his individual and ingroup linguistic identity constituted by a rich linguistic capital: Creole (Bembe as it is known by raizal people from San Andrés), Caribbean English, and Spanish.

Through a rather inter subjective lens, the study documented how in constructing his linguistic identity, he dodged, contested, and sometimes aligned with the ideologies of language generated by multiple *de jure* (practices that are officially and legally recognized) *and de facto* (practices that are enacted "in fact" or "in practice") policies on the prestige of languages and bi(multi)linguicism. In that study there was a narrative made by Fidel himself in which he rendered his identity by resorting to his life events, the multiple voices that dialogued with his experiences, and his understandings; besides, there was a critical discourse analysis, by which I as a researcher unveiled some of the social inequalities enacted through language policies that were

part of the deterministic naturalized discursive structures with which Fidel had to play an agentive role in the construction of his ingroup linguistic identity.

Act 3 A research interest that wants to go further

Little did I know when I was rather witnessing act 1 or playing an academic role in act 2, that my interest in understanding those interfaces beyond English language teaching/learning (namely, those interfaces between multilingualism and cultural identity, ethnic identity, and linguistic identity) would find a new fertile soil in the fact that, about four years ager that, I would be back to the scholar life by pursuing a very enriching PhD on Education with a major on ELT (English language teaching) and I would join their research lines with interest in Power, Inequality, and Identity.

From the moment I was required to write a tentative proposal as an entry requirement for new major of the PhD program, I knew my interest went beyond the idea of language learning and language teaching as exclusive to the scope of the events occurring in a classroom. My intention is to understand languages as something that cannot be detached from the identity of the individuals or social groups that speak (but also use, learn, teach, and preserve) them.

This act three is a less narrative and more problematic one, since its events are still occurring at a rather epistemological level and are still the subject of a conflictive emerging process. Nonetheless, it can be tentatively summarized as a research interest that is revolving around three levels of understanding:

i.   Understanding the development of a linguistic identity by members of ethnic minority groups who (besides being owners of their own in group minority language) pursue their studies to become English language teachers;

ii.   Understanding how such linguistic identity interacts with the seemingly conflictive tasks of preserving the (minority) in group linguistic capital and cultural identity and the task of contributing to the tenets of a national identity that has bet its schooling system to mainstream bilingualism (English- Spanish) as the premise for global inclusion, and;

iii. Understanding what happens when such discourses of minority in group language identities are brought to dialogue with the mainstream education of EFL pre-service teachers.

Multilingualism is one of the constructs that is implied in the research challenge or eventual research niche (call it problem if you feel identified with the most orthodox term), that I intend to study. Multilingualism in the scientific discourse of the linguistic field has been regarded from a normalizing perspective that shapes the form and the content of the knowledge being produced (and excluding subtly the knowledge that does not abide by those criteria) (De Sousa, 2007). Below, I will briefly refer to some of the normalizing events in the study of multilingualism.

Labeling of multilingualism as a second level object of study: This normalization has resulted from (and become evident out of) the labeling of the study of multilingualism under the umbrella term of SLA (Second language acquisition), as Cenoz and Genesse (1998) have pointed out, which in turn implies that the kind of multilingualism that is often documented is the one that is the result of either the conscious decision of individuals, or the one occurring within the tenets of schooling systems. Conversely, the socially conditioned multilingualism (Apalteur, 1993) which involves the natural ethos resulting from the contact of social groups of speakers of different languages is less studied, even though societal multilingualism is worldwide more the norm than the exception (UNESCO 2003).

There is preference for a particular social domain of multilingualism being studied: When put in a continuum with the local, the regional, the national, and the international as elements of the spectrum, the kind of multilingualism that is documented and promoted is either a) the one that is additive towards the learning of a national language of prestige as informed by the one language-one nation equation (Hornberger, 2002), or b) the one that is additive of a lingua franca, mostly English, which Phillipson (1992) coined as the result of English imperialism.

There is a social hierarchization resulting from the kind of multilingualism being studied: This preference for certain studies, although apparently linked to the kind of intrinsic interests of the field of linguistics, is in the end a symptom of some sort of hierarchization that is ultimately not scientific in nature, but ultimately a gauging of social groups, since as Williams (1977) acknowledge "A definition of language is always, implicitly or explicitly, a definition of human beings in the world"(p. 21).

The fact that the kind of multilingualism that is discussed in the academic community is mostly the one that includes (the learning of) English (or other languages of prestige) as a second language, and is mostly published and

disseminated in English, might generate ideas of core and periphery that are dictated by colonial perspectives which are naturalized in the field of linguistics even when its origin is political rather than intrinsically linguistic (Skutnab- Kangas, 2000).

As Bourdieu claims, "Just as, the level of relations between groups, a language is worth what those who speak it are worth, so too, at the level of interactions between individuals, speech always owes a major part of its value to the value of the person who utters it" (1977, p. 652). Which explains that the overt or covert institutional discursive support to individual languages, generate a different sort of dynamics by which languages become the vehicle and the path to exert symbolic domination, and paradoxically also the vehicle and path to collaborate or resist domination (Heller 1995).

Yet there is space for opposing discourses in the field: It is fair to acknowledge that the mechanics of the generation of a scientific discourse in linguistics has also given space to some opposing perspectives that intend to counter the de-problematization of multilingualism as something institutionalized. To that respect, Skutnabb- Kangas (2000) can be cited as authoring a discourse that claims that the institutionalization of language learning (of English) also generates a linguistic subtractive perspective, and promotes the learning of a new language at the risk of the mother tongue based on an ideological bias that equates this to premises of inclusion, culture, and globalization whereas also causing the violation of linguistic rights and an eventual and progressive linguistic genocide backed up by education. Such risk to the mother tongue is particularly higher to the languages spoken by social minorities that are often overlooked in the mainstream anatomy of society as it can be explained by quoting Mackay "Just as competition for limited bio- resources creates conflict in nature, so also with languages. If a small fish gets in contact with a big fish, it is the smaller which is more likely to disappear" (1980, p. 35).

The kind of knowledge generated in the study of multilingualism has been used more with regulatory purposes than with emancipatory ones: Despite the fact that UNESCO acknowledges that "Language is not only a tool for communication and knowledge but also a fundamental attribute of cultural identity and empowerment, both for the individual and the group" (2003, p 16), a vast majority of the studies that have derived from understanding multilingualism from a SLA (Second language perspective) have rather focused on understanding and facilitating the implementation of bilingual policies through schooling systems with a top down approach.

It is known that language, origin, and history are summoned together as referents that prompt the construction of identity through cultural identification,

within the ethnic, regional, and national groups (Fosztó, 2003). However, in the equation of identity formation the national (and the global) identity is favored monolithically through the homogenization of cultural values, resources, behavior and the sharing of a common interest (Friedman, 2003). Such interest is generated through the economic metaphor of producers and consumers of the language market (Bhat, 2001) beyond the scope of national borders in a global village (de Mejia, 2002). Producers are the agents of linguistic coercion and are the ones who have the means for imposing the monopoly of a language, and the means for generating the literature about how to appropriate it.

Deconstructing the epistemological stances adopted by the bilingualism policies

The fact that multilingualism and bilingualism are established as important referents of nationhood has in turn resulted in the establishment of language policies, that either just by giving a legal framework, or by regulating through the schooling system give or take away prestige and can officialize but also seclude the use of languages. There are some epistemological stances that can be read out of the way bilingualism policies are released, justified, and enacted.

The double standard - Linguistic (and cultural) diversity in the 'de jure', linguistic homogeneity in the 'de facto': It is important to acknowledge that perspectives towards language can be one thing in the *de jure*, which is the way policies are written, and another thing in the *de facto* which is how policies (even against the ones that are written) are enacted. That having been established, heterogeneity, and cultural diversity have often been perceived as a threat to the establishment of a hierarchical structure of the nationhood, which results in the pursuit of de jure and de facto monoculturalism as a common first attitude hoisted towards linguistic diversity.

In Latin America, for example, this approach was marked by eurocentrism that aimed at the replication of structure and values of colonial authority by appealing to the linguistic subordination and the alienation of local languages based on political circumstances, social interests, and the cultural values of colonial authority (Alarcón, 2007). During colonial times, and even in the times of the emerging republican life, language difference and language biodiversity were regarded as a 'resource for figuring and naturalizing inequality' (Errington, 2001, p. 20) and any sign of cultural, ethnic, or linguistic diversity needed to be suppressed (Hamel, 1997).

Monoculturalism, backed by the proscription of autochthonous languages (like the one emitted by Carlos III in 1770), has historically resulted in the reduction of indigenous and autochthonous populations per se (Moreno, 2006), and despite the fact that certain indigenous languages were used as lingua franca (e.g. náhuatl, maya, quechua, and aimara), language homogeneity and Christianity became the means to fight autochthonous non Europeizing values like polytheism, polygamy, idolatry, and anthropophagi. In the republican times religious missions were not just entitled to work on the descriptive linguistics of indigenous languages (Alarcon, 2007) but also enacted the colonial establishment by institutionalizing Spanish language as the conveyor of culture, and civilization and the language to be imposed (Triana, 1997).

The lack of a clear legal or political status that defended the cultural heritage of minority groups or indigenous groups resulted in the demographic shrinking of indigenous and autochthonous communities, the genocide or intermixing (Triana, 1997), the naturalization of colonial structures with a disguise of a moderate self- regulation and protectionism for indigenous communities, the concentration of labor force serving outsiders' economic interests (Roldan, 1996), and the alienation of indigenous communities from their traditional use of land, thus hindering the practice of their traditions.

The legal revitalization of cultural and linguistic diversity: The attitude towards linguistic diversity as 'a problem' (Ruiz, 1984) seemed to have shifted as a late wave of what happened at the midst of the twentieth century, and as consequence of the post war poly-ethnic immigrations, which nested a global ideological shift towards multiculturalism: the acceptance and even promotion of cultural difference (Lopez, 2000). In Latin America, multicultural awareness was shaped in identity politics and politics of recognition (Assies, 2002), which promoted, at least *de jure,* an agentive role for minorities, indigenous, and autochthonous communities that had been so far rather object than subject of policy making.

The incorporation of indigenous communities into the modernity of Latin American nationhood, was a rather promising panorama which took the Andean Nations to make attempts for "Recognizing the aspirations of indigenous people to assume control of their own institutions and ways of life and their economic development, and to maintain and strengthen their identities, languages and religions within the framework of the States in which they live" as stated in the fifth paragraph of the Agreement 169 of the 1989 on Indigenous People and Tribes in Independent Countries (Organización Internacional del Trabajo sobre Pueblos Indígenas y Tribales en Países Independientes).

This legal framework served in the wording of the recognition of pluriculturalism at the core of the Latin American states' nationhood (Irigoyen 2004) and was followed by the adoption of Constitutions or Constitutional reforms that advocated for recognition of indigenous ethnicity, culture, and right to equality in the last decade of the twentieth century. For example, in 1991, the Colombian Constitution stated in its Article 7: "The state shall recognize and protect the ethnic and cultural diversity of the Colombian nation". Similar reforms were established by Perú in 1993, Ecuador in 1998, and Venezuela in 1999, to name a few.

The pledge of this legal framework was that bilingual education would cease to be just an instrument to have minority peoples learn the official language and remediate school achievements, prompting cultural subordination (Puelles, 1997), and conversely aimed at the awareness on the set back and displacement processes generated by the lack of use of and tand prestigious such as Spanish, Portuguese, and English (Hecht, 2009). Besides, the constitutional reforms became a solid ground for Bilingual Intercultural Education (BIE), which pursued cultural revitalization and, consequently language maintenance (Barnach- Calbo, 1998).

The policy bifurcation: Which path towards bilingualism is being taken in Colombia? Having promoted an understanding of the link between language and culture, the legal framework opened a path for the materialization of a disciplinary field that melted Amerindian and Afro-Caribbean linguistic diversity into a broader concept called 'ethno-education' (de Mejia, 2004). However, overall bilingualism (and multilingualism) bifurcated into two distinctive bilingualisms: one based on ethno-education for speakers whose mother tongue is a minority language, and another bilingualism program intended for speakers of Spanish as their mother tongue.

These policies were made evident in the Colombian Decennial Education Plan (2006- 2015). When addressing the goals and quality for Education in the XXI century the plan seems to have assigned two purposes for the two forms of bilingualism in schooling: autonomy and globalization. The first one supposedly enacted by the teaching of Spanish as a second language for indigenous language speakers; the latter (globalization) is materialized in terms of the policy that promotes the learning of (English as) a foreign language. The particularity is that in both cases the core purpose of language learning is a majority language.[15]

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15   The institutional enactment of language policies that promote majority languages- be them the national or international ones, can be explained by what Castañeda- Trujillo, in this volume, addresses as linguistic imperialism.

The National Bilingualism Program 2004- 2019 is coherent with the policies of global economic insertion taken by Colombia over the last decade and a half, which implied the signing of free trade agreements with the U.S, the European Union, the European Free Trade Association (Switzerland, Iceland, Norway, and Lichtenstein), Turkey, Japan, Korea, Canada (plus the belonging to some economic blocks).

Its vision is based on three premises: i) the competitive attribute and comparative advantage of knowing a foreign language; ii) the idea of ensuring a competence for all, and; iii) the need to develop strategies for the development of communicative competences in English. And it intends to measure achievement by using the Common European Framework of Reference in the pursuit that students of the public sector reach the B1 user band when graduating from high school, whereas English language teachers reach a B2 level, and future English teachers reach C1 upon completing their undergraduate studies (whereas other undergraduates reach a level B2).

Despite having been formulated as just one of the two tasks of bilingual education, the Spanish- English program is the one that has been more documented; policy makers, scholars, and even teachers seem to have tacitly accepted a turn in education policies towards the strengthening of majority language bilingualism, at the expense of the bilingualism nested in ethno-education. Such deference for that type of bilingualism is coherent with the belief that linguistic diversity, considered against the backdrop of a country's economic growth, is negatively correlated to economic growth, whereas the consolidation of a language and/or the learning of a lingua franca is considered a positive factor in the same regards (Alesina & Farrera, 2005).

The convergence of the two bilingual paths is hardly documented: The policies seem to be conceived within an abyssal thinking paradigm (De Sousa, 2007), with little or no space of convergence. On the one hand, there is a strong effort to enrich the pedagogical and linguistic competences of English language teachers. This has generated investments, assessments, trainings, follow up programs and alerts of the distance between the prescribed goals and the ongoing reality regarding the main goals of the program.

On the other hand, the pledge of ethno-education was shifted to additive bilingualism by means of acquiring Spanish as a second language, and since the cultural assimilation makes this language every time closer and more (invasive) accessible to the social spaces of indigenous and autochthonous communities, little documentation has been made about how/whether teachers are being trained to promote minority language- Spanish bilingualism, or a rather subtle shift towards mainstream Spanish monolingualism.

However, some scholars have realized that the apparently big distinction between the two policies is not so clear cut. To that respect it is valid to acknowledge the perspective that puts the two kinds of bilingualism programs in a correlational horizon, thus being able to question the effects that the bilingual national policy may have on the linguistic biodiversity of the country (De Mejía, 2006, Guerrero, 2008).

Also, the convergence between ethno-education bilingualism and majority language bilingualism was documented by Escobar and Gómez (2010) who, by resorting to the narratives of the Nasa indigenous people, made a parallelism that permitted to identify some principles of their bilingualism, and signaled how these principles could eventually become teachings to consider in the understanding of majority language bilingualism.

Another space of intersection between the two kinds of bilingualism was documented by Arias (2014) when conducting research on the case study of a multilingual raizal from San Andrés, and his construction of linguistic identity because of and despite the multiple language ideologies generated by de jure and de facto linguistic policies.

Deconstructing the epistemological stances of identity

Identity as made up of dualism: binary distinctions and continuums:

The epistemological stances commonly associated to the understanding of identity are often a resemblance of the classical dualisms typical in structuralism. Sometimes it seems like if the conceptualization of the sign (signifier and signified) had been extrapolated beyond linguistics into the social sciences for the task of documenting the concept of identity. Inaç and Ünal (2013) acknowledge the dualism identified ('the self'- the individual) and identifier ('the other'- society) as the essential pillars for the mechanics of generating an identity; this approach seems to use the 'I am not X' to facilitate an understanding of 'I am Y'.

Hall (1997) would also address the importance of using binary oppositions and the role of difference as an element of conceptual construction: "Difference matters because it is essential to meaning; without it, meaning could not exist" (p. 234). The notion of 'otherness' has been assigned a pivotal in the construction of identity. Even when conceptualizing social group identity, the recognition of sameness and difference is a main indicator. This representation of identity is also subjected to the bias that emerges from the natural tendency

to ascribe positive features to the social group one is affiliated or ascribed to; thus, accentuating the positive in group self- image and the negative out of group image (Van Dijk, 1998).

The scope of social determinism and individual agency (Bourdieu, 1986) can also be applicable to understanding identity as a construct that has to do just as much with the development of the individual's self-concept as with his/her group memberships (Eckert, 2000; Miller 2000). To that respect, Huddy (2001) explains that the individual perception of the self is shaped thanks to the contact with other ingroup and outgroup individuals, and identity is constantly fluctuating in within a spectrum that places social identity and individual self -categorization as the two ends of the same continuum.

Such continuum, also acknowledged by Jackson (2014), can vary because of the cultural context. There are some cultural contexts with a strong tendency towards individualism, which is defined by Jandt like: 'the dimension of culture that refers to the rights and independent action of the individual' (2007, p. 430). In such contexts the 'I' self is emphasized as identity. Conversely, there are other cultures with an emphasis on collectivism. This concept, also defined by Jandt (2007), means "the dimension of culture that refers to the interdependence, groupness and social cohesion". (p. 426). In such kind of culture, identity formation is signaled by the individual's relatedness to others.

The formation of identity offers space for an agentive role in who determines an individual's identity. In fact, as introduced by Bourdieu's habitus (1986) - and as reiterated by Côté (1996), and Huddy (2001), the individual is in a constant conflictive role between the deterministic reiteration of the habitus, that is the political, social, and cultural structures that determine him/her, but at the same time s/he can play an agentive role in either wielding, forming, or transforming such social structures[16].

The agency and determinism continuum can generate another dichotomy between avowal, "the process of telling other what identity(ies) you wish to present or how you see yourself" (Oetzel, 2009, p. 62), and ascription, which is what others perceive and assign as the individual's identity. This implies that there is a certain agency to adopt a given identity; however, factors such as language, ethnicity, might influence the identity the others recognize and respect on a given individual, even if such identity does not match the individual's preference (Jackson, 2014).

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16   The agentiveness in identity does not exclusively take the shape of behaviors; as one might understand from Posada's concept of imagined identities, in this volume, the individuals can also create identities and bonds to social groups out of what is not tangible.

The sacrifice of the emic voice for the sake of scientificity

> No need to hear your voice when I can talk about you better
> than you can speak about yourself. No need to hear your voice. Only tell me
> about your pain. I want to know your story.
> And then I will tell it back to you in a new way. Tell it
> to you in such a way that it has become mine, my own.
> Re- writing you I write myself anew. I am still author,
> authority. I am still colonizer the speaking subject and
> you are now at the center of my talk.
> **Bell Hooks (1990, p 241)**

The production of knowledge even when regarding aspects that are so intrinsic to human nature as identity, have resorted to traditional dichotomy of the knowing subject and the known object. This implies, that even when the research approaches intend to be ethnologic, anthropologic, or sociologic, the knowledge produced results in the exoticism (Tuider, 2012), which implies that regardless of the emic perspective, the participant is not treated like a subject whose voice can be heard; rather is encapsulated in the otherness and kept at a certain distance of knowledge production, mediated by the researcher's voice.

This otherness and exoticism generates certain mechanics in the production of knowledge based on a normalizing discourse that has mechanisms of inclusion and exclusion (Foucault, 2006). Such mechanisms, also informed by the subject -object dichotomy, make it hard for the researcher agenda and the researched subject's needs to coincide, and results in the reduction of the emic voice of the researched subject to just a source. This researcher - mediation sacrifices the dialogic generation of knowledge and is in turn just an accumulation for dispossession (Harvey, 2003), if one is allowed to make the analogy with economy.

The production of knowledge about identity is intrinsically linked to the understanding of a human being and his/her culture. However, it is permeated by the burden of the human and social sciences to abide by the criterion of scientificity. This makes every human complexity fit into scientific categories established *a priori* (Pinto & Ribes, 2012). Scientificity in the production of knowledge ultimately disguises 'the old hierarchy of racial superiority that determines which form of cultural product or practice is the norm or the deviant' (Kubota, 2001 p 28).

Identity needs to be understood beyond grand narratives and fragmentations: identity(ies) as complex spaces of divergence and convergence

Regarding the study of identity, there seems to be a consensus that an individual's identity is dynamic. Jackson (2014) explained it as:" The identities that people claim and the significance they attach to them may change as a consequence of personal, economic and social circumstances (e.g. study abroad, more intimate intercultural interactions, a higher level of education and wealth, deeper reflection on one's place in the world, more exposure to other groups and societies, interethnic marriage, travel, encounter with racists, etc.)" (p. 133).

This implies that the grand narratives coined in the creation of universal causes (e.g. feminism from a structural perspective), can develop a rather reductionist construction of the self and the other. A critique of universal causes and grand narratives has already been issued by Baxter (2003), who acknowledges that such grand narratives can also pose a threat to individual difference within the in-group identity.

Besides, an individual's dynamic identity might be the result of exposure to multiple and conflicting cultural frames of reference. In cases of multicultural identities (particularly in the case of a multicultural individual coming from a minority culture) there is a trend towards otherness, as dictated by the lens of mainstream cultures. Thus, the multicultural individuals are often regarded as subjects of marginality. Jackson (2014) acknowledges that such marginality might hinder the person's construction of a unified identity due to the conflicting cultural loyalties. He also suggests that, as a reaction, the individual might intend to be in control of making choices and establishing boundaries, thus constructing context intentionally for the purpose of creating his or her own identity.

Multicultural identity is also defined as an identity that transcends the borders of one culture and allows the individuals to feel a sense of belonging and comfort in several cultures (Martin & Nakayama, 2008). It is essential to consider that the multicultural individual is a border crosser who may develop that sort of hybrid (mixed) identities by integrating multiple cultural elements, including languages (Kramsch, 2009; Jackson, 2014). Often the multicultural identity is the result of the individual's agentive or deterministic efforts to reach a global identity. Yet, a global identity is often thought to be linked to the use of an international language as a prerequisite of belonging. Beyond developing a local, regional, or national identity, day by day more individuals are encouraged to afford "a sense of belonging in a worldwide culture" (Arnett, 2002, p. 777).

Block (2007) claims that, as it happens with other forms of identity, language identity can be vowed and ascribed. This means that there is space for a mismatch between the desired language identity, and the language identity perceived by others. Block (2007) defines language identity as involving one or more of the following features: the relationship between the self and the language(s) one has mastered (language expertise), or the relationship between the self and the feelings and attitudes one has towards languages (language affiliation), or the relationship between the self and the language spoken in the community one was born to (language inheritance).

Towards an epistemology of the south

Spivak (1993) acknowledged that the equation of the production of knowledge was often composed of two worlds: A First world or North hemisphere of scientific discourse which is entitled the right to visit and gather data from a Third world or South hemisphere of exoticism. The reference does not need to fully coincide with the geographical terms from which it is borrowed but, often, it does. Thus, 'The North' has generated an ontology and an epistemology of its own (the right one if assessed within a positivistic framework of mind) and the scientists within such epistemology are the ones that translate the voices of those from the South, analyze them, and gain authoring, thus producing knowledge.

The equation presented by Spivak is also problematized by De Sousa (2009), who acknowledges that the lack of social justice is also reflected by the lack of epistemological justice. For him, the marginalization and seclusion of the cognitive practices of those social groups that have been historically victimized is so ingrained within the naturalized system of knowledge production that it often even results in epistemicide[17]. De Sousa (2010) also acknowledges that there is a ghost relation between theory and practice, which means that the ones who have generated the most progressive social changes are the ones that have been not merely ignored, but rather made invisible by the scientificity and even by the (Eurocentric) critic theory.

Such level of epistemological injustice is the ground for his proposal of an epistemology of the South that intends not just to make visible the former epistemologies which were made invisible, but also decolonize the production of knowledge, unveil the inequality of power- knowledge relations typical in the North Epistemology, and recognize knowledge practices that aim at social transformation.

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17   This Europeizing perspective towards the production of knowledge can be understood as similar in nature to what Samacá, in this volume, has considered result of the abyssal thinking.

Prior to this section, I have presented some of the traditional epistemological stances that regulate the knowledge production (even shaping and being shaped in terms of policies) of topics such as bilingualism, multilingualism, language policies, and identity. Therefore, it is now fair to try to establish the epistemological stances from which I intend to document the issue of my inquiry. The principles that I intend to align by are framed within the epistemology of the South (De Sousa, 2009).

A shift from essentialisms to complex divergences and convergences

As mentioned before, bilingualism, language policies, and identity have often been studied and understood from an epistemology that resorts to essentialism and grand narratives. Essentialism "is the default way of thinking about how we are different from each other. It is however problematic because if we think of people's behavior as defined and constrained by the culture in which they live, agency is transferred away from the individual to the culture itself" (Holliday, 2005, p 17). The seclusion of the agentiveness can be explained partly because of the classical dualisms that have been embodied beyond structuralism and in the positivistic discourses framing scientificity, even in human and social sciences.

Since I do not just intend to document the case of EFL teachers who belong to indigenous communities, but also to establish a bridge of dialogue between them and Bilingual pre-service teachers, it is fair to acknowledge the cultural contexts we all come from. Such acknowledgement must go beyond all kinds of essentialisms and purisms since, as Said (1993) claims, "Partly due to the existence of colonization, all cultures are related to one another, none is unique and pure, all are hybrid, heterogeneous, extraordinarily differentiated and not monolithic" (Said. 1993, p 31).

Documenting a person's cultural identity, but also linguistic, and multilingual identity from an essentialist perspective would be a mistake, since it is such essentialism the one that has bifurcated the language policies as if crafted for abyssal thinking. In Colombia, for example, it resulted in a mainstream bilingualism policy and an ethno-educational bilingualism policy that are treated as if they had no space of convergence. It is worth keeping in mind that it is through the understanding of complex divergences and convergences that new knowledge and transformative practices can gain a space towards visibility.

Therefore, bilingualism, language policies, identity, and even EFL teacher formation, need to question the construction of otherness (Kaltmeier, 2012) by establishing spaces of convergence, and challenging cultural essentialisms (Corona, 2012) and grand narratives (Baxter, 2003).

A shift from the normalized discourse to a sociology of absences

The stratification of the production of a knowledge acknowledged by De Sousa (2009) consistent with a modernist view of knowledge as unitary and static, based on ideas of otherness and essentialism. Corona (20012) also warned that "The cultural essences are hegemonic discursive constructions that intend to classify, hierarchize, and exclude the ones considered 'naturally' different" (p. 79). Such hegemonic discursive constructions in the production, the content, and the rhetoric of knowledge, aim at what Foucault (2006) calls normalization.

The fact that, thanks to the normalized discourse regarding bilingualism in Colombia, bilingualism has been studied rather from grand narratives such as majority bilingualism (Spanish- English), and ethnic bilingualism (indigenous languages- Spanish) as two distinctive objects of study, has generated a pseudo- objective discourse with multiple vacuums (e.g. the individual-collective human essence underneath bilingualism, the convergence of the two apparently distinct bilingualisms, and the political biases in the formulation and enactment of language policies, etc.) that need to be documented from a sociology of absences and emergences

De Sousa (2009) defines the sociology of absences as "a transgressive procedure, an insurgent sociology that attempts to show that what does not exist is actively produced as nonexistent, as a non- believable alternative, as a disposable alternative, invisible to the hegemonic reality of the world" (p. 23- Translation mine). Such absences that result out of a hierarchizing monoculture in scientificity leave space for the documentation of an issue that goes beyond what the hegemonic lens has coined as knowledgeable. The fact that a member of an indigenous community can also have a voice on bilingualism and identity beyond the dualism of the two distinct policies, can challenge the abyssal thinking, and will align with Foucault's (1993) call to create an ethnology of the culture one belongs to, and anthropology of the own.

Breaking the subject object dichotomy: The voice in a dialectic construction of knowledge

The distinction between subject and object is one of the pillars of what has constituted the development of epistemology, and along with it, science.

However, when we deal with human and social sciences the object is not any longer an object, in the strictest sense of the term, in fact one is dealing with other subjects. Such feature already generates an epistemology for social and human sciences and urges for the recognition of intersubjectivity to generate knowledge in those fields.

Thus, there is still an issue of author-ity since, even when this intersubjectivity becomes a principle to produce knowledge, the normalized discourse of research still positions the subjects of research differently. On the one hand, there is a researcher as the subject whose voice (analytic, scientific, academic) is ultimately heard, and that other subject is treated as just a source of data, thus often sacrificing the emic voice as something that needs to be translated, interpreted, and shaped by the researcher.

Vasilachis (2006) also acknowledges that the distance between the researching subject and the researched subject varies according to the positioning within the spectrum of positivist and interpretivist paradigms. However, according to her, the lessening of the distance between the knowing subject and the known subject is not necessarily a deep epistemological shift. In this dualism, the knowing subject is given the main role in the unidirectional production of knowledge and is entitled the privilege of discursively construct the known subject. This stratification of subjects in the production of knowledge is what could be understood, in Harvery's (2003) terms as accumulation through dispossession.

The voices of one of the known subjects are underestimated, are made invisible, to use De Sousa's (2009) terms. This is an important aspect to challenge through this study since such voices should not just be considered as a resource, but ultimately aim at a genuine dialectic construction of knowledge. This will imply that the voices would accomplish their performative nature (Rufer, 2012), and be elements of empowerment[18].

This epistemological principle will imply some conscious tasks. For the time being I can think of three concrete ones, that will be better shaped as there is more thorough work on the methodological procedures:

First, there should be a space for dialogue between the EFL teachers belonging to an indigenous community and the EFL pre-service teachers, thus the *emic* voices will be used for a genuine dialogue instead of just as sources to be translated by the researcher (Kaltmeier, 2012; Vasilachis, 2006).

18   Such empowerment could be framed within what, in this volume, Castañeda- Londoño, by resorting to multiple theorists, has named post-abyssal thinking.

Second, the researcher should limit the author-ity, and yield a polyphony in narrative, for instance, writing in two (or more) hands (Corona, 2007). That offers space to deal with the other subjects not merely as data sources and researched ones, but rather as coauthors and co researchers.

Third, following Kaltemeir (2012), there should be a dynamic model of interactions that offers space for a dialogic reading, the co- authoring and equal representation of all the subjects involved as co- researchers (e.g. the pre- service teachers, the indigenous EFL teachers, and the researcher). Thus, as well as the doctoral dissertation, which will be a cognitive academic product resulting for this study (where there should be a way to make the other subject voices visible), there should also be another cognitive product authored mainly by the pre-service teachers, and one more authored mainly by the indigenous EFL teachers, which should be crafted to their particular cognitive, social and rhetoric needs.

A shift from vertical to horizontal views of the reality

The production of knowledge is not a mere cognitive act, but also presupposes some ethical, aesthetical, and epistemological dimensions that are implied in the dialogic intersubjective construction of knowledge (Bakhtin, 2010). In fact, the vertical perspective of knowledge production might be disguising 'the old hierarchy of racial superiority that determines which form of cultural product or practice is the norm or the deviant' (Kubota, 2001 p 28).

Besides intending to be sound coherent and rigorous (which would align with the hegemonic regulatory approach towards knowledge), the production of knowledge should ultimately aim at legitimating and making visible the knowledge that historically has been denied and made invisible through a hegemonic perspective of science (Santos, 2009), and to allow the dialogue that has been secluded or made asymmetrical.

This unfairness needs to be contested with a horizontal approach towards the monocultural knowledge production since as De Sousa (2006) acknowledges, and contrary to what seems to be an underlying principle of the positivist approach, science is not independent of culture. Thus, there is the need for an epistemological stance that allows the problematization of cultures beyond purisms and dualisms.

On the one hand, science is not as objective, and culture is not as static, which urges for a more horizontal approach towards the production of knowledge about culture. As Corona & Kaltmeier (2012) claim "Subjects

are not owners of an essential and monolithic culture, and whose identity is defined in opposition to others' but rather by means of the social phenomenon of dialoguing they construct themselves as subjects departing from the relations with others" (p. 13). Besides, "The cultural essences are hegemonic discursive constructions that intend to classify, hierarchize, and exclude the ones considered 'naturally' different" (Corona, 2012, p. 79).

On the other hand, because, added to the asymmetrical systems of knowledge production, intercultural encounters are problematic in their own intrinsic nature. As Hofstede, Hofstede& Minkov (2010) word it "Our own culture is to use like the air we breathe, while another culture is like water- and it takes special skills to be able to survive in both elements" (p. 23).

Therefore, in this study it is important to generate horizons of understanding by which culture, EFL teacher formation, and identity are documented beyond any bifurcations in bilingualism. Thus, by creating the dialogue between indigenous EFL teachers and EFL pre-service teachers there is an attempt to resist the epistemological violence that has emerged of the dualism indianity vs modernity (Kapoor, 2004) implied by the bilingual education policies in Colombia.

One could resort to the 'defamiliarization' (Alasuutari, 1995), which is the attempt to see beyond the horizon of the self –evident. Defamiliarization "alerts us to the way that things which at first sight appear obvious and 'natural' are actually the result of social action, social power, and social tradition" (p. 136) and can fit within a framework of 'cultural relativism' which acknowledges that "Information about the nature of the cultural differences between societies, their roots, and their consequences should precede judgement and action" (Hofstede, Hofstede& Minkov, 2010 p. 26).

Nonetheless, it would be essential to acknowledge the issues of power and resistance that occur in the spaces of intercultural contact. This needs to be done to avoid the de-problematization; otherwise, one might end up promoting the 'Liberal culturalism' which 'celebrates cultural differences as an end itself' and results in a bland 'cultural tourism' which obscures 'issues of power and privilege' (Kubota, 2004, p 35).

Therefore, the study should offer spaces for a contrapunctual perspectivism (Said, 1993) that permits the dialectic juxtaposition and a reading of the hegemonic structure and its resistance. A contrapunctual perspectivism would even allow spaces for the problematization of discourses of race. This, considering that racialization itself does not necessarily lead to racism, and that even "a minority and subordinate group can racialize themselves to construct their own identity in positive terms for the purpose of resistance' (Kubota and Lin, 2006, p. 477).

Supporting evidence departing from the existing local literature

The supporting evidence that grounds the need for this study comes from the contributions of some of the local scholars regarding multilingualism and identity, and their resistance to how language policies are being enacted.

The Plan Nacional de Bilingüismo (and its more recent version named English Very Well) has been contested not only in terms of the disposition, the necessity, and the readiness behind the implementation of the language policy (e.g. Sánchez & Obando, 2008), but also in terms of the adoption of the Common European Framework of Reference (Council of Europe, 2001) due to the fact that it is a standard of measurement created for purposes of mobility and job competition in the territory of the European Union. The mismatch between the Colombian scenarios, nature, and purposes of bilingualism has already been addressed by multiple scholars (Ayala & Álvarez, 2005; Gónzalez, 2007; Usma, 2009). Also, the effects that the bilingual national policy may have on the linguistic biodiversity of the country (De Mejía, 2006; Guerrero, 2008) have been a matter of analysis.

Regarding this latter factor (the effect of the policy the linguistic diversity of minority groups) the approach of research has not limited itself to understanding how the policy and its exertion through schooling affect the minority language speakers, but interestingly there has even been an effort to document how ELT can benefit from understanding some of the practices of socially conditioned bilingualism that have been experienced by members of an indigenous community.

The study carried out by Escobar and Gómez (2010) combines their reflective literature revision with their description and interpretation of what the voices of two members of the Nasa community from Cauca (one of Colombia's indigenous/minority groups) have to say about their identity, their language, and their thought (in the form of narratives resulting from interviews). This study is of interest, since it shows how language is part of the cosmogony of the indigenous culture of the participants, and how it is even shaped in artifacts beyond the western conceptualization of oral or written tradition. It also shows the participant's perception of Nasa- Spanish bilingualism (subtractive and additive) resulting from schooling and shows parallels with what is happening regarding the teaching of English as an EFL in the classrooms. The authors go a step forward in their interpretation as to even propose some principles that emerged out of the Spanish learning experiences of the Nasa community, and that can somehow be informative of how different EFL teaching practices and ELT beliefs need to be problematized.

Space for the eventual contribution to the generation of knowledge

What Escobar and Gómez have done in the study I cited immediately before aligns with the kind of research I want to conduct; it shares with it the belief that EFL teachers have many possibilities to reflect on and improve their teaching practices by observing what minority group members have to say in regards to their identity (in terms of culture, language, and thought in the case of their stud y). Also, as in the case of their study, participants are not considered as objects, but rather as co- researchers whose voice needs to be heard and can eventually generate new horizons of understanding regarding bilingualism, identity, culture and EFL teaching formation.

The novelty, and the space where there is a rationale for the development of the study I want to conduct, results from the nature of the participants. The participants are the quintessence of the emic perspective regarding the implications of language policy due to the inheritance of a minority in group identity (e.g. Huitoto) and the ascription to a professional identity as an EFL teacher. The convergence of these circumstances, which makes the case already intrinsic in terms of inquiry for the kind of knowledge that can be generated, coincides with Canagarajah's (1999) urge for the understanding of language hegemony beyond the global perspective, and more into the humane level, as I quote:

> It is important to find out how linguistic hegemony is experienced in the day-to-day life of the people and communities in the periphery. How does English compete for the dominance with other languages in the streets, markets, homes, schools, and villages of periphery communities? (pp 41-42).

Well, in the case of an EFL member of a Huitoto community there is a unique lens from which to look at languages in contact and socially /nationally conditioned bilingualism. The second gap where this study could contribute is the generation of a dialogue between the minority community EFL teachers, and EFL student teachers. This intends to promote the development of new horizons of understanding regarding bilingualism, culture, identity, language policies, and EFL teacher formation. The proposal intends to generate spaces for the recognition of value loaded social structures and ideologies that are enacted, exerted, and replicated in the schooling system, but also intends to empower student teachers as individuals who are aware of their agentive role (Bourdieu, 1986) in the construction of a new 'habitus' that counters the mainstream deterministic discourses and social practices.

Research questions

The risk with regulating a country's linguistic capital by the exertion of national language policies (Tollefson, 1995), as it happens with any discourse that becomes mainstream, is that the tenets of the discourse practice, which will eventually become social practice, are taken as neutral and objective, and might be executed without and beyond the critical component that allows to problematize the effects of such policies in terms of the challenges generated to: i) The construction of the cultural identity of the country; ii) The construction of linguistic identity of majority and minority groups; and, iii) The formation of an English language teacher who understands language addition or subtraction beyond its mere instrumental nature.

The implications of the exertion of the policy should be problematized by the agents involved, particularly those whose identities as individuals and group members, and whose social daily practices, are directly transformed due to such policy. Yet, either their voices are minimized or made invisible by the mainstream or there might be a lack of support from the bottom- up academia. If that is the case, probably the academia, despite also being immersed in the execution of the policy from an *emic* perspective, has not established enough spaces for the dialogue with (minority) linguistically diverse individuals as legitimate sources for the generation of knowledge in regard to what language policies imply to the cultural and linguistic identity of all individuals (minority groups included).

The ELT academia in Colombia has been overly concerned with forming English language teachers who are knowledgeable of the foreign language, as the object/content of their future teaching, and who have ownership of linguistic assets for the construction of a professional discourse (in the first and second languages). This has created a bridge that facilitates the communication with the high stakes (Education and language) policy makers. However, the problem is not only that this bridge sometimes fails to be bidirectional and becomes a channel for the execution of command rather than for the honest dialogue (thus limiting the opportunity for the construction of knowledge that validates the voice of the academia in the (de)construction of policies), but also that the academia has not committed to establishing a similar (or even more dynamic) bridge with the reality of minority groups with diverse linguistic identities.

Paradoxically there are also some individuals whose cultural identity is rooted in a minority background and have developed a profession in ELT. The case, unlikely as it might sound, occurs with EFL teachers who have an indigenous language as their L1, Spanish as their L2, and English as their L3,

with this latter being the object of their professional development. One of such cases is a graduate from a B.Ed. on Bilingualism at a private university institution in Bogotá. He is a member of the Huitoto community from Leticia-Amazonas with a very diverse and invaluably rich linguistic capital (Huitoto as L1, Spanish as L2, Portuguese as L3, and English as L4) and formation in ELT, this latter as consequence of his major.

The case of this Huitoto EFL teacher, just to name one example, could be used as a very informative source for reflection since he is quintessence of the *emic* perspective on how the discourses and social practices of bilingualism generated through the national policies play a role in the identity of both EFL teachers and minority language communities. Learning about his construction of linguistic identity, and how it fluctuates between the deterministic discourse and the agentive role regarding multiple language ideologies, can become a valid source to feed the language teacher education and to stir spaces for the generation of new horizons of understanding.

Through dialoguing with indigenous EFL teachers, pre- service EFL teachers might also find spaces of reflection about their current learning and eventual teaching practice(s) and find a path between the completion of language teaching goals and the recognition of our invaluable linguistic heritage as Colombians and the multiple cultures that are bounded to it (and need to be acknowledged).

The tentative research questions that emerge of this problematic area are:

- How do multilingual EFL teachers from minority cultural groups construct their cultural, linguistic, and professional identity while fluctuating between the deterministic language ideologies resulting from language policies and the awareness of their rich in group cultural and linguistic capital?
- Which horizons of understanding about bilingualism, identity, culture, and EFL teacher formation can emerge out of the dialogue between undergraduate students and indigenous (e.g. a Huitoto) EFL teachers?

Documenting what happens when a channel of communication is opened between indigenous EFL teachers and the formation of EFL teachers might generate a dialogic construction of knowledge that can generate spaces of convergence regarding culture, identity, bilingualism, and even knowledge production. This might generate multiple horizons of understanding that can eventually dialogue with language policies and acknowledge EFL teaching formation as the place where two apparent dissimilar/opposed objectives can be reached: the learning of a foreign language to access the cultures of the world, but also the strengthening of the local linguistic and cultural heritages to be shown to that same world.

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PART II

Problematizing ELT education in Colombia: Contradictions and possibilities

Carmen Helena Guerrero

Globalization and the emergence of emancipatory discourses

For many scholars, globalization is not a new phenomenon. Some state that for the western world, it started with the expansion of the Roman Empire. We could say that in Colombia globalization became visible with the initiation of the first neoliberal government led by César Gaviria. After that period, public policies in education were grounded in globalization (Ministerio de Educación Nacional, 2013). Globalization as a complex phenomenon can be understood in a continuum where in one pole all its positive effects can be pointed out while in the other pole all the negative effects show up with all sorts of things in between. The discourses on the positive effects revolve about "global village, development, knowledge, communication, access, technology", etc. On the negative pole of the continuum we find discourses on "homogenization, acculturation, gaps, neoliberalism, marketization", etc. Understanding globalization as a continuum allows us to think of it as both contradictions and possibilities. In this chapter, I would like to use globalization as a window to examine the field of ELT education in Colombia from a critical perspective while exploring some possibilities that research might bring to contribute to its development from a glocal[19] perspective. In doing this, I start by presenting binary ways in which two authors, coming from different fields (Fazio Vengoa is a historian and Bauman is a sociologist) represent globalization. I will use these representations to place, problematize, and offer possibilities for issues in ELT education in Colombia.

In discussing how globalization has been represented, Fazio Vengoa (2011) finds two main ways; on the one hand, it is represented as the not belonging; as a phenomenon that has eroded the common practices we were used to. The very nature of globalization as homogeneous regardless of the territory, time, and space generates in the individual a sense of disorientation, new scripts and new sets of practices. On the other hand, globalization has been represented as a new way of being and living in the world, in which the

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19   Here it is relevant to point out the use of the word "glocally" as a way to acknowledge that this construction is not entirely local or global, but has been the product of a (asymmetrical) dialogue between the two.

individuals participate in similar ways in global events and practices due to their synchronization and homogenization; in words of Fazio Vengoa "new elements of a daily global life are emerging"[20] (Fazio Vengoa, 2011: 101) for example, during the Oscar´s ceremony, individuals of all around the world connect through social media to comment and be part of this affair.

In yet another binary representation of globalization, Bauman (2010) uses the metaphor of "the tourist and the wanderer". He anchored it on his idea that we all are in constant motion. Some perform physical motion (travel, moving) while others perform a kind of virtual or mental motion (changing TV channels, surfing the web, interacting with others by means of different screens). Tourists and wanderers experience globalization in very different (and unequal) ways; multiple social devices operate to assign boundaries and rights to either one. For tourists, globalization presents itself as the non-places (airports, malls, hotels, coffee shops, restaurants, multinational corporations' offices, etc.) where the geographical territory does not make any difference because wherever the tourist is, they will find the same things and the same way of doing things. The tourist is used to certain practices and is welcomed wherever they go. This is not the case for the wanderer. Devices like visas, passports, or money become the ways in which they can be singled out, scrutinized, criminalized, and rejected. Here globalization is hostile to the wanderer; they do travel as a choice, rather they are forced to keep on moving, States cannot secure their permanence anywhere and because capitalism does not depend on geographical space for cheap labor, there is no need to receive migrant workers, hence they are forced to be in constant movement, almost like escaping from one place to another.

These two panoramas of globalization serve as a framework to explore its relationship with the way in which the ELT profession has been constructed glocally, and to argue that globalization brings threats but also possibilities. Taking Fazio Vengoa´s first reprentation, one could argue that the effect of globalization in the ELT field on countries of the periphery or the expanding circle (to use Kachru´s denomination) brings along disorientation. In the history of the teaching of English in Colombia, I identify at least in two critical moments. The first one emerges with the issue of Law 115, which mandated the teaching of, at least, one foreign language in elementary schools. Up to that point, English was taught in secondary schools, by teachers who received their "training" to teach adolescents and adults. For many years, elementary school teaching was conducted by *Normalistas*[21] and their preparation included the development of skills in all subject matters except English.

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20 The translation is mine.
21 Normalistas attended high school with a major in teaching. "Escuelas Normales" were founded by Francisco de Paula Santader in 1882 (Restrepo Gómez, 2010).

Later on, *Normalistas* were slowly replaced by *licenciados*[22]. Although the first School of Education created in Tunja in 1933 stated foreign languages as one of the specializations demanded in the Decree 301 (Herrera, 1993; Ministerio de Educación Nacional, 2013; Parra Báez, 2014), *teacher training* programs for elementary school did not keep this requirement, therefore they did not prepare teachers to teach English. Consequently, Law 115 posed an enormous challenge to elementary school teachers because they did not have the preparation to take over this task. As documented by Guerrero and Quintero (2015), even today elementary school teachers feel overwhelmed by this assignment and go through great lengths to make up for their shortcomings.

The other critical moment, in my opinion, was the introduction of the National Bilingualism Program[23] (whose name has mutated several times during the last thirteen years, but which has essentially the same purpose: promoting the teaching of English in Colombia). Although the teaching of English was introduced in the school curriculum after the Second War World (de Mejía, 2005), the breakthrough happened in 2004 with the launch of the National Bilingualism Project. The major disorientation here comes from the lack of clarity of what "bilingualism" means in this context. Several Colombian scholars have questioned this lack of definition (Cárdenas, 2009, 2010; de Mejía, 2002, 2005; Guerrero, 2010, 2012; Guerrero and Quintero, 2009; Ordoñez, 2011; Sánchez & Obando, 2008; Usma, 2009); meanwhile universities and schools do what they can to comply with policies requirements relying on their own understandings of bilingualism (Cf. Lozada and Guerrero in press). As teachers or school administrators, we have adopted terminology, beliefs, practices, methodologies, and the like, that are produced in the inner circle countries (using again Kachru´s taxonomy) and which do not necessarily apply to this context. Not even now do we know if we should refer to English as a Foreign Language, Second Language, or Additional Language. This lack of clarity does have implications in ELT education for both, pre-service and in-service teaching, in terms of the general approaches towards teaching, in terms of proficiency in the L2, in terms of what is expected from an English teacher, to mention just a few.

Continuing with Fazio Vengoa´s second representation, what he describes as the new ways of being and living the world, has brought English Language teachers lots of tensions that stem from our subjectivity (tensions are not necessarily negative, I will come back to this when I discuss the possibilities

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22   *Licenciados* obtain a teaching degree from any university that has a School of Education.
23   For practical reasons, I will refer to all the initiatives from the Programa Nacional de Bilingüismo (2004), Programa de Fortalecimiento al Desarrollo de Competencias en Lengua Extranjera (2010), Ley de Bilingüismo 1651 (2013), Programa Colombia Bilingüe (2014), Programa Nacional de inglés Colombia Very Well (2015) to Colombia Bilingüe (2016) under the same label of "Bilingual Program".

brought by globalization). In a study conducted by Gómez & Guerrero (in press), the researchers found that Colombian English teachers' subjectivities are complex, and they oscillate between acceptance and rejection. Globalization has generated in English teachers a hybrid identity that we find it very hard to acknowledge or get acknowledged by others. We hold internal debates on what variety of English to speak (and limit ourselves to British or American); how to go about teaching, and who we should please (parents, government, school administrators, students, or ourselves) (Guerrero and Meadows, 2015); also covert and overt language policies play a role in the way we shape our subjectivities and how we play our identities. With globalization there is no one single "center" but multiple centers from which different ways of understanding the world are originated and shaped (Fazio Vengoa, 2011). These new ways of being destabilize ELT education because it forces teacher educators to acknowledge hybridity; the education of pre-service and in-service teachers can not continue being offered in a pre-packed-one-size-fits-all but should be design giving room for the multiple variables that make up our identities: gender, ideology, race, beliefs, social practices, and so on and so forth.

Summing up, the disorientation here has to do with the fact that all the sudden teachers are assigned a task they are not prepared for; they do not know how to face the demands of new policies rooted in globalization; the world as they knew has changed forever. Added to this global panorama, with so many ways of being and living in the world, it seems that mainstream English Teaching Education programs in Colombia are stuck in the past, where only one-way vision of the world is privileged and perpetuated. Sayer (2012) states that in SLA discourses the learner has been de-racialized and de-gendered; the same can be said of English Language Teachers; in an analysis presented by Castañeda Trujillo (2017) of twenty two study plans of Colombian ELT *teacher training* programs he found that these study plans are constructed to perpetuate an aseptic view of the world dictated by dominant groups.

I will now switch to Bauman´s metaphor: the tourist and the wanderer. In Bauman´s words, the tourist is the one who obtains all the benefits of globalization, where for the wanderer globalization is hostile. In ELT and ELT education, the "tourist" has been embodied by discourses and practices of the inner circle countries (Kachru, 1992). According to Phillipson (1992) the "center" dictates what the periphery should learn and how. During a conference held in 1961 in Makerere, Uganda, several tenets where established; tenets that have been extremely influential in the way ELT education has taken shape all over the world. These tenets are: 1) English is best taught monolingually; 2) The ideal teacher of English is a native speaker; 3) The earlier English is taught, the better the results; 4) If other languages are used much, standards

of English will drop. Phillipson (1992) goes on to scrutinize each one of them to show them as fallacies. Unfortunately, even today TESOL training and the supposedly "best practices" continue shaping the teaching practices of the periphery (Sayer, 2012).

In a similar take, Pennycook (1998) traces the colonial legacy of English and shows how it has been constructed from the center as superior in all aspects. In supporting his point, he illustrates the construction of the self and the other by means of dichotomies where English and the so-called "native speakers" of English are equated to "Eurocentrism, cultured, industrious, adult, masculine, and clean". In TESOL, the identity position of English teachers has been, at least, partially defined in reference to an idealized image of a native speaker (Holliday & Aboshiha, 2009) In this sense we could say that the **tourists** in the field of ELT are first of all native speakers of English, who, by default, have the right linguistic capital (Bourdieu, 1996) and are therefore allowed to move freely around the world to teach the language. In many countries of the periphery, it is not even necessary to hold a college degree. Personally, I met a doorman in Aruba who told me he had been an English teacher at a private school in Cali. I also met a British who used to be a plumber in Great Britain but is now working as an English teacher in a private school in Bogotá. Gómez (2017), through a collection of narratives, illustrates that this situation is very common in the country. By the same token, materials, massively produced by the countries of the center, depict a westernized view of the world. Textbooks, audios, workbooks, websites, etc. are designed to offer learners the very same experience anywhere in the world (Canagaragh, 1999). Except very little differences, the same textbook used in China should serve to teach in Colombia, hidden in what Pennycook (2007) calls the myth of English as an International Language (EIL). The homogenization of the world promoted by English textbooks is very comfortable for privileged students who can afford international exchanges; the same content they cover here is covered somewhere in the world and so the tourist experience is served.

In contrast, the **wanderers** are non-native speakers of English teachers who learned the language in their countries of origin (of the periphery) and their accents (no matter how hard they try to hide it) "betray" them. As reported by de Mejía (2002), in private schools, Colombian teachers of English earn less than their foreign counterparts but have far more obligations and responsibilities. The *Programa de Formadores Nativos*[24] set by the Ministry of Education has contributed to spread the idea that foreigners are better teachers

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24   Programa de Formadores Nativos is an innitiative of the Ministry of Education in which volunteers from around the world are recruited to come to Colombia to support the teaching of English. I must clarify here that most of these voluteers are not born in the countries of the center (United States, Great Britain, Canada, Australia or New Zeland) and do not necessarily hold degrees in ELT.

than Colombian ones. This means, that even in our own country, Colombian teachers of English receive the wanderer treatment. For non-privileged learners (much of the Colombian population) the situation is no different since they do not have the same access to resources and experiences. Places, practices, and possibilities portrayed in teaching materials will hardly become real for them; there is an invisible border (Bauman, 2010) that prevents underprivileged learners to experience firsthand what is a given for privileged ones.

By and large it would seem that globalization has contributed to enhance the gap between the haves and have-nots. But as I stated above, I think globalization has opened the door for possibilities to resist and change practices in ELT education in Colombia. Bauman (2010: 8) states: "The causes of the division are the same that promote the uniformity of the globe"[25]; I would like to use this quote the other way around, stating that the same causes of the homogenization of the world are the very same that bring division. Globalization has allowed local practices and values to be acknowledged and be voiced. It has also allowed us to see that as there are common dominant practices around the world there are common concerns too (Guerrero & Meadows, 2015). If it had not been because of globalization, most of the issues we currently problematize in ELT education would have never been an issue at all.

ELT education in Colombia: achievements and challenges

Teacher education has historically been separated between pre-service and in-service teacher programs. Above there is a reference about the creation of the first *teacher training* programs in Colombia. But, as stated by Cárdenas et al (2012) the interest in the education of in-service teachers in Colombia dates to tmid-90s90s after the development of the COFE (Colombian Framework for English) project, which highlighted the need to offer programs of teacher development for English teachers. Prior to that, interest was only on pre-service teacher education. Since then, in-service teachers have taken part in different initiatives to improve their qualifications, be them graduate programs to obtain master´s degrees, or Teacher Development Programs (González et al 2003).

In 2002 Gónzales et al pointed out that although teacher educators could think they knew what teachers needed and wanted as professionals, their voices were very rarely considered when designing teacher education programs. Later on, in 2008, Gonzáles stated that in Colombia ELT education followed

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25   The translation is mine.

two main tendencies which she categorized as top-down and bottom-up. The former tendency groups the courses like the ICELT and the TKT proposed by foreign agencies while the latter tendency grouped regional conferences, publisher's sessions, university-schools collaboration, and university-based programs. According to Cárdenas et al (2012) nowadays teacher education programs have transformed and are more aligned with what teachers not only need but are able to bring to these programs. In other words, teacher education programs have started to acknowledge teachers as "prosumers" that is, as professionals that no only consume knowledge but are also very capable of producing it. The number of articles written by Colombian teachers and published in peer reviewed journals and the increasing participation of school teachers as speakers in national events are a tangible proof of this milestone in ELT education in Colombia.

Colombian teachers and scholars are voicing their concerns and their achievements; they are finding ways to validate their epistemologies (of the South)[26] in a field largely dominated by an Eurocentric view of the world. But despite these important developments in the field of ELT education in our country, there are still many areas that need to be problematized and that are in direct relationship with the aspects discussed above in respect to the effects of globalization (teaching English to children, bilingualism, the native-speaker teacher paradigm, and teaching materials). In her 2007 article, González points out some problematic issues that needed extensive revision and attention in ELT education: the ownership of English, the native speaker teacher supremacy, the value of glocal knowledge, and the apolitical role of the English teacher, to mention just a few. Many of them have been addressed in some graduate programs of the country, in some Teacher Professional Development Programs, in the national teachers 'conference organized by ASOCOPI[27] yearly, in the *Encuentro de Universidades Formadoras de Licenciados en Idiomas*[28], the *Coloquio Internacional sobre Investigación en Lenguas Extranjeras*[29], and other national and regional events. Unfortunately, regardless of all these efforts, it seems that many discourses and practices are very pervasive and refuse to leave our imaginary.

I contend that part of the reason why we attach to the dominant discourses and practices is that ELT education offers very different things to in-service

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26 In the sense of de Souza Santos (2009).

27 ASOCOPI stands for Asociación Colombiana de Profesores de Inglés (Colombian Asociation of English Teachers), and is the oldest TESOL affiliate association in the world; ASOCOPI was founded 52 years ago.

28 This conference takes place every other year and gathers the schools of Second/Foreign Language teaching of the country; the 11th conference was held in 2016 in Cali, Colombia.

29 This conference is co-organized by Universidad Nacional de Colombia, Universidad Veracruzana (Mexico) and Universidad de Granada (Spain).

teachers and to pre-service teachers. The ELT education for the former has transformed itself to open spaces to re-examine the profession, to problematize the given, to expand the horizons of being an English teacher. These spaces can be seen in the study plans of many of the graduate programs offered in the country; in the theses written as requisites for those programs, and in the scholarly articles and presentations referred to above. Not very much so for the latter, for pre-service teachers; curricula of *licenciatura* programs have a strong emphasis on "grammar instruction"; in other words, these programs have not overcome the Saussurean and/or Chomskyan tradition in which English teachers should limit themselves to teach and judge the grammaticality of a sentence against the norm, that is British English, or Standard American English. In the analysis already cited conducted by Castañeda-Trujillo (2017), it is evident that the study plans of *licenciatura* programs contribute to reproduce the discourses and practices problematized by González (2007); the whole structure of those study plans, the names given to the subject matters, the hierarchical organization of school credits, the linear sequencing, etc., show that attempts to contest, as Pennycook (1998) calls it, the "colonial" legacy of ELT education still has a long way to go.

At the beginning of this chapter, I stated that the homogenizing practices of globalization have awaken the need to acknowledge other ways of "knowing" and of doing things; in this sense, globalization also means looking south (making reference to South as in De Souza Santos´ connotation), bringing multiple voices to the field in order to claim ownership not only over the language we teach and through which we teach, but also over the ways we use to teach it (Kumaravadivelu (2003) would call it "post-method"). The three chapters that follow problematize issues in ELT Education in search for that polyphony and approach their research interests from decolonial perspectives.

While it is true that in-service teachers´ have gradually been gaining ground in terms of their own education needs being listened to, it is equally true that there are other areas –like language policy--in which their intellectual capacity has not been considered. Castañeda-Lodoño (2017) brings this issue to the table. She claims that in-service teachers, in the process of constructing their own professional beings have resorted to different ways of knowing which results in the accumulation of knowledges. She argues that these knowledges need to be dig out and be incorporated in the planning and design of language policy. Castañeda-Londoño frames her argument in the "ecologies of knowledges" of De Sousa Santos (2007) to ground her claim that different ways of knowledge co-exist, and teachers interrelate them in order to make sense of their profession.

Castañeda-Trujillo (2017) and Samacá (2018) take interest in pre-service teachers' education. Very much in the same line of Castañeda-Londoño (2017), but in relation to pre-service teachers, Castañeda-Trujillo (2017) inquiries about the knowledges pre-service teachers might have and might bring to the teaching practicum. As a teacher educator, he is very aware that different knowledges circulate among his students when doing their teaching practicum, but which are not readily visible to either him, the pre-service teachers themselves, or others involved in this component of the ELT education process. Castañeda-Trujillo (2017) finds a good number of studies in Colombia that account for themes related to pre-service teachers, particularly in what has to do with the developing of teaching skills; but none document or tackle what pre-service teachers have to say about their teaching practicum. His research interest aims at tracing the continuities and discontinuities between the colonial logic of the *status quo* and a decolonial perspective; in doing this, he resorts on ecologies of knowledges to promote a dialogical relationship among different types of knowledges.

Samacá´s (2017) chapter is also focused on exploring the teaching practicum but from a different angle. She positions herself within the decolonizing perspective, and from there, her intention is to uncover how pre-service teachers, cooperating teachers, and university mentors position themselves pedagogically about the teaching practicum. Samacá (2017) states that the teaching practicum cannot be reduced to observable doings in the classroom, but that it encompasses multiple layers of doing, reflecting, and transforming. She also challenges the colonial construction of the teaching practicum in our *teacher training* programs and makes an argument for the need to adopt a decolonial approach in order to give room for the different ways of knowing that come into play when learning to teach.

Conclusion

In this introductory chapter, I have used the representation two authors make of globalization (Fazio Vengoa and Bauman) and used them as mirrors of some problematic issues in ELT education. I argue that the tensions caused by globalization have proven productive and many changes in our practices have been happening. Scholars and schoolteachers alike are exploring and contributing to the field beyond instrumental approaches. Many more need to be done, particularly in what has to do with pre-service ELT education.

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Towards the exploration of English language in-service teachers' ecologies of knowledges

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Abstract

In the following chapter, I aim at describing the reasons to inquire about English language in-service (ELI hereafter) teachers' ecologies of knowledges. The quest for ELI teachers' knowledges is informed by theoretical tenets of the Epistemologies of the South (De Sousa Santos, 2007, 2009, 2010) poststructuralism in English language teaching (ELT henceforth) (Baxter, 2003), and postcolonial thought (Díaz, 2003). It is my intention to show that as ELI teachers' knowledges have not been considered when framing public policy in ELT (Cárdenas, 2004, González, 2007) or -in my view- as an asset in the field, such knowledges might not have been sufficiently explored leading to a waste of valuable experience. I have brought up the concept of 'ecologies of knowledges', on the one hand because this concept entails the co-existence of different ways of knowing within ELI teachers' construction of their being as professionals in the ELT area –co-existence that is still underexplored. On the other hand, I intend to understand how ELI teachers interrelate to such knowledges. I explore a philosophical understanding of knowledge starting with Plato and then I introduce a Foucauldian perspective. I also provide a glance towards a problematization of knowledge within ELT while finding some existing tensions in this field in regards to ELI teachers' knowledge which I back up with empirical data. I attempt to show that ELI teachers have not been recognized as intellectuals (Giroux, 1997) and such an experience is being wasted, epistemologically speaking. An ecology of knowledges sheds light towards how institutional, personal and other types of knowledge co-exist with one another in the conformation of ELI teachers' beings.

Keywords: English Language Teachers' Knowledges, Teachers' Professional Development, Ecologies of Knowledges, Knowledge.

Introduction

This chapter aims at framing my research interest in English language in-service (ELI) teachers' knowledges. Particularly, I will approach different theoretical and empirical basis to justify the need to inquire into the research question:

How do English language in-service teachers relate to their ecologies of knowledges?

In the first part of the text I will use the more familiar term *knowledge* in singular as it has been conceptualized in our Western reductionist thinking. Then, I will use the more flexible and embracing word *knowledges* (De Sousa Santos, 2007, 2009). By ELI teachers' knowledges, I not only refer to ELI teachers' experiences, theories, beliefs, actions, and skills (Díaz Maggioli, 2012) that these teachers are supposed to hold but also to the realm of their silenced, invisibilized, or unknown knowledges and the variety of ways in which they may interrelate.

In what follows readers will find first, the underlying causes and reasons to be interested in the theme of ELI teachers' knowledges. Second, I will approach the umbrella term of knowledge from a philosophical stance. Next, I will move on to a conceptualization of knowledge in ELT through themes such as teachers' knowledge base, cognition, and personal epistemologies. Third, I will posit my own epistemological positioning towards a re-conceptualization of ELI teachers' knowledge using the concept of *knowledges*. I will explain the extant gaps/tensions in ELT regarding ELI teachers' knowledges. As well, I will account for an empirical exploration of ELI teachers' relation to knowledges. Finally, I will come back to the research question adding the research objectives and drawing some concluding remarks from the chapter.

Background

What is knowledge? Who defines what knowledge is? What kind of knowledge(s) is/are constructed by ELI teachers? What do they do with it/them? Who acknowledges that/those knowledge(s)? Do teachers share what they know? And if so, how? Do teachers participate in learning opportunities? Finally, do teachers know that they know? These are some puzzling questions that guide my inquiry towards teachers' knowledges.

This interest stems from three sources. First, the realization that teachers have many things to say based on their expertise as I could witness visiting several classes along some years of experience being a teacher supervisor. The conclusion that I draw from the supervision practice is that teachers aim at coping with institutional standards while developing their own repertoires. Such repertoires are made of ideas, plans, questions, activities, *in situ* decision-making, appropriation of new trends, self-initiated or institutionally guided research (Ubaque & Castañeda-Peña 2017), and analysis of students' beings to teach their lessons better and better. I believe that knowledge is enacted

in different teachers' social practices; it comes to be lived each time students and teachers or teachers and teachers get together. Still, I think, there may be other opportunities of knowledge construction which we may not have explored yet. There may be a gap regarding how appropriation of knowledge by ELI teachers occur in real life.

The second reason why ELI teachers' knowledges is a relevant research topic for me is that while revising literature in ELT education, there appears to be a tension regarding the recognition of ELI teachers' actual knowledges. In the local academic community, for example, a critical evaluation of Colombia's Ministry of Education professional development policy for English language teachers by González (2007) affirmed that the policy does not recognize the locally produced knowledge. A similar assertion is found in Cárdenas' study of the nature of teachers' research in a professional development program (2004). One of the issues that disappointed teachers after they carried out research is that their voices were not considered when designing public policy and curriculum change. I wonder why? Is it that this knowledge is not legitimate? Cárdenas (2004) actually declares that research is site for hegemonic clash where teachers' knowledge appears to be silenced: "… research is in spaces of hegemonic dispute, of confrontation and disintegration of diverse actors in rivalry for domination. Such rivalry is due to the uninformed decision-making by those who hold power and the lack of awareness of teachers' proposals" (Cárdenas, 2004, p. 120) (Author's translation).

In a similar vein, Diaz-Maggioli (2012) poses that some professional development programs have an underlying premise that "teachers need to be fixed" (p. 2) and that premise hinders actual success in those programs. In fact, Díaz-Maggioli (2012) says that such programs are driven by the belief that students' failure to learn is because of the teachers' lack of knowledge on how to teach.

Given these ideas, I do believe there is a need to inquire about what is it that teachers know from a perspective that allows them voice as intellectuals who have been silenced (Apple, 2006). That way, we could possibly overcome the abyssal thinking (De Sousa Santos, 2007) which has policed the boundaries of what is considered teachers' *knowledge* and has decided what the *true* procedures, practices, contents, models, and discourses should be like in ELT grounding its epistemology within a static framework.

Finally, it appears to me that teachers' knowledges have historically been conceptualized from a modern vision of a fixed canon. I want to problematize such a frame by providing a poststructuralist, postcolonial, and South epistemological stance towards it. In this way, I align with Luke (2004) when

setting out the need to crack the dominant logic debate over ELI teachers' pedagogic knowledge. This type of knowledge is sometimes seen as composed of generic methods of universal efficiency (Magrini, 2014). In that sense, I do agree with the idea that English is an intellectual field that ought to dig into the "distinctive ways of knowing" (Luke, 2004, p. 90) which modern abyssal thought (De Sousa, 2007) in ELT has monopolized in just a few areas, such as content knowledge, methods knowledge, didactics knowledge and others.

Towards a (re) conceptualization of knowledge/knowledges

The quest for knowledge has been a human pursue ever since Plato (369 BCE). His tradition has been so strong that traces of such epistemological stance are still seen in current schools of thought. Some of his towering remarks are that knowledge is eternal and unchanging and that inquiry follows hypothetic-deductive paths, e.g. from a definition of something to elements that suit such a definition (Welbourne 2014, Goswami, 2007). Another salient contribution to a theory of knowledge by Plato (in Burnyeat, Myles, M. J. Levett, and Plato. 1990) was the explanation of the necessary conditions to say that something constitutes knowledge. Such conditions were belief, justification, and truth. The first (belief) should be considered because a person might not 'know' something if he/she does not believe in it. Justification provides a step towards knowledge in that it is the evidence of reason that provides support to a belief. The third condition is that the object of inquiry be true, that what we grasp as knowledge be true, and that it represents reality accordingly. With this final idea, one could wonder who defines what the truth is. Welbourne (2014, p. 125) asserts that in Plato's view, "the objective world is the essential domain of knowledge". Plato's contribution to education is undeniable, especially because we have built our epistemological grounds upon him. Certainly, an area of knowledge such as ELT has also abided by justified true beliefs. Tenets in regards professionalism, teaching methods, theories of learning have been constructed accordingly.

Mirochnik (2000), Siegel (2003), and Southerland et al (2001) make the case that we still conceptualize the world from Plato's perspective. Such a view could restrict our understanding of the world for different reasons. First his views that knowledge is something that exists prior to the epistemic beings, his assertion that the truth is what counts as real knowledge, his perspective that knowledge is eternal, pure and awaited to be discovered and his argument that knowledge requires evidence, all disempower humans because those are static views of the world that homogenize our *status quo* in it. Such standpoints, I

believe, also deny that knowing beings, namely teachers, have identities[30], previous experiences, or personal assumptions that shape their construction of knowledge. Therefore, a theory of knowledge like this one may fall short in accounting for knowledge conceptualization in a broader sense.

Particularly in ELT, the notion of what the truth is, has been perverse in that static views of what ELI teachers' knowledge ought to be like, permeates professional development programs with concepts such as teachers' knowledge base *must be* this, pedagogical content knowledge *is* that, teachers' declarative, experiential and procedural knowledge *must have* this and that. The use of these vocabularies underlines a canonic status of knowledge that must be admittedly followed by teachers. To exemplify this let us mention a couple of titles like "Essential Teacher Knowledge" (Harmer, 2012) or "Approaches and Methods in English Language Teaching" (Richards and Rodgers, third edition, 2014) whose basic aim is policing teaching from a colonial perspective of what it should mean to teach.[31]

With the flourishing 18th century Enlightenment project of strongly pursuing limitless material progress, modernity sold the idea that reason had to dominate and explain all phenomena while securing progress. The postmodernist mindset has attempted to break down this grand narrative (Sim and Van Loon, 2004). One of these currents of thought attempting to reconceptualize knowledge is poststructuralism, an epistemological standpoint and practice born in the 1960s, which challenges Plato's thought deeply.

Some of its founding remarks are skepticism towards knowledge and its limits, rejection of the authoritarianism of truth, criticism of the dependence on binary oppositions such as mind/body or self/other. About knowledge, poststructuralism questions the modern assumption that we can arrive at secure knowledge and that such knowledge is built based on norm. The ELT community has not escaped this modernist canon of norm either. Static models like *presentation-practice-production* or *engage, study, activate* known as safe paths to learners' attainment of knowledge ought to be re-studied. Any disruption like practice-presentation-production, in the modern order would mean error. In the case of teachers' knowledge, for example, a lack of attainment of the Common European Framework Standards in tests would entail a lack of knowledge of the subject matter. However, for poststructuralists, a disruption in the hegemonic order is an opportunity to study the periphery, a chance to decenter monolithic ideas. Thus, according to Williams (2014)

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30   For an elaborate problematization on interactional identities, linguistic identities and teachers' constitution of identities see Lucero Bavativa, Arias Cepeda, and Davila Rubio respectively this volume.
31   For an extended discussion on Colonialism, see Castañeda-Trujillo, this volume.

disruptions are not negative but come to be the core. A view like this one favors greatly a re-conceptualization of teachers' knowledge because historically teachers have been conceptualized as recipients of alien knowledge, objects of imposed policy, reproducers of pre-packed practices (Giroux, 1997, Kumaravadivelu, 2003). A decentering/poststructural approach to teachers' knowledge is aimed at understanding ELI teachers' own appropriation, management, learning, or unlearning of knowledge. Given these ideas, I wonder: do teachers de-center from established truths in ELT? What sort of unnoticed knowledges circulate along hegemonic ELT knowledge? What disruptions circulate regarding knowledge construction?

Coming back to the topic of tipping points of Western epistemology, what could be said about knowledge within poststructuralism? Let's take Foucault's re-interpretation of the modern logic of thought. Foucault (1980) states that what turns out to be considered knowledge is defined by a historical convergence of connected elements, some of them are social constructions, e.g. normality. Certain knowledge has power to become the normal, the norm. Foucault's (1980) approach to knowledge is of critical-style in that it invites to re-think the categories of truth and power. The dyad power-knowledge ought to be simultaneously considered in epistemology because there is a relationship between power formations and recognized knowledges. Therefore, and bringing up Plato again, to justify a belief the category of power must be considered (Alcoff 2013). What comes out to be truth or knowledge is connected to who holds the power to say that something is considered as such. Let's take an example. Historically, what has come to be considered 'knowledge' in ELT has been conceptualized in a Eurocentric way. Such a standpoint, in Phillipson's perspective (1992) entails that foreign authorities have the right to say how to best teach English, when to start the teaching of English, the characteristics of teachers, and what sort of knowledge he/she ought to hold.

Foucault's (1980) view of power is not meant to be thought as monarchical, static rule, or rude domination. Power goes from person to person. It can be thought of subtle assignments of subjective roles or positions of power that go from human to human depending on the context (Feder, 2014). For example, in an ELT setting, a teacher could hold the institutional power of knowledge to help students construct their own knowledge of the English language. Simultaneously, the so-called "high achievers", may hold power (allocated by their own knowledge) to answer all the teacher's grammar/ vocabulary questions constituting themselves as knowing agents.

Through the analysis of the historical conditions and their underlying assumptions, Foucault (1980) studies the themes of "breaks" and "obstacles"

within epistemology. Breaks refer to moments in which science deviates from conventional understandings of data and new understandings emerge. Obstacles are elements that prevent epistemological breaks. It appears that our own frames of current "truths" are taken as real and do not allow us to think outside the box. Why are these concepts of "breaks" and "obstacles" useful to conceptualize teachers' knowledge? I think it is because within ELT, and particularly teachers' education we never deviate from the normalized visions of *the must be, must have, and must do* discourses which have framed teachers' education and professional development. Therefore, these above-mentioned concepts by Foucault (1980) invite us to deviate from current understandings of what ELI teachers' knowledge must be like to dig into the normalized practices and visualize new understandings out of them.

Problematizing English Language Teachers' Knowledge

In the extant literature, some typologies of teachers' knowledge have been constructed. For example, Shulman (1987) framed some categories of pedagogical knowledge. He explains that, at least, teachers' knowledge should include: a. general pedagogical knowledge, b. pedagogic content knowledge (how specific topics are suited for the students in terms of their diversity, interests, skills) c. special professional understanding of learners, groups, classrooms, d. educational ends and their philosophical and historical grounds. The sources of this set of knowledge are various, namely, the literature in each discipline, the institutionalized processes of knowledge, teachers' own wisdom gained through practice. The author asserts that teachers convert understandings, skills, and attitudes into pedagogical representations. Teachers comprehend what is to be learned and how it should be taught. Shulman (1987) did acknowledge that teachers' knowledge is much more than what has been described here and calls for a continuous re-interpretation of the above-mentioned categories. Hence, the present study aims at re-interpreting teachers' knowledge from a perspective that takes hand of sociology (of absences and emergences, De Sousa Santos, 2007), epistemology (within a postmodern/poststructural/postcolonial spirit) and a socio-cultural approach to teaching.

Carr and Kemis (1983) cited in Richards & Nunan (1990) suggest that professionalism in an area is determined by the theoretical knowledge provided through established methods and procedures. Richards & Nunan (1990) drew on this idea to say that ELI teachers' knowledge base is composed of linguistics, language theory, and practical components like methodology and practice. This area of knowledge has seen a progressive change in paradigm as to what counts as teacher's knowledge. Teaching at first was based on

common sense knowledge. In the 50s, what counted as knowledge to teach English was theoretical grounds in grammar and pronunciation. Between the 70s and 90s the English teachers' theoretical basis expanded to knowledge of discourse analysis, second language acquisition, interlanguage, syntax, phonology, syllabus and curriculum design, as well as testing (Richards & Nunan, 1990). ELI teachers' knowledge was evaluated on the extent to which they suited the profile of a good teacher based on experts' opinions. Two more recent characterizations of teachers' knowledge -James, 2001 and Richards and Farrell, 2005- expand a lot more on what constitutes teachers' knowledge. James (2001) mentions a personal, a disciplinary, and an educational dimension of knowledge. The personal dimension refers to values, beliefs, and understandings that are constructed in the pedagogical practices. The disciplinary component embraces the didactics, and the knowledge base. He adds other elements such as development of skills in research, professional reading, theorization, attitudes as well as feelings. Richards and Farrell (2005) refer to knowledge of the subject matter to the areas of grammar, discourse analysis, phonology, evaluation, language acquisition, methodology, curriculum development, items already proposed in Richards & Nunan (1990). Richards and Farrell (2005) add ideas such as pedagogical knowledge that consists of ability to teach different populations. Within their perspective, teachers also understand new areas of teaching and experiences for the personal and professional advancement. With such a comprehensible set of knowledge pillars, one wonders what can be missing in the extant literature? Most likely, these authors tackled socio-cognitive components, still items like what the expertise of teachers is, the way the professional identity shapes teaching, the habitus, and the different forms of teachers' capitals (Bourdieu in Navarro, 2006) deserve some attention when conceptualizing ELI teachers' knowledge.

In a more recent and expanded view, Diaz-Maggioli (2012) addresses how teachers come to knowledge in ELT. The author states that teachers develop a specific knowledge that is enlightened by both personal and academic theories. Language turns out to be the object of learning because teachers make explicit their implicit knowledge. For him, the ELT field has a defined knowledge base that set criteria on "what teachers need to know and be able to do" (Díaz-Maggioli, 2012, p. 5). He also describes four traditions that have historically built teachers' knowledge appropriation: namely, look and learn, read and learn, think and learn, and participate and learn. In the first tradition, look and learn, there is a learner and a master. The learner gains a static body of procedural knowledge which is expected to be applied across contexts and to result in students' learning. The triumph lies in replicating methods and techniques provided by the master. This approach fosters the idea that there is one single way of knowing to teach, Díaz-Maggioli (2012) says.

The second tradition, read and learn, refers to having access to literature and research in ELT. The teacher knows theory and has access to a theoretical basis. This tradition also has a dogmatic emphasis in that what theory/research says is what teachers are expected to replicate in their classroom regardless the context. The third tradition, think and learn, suggests a change in the role of teachers from consumers of knowledge to producers of it by becoming researchers of their practices. This idea is backed up with Schön (1983) cited in Diaz-Maggioli (2012) when Schön (1983) explains that teachers' practices are the outcome of the relationship between their tacit knowledge and the teachers lived experience in the context of their teaching. By having a reflection upon their own practices, teachers make explicit what is implicit and can examine their knowledge. Thus, it can be assumed that teachers do create knowledge as they reflect upon their practices.

The last tradition that Diaz-Maggioli (2012) describes is participate and learn. It is framed within a socio-cultural perspective and does not restrict the sources of knowledge. Instead, this tradition (namely, participate and learn) aims at seeing knowledge as the result of a construction within a community of novice teachers and more experienced ones in which skills, knowledge, and dispositions are built and which characterize a community of practice. What I find puzzling here is the assumption that more novice teachers are learning from the more experienced ones. I wonder if that is experienced in such a way by real teachers. Could it be that teachers look for solitary opportunities of learning? Are novice teachers a source of knowledge for more experienced ones? What sort of participation in learning do teachers have? (look and learn? read and learn? participate and learn?)

A conceptualization of teachers' cognition in Borg (2006 cited in Díaz-Maggioli, 2012) suggests that teachers' knowledge base is composed of their thinking and decision-making. For Díaz-Maggioli (2012, p. 18) teacher knowledge is made of "principles, experiences, theories, dispositions, beliefs, skills, and actions that inform –directly or indirectly- teachers' experiential evolution in the classroom". However, it should be noted that teacher's knowledge is constantly evolving because it is framed within historical and social contexts. Traditionally we have framed teachers' knowledge as static seen in the traditions of "look and learn" and "read and learn". With "think and learn" and "participate and learn" we are moving to a more poststructuralist comprehension that needs to be carefully examined. For example, under what circumstances do teachers think and learn or participate and learn? What does it mean to come to knowledge these ways and how they have an impact in teachers' own epistemologies? If, as Maggiolo (2012, p. 18) states: "the more [teachers] interact, the more they evolve" How is it that it happens? How does teachers' knowledge evolve? Are teachers' 'folk theories' (Widschitl, 2004)

'unsophisticaticated understandings' that come to be polished up? (Diaz-Maggioli, 2012) These are some of the puzzles that inspire me to embark on the inquiry of teachers' knowledge.

A post-abyssal thinking applied to ELT research in teachers' knowledges: My epistemological stance

Post-abyssal thinking acknowledges the idea that our world is diverse. In fact, in what I have called up to now teachers' knowledge, the diversity is still underexplored. Hence, the epistemological stance that grounds my interest in finding out teachers' ecologies of knowledges is tied to two constructs: the sociology of absences and emergences (De Sousa Santos, 2007) and postcolonial thought. According to Kumaravadivelu (2003) teachers have been primarily constructed as consumers of knowledge produced by experts. From a perspective of *absences*, this means that the knowledge teachers produce on their own is taken as not existing, irrelevant or perhaps incomprehensible. The visibility of the experts in ELT overshadows teachers' own forms of knowledging. I want to embark on a decentering effort to conceptualize teachers' knowledges as a sociology of emergence. What I mean is that exploring teachers' knowledges from teachers' own stance, expands the already exhausted perspective of framing teachers' knowledge base on disciplinary knowledge that concerns grammar, assessment, second language acquisition, curriculum development, pedagogical knowledge, or didactics to name but a few.

To this respect, Cárdenas et al (2010) argue that "a look at historical practices, since the beginning of applied linguistics, initial teachers' education and in-service qualification have undoubtedly relied on methodological aspects and the learning process, in short, how to qualify foreign language teaching. Still, teachers' knowledge base, its evolution, the initial knowledge and its continuity to in-service development has not been sufficiently tackled. In this train of thought, the more sophisticated concepts of teacher cognition (the authors cite Woods, 1996 and Borg 2006) what teachers think, know and believe have not received enough attention but are worth being studied within teachers' professional development processes" (Author's translation).

In that sense, post-abyssal thinking recognizes that modern science continuously holds a tension between regulation and emancipation (De Sousa Santos, 2009). Everything considered scientific knowledge is regulated. This tension is also experienced in ELT which is a highly-regulated field, particularly teachers' professional development. Within the epistemology of absent knowledges, we deem necessary to identify the absent and the reason

for the absence. This is to say that by finding actual teachers' positionings (David and Harré, 1990)[32] in certain knowledges I can aspire to have an expanded view of reality as the epistemology of the absences calls for finding out suppressed realities. If we take educational practices, say a classroom interaction or a teachers' reunion, they are social practices of knowledge within or outside the frame of the institution. Thus, both institutional and non-institutional knowledges simultaneously interconnect. The epistemology of absences, where I feel comfortable locating this analysis, asks for the voices of the absent agents and demands listening to subjectivities historically silenced.

In the same train of thought, this inquiry is also epistemologically grounded in postcolonial thought since it aims at scrutinizing the ideological load of mainstream ELT and the effect of its grand narratives over local teachers to dismantle the belief that knowledge production does not occur in this part of the world. In this way, I could possibly contribute to overcoming Eurocentrism and particularly in ELT, Anglo centrism. As Fals Borda and Mora (2003) said there is need to break with the ignorance we have about ourselves and reconsider framing ELT education within an Anglo standard that contains faulty beliefs towards the universality of its causes and methods of action, significantly favoring the interests of Western theorizing.

From Knowledge to Knowledges

In this enquiry, I want to appropriate the word *knowledges* as opposed to *knowledge* in singular because I agree with De Sousa Santos (2009) when stating that we should move from the Western canon of knowledge (which has one single way at looking at time and social classification, naturalizes hierarchies, and has a productivity driven mind-set) to an ecology of knowledges whose intention is to allow a more dynamic or dialectic relationship between scientific knowledge and other ways of knowing. An ecology is about recognizing how plural and heterogenous knowledges are and the need for a respectful interrelation among them (De Sousa Santos, 2007).

Approaching personal epistemologies locally

Within the ecology on knowledges, I believe, there is also space for what has been termed as personal epistemologies. This concept refers to the study of "how individuals come to know, the beliefs they hold about knowing and how these ideas shape practices of knowing and learning" (Hofer, 2000, p. 378). It appears that people hold beliefs about knowledge and knowing

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32   For a comprehensible understanding of positioning in ELT see Samacá-Bohorquez, this volume.

that comprise epistemological theories. What is interesting about this theme is that the concept of personal epistemologies waves between the tensions of modernism and poststructuralism in that people seem to adjust their knowledges along a continuum which I will describe below.

   Perry (1970) in Hoffer (2000) indicated the path students followed towards meaning-making in their academic trajectories. In Perry's study (1970), students experienced knowledge first through a binary stance towards knowledge: self/other, good/evil, etc. but then they evolved to a pluralistic view of knowledge (one thing may be as possible as another), afterwards they had a view of knowledge towards relativism (knowledge as dependent and contextual). For Hofer (2000) there are two areas that comprise personal epistemology: the nature of knowledge (what knowledge is for a person) and the nature of the process of knowing (how the person gets to know). The two dimensions are composed of other two: *nature of knowledge* which is related to certainty of knowledge and simplicity of knowledge. *The nature of the process of knowing* is connected to sources of knowledge and justification of knowledge. Certainty of knowledge, Hofer (2000) says, is the extent to which one sees knowledge as "fixed or more fluid". It appears that within lower levels of development in an area, absolute truths are treated with certainty. In higher levels of development, knowledge "is tentative and evolving". The item of "simplicity of knowledge" evolves from facts that are interconnected to knowledge that is highly contextual. About the *source of knowledge,* the evolution goes from thinking of knowledge as originated outside the self -in, for example, authorities- to conceptualizing the self as a knower who constructs with others. *"Justification for knowing",* Hofer (2000) states, is about evaluating knowledge claims using criteria like authority, expertise, or inquiry. At one end of the continuum, one might explain knowledge relying on authority and expertise, then at a higher level of development, one could use inquiry. Hofer's (2000) perspectives may be arguable in that knowledge may not necessarily be a continuum but it is individuals who in-situ decide a positioning towards sources of knowledge and how they experience knowledge themselves. Still, the study of personal epistemologies as part of teachers' ecologies of knowledges has an important role in that these previously explained dimensions may be hidden pillars of explicit knowledges teachers build. By accounting for personal epistemologies as founding pillars in ELI teachers' knowledges I can get to explore how teachers' knowledge evolve from authority to inquiry (if that is so) or what the sources of teachers' knowledges are.

What do teachers actually say about their own knowledges?

In what follows, I will introduce two types of empirical evidence which problematize knowledge in ELT. These are teachers' response towards how

their knowledge has been conceptualized by "experts" and their own remarks towards their knowledge. The first pieces of evidence come from a set of reflection questions sent to 13 acquaintances' emails in November 2016 (partners, colleagues and ex-colleagues, see appendix 1). I designed these questions based on what I read in terms of the epistemology of the south (De Sousa Santos, 2007, 2009), post-method pedagogy (Kumaravadivelu, 2003) and tensions found in the literature towards the recognition of teachers' knowledges (Cárdenas, 2004, Cárdenas *et al.,* 2010, González, 2007). Four ELI teachers out thirteen replied the email with their reflections. I will also present an analysis of two ELI teachers' conversation about their classes (data that were collected for an initiative in action research on peer-coaching in May 2016 at a Colombian private university context).

Teachers' profiles

Three female and one male teacher responded a series of questions (see appendix 1). Each teacher has around 8 years of experience in the teaching of English (names are pseudonyms). The first teacher, Eileen, has not graduated from undergrad school in English Teaching yet but has worked at language centers. The second teacher, Marcela, holds a B.A in Spanish and English, M.A in Applied Linguistics, and works as a teacher educator. The third teacher, Aleida, holds a B.A in Bilingual Education and has worked in language centers; she is currently pursuing M.A in TESOL in the U.S. as a Fulbright grantee. Carlos holds a B.A in English teaching, has worked as a teacher, supervisor, fellowship program trainer and currently directs an extension program. He holds a master's degree in education.

Teachers' knowledge is called into question, cases for the sociology of absences and emergences

The next text though is not part of the data from teachers in my study is a starting point for what I am going to claim.

Paula Andrea: A student used a mistake I made to say I wasn't prepared enough to teach.

One of the reasons why I want to research the topic of teachers' knowledges has to do with the many cases in which teachers' knowledges are called into question institutionally. For so long, I have heard anecdotes from my colleagues about situations which undermined their status of knowledgeable beings. Here is what Paula Andrea says:

> "I remember one personal experience in which a student used a mistake I made in a power point presentation to point out and say that I was not prepared enough to teach that class. Although at that moment, I frowned. I must confess that once I left the classroom, I cried. From that moment on, I have tried to be very accomplished in everything I produce, publish, and present" Paula Andrea's blog. (Author's translation)

Paula Andrea's knowledge was called into question by one of her students. She had written an objective for her class, different from the one proposed by the book. Although all people make mistakes and others can pin-point them for improvement, there are cases in which, because of the load of the institutional discourses, teachers may end up believing that they are incapable of constructing and changing their own knowledge (Kincheloe et al 1999). This was not particularly Paula Andrea's case. Instead, she positions (Davis and Harré 1990) herself as a teacher who produces knowledge, publishes and presents. After reading Paula Andrea's story, one could wonder: what is the knowledge that Paula Andrea produces? What does she publish and present?

Marcela: They told me that what I had designed was not worth of a pre-service teacher level

> I think teachers, especially, are many times called into question by students, other colleagues or superiors. One experience I remember was when I started working at XXX University with pre-service teachers. I had to work with two more teachers in the testing creation process and I was assigned the listening exam. They had been working at that place for long and had lots of experience. I designed the exam by using the knowledge of testing (which was really reduced at that time) I had. After my colleagues revised it, they talked to me and told me that what I had designed was not worth of a pre-service teacher level and that I needed to reconsider my knowledge on testing if I really wanted to stay working there. I remember I questioned myself about not knowing something as planning a test, which is part of the teaching main knowledge. I felt angry and bad some days after, but then, I decided to go and talk to them and tell them to help me. They gave me some directions, and that has been one of the most priceless pieces of information I have gained in my disciplinary knowledge. (SIC)

What is interesting out of Marcela's narrative event is that the comment by colleagues meant a tipping point for her to construct knowledge about testing. This experience followed the path of more experienced teachers introducing the more novice one into knowledge (Díaz-Maggioli, 2012) What one might wonder then is: what sort of knowledge does Marcela cultivate to construct

tests? How has that knowledge evolved? What does Marcela think of testing epistemologically speaking?

Eileen: My knowledge was rarely required.

Eileen makes the case that some institutions give teachers the expected parameters their classes should have:

> "When I worked at informal language institutes, my knowledge as teachers was rarely required as they gave me their class parameters and I had to follow them as they were stated." SIC

This small reflection leads to the question: how, what De Sousa (2009) calls "the invisible" (the assets teachers bring to their classes that are not considered) co-exists with the institutionalized norm of standardized practices and knowledge.

Carlos: the envoy…argued she couldn't believe how a young teacher like me could perceive learning in such terms.

> "I remember many experiences in which I felt that my knowledge as a teacher was called into question. It has happened to me especially when I am dealing with education administrators (say the head of a school, the director of a university department) or a policy maker (say envoys of the Ministry of Education).
>
> I remember one specific event in which an envoy of the Ministry of Education was telling us how to organize an English language lesson and asked us if we (the teachers) considered memorizing a valid technique for teaching English. Every teacher in the room reacted by saying that memorizing was an old-fashioned technique that had proven to be useless. However, I reacted by saying that despite the fact everyone was disregarding memory as an important factor in language learning I dared to say that memory was more important than one can imagine; if we consider that information processing models have long argued that learning occurs only when information is used and rehearsed repeatedly until it becomes part of the human long term memory storage. Even though I cited the authors of a couple of information processing models, the envoy was simply astonished at my argument and argued she couldn't believe how a young teacher like me could perceive learning in such terms.
>
> She was not alone, most of the audience looked quite puzzled with my ideas and decided to continue providing opinions that were more aligned and celebrated by the Ministry envoy.

> My reaction was, by far, of frustration as I felt that some discourses have gained so many roots in education that they can make a process look completely diabolic, even if you happen to find some theoretical support for it. (SIC)

Carlos' narrative shows that there was an institutional discourse enacted in the authority of the Ministry envoy who did not consider memorization as an appropriate learning experience. Carlos' knowledge although backed up with theory in information processing models was not acknowledged. On the contrary, he looked like having dated knowledge for a person his age. However, what one wonders is how Carlos' personal epistemology accommodates with institutionally mandated knowledge.

While reading Paula Andrea's, Eileen's, Carlos' and Marcela's stories, not only questions show up. Absences and emergences are intertwined ideas that come across because events that appear to be the natural and common place in teaching hide meanings. Thus, this project aims at reclaiming this sort of knowledges that have been called into question.

To the question: do you think teachers are recognized as intellectuals? Why? Why not? Marcela and Carlos mention a lot of thought-provoking ideas that permit us dig into the intersection of personal reflection, societal recognition and the contribution of ELT to the broader society on the one hand and some support towards the study of teachers' ecology of knowledges, on the other. Let's start with Carlos:

> "Generally, English teachers are not perceived as intellectuals for many reasons, I am going to try to list some reasons that, in my opinion, might prevent the academic community from believing in English teachers' intellectual capabilities:
>
> 1. English teaching was formally recognized as a profession very recently and it has not matured enough.
>
> 2. People tend to believe that teaching English is a mere act of translating words and pronouncing a group of sounds appropriately.
>
> 3. The epistemology of English teaching has resorted to other disciplines because knowledge of the field is still dependent on fields such as psychology and pedagogy in a great deal.
>
> 4. Social recognition of teaching professionals is extremely poor. Someone in this field is perceived to have chosen this profession as a desperate last choice.

5. English teaching is not believed to be an area that can contribute to the development of any other field of knowledge.

6. The spread of English teaching institutions that employ low-cost workers as teaching professionals have contributed to creating a simplistic image of what's implied by the process of teaching a language.

7. Research results in the area might end up being a bit too ethereal for a society driven and crazy for ready-to-use and "practical" knowledge.

8. It's believed that a good software can actually produce better learners and learnings than those in the English classroom."
    (Carlos, reflection)

Carlos' reflection sheds light on the need to investigate teachers' ecology of knowledges in various ways. Given his assertion that English teaching is not believed to contribute to other fields of knowledge, this project attempts to plant a seed towards a contribution of English teaching to the field of epistemology in ELT and possibly to sociology. Carlos also mentions that this profession is still in 'its teenage years' so to speak. Consequently, if the ELT profession is to mature, studies towards a configuration of how knowledge is experienced by ELT professionals, framed in a bottom-up perspective, are required.

On the other hand, Marcela comments on the fact that being an intellectual is thought of as a stereotype. Marcela appears to be acquainted with Giroux's (1997) concept of teachers as intellectuals who commit with social change. Here, some reasons to study the ecology of teachers' knowledges can be inferred.

In the context of B.A degrees where I have been lately working, I think it depends on the subjects you teach, students consider you're an intellectual or not. If you teach research, didactics, methodology, pedagogy, practicum or any related field, they might consider you an intellectual. But, if you teach the language class, they tend to see you just as the English teacher. Obviously, in places where we just teach English to other careers, those students do not see you as an intellectual. I think it happens because in people's imaginary studying or teaching languages is not an important career, a career that gives you too much money or that you can be on a par with Law or engineering. Also, as teaching a language many times has been reduced to teach structures and vocabulary, students do not see how a teacher who doesn't teach 'content' could be an intellectual. Finally, I think in our country we might have a misconception of what an intellectual is because many

people think that this kind of people are the ones who wear satchel, read a lot, and speak about certain topic and have certain behaviors; this actually takes us to conclude that intellectuals might be seen as stereotypes, and not as Giroux defines them. (Marcela, SIC)

It can be inferred from Marcela's words that the prestige of the English teacher is not the same as that of someone who teaches content because seemingly teaching English does not entail as much intellectual effort as teaching theory. In the broader context of society teaching does not pay off compared to other professions (item that was also brought up by Carlos), Marcela also mentions how the instrumental component of teaching has posed a major threat to the profession as it has been reduced to teaching language structures. The study of teachers' ecology of knowledges sets a precedent that teaching goes beyond the surface of structures, instructions, lessons, or testing and that it gives room to the co-existence of scientific and other forms of knowledges that play a role in the act of teaching.

Aleida, on the other hand, considers herself to be an intellectual but warns that she could not assure others consider teachers as intellectuals. She has a pedagogical perspective that poses responsibility on the teacher to be named intellectual. Those who have a sort of instrumental interest in the language are teachers, in plain English. But others might be called educators as they intend to go beyond the structural surface towards a practical interest or an emancipatory one in Grundy's words (1987).

I recognize myself as intellectual in the sense that I intend to educate students even when I teach them a second language. I want them to reflect on social issues that affect all of us. I do this because I have read, analyzed, reflected, thought about a great number of things while pursuing my studies. Those are things I would have never come to think if I had not entered the academy.

I cannot assure English teachers are recognized as intellectuals. It'd depend on the kind of teacher you are. Are you the type that cares only about teaching the language? Or do you go beyond language? Do you really care about the human beings in the classroom? Do you feel you have a role to play in educating good citizens? Do you give them food for thought? If the answer is yes, then your students could say you're an intellectual. If the answer is no, you might be just an English teacher.

Aleida places a major responsibility on teachers' shoulders to be called intellectuals. Teachers might probably be doing all these things she is calling for: being careful about the humans that are in a class or educating citizens, but it is perhaps through research in teachers' knowledges that we can account for these issues as enacted in the real life. Systematizing experiences into the

co-existence of different knowledges could be a path towards recognition of teachers as intellectuals.

Enactments of teachers' knowledges, a talk among colleagues.

The next is an excerpt of a transcribed longer conversation between Carlos Andrés and David. They both hold a degree in English philology. Carlos Andrés is also doing M.A in English teaching. They both participated in a teacher-proposed project of peer-coaching whose intention was to share, analyze, and suggest ideas about each other's teaching after observing a lesson. The conversation was recorded by themselves after David visited Carlos Andrés' lesson. Before the current extract, they were talking about the problem of having a small TV in the classroom because the font in the slide could not be seen properly and they needed to reduce the amount of words. Here David asks some questions to Carlos Andres and both share their knowledge of methodology, and the personal epistemologies behind their teaching.

- David: and to, to reduce the like the amount of information on, yeah I know because it happens to me sometimes. Uh… And also I wanted to highlight well, in, in the part of the grammar, the, the part you were having, having them create like a grammar chart somehow and at the end you elicit the examples, the rules, the structures, uhh… so my question is why did you decide to do it this way?
- Carlos Andrés: the, the way that…. first the, the, the, the, they took the papers they recycled the information, is that because uh, I wanted to check if they, they had, they had done the class preparation, right? They compared if they had understood what they did and then recycle like a part of the assessment alright? Grammar assess, grammar assessment.
- D: oh right, that was, so assessment was the…
- C: to check if they understood or not, consider the use, the structure, etc. etc. and they, they were expected to give and to provide a kind of information examples, etc. etc.
- D: yeah, I ask you because I face like the same dilemma, sometimes when I do that, I feel that I, uh, I don't know, increase the speaking, the, the teacher speaking time, and from, I don't know, from a different point of view it could be like a little bit teacher-centered so what I decided to do is uhm… ok, have we have, we are applying the strategy of "creating your own grammar chart", you complete the grammar chart but then I show you a slide, I show them a slide with the grammar chart finished or an example that some I rese., resemble the work that they have done and… doing that, we probably save time and, avoid the part in which I have to go to the board and speak and listen and that part in which maybe, probably uh… becomes like teacher-centered, what do you think?
- C: well, it could be yeah, but, eh,, m, I don't know if, if, you notice that the idea was not to explain the grammar but is just to recycle a kind of

information etc. eh, of course I try to help, help them eh, write, write some kind of examples etc. etc. but yeah, sure I try to eh, uh, I, I try to like ah force them right? To, to give me the most of the information that was expected for the gram, for the assessment, purposes of the grammar chart.

- D: oh, right.
- C: that was the, that was the idea.
- D: oh, right, so the assessment was somehow implicit so probably, I, I, I didn't notice but was my mistake.
- C: exactly, I, I, I, I didn't want, I didn't want to explain the grammar chart but just to recycle the information and try to help them, eh… check what they have or haven't understood from that, from that chart.
- D: like, like group assessment
- C: exactly.
- D: ah ok, and at the end you used something like uh well something there's a detail that I'm am overlooking and it's what you used, to using that reports, using the foamy ball to mingle them to have them interact, I haven't figured out how to use the foamy ball with adults, but you, you told me how. And I want to mention something, something I was relating to the way you assess the objectives at the end of the class using…cards which I think is an amazing idea and is very like, interactive, and it's not like the, the uh common yes/no question at the end; it's more engaging and I like very much. So I want to ask you: where did you get the idea?…
- C: Actually, that was one of the, the tools that some of the, of my professor from, uh, uh, from the masters, and actually for my, for my uh degree ask me to use, alright, and there are many sources that you are going to use like a part of assessment. Something that eh, you didn't, you didn't eh, see from my, from my class that was the other, the, the last activity, that I wanted to check the grammar part, the grammar part with, with exercises, so they had to make decisions based on some exercises, some like quiz, and they have to make decisions of A or B etc. etc. but I couldn't, I couldn't do [it].

This excerpt shows mostly Carlos Andrés canonical knowledge of English teaching methodology and pedagogical principles which to some extent, as he expressed, comes from his M.A studies, and probably from the philosophy of the institution he works for. He displays his knowledge of classroom techniques to grasp students' responses like eliciting questions, asking for homework. His teacher knowledge concerning learning strategies is evidenced in his use of checking understanding, recapitulating ('recycling' previous knowledge from learners). He also holds the idea that students' knowledge ought to be assessed. That is, there is need to check how much the students have learned based on the creation of student's own grammar chart. About David, he holds the idea that the classroom is an opportunity for students to speak and thus,

he is concerned with his teacher- talking time. His pedagogical knowledge suggests that in the lesson he should minimize teacher-centeredness. From their conversation, it can be concluded that they hold a view of knowledge that could be considered constructivist in that a teacher is focused on students' understanding by creating their own of examples. Another relevant component is the interest in avoiding the teacher takes over the class as the only knowledgeable agent. Here some personal epistemologies may be seen intertwined with canonical knowledge of ELT. How do these two interrelate within teachers' knowledge base or in a more poststructural view in teachers' ecologies of knowledges? This is one conundrum, among many others I have wondered about through this document. Therefore, and based on what I have said so far, I will pose my research interest in the next section.

Statement of the research interest

Elsewhere in this paper I have given an account of some assertions towards tensions between teachers' actual knowledges and their knowledges recognition in policy making and curriculum change (González, 2007, Cárdenas, 2004) Similarly, I have quoted Díaz-Maggioli (2012) in his remark that oftentimes professional development programs rely on the assumption that there is something wrong with teachers' knowledge and they need some sort of fixing disregarding the fact that teachers may truly become intellectuals (Apple, 2006). I have also brought to this chapter the concept of abyssal thinking (De Sousa Santos, 2007) which is the kind of epistemology that does not acknowledge other views of the world but its own.

Consequently, as De Sousa Santos (2009) states living in Europe or North America is not the same as living in let's say Colombia. Reality is different. The world is diverse. Thus, it is not good to monopolize the world in one single universal theory of knowledge. A single, general theory cannot account for the plurality of the world. Therefore, plural ways of knowing need to be furthered explored. This claim may also be extended to teachers' knowledges. There may be many knowledges teachers construct that scholars are not aware of because historically they have not been explored or have been silenced as teachers have been constructed as recipients of alien knowledge, objects of imposed policy, reproducers of pre-packed practices (Giroux, 1997, Kumaravadivelu, 2003). Considering the afore-mentioned ideas and the pieces of evidence from 6 teachers' voices on their tensions, assumptions, assertions and concerns, I set out to explore the next research question and objectives:

Research Question

How do English in-service teachers relate to their ecologies of knowledges?

Objectives

1. Identify the ways in which different knowledges interact in teachers' repertoires and practices.
2. Explore the different sources of knowledge construction and circulation.

Concluding remarks

In this chapter, I aimed at configuring the need for applying epistemological/cognitive justice as De Sousa Santos (2009) calls it, to the state of things within the English language teaching profession. I hope I have made myself clear in the attempt to contextualize, ground, and empirically support a researchable situation. I envision an outstanding contribution of this project to the ELT field, advancing the extant literature in ELI teachers' professional development, teachers' cognition and personal epistemologies. Likewise, this project also has a poststructuralist emancipatory spirit in that it is intended to reach a small-scale transformation in the local context in relation to configuring English language teachers as intellectuals.

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Appendix 1

Dear Colleague

   I am trying to back up my research question: what's teachers' knowledge? And I need some empirical evidence.

Name

Degrees

Years of experience

Question 1

What knowledge(s) have you gained as a professional? How have you gained it (them)? Do you share your knowledge(s)? if so, how?

Question 2

Do you remember experiences in which your knowledge as a teacher was called into question? How did it happen? How did you react?

Question 3

Do you think English teachers are recognized as intellectuals? Why/Why not?

Consent Form

I hereby authorize Adriana Castañeda Londoño to use this information for research purposes in the PhD in Education ELT Major towards backing up the research proposal.

   Name_____ ID_____

Voices from the south: English Language Pre-Service Teachers contributions to ELTE

Jairo Castañeda Trujillo

Abstract

This chapter aims at depicting the role and contributions of English Language Pre-Service Teachers (ELPT) to the field of English Language Teacher Education (ELTE). To achieve this, it is necessary to start picturing the current situation of ELTE, and then, setting the ground to foster an understanding of the current needs in English language teaching practicum (ELTP). I consider important to start analyzing what happens with pre-service teachers in their pedagogical practicum since they are not just passive learners; they have different ways of understanding the world, language teaching, and education, and those understandings could become a source of improving ELTE in Colombia. According to Correa and Usma (2013), it is urgent to come about a change of paradigm in ELTE that implies a reformulation of the way teaching practicum is constituted.

In this chapter, I examine different standpoints related to ELPTs' education. The first section presents my personal view regarding ELPTs' education, based on my own experience and a revision of articles written by some Colombian scholars. The second section reveals the epistemological stances there are regarding ELTE, and along with it, I will be unveiling my own epistemological stance. The third section of this chapter states the aspects related to ELTE and how they have a direct repercussion on ELPTs' current practices. Finally, the last section portraits some working conclusions that shed light on the problem stated.

Introduction

According to Freeman, teacher education is "the sum of experiences and activities through which individuals learn to be language teachers" (2001, p. 72). This learning can be taught or acquired by means of the experience, thus, teacher education can refer to ELPT or ELIT (English language in-service teachers). For this specific, the focus is on ELPT.

ELPT education has implied the transmission of a series of knowledges that have been assumed as necessary: content knowledge, disciplinary knowledge, and sociocultural knowledge (Lucero, 2016); the focus has been, then, on what teachers should know and how they should teach what they have learnt. However, ELPT education requires a deeper analysis and reflection. It is necessary to understand the different epistemological stances, from which ELPT develop their practices, and how these relate to their understanding of language teaching and learning.

So far, in Colombia there have been some scholars who have investigated about ELPT education. Some of those studies, which are oriented towards researching on ELPT, have focused on their beliefs (Aguirre I., 2014; Castellanos, 2013; Fajardo A., 2013; Gutiérrez, 2015; Higuita & Díaz, 2015), perceptions about ideological influence (Cárdenas & Suárez, 2009; Viafara, 2016), the development of their research skills (Cárdenas, Nieto, & Martin, 2005; Posada & Garzón, 2014), the improvement of linguistic or intercultural competencies (Castro & López, 2014; Fajardo A., 2013; Franco & Galvis, 2013; Ramos, 2013; Viáfara, 2008), their reflections about language teaching (Camacho, *et al.*, 2012; Castillo & Diaz, 2012; Cote, 2012; Morales, 2016), and some others propose changes for the curriculum in the ELTP (Aguirre & Ramos, 2011; Bonilla X., 2012; Bonilla & Méndez, 2008; Fandiño, 2013; Granados-Beltran, 2016; Mendez & Bonilla, 2016; Samacá, 2012).

Some of the researchers above have developed their investigations from a poststructural stance, and some of them have provided alternatives to help pre-service English language teachers to face the teaching practicum by improving their skills or by learning how to deal with the context, but apparently few of them have listened to ELPTs' voices and examined the possible contributions they could give to ELTEP (English language teacher education programs), especially in the area of ELTP. The former constitutes the first aspect this chapter focuses on; the second one has to do with the epistemological stance I will adopt towards the development of the research.

The first section presents my personal view regarding ELPT education. Based on my personal experience and on some articles written by Colombian scholars who were interested in researching some aspects of pre-service English language teachers, I explain why it is necessary to consider ELPT education and the importance of examining colonial and decolonial practices. The second section reveals the epistemological stances there are on the topic of ELTE. In the third section, I will unveil my own epistemological stance. The fourth section of this chapter states the aspects related to ELT education and how they have a direct repercussion on ELPTs' current practices supported by some evidences gathered throughout a year. Finally, the last section portraits

some conclusions that shed light on the alternative for researching on the topic of ELPT.

The story that brought me to research about English language Teaching Practicum

As a first step in this process of establishing the origin of my research interest, I will start with my personal experience as a teacher, which I consider relevant; after that, I will set some important points related to a theoretical construct that caught my attention in regards to ELTE: decolonization; finally, I will offer a glance of the ELPTs' educational panorama in Colombia.

Personal Experiences

When I started my career as a teacher educator (TE) in an ELTEP, I had the intention to help future language teachers to become effective and efficient in their practices. For that reason, I encouraged my students to read and analyze each one of the methods and strategies for teaching English, emphasizing on reaching a proficiency in English that could provide a model during their English classes. However, when I started my PhD studies, I found that some of my actions were guiding me to spread a colonial though that intends to standardize all the processes in education according to the doctrine of ELTE (Phillipson, 1992; Pennycook, 1998). It was at that point that I realized what my students were going through was exactly the same, being colonized.

   Through a systematic observation I did of the ELPTs' classes, during three semesters, I could see ELPT dents trying to cover each one of the aspects of teaching that are stated as important in a class: classroom management (focused on discipline), delivery of instructions, preparation of the material, and the phases of the class (warm up, presentation, practice and production). All in all, I used to assume ELPT education as "the sum" of some factors related to academic formation and personal experiences that help them to deal with their teaching practices (Aguirre I., 2014), and I was forgetting the individuality of the self.

   Additionally, I could perceive that ELPTs have little or no participation in making decisions related to teaching, perhaps because of the lack of experience, or just because they feel the teacher would not consider their contributions. These behaviors correspond to the vision of having an order and discipline, that implies there is a hierarchy that cannot be contested (Foucault, 1975). This ideology causes discrimination and exclusion of the self, for that reason, ELPTs struggle to have their voices heard when dealing

with their understanding and contributions related to language teaching (Castillo & Díaz, 2012).

The former experiences made me wonder about my own practice. I started by reflecting how my teaching practices were part of a chain that promoted colonial thoughts, exclusion and discrimination; and how these ideologies could have negative consequences for ELPT. In the next part of this section, I will expand more in those concepts that made me think about ELPT, and how I could contribute to their formation from my own practice.

A colonial perspective of ELTE

Imperialism and colonialism are two related terms in language and language teaching. Colonialism is almost always a consequence of imperialism, since the latter is taken as "the practice, the theory, and the attitudes of a dominating metropolitan center, ruling a distant territory", while the former is "the primary site of cultural production whose products flowed back through the imperial system" (Pennycook, 1998, p. 35). In this order of ideas, and talking about ELT, Phillipson (1992) referred to *linguistic imperialism*, which is no other thing but the "dominance of English asserted and maintained by the establishment and continuous reconstruction of structural and cultural inequalities between English and other languages." (p. 47). Linguistic imperialism exercises its dominance in two main fields: the language and culture, and the pedagogy.

Macedo (2000) indicated that some cultures and languages cannot be considered as *native culture* nor *native language*, if these do not have all the characteristics that colonialism imposed. This distinction allows the colonizers to impose their ideologies about language, culture, values and lifestyles, which are part of what they called "nativeness", and to have them perpetuated as products to be consumed by those who are being colonized (London, 2001).

In the field of pedagogy, things are not different. Curriculum, methodologies and strategies have been designed by the agencies dedicated to spread English around the world, which have sold those formulas as the best to teach English language through textbooks, teaching training programs, standardized tests, international certifications, workshops and conferences (Phillipson, 1992; Pennycook, 1998; Canagarajah, 1999; Quintero & Guerrero, 2010). According to Kumaravadivelu (2006), ELTE's "models of teacher preparation have centered on transferring a set of predetermined, preselected and pre-sequenced body of knowledge from the teacher educator to the Pre-service teacher." (p. 216). Additionally, these models provide ELPTs all the ingredients (theories of language, language learning, and language teaching) and steps (methods) to prepare the English class. In Kumaravadivelu's (2008) view, this is part of the

process of colonialism in which the colonizer determines the path to follow in education.

Furthermore, Alvarez (2009), citing Freeman and Johnson, stated that "teacher education has focused more on what teachers need to know and how they could be trained than on what they actually know, how this knowledge shapes what they do, or what the natural course of their professional development is over time." (p. 76). ELTE is a product of standardized procedures that comes from a colonized way of thinking and that intends to perpetuate theories, methodologies and techniques (Magrini, 2014).

The previous states a general panorama of what ELTE is nowadays. It is evident how language polices in Colombia have been set by a colonial logic that intends to keep the control of the intellectual production in English language, and as a result, neither local practices nor local knowledges are taken into consideration (Ramanathan, 2013). In the case of ELPT, their voices have not been heard locally; the possible knowledges, that have constituted along their major and through their personal and academic experiences, have not been taken into consideration neither in curriculum design nor in understanding ELTP itself. I strongly believe that it is urgent that we start a process of decolonization by seeing ELPTs from a different perspective, not just as passive consumers but as agents, able to construct knowledge and contribute to the ELT field.

Now, what is required for starting a change towards decolonization? In first place, it is important to understand English language and ELT from a different perspective. Recognizing that the influence the Western ideologies have over the way English language and English language education are seen could help us to set a base line. Tollefson (2007), remarked:

> "The term *ideology* in language studies refers to a shared body of commonsense notions about the nature of language, the nature and purpose of communication, and appropriate communication behavior, these commonsense notions and assumptions are seen as expressions of a collective order." (pág. 26)

From this perspective, I consider it important to unveil the ideologies found underneath ELTEP, as part of the background that brought me to my research interest.

Analysis of ELTEPs' Study Plans

By analyzing some of the ELTEPs' study plans in Colombia, I intended to trace the ideological foundations these programs have. I strongly believe that by

doing so, it is possible to understand how ELPT are receiving instruction from these ELTEP, and the way they are using this instruction in their own practices. For this analysis I selected twelve study plans from public universities and ten from private universities that offer ELTEPs in Colombia. The information was gathered only from the study plans available on the webpages of each university.

As the only instruments I used were the study plans, I followed the principles of the documentary research from a critical perspective stated by Scott (1990) to choose the sample: authenticity (the evidence is genuine), credibility (the evidence is typical of its kind), representativeness (the documents consulted are representative of the totality of the relevant documents), and meaning (the evidence is clear and comprehensible). Once I had the sample, I proceed to analyze the information based on Fairclough's (1995; 2003) approach to discourse analysis as follows:

- Description: a complete description of each one of the elements the study plans contain: subject-matters' names, components (areas, fields, curricular axes, cycles, etc.), credits.
- Interpretation: with the information obtained in the description, I established relations with other texts related to ideology and hegemony (Apple, 1999; Grundy, 1985); instrumentalization of language teaching education (Crandall, 2000; Kumaravadivelu B., 2003; Reagan, 2004; Usma, 2009), the order of the disciplines (Foucault, 1975), and the relationship between English language and colonial practices and the influence this can have in ELT (González, 2007; Kumaravadivelu B., 2008; Phillipson, 1992; Pennycook, 1998).
- Explanation: I analyzed the relationships between the text and the social context, in this case, the ELPTs' education, to explain how these documents have a direct effect on the ideologies in ELT.

Some important issues emerged from the description of the study plans. In first place, the fragmentation or compartmentalization of knowledge is evident in every single study plan, they are divided into components, areas, pedagogical nucleus, formation fields or curricular axes. This distribution seems to be arbitrary, since some of the subject-matters can belong to more than one of the sections designed by the universities. Another proof of this fragmentation of knowledge has to do with the research and ELTP. Research is placed in the last semesters and it is separated from the other components in the study plan; the same happens with the practicum, it is placed at the end of plans of study, and some of them give a maximum of 10% of the credits out of the total, and the rest of the disciplinary subject-matters can vary between 32% and 63%, which shows an imbalance between theoretical and practical subject-matters (figure 1). Additionally, there is a fragmentation of knowledge

in the case of language subject-matters since English is seen as lineal object that can be divided into levels or skills, and that can be separated from the cultural aspect.
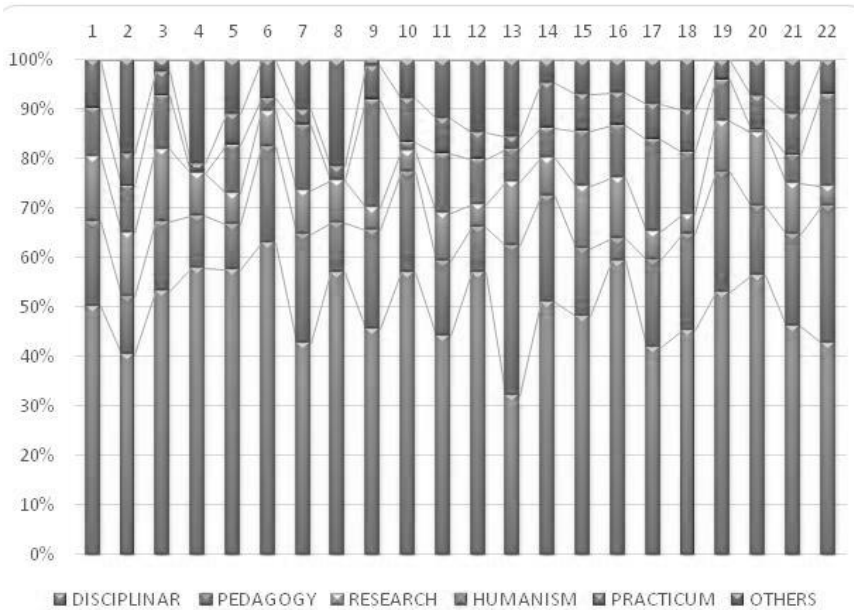
Figure 1. Distribution of credits in the study plans in ELT of public and private universities. Source: own.

In the interpretation of the data, I found that English is presented as a monolithic concept and linked to the Anglo-American paradigm. English is universally enacted by agencies of linguistic coercion, such as the British Council and TESOL as instruments of foreign policies (Bhatt, 2007), which introduce and impose standard language ideology (Tollefson, 2007). That implies an idealized homogeneity of spoken English language. Through this, it is evident how those agencies exerted the domination and legitimated the language monopoly on the means of appropriation (Pennycook, 1998; Phillipson, 1992). Likewise, the analysis showed that English is being objectified; it is being presented as a single entity that fosters reifying not only language itself, but also the components of language and the related skills and concepts about language teaching and learning (Reagan, 2004).

An additional aspect found in this analysis has to do with the lack of presence of the local. Only one of the study plans, out of 22, has a subject-matter that covers local topics specifically. This is insignificant, and makes the local knowledge invisible (Kumaravadivelu, 2008). With this fact, the colonization of English language teaching is even more evident; ELTEP seem

to be designed with the idea of producing passive technicians or reflective practitioner, but not transformative intellectuals (Kumaravadivelu, 2003).

From the explanation of study plans, I can argue that the analyzed ELTEP are structured in a rigid and static way; knowledge is shown as lineal, with few possibilities of intersection in different ways (Foucault, 1975), this conduces to the perpetuation of certain attitudes towards languages, e.g. there is only one English (Guerrero, 2008) and the only valid methodologies for teaching are those that are in the books. In this way, ELPTs are taken as consumers, ready to reproduce and multiply all the knowledge they receive in their classrooms, but unable read, understand and respond accordingly to the changes that different contexts demand (Magrini, 2014). The prior also shows that there is an acceptance of the current circumstances as something normal and valid, this is what Grundy (1985) called the unconscious way of dominance and hegemony: commonsense.

As conclusions from this small scale research, I could say that the current ELTEP respond to a positivist and structuralist ideology that favors the colonial and hegemonic perspective that comes from the polices installed by the ministry of education of Colombia (Guerrero, 2008). The organization of the study plans, in which there is not a clear connection between the target language and culture and the Colombian one, that constitutes our own culture; the idea of only one variety of English, instead of Englishes, promotes discrimination and a normalization of teaching practices; the instrumentalization of ELT education by now-established practices that can be summarized into three main groups: 1) seeing language as a single reality that reinforces ideologies and linguistic legitimacies, 2) perceiving teachers as language experts, and 3) doing technical (or instrumental) language teaching (Crandall, 2000; Kumaravadivelu B., 2003; Reagan, 2004).

As final remarks for this section, I could add that it is relevant for ELTE to be aware of the ideologies beneath the ELTEP, which can foster resistances that promote changes in the way language is seen and taught. This fact could also lead to a restructuration of the study plans in the ELTEP that contributes to different aspects: in first place, integrating Englishes, cultures, practices and research can provide a wider vision to ELPT regarding what and how to teach the language; in second place, ELPT can learn how to deal with the difference and the others, which means that they could be able to accept that they are part of a process of constitution of human beings, who are diverse by nature.

Despite the previous findings, I strongly believe that there are local stories, micronarratives that resist what is stated by the control agencies in various ways (Boje, 2001). For that reason, in the next part of this section, I will

examine some Colombian scholars' articles that deal with decolonization in their practices and research, and that could provide possible contributions for the development of ELPT.

Colombian Teachers' Experiences towards Decolonizing ELT

In the last two decades, many changes around language teaching have happened in Colombia. The persistent idea of the Ministry of Education about having a bilingual country that can go towards an augment of economic benefits has brought some colonial thoughts about language and language teaching that are stated in official documents (Correa & González, 2016). Many Colombian scholars have denounced that these language policies are the product of top-down decisions that affect the whole language teaching system in Colombia (Guerrero, 2008; Correa & Usma, 2013), and that these policies are causing discrimination, exclusion and inequalities[33] (Bonilla & Tejada-Sánchez, 2016).

In the search for decolonizing, Colombian scholars have analyzed the language policies and the effects these have in language teaching education in order to propose a series of alternatives that provide a better understanding of language and language teaching in a local context.

One of the main aspects has to do with the consolidation of a stronger English academic community, in which the discourses about colonialism could be deconstructed and challenged, and the local knowledges, values and beliefs could be taken into account to build up a local discourse that fosters the inclusion and equality in language teaching matters (Gonzalez, 2007; Guerrero & Quintero, 2009). The previous could contribute to the proposal Correa and Usma (2013) and Correa and Gonzalez (2016) make in regards to adopt a more critical sociocultural view of making policies in Colombia, in which, again, the local knowledge and expertise are crucial in the designing and implementation of policies, taking into account contextual and historical factors, using responsive materials, and employing accountability measures that go beyond standardized tests, and that contributes to the appropriation of those polices into local contexts.

Another proposal goes towards having language teachers recognize themselves as professionals, who are able to construct rather than to consume knowledge (Granados-Beltran, 2016), this is aligned to what Macias (2010) said about promoting the development of "local methodologies inspired by [teachers'] students' interests and needs and the characteristics of

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33   Another example of exclusions and inequalities is presented by Arias-Cepeda in this volume.

their teaching settings." (p. 188). The previous implies that ELPTs must be in contact with terms as colonization and decolonization from the very beginning of their majors rather than waiting until postgraduate or teaching development programs, which could promote awareness of their roles as public intellectuals. They probably would not change the world, but through the ability of criticizing issues of colonialism and inequality that affect not only their educational context, and also their lives as subjects, create a more critical attitude (Granados-Beltran, 2016; Ibañez & Sandoval, 2015).

Granados-Beltrán (2016) proposes alternatives in the methodologies in ELT that include bi and multiliteracy process and critical interculturality, in order to develop self-reflection that enhances the recognition of the self in the teaching process and acknowledges a heterogeneous identity that deserves to be taken into consideration[34].

Finally, it is evident that many scholars are going towards decolonization of ELT education. All their reflections and proposals intend to provide a glance of how to integrate local knowledges with the ones from the "West". The main focus is on policy making, few centered on what happens in the classroom, and none developed what occurs with the ELPT and their struggles that can emerge due to the clash of different ideologies in terms of language and language teaching education. Listening to ELPTs' voices, exploring their struggles, and analyzing what situations they really live in the classroom that contribute to ELTE is the main goal of my research proposal.

Having in mind that some scholars in Colombia have looked for the connection of local knowledges with the ones coming from the "West", I consider that such connection is possible from the epistemologies of the South and the ecologies of knowledges (De Sousa Santos, 2009; 2010). The next section will explain my epistemological position and will expand the idea of epistemologies of the South.

TOWARDS AN EPISTEMOLOGY OF THE SOUTH: CLEARING UP THE BLUR OF ELPTS' PRACTICUM IN ENGLISH LANGUAGE TEACHING

After analyzing the common epistemologies in ELT research, I would like to focus on the epistemology, or in words of De Sousa Santos (2009), epistemologies that in which my research will be based on: *the epistemologies of the South*.

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34   In this volume, there are other angles of identities in ELT. Davila-Rubio explores identities from the constitution of English teachers as subjects, Lucero-Babativa from the interactional identities in ELTE, and Posada-Ortiz from the imaginary identities of ELPT.

De Sousa Santos explains that the epistemologies of the South have the intention of rescuing those knowledges that are not visible due to an *abyssal line* that separates them from those that are visible and are part of the recognized and accepted knowledge (De Sousa Santos, 2009; 2010). In ELTE, the *visible distinction* is represented by those ideologies that determine what the correct idea of language is, what methodologies are the ones have to be implemented in language teaching, what concept of culture must be present in the classroom, what profile the English teacher must have, what kind of role the teacher must play in the classroom, etc. This distinction is considered as universal theories that are widely accepted and spread. As Phillipson (1992) mentioned, these ideologies have been conceived by the English-speaking countries, and, as Kumaravadivelu (2006) stated, they have been perpetuated in initial education by teachers educators who "transfer a set of predetermined, preselected, pre-sequenced body of knowledge… to the Pre-service teacher." (p. 216). However, in the real scenario of ELPTs' practicum, there is a chance of having new and different knowledges emerging; these knowledges are what De Sousa Santos (2010) called invisible distinctions.

These distinctions, the visible and the invisible, which are separated by radical lines, are the cause of discrimination, marginalization, injustice, and overall epistemicide, in other words, the death of other knowledges, in this case, the invisible ones (De Sousa Santos, 2010). In the case of ELT, I could say that this epistemicide occurs when we transmit the idea that there is not any other chance of understanding language or language teaching different from those that scholars from the English-speaking countries write; doing this, we are denying the possibility of other knowledges, local and more contextualized ones, to emerge and prove effectiveness.

In order to prevent the epistemicide and clear out the division there is between the visible and the invisible, it is necessary to recognize the invisible distinctions. This does not mean that the visible distinction, the scientific knowledge accepted and recognized, must be demonized, but, by means of giving the chance to interact with the invisible knowledge, new ways of understanding and knowing come into sight, that is what De Sousa Santos called ecology of knowledges[35] (2009).

Once those invisible knowledges, that occur in ELPTs' practicum and do not belong to the canonical knowledge, are rescued and brought into light, we can call them absences; when these absences are magnified and transformed they become emergencies; these emergencies are part of the new knowledge that must interact with the one that comes from the other side of the abyssal

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35   Castañeda-Londoño provides reasons to inquire about English language teachers' ecologies of knowledges from the epistemologies of the South in this volume.

line, and in this way, we can have real cognitive justice. So, in terms of Canagarajah (1999), a deconstruction and reconstruction of invisible and visible knowledges contributes to the positioning of ELPTs.

As a final remark for this section, it is important to clarify that the final goal of the ecology of knowledges is not to make generalizations, create new theories or formulate standards, nor even to find the final truth, on the contrary, what ecology of knowledges intends is to promote the interrelation of all kinds of knowledges that can contribute to the decolonization, in this particular case, of the ELTE.

Once I have clarified my position towards epistemology, in the next section, I will provide some supportive evidence of invisible knowledge.

Some initial ideas about ELTP: ELPTs' voices

For this section I will display a previous analysis I did related to ELPTs' education. I will display some ELPTs' perceptions about the ELTP, and what these perceptions reveal about colonized or decolonized practices.

Analysis of ELPTs' position towards ELTE[36]

ELPTs have received certain kind of education that has helped them to become professional English teachers able to deal with a variety of contexts. However, from my perspective as a teacher educator, I have perceived that ELPTs are not considered about the ELTP process. For that reason, I decided to do a small scale research that could take to an initial understanding about ELPTs' comprehension of language teaching, which shed light to my research proposal (Kegan, 2009), with that objective, I collected a series of papers some ELPTs had to write for my class of ELTP.

As a first step, I read 18 papers, written by male and female ELPTs, and I started a content analysis process since I wanted to focus on the contextual meaning of the text. Then, I followed the procedure suggested by the content analysis method, codification and identification of patterns (Kegan, 2009). These are some of the most relevant findings I gathered from this analysis:

One of the findings in this small-scale research has to do with how ELPTs relate theory and practice. Some of the ELPTs mentioned that they found a

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36   In this volume, Samacá-Bohórquez intends to unveil how English language preservice-teachers, English language cooperating teachers, and English language university mentors position themselves pedagogically in the English language teaching practicum.

disconnection between the theory they learnt in their major and the practice. One of the students said that:

> "When you face 35 girls in one classroom, unexpected things happened, some things that the theory never mentioned, and that we have to learn just through experience." (Laura[37])

Theory is taken as a very important part of education, however, when ELPT face the reality, they feel that there is not a continuity with what they have learnt; everything is ideal from the perspective of theory. Nevertheless, some ELPT find in the ELTP a place of discoveries:

> "The pedagogical practicum is one of the most important learning spaces for the professional development of Pre-service teachers. It is there where we can discover, in just one place, different ways of conceiving life, different ways of thinking and expressing, this lets us articulate the theoretical knowledge with the reality of the practicum (sic)" (Miguel)

This Pre-service teacher saw the ELTP from a different angle, he understood that there are differences that can affect what they have planned, but what he had to do was to accept and adapt himself in order to be successful in his class.

The second finding was the role that reflection has in becoming an English language teacher. Some ELPT realized that the lack of reflection on their practices could cause problems in their classes regarding the methodological aspect:

> "Students who do not do a self-reflection about the methods, strategies, and tools they use in class, and they are only repeating techniques school teachers have been doing all their lives: transmitting knowledge instead of creating it (sic)" (Felix)

This ELPT caught the attention over the fact of the perpetuation of methodologies in language teaching, and the idea of transmission of knowledges. It is remarkable since I can perceive a glance of decolonial thought. Another ELPT highlighted the importance of being conscious of the reflection as part of a personal process:

> "This problem is not easy to solve because is part of the reflection students have to do, it is not part of the program or the education (sic)" (Laura).

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37   All the names have been changed for ethical reasons.

She argues that all the responsibility is on them, not on the institutions, and even more, the next quote lets us see that these reflections do not affect only the ELPT but also the students in the classroom:

> "The role of the teacher in students' education is fundamental and important, for that reason teacher reflections are so important and meaningful to me (sic)" (Lina)

The third finding related the expectations ELPT had at the beginning of the major and the realities they found during the ELTP:

> "When I started my major, I had some fears, challenges, and ideas about how this profession would be. One of my challenges had to do with showing self confidence in front of the students, since the most authority a teacher shows, the most students will understand (sic)" (Lina)

Although there is a reflection about their inner feelings and initial expectations, by the end of the quote there is an evidence of a normalized thought: the idea of controlling the classroom through the discipline.

As fourth, there is some awareness related to the real situation of education that allows me to catch a glance of critical reflection. The following quote is quite pessimistic; however, it lets me see how important it is for ELPTs not to continue with the educational tradition and that they are waiting for a change:

> "It seems that education in our schools is doomed to continue being what it always has been for decades: a place where you have to repeat from the beginning to end." (Aura)

Another example of the desire for a change is this quote:

> "when we go into the university to study this academic program many of us think that our purpose once we get graduated from here was to change education because we were conscious was wrong with it, but now that we have the opportunity to face this 'monster' we are not using the tools we are being given (sic)" (Enrique)

The awareness that there is something that does not work correctly in education is visible, as well as the desire of transforming it by using what ELPT have learned, which is a good example of critical reflection toward the profession. In the same fashion, this quote describes how ELPT are conscious of the importance of the profession in the society, and for each one of the learners in the classroom.

"A teacher is a person who construct knowledge with her students, it is not a matter of administer knowledge as an absolute truth. It is necessary to change little by little the paradigm of a traditional education for another that really evolves and thinks of individual needs (sic)" (Isabel)

As conclusion for this small-scale research, ELPTs are aware of the current context of general education. They contest the general assumption that ELPTs are just mere followers that have little, or even nothing to propose about English language education. Additionally, although some of the ELPTs have fallen into the structuralism and the colonized thought, there are some glimpses of decolonial thought, which contribute to my research project in the sense that as De Sousa Santos (2010) mentions, there are some knowledges that have not been taken into account, and those knowledges could produce changes that favor the majority.

Statement of the research interest

All along this chapter I have given an account of how current language teacher education is built on colonizing ideologies derived from the linguistic imperialism (Kumaravadivelu, 2008; Pennycook, 1998; Phillipson, 1992), but I also stated that there is a chance of starting a process for ELPTs' self-recognition, not as mere consumers, but as producers of knowledges that can be taken as contributions for ELTE (see: Castañeda-Londoño in this volume). This process will begin by understanding how to demolish the epistemological barriers that separate what is universally accepted and the local practices.

On the one hand, the universally accepted practices enhance the normalization of learning and teaching approaches, methods, methodologies and even techniques. According to Pennycook (1998), that normalization impacts on the construction of the other, since these colonial practices impose a series of restrictions and conditions about what the teacher must be as a professional, what they think about language, learning and teaching, and what they do in the classroom with the students. Consequently, there is a perpetuation of practices that has a colonizing influence, as for example the conception of language as a static and monolithic concept, or the standardization of language tests.

On the other hand, listening directly to the actors of the education from their experiences in local practices could provide a chance of constructing the self. In this way, we could see that ELPT are not passive learners and that they can contribute to ELTE, since they have different ways of understanding

the world, and that they have a lot of valuable things to say regarding language education in our country.

I do not intend to conduct a cause-effect research, since I expect to document what ELPTs' voices are saying, and from this, layout the contributions to ELTE. However, I consider that some input about decolonial discourses is necessary. In that sense, it is sought to explore:

> *How do Pre-service teachers make sense of their own teaching practicum within the framework of decolonial discourses?*

By answering this question, I hope to contribute to the Colombian language teacher education by acknowledging the presence of an ecology of knowledges (2010) that negotiates among those imposed knowledges and the local ones, and that provides a wider vision of what to teach and how to teach in English language classrooms.

Working conclusions

This chapter aimed to present my personal posture about ELPTs as contributors to ELT education, not only from what they do, but from the knowledges they construct along their practices. Although many scholars in Colombia have done research about ELPTs, little has been investigated on the synergies that the coexistence of the visible and the invisible distinction generate in an ecology of knowledges, and how these synergies contribute to ELT education.

From the data obtained from the study plans, I identify that current ELTEP lie on ideologies that go towards colonialism and imperialism. But at the same time, this fact represents an opportunity to foster resistances that promote changes in the local practices in ELT. As contribution for my research proposal, the results of this small case study showed me that there is a gap between what programs offer and what students expect. This gap could be bridged in the direction of emancipation and decolonization by the emergence of ELPTs' knowledges.

Through the analysis of the epistemologies of the south, I could comprehend that knowledge cannot be taken as a monolithic concept; there are multiple knowledges, from multiple sources, that deserve to be heard and taken into account. The final goal of the epistemologies of the south is to stop the epistemicide, which means that the recognition of local knowledges does not denote the discrimination of other knowledges; on the contrary, with the epistemologies of the south, there is a possibility of attaining a wider comprehension of the world from different angles (De Sousa Santos, 2010).

Finally, I strongly believe that this research project can contribute, not only to ELT education, but to the general educational system, since by means of the epistemologies of the south desirable states, such as social justice, equality, and a more complete understanding of the world can be reached.

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Delving into Pre-Service Teachers, Cooperating Teachers and University Mentors' Positionings in the Initial English Teaching Practicum

Yolanda Samacá Bohórquez

Abstract

Situated within the context of in initial English language teacher education programs (IETEPs) in Colombia, the English language teaching practicum (ELTP), has been considered as a crucial stage in the formation process pre-service teachers go through. Thus, from a decolonizing perspective to education, this paper attempts to contextualize some theoretical and empirical inquiries in order to understand how pre-service teachers (henceforth ELPTs), cooperating teachers (ELCTs) and English university mentors (henceforth EUMs) position themselves pedagogically in the ELTP. Positionings embrace the recognition of individual and collective ELPTs, ELCTs, and ELUMs' views towards the ELTP. Delving into the ways in which these teachers are discursively framed, we might understand and problematize how they assume themselves at the linguistic, pedagogical, socio-cultural and political dimensions embedded in the practices that characterize the ELTP. From the perspective of critical pedagogies, this entails a vision that intends to develop "awareness of the complexities of educational practice and an understanding of and commitment to a socially just, democratic notion of schooling" (Kincheloe, 2004, p. 50) that recognizes and works critically on the colonial practices that have normalized English language teaching (ELT) in Latin American contexts. In this respect, De Sousa, (2010a) claims the need for a critical response to colonialism and imperialism, that has deep implications in decentering ways of knowing, being and doing (decolonizing turn).

Keywords: Pre-Service Teachers, Cooperating Teachers, University Mentors, Positionings, Initial English Teacher Education, Decolonizing Turn.

Introduction

This paper emerges as a first attempt to situate some theoretical and empirical concerns that intend to unveil how English language preservice-teachers (ELPTs), English language cooperating teachers (ELCTs), and English language

university mentors (ELUMs) position themselves pedagogically in the English language teaching practicum (ELTP)[38]. Positionings, in this initial inquiry process, embrace the recognition of individual and collective teachers' standpoints towards the ELTP. Delving into the ways in which these teachers are discursively framed, we might understand and problematize how they locate, the relationships they establish among themselves and their institutions, and how they look and act towards the linguistic, pedagogical, socio-cultural and political dimensions embedded in the *practices and experiences*[39] that characterize the ELTP. Analysing this issue, the English language teaching practicum community (ELTPC)[40] might expand their understandings about English language teaching and learning knowledges[41], as they can be co-constructed along with teachers' their identity, agency and empowerment. From the perspective of critical pedagogies, "educators and others can unravel and comprehend the relationship among schooling, the wider social relations which inform it, and the historically constructed needs and competences that students bring to schools" (Giroux, 1998, p.*XI*). Therefore, the ELTPC is called to develop "awareness of the complexities of educational practice and an understanding of and commitment to a socially just, democratic notion of schooling" (Kincheloe, 2004, p. 50) that recognizes and works critically on the colonial practices that have normalized English language education in Latin American contexts.

This initial research framework considers a decolonial view towards the re-significance of the ELTP, which embraces the need to unveil the ELTPC's positionings in order to understand not only the vertical but horizontal interactions and practices[42] that take place in the ELTP. When addressing practices, I do not refer exclusively to the development of technical or visible 'doing' in the classroom. I refer to the possibilities to (a) reconsider practices, sometimes determined by static models which teachers are to follow in the school context; (b) enact reflection upon the teacher-self, creating and negotiating relationships among the ELTPC; (c) name visible, hopefully, some

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38   The stage in which the IELTPs situated ELPTs in real contexts of teaching.

39   *Practices and experiences* have to do mainly with the instructional dimension of English teaching and learning in the English language classroom (ELC). However, they cannot be reduced to the "instrumental ideologies that emphasize a technocratic approach to both teacher preparation and classroom pedagogy" (Giroux, 1988, p. 122-123). Instead, *these practices and experiences* from a decolonizing perspective (De Sousa, 2010a) can address other forms of thinking, doing and understanding the school contexts where students and teachers are seen as transformative agents. These practices and experiences are based on the interactions between students and teachers. For a problematization on classroom interaction and teacher educator interactional identities see Lucero in this volume.

40   ELTPC is the acronym I will use in this paper to refer to the actors involved in the teaching practicum: pre-service teachers, cooperating teachers, and university mentors.

41   For a deep exploration on Teachers' Knowledge, see Castañeda-Londoño in this volume.

42   That *practice* for Davini (2015) entails that action and thought go hand in hand, and in this process ideas and self- assessment are the result of diverse personal and social experiences.

local pedagogies constructed through the teachers' experiences. From the lenses of the epistemologies of the south (De Sousa, 2010a), the ELTP can be envisioned as emancipation from the hegemonic Western practices that have normalized the English language practices and the teaching profession, as it has been stated in the banking model of education by Shor & Freire (1987). In this respect, De Sousa, (2010a) claims the need for a critical response to colonialism[43] and imperialism, that has deep implications in decentering ways of knowing, being and doing (decolonizing turn). What is interesting about this perspective is that there are no unique ways to teach, there are several possibilities to suggest, and, or, create ways of teaching and learning considering the local contexts.

In this paper, I will address the background of this research interest and will explain some gaps and tensions present in the ELTP. Then, I will approach positionings in the ELTP, an initial conceptualization of ELTE, followed by epistemological stances towards the repositioning of the ELTP from the lenses of the Decolonizing turn. Likewise, I will support empirically the need to explore this research interest. Finally, I will explicitly state the research question, objectives and concluding remark.

Background

The field of Initial English LanguageTeacher Education (ELTE) in Colombia has regarded the ELTP as one of the most important stages to situate the ELPTs in the real contexts of teaching. However, the question of how pre-service teachers, can best be prepared to face the realities of the profession (getting to know the school dynamics,being closer to the needs and expectations students have about English and its teaching and learning process, making decisions about didactic processes, understanding the socio-cultural context of students, among others) has been a concern for this field in the last six decades. Although, it is significant to focus on ELPTs' formation process and the knowledge[44] they start constructing about their profession, it should also bear in mind that they are not alone in this stage. Both, their ELCTs and ELUMs play a significant influence in the forms the ELTP is conceived and developed within the school context. Understanding these teachers' postitionings towards it, through the interactions they establish among themselves has become my major concern.

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43   For the initial exploration on what colonial and decolonial perspectives of ELTE, see Castañeda-Trujillo in this volume.
44   For teachers' knowledge see Castañeda-Londoño in this volume.

This interest has emerged from both the experience as a University mentor for about 15 years now and from the literature explored in this area, as it is presented in the following lines: firstly, I have noticed that ELUMs claim that we are involved in transformations that challenge the colonial practices that have framed IELTEPs, however, sometimes, the ELTP remains the same, maintaining a single focus on the didactic dimension of English language teaching (lesson planning and instruction, classroom management, language outcomes, testing, among others). This happens because the purpose of English language teaching (ELT) from the Western thinking has only attempted to achieve what Magrini (2014) calls 'social effiency': learning as something to be reproduced, demonstrated, and/or controlled, objectifying language, language teaching and our profession as stated in the global tendencies in education.

In the same line of thought, Luke (2004) questions the risk of becoming a profession involved only in technical practices, with instructional frameworks and without critical positionings upon our actions. These realities take several forms, considering the fact, that teachers are exposed to these practices because of the demands of language policies in our context. For instance, one of the central aspects in the bilingualism policy has to do with English level certification[45]. Therefore, It seems to me that some pedagogical practices and experiences at schools have been reduced to this valid but limited vision of English language teaching and learning.

Secondly, an initial revision of the literature at the local and global level has revealed that in the relation theory- practice, from a Western standpoint, the ELTP a) has acknowledged the value and constraints of the discipline, in our case, English (Phillipson, 2003); (b) has highlighted its didactic dimension: learning to become an English teacher: methods, strategies, materials, evaluation, and assessment practices (Hedge, 2000; Harmer, 2006; Richards & Rodgers, 2005); (c) has addressed a more reflective practice on what the ELTP entails, (Richards & Lochart, 2005).

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[45]   The bilingual policy in Colombia issued the Basic Standards for Competences in foreign languages in 2006, in which the Ministry of Education (MEN) mandated students to achieve an English B1 level (Common European framework of Reference) by the time they finish high school. Although the standards mention 'foreign languages' the policy reduces bilingualism to Spanish-English, excluding other majority and minority languages. For a deep discussion on the dualism on ethnic and mainstream bilingualism, see Arias in this volume.

Then, in 2016, the MEN issued the Basic English learning Rights providing some considerations to what the English curriculum should contain, but continuing with the same purpose, English certification. This policy has extended to 'Licenciatura Programs'. In 2016, the resolution 2041 the MEN, demanded from ELPTs to attain a C1 level, and pre-service teachers from other areas different from English to achieve a B2 level.

However, the research in the Colombian Context has delved deeply in understanding the ELTP, and; (d) has documented pedagogical and research experiences on the pedagogical dimension of teaching (Cárdenas, 2004), (e) has attempted to see the relation between the teaching-learning process and the affective dimension embedded there, (e) has addressed a more social view of what the ELTP represents, (f) has voiced the pre-service -teachers or university mentors, separatedly, in relation to theirperceptions and beliefs about it, as well as, their attitudes and tensions in this stage (Morales, 2016; Prada & Zuleta, 2015; Bonilla & Samacá, forthcoming), (g) has conceived the school as the scenario in which the practices presented in it are no longer homogenizing realities to reveal how actors move, incorporate or resist the hegemonic visions of the neoliberalist educational framework. (Baquero, 2015; Morales, 2016), (h) has challenged the reflective practice for ELTPTs to support their preparation (Viáfara, 2005; Zambrano & Insuasty, 2009; Samacá, 2012), (i) has characterized how the teaching practicum has been developed in IELTPs (Chaves, 2008; Méndez & Bonilla, 2016).

As it has been asserted previously, the attention, in some research studies, has been mostly placed on the one hand, on the pre-service teachers' views, abilities and tensions in the ELTP, and on the other hand, the university mentors, their concerns and worries. Nonetheless, very little has been discussed in regards to the relations and positionings that the ELTPC assume through their discursive and practices in relation to the ELTP. I think that it would be significant to critically analyze how the ELTPC give meaning and co-construct their sense of their practices[46] in this stage, bearing in mind their diverse ideological perspectives driven into the pedagogical processes for personal, conceptual, social, and political transformations. It is relevant to acknowledge that the process of learning to becoming does not only concern ELPTs and ELUMs, cooperating teachers and, even their school students count.

Based on the above mentioned, I am fully aware of the need to critically understand that the ELTP can not only be a space for ELPTs to develop skills but also to understand how cooperating teachers, and university mentors, along with them, discuss dilemmas and tensions, self -examine assumptions, explore possibilities for new relationships and actions, for constructing and reconstructing the sense of teaching and learning to becoming (Goodson & Gill, 2008).

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46   In this regards, Menghini (2008, cited in segovia, 2008) "practices are not abstract, nor exclusively instrumental, nor independent of the objects, but refer to the doing of their subjects/ agents" (p. 37).

Positionings, rooted in discursive social psychology, social constructivism and discourse, refers to the "assumptions and values that people carry out when interacting with others in different institutions and societies" (Davies & Harré, 2007)[47]. This internal process is exteriorized through discourse and entails dynamic aspects of encounters of the self with other individuals, the self with social groups and the self with contexts. This means that people locate in one or multiple positions depending on the reflexive and interactional situations they encounter. Thus, a person can position himself/herself, but also positions others from the point of view given by the position.

Consequently, Harré and Moghaddam (2003) establish two factors that might contribute to individuals positioning. The first are the motivational orientations. Motivation is a necessary element of positioning since the ways in which a person interacts with others, and positions each other will depend somehow on their orientations, their motives. The second factor contributing to people positionings are emotions. One way of positioning oneself is to put on view the emotions that are characteristic of one's position. In the same way, to position an interlocutor is to state what emotions he/she ought to be feeling and to characterize the emotions they are feeling. Emotions are also situated in another aspect of positioning: its strategic aspect. Analyses of positioning depict actors as trying to establish a favorable position for them within the social act. Emotions contribute to the strategic aspect of positioning.

Since adopting a position will define the relation between self and other, when people position themselves in a social encounter certain aspect emerge during the process. Ling (1998, as cited by Boxer, 2001) suggest that people negotiate positions for themselves and others; in this process they try to establish a balance between parity and power. Those who achieve power through their positions can influence outcomes and define their relationships. According to Boxer (2001) power can result from forced positioning of self and others; and forced positioning of others. Forced positioning of self and others occurs as a reaction of being positioned by another.

Thus, when people position themselves while interacting, relations are defined giving way to the appearance of power, since each of the participants will try to dominate or take control of the situation, actions and relationship

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47   The concept of positioning was introduced by Smith, 1988. He distinguished between 'a person' as an individual agent and the 'subject'. Considering the latter, he means " the series or conglomerate of positions, subject-positions, provisional and not necessarily indefeasible, in which a person is momentarily called by the discourses and the word he/she inhabits" (xxxv).

that might arise from this interaction; and not only dominate but refuse the position given or taken during the communication act for example.

The ELTP, on the other hand, can not only be viewed as a period of transfer of knowledge and skills in the ELC, but as a process of understanding teaching and learning, a time of formation, but also, a time of transformation. ELPTs come to this stage with several expectations, in which, they make connections with their previous experiences as English language learners, the relations they make between the university courses and the schools, as well as the kind of teachers they would like to become[48]. The literature has placed attention to these processes, but from my point of view, the lack of concerns about positionings from the ELTPC have somehow lessened the manner ELTE has been conceived and, in consequence the ELTP. Then, through the exploration of how the ELTPC recognize their individual and collective standpoints, we might understand and problematize their locations, relationships, and actions towards the ELTP and how that sense of positionings can be established, maintained or transformed. This is what I am interested to delve into. Therefore, the relation between the ELTPC and their practices can constitute a fertile ground to personal interpretive frameworks or approaches for the ELTP.

CONCEPTUALIZING the teaching practicum in initial English language teacher education

The teaching practicum in IELTEPs has become a crucial pedagogical stage that has an impact on ELPTs' formation processes, and the development of their professional knowings[49]. This idea of knowings comes out from a threefold relationship that lies on *practice, reflection* and *the job's tradition*, which is constituted in the everyday encounters with the profession (De Tezanos, 2007).

Undoubtedly, the ELTP is the stage of initiation and first professional socialization (Menghini & Negrin 2008, cited in Segovia, 2008) that has been framed within the pedagogical knowledge ELPTs start elaborating from their experiences in learning to teach. De Tezanos (2007) argues that "the idea of the teaching practicum emerges as the contemporary expression to name the teachers' work"[50] (p. 11). Nevertheless, Davini (2015) questions that vision of the ELTP as something that only "represents the *doing*, as the activity in the

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48   For exploring ELTPs imagined identities, see Posada in this volume.
49   Knowings have to do with the knowledge construction associated to the works by Foucault in the 1980's that emerges as a key concept that names what is outside of the forms through which the scientific models have conceived.
50   The translation is mine.

real and visible world. It's simple, but it's also simplistic: practices are limited to what people do" (p. 24). Davini (2015), then, argues that this restricted view of the ELTP obscures the meaning of "no doing without thinking, and that the practices are the result of the subjects, who always involve the thought and valuation, as well as diverse notions or images of the world" (p. 24).

Thus, the ELTP plays a key but challenging role depending on the conceptions and meanings we assign to it, for instance: the technical, the practical and critical-emancipatory (Mendoza, *et al.,* 2002, cited in Baquero, 2007, p. 10). The first one proposed learning by apprenticeship of observation. This entails imitating the ELCTs practices in the classroom. However, this conception clearly entails an instrumentalized view with the tendency to replicate models and practices that deal with the teaching dimension. The second one suggested a more reflective and critical dimension of teaching considering the social and educative reality. This encompasses ELPTs to comprehend the classroom and school situations from a more holistic perspective, where the ELUMs play a key role. The third one conceived an emancipatory view "though which teachers are conceived as intellectuals that along with other educational actors generate resistance relationships, change and social reproduction, mainly through knowledges and doings in community and the articulation of the school in the public nets" (Mendoza, 2002, cited in Baquero, 2007, p. 11). [51]In Mejia's (2012) words, this last view "might entail constructing a project that makes sense for every agent involved in the pedagogical experience. It has significance for everyone and his/her context and everyone is able to control and transform" (p. 131).

It is worth noting that the ELTP for its nature, configures the actors involved in it. Accordingly, teachers are social, cultural and political beings who accept or resist the homogenizing visions of teaching. The ELTP also provides teachers the possibility to experience, and critically reflect upon the issues concerning the experience of teaching in tandem with their own understanding of educational theories[52], even if at the core of the ELTP are the pre-service teachers, they are not alone, their ELCTs and ELUMs mentors also share a co-responsibility in this formation process. Therefore, Dove (1986) affirms that ideally the practicum should be an opportunity for teacher educators and experienced school teachers to *partner*[53] with each other in supporting

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51 For emancipatory practices in the ELTP see Castañeda-Trujillo in this volumen.
52 For Davini (2015) the ELTP has to do with "practices not exclusively referred to the development of operative, technical or doing skills, but to the capacity for intervention and teaching in complex real contexts, in situations that involve different dimensions and, often, to the contextualized treatment of challenges or ethical dilemmas in social and institutional environments" (p. 29).
53 Partner entails a horizontal relationship between student-teachers and their mentors.

ELPTs, going from the instructional to reflective and emancipatory ways of envisioning the pedagogical experience.

This implies that the ELTP should no longer be understood as merely putting theory into practice, rather it should be seen as a learning opportunity in which pre-service teachers engage along with cooperating teachers and university mentors in the process of thinking *What*, *what for*, and *how* they are doing in the ELTP, "making explicit their needs and concerns for teaching" (Nilsson, 2008 cited in Kourieos, 2012, p. 57).

Towards An initial conceptualization Of ELT Models In ENGLISH LANGUAGE Teacher Education

For years, English language teacher education has been fundamentally concerned with preparing teachers, it has become a dynamic field through which teachers have developed skills, expertise, knowledge, and preparation for teaching. However, the field of English Language Teaching (ELT) has recently undergone dramatic changes in its conceptualization with a move towards addressing critical, social, and educational issues. These changes, influenced by socio-cultural and critical theories, have altered the focus of language teacher education. In this section, I will focus on some conceptions of language teaching and models of ELT, considering the importance of context, based on Crandall's (2000) and Phillipson's (2003) insights about the construction of the ELT field.

To start with, Phillipson (2003) states that the two main pillars on which ELT was built were the unanalyzed experience of teaching English as a foreign language and the theoretical principles to language teaching. It was in the 1920's that the Institute of education at the University of London, with a very strong phonetics tradition, offered teacher training in ELT, drawing on fragmentary principles for language teaching; but it was in the early 1950's that language teaching and learning became a scientific base to be studied. Then, in the late 1950's, the school of Applied Linguistics at Edinburgh University, oversaw the graduate courses with the primary aim to provide the theoretical basis for English language teaching.

Thus, the emphasis placed only on Linguistics was challenged, and it was the members of the International Association of Applied Linguistics who questioned that the ELT field required the application of other disciplines such as cognitive, and educational psychology, sociology, anthropology, among others. Nonetheless, in the 1960's the tendency just considered effective language teaching, dealing with, on the one hand, the language learning

itself, and on the other hand, the use of the language through opportunities for learners and teachers to communicate and interact within and outside classroom settings, a technical perspective in ELT. This embraced first, teachers' preparation in terms of language, through exposure to the language (Subject-matter knowledge). Then, the technical interest in effective teaching and learning sought the development of an appropriate classroom environment to promote communication and interaction.

In the 1980's and 1990's, an approach to reflection to ELT was considered. This practical interest encompassed thinking about language learning theories, about what really happened in ELT. Teachers reflected on what they constantly observed in their actions and thinking about alternative means of achieving goals or aims. In doing so, teachers made sense about the close relationship between language and pedagogical practice. This position became evident through the reflection, analysis, and discussion of experts in the field making the connection between theory and practice. So, the method perspective had a tremendous influence in the field (Richards and Rodgers, 2005; Brown, 2001, Zeichner, & Liston, 1996, among others).

In this regards, Crandall (2000) highlights that even though ELT programs have historically provided knowledge base for both pre-service teachers and experienced teachers following the grounds of applied linguistics, it is in the 90's that general educational theory has exerted influence on the direction of the education of both pre-service and in-service language teacher education in three dimensions that embrace four major shifts: The first one deals with "practical experiences such as observations, practice teaching and opportunities for curriculum and materials development" (Crandall, 2000, p. 34). This dimension entails a shift from transmission, top-down approaches and product-oriented theories to "constructivist process-oriented theories of learning, teaching and teacher learning" (Crandall, 2000, p.34). The former encompasses that best practices were just regarded as teachers' imitation. Therefore, teachers were viewed as passive recipients. The latter embraces teachers as primary source of knowledge about teaching, focusing on teacher cognition, the role of reflection in teacher development and the importance of teacher inquiry and research through professional development programs.

The second one has to do with classroom centered or teacher research. This dimension considers the need to transform teaching to a situated teacher cognition and practice. This requires analyzing how the gap between theory and practice can bridge through ELTEPs that contextualize and integrate preservice and in-service teachers to learn together. The third one copes with teachers' beliefs and teacher cognition in ELT. This dimension comprises the recognition that teachers' prior learning experiences play a key role in

shaping their views of "effective teaching and learning" (Crandall, 2000, p.35), because self-reflection and observation might contribute to understanding the language learning and teaching as a dynamic process. It is also pertinent to mention the growing concern of teaching to be viewed as a profession that conceives, as Crandall, (2000) highlights "the role of teachers in developing theory and directing their own professional development through collaborative observation, teacher research and inquiry, and sustained in-service programs" (p. 35).

I have found this general panorama thought-provoking, because these dimensions and shifts take us to reflect on our pedagogical practices and recall certain experiences that as learners or teachers might deserve a deeper discussion. These dimensions are still present in our forms of understanding second language teacher education, but to what extent these dimensions still address a technical view of education for the purpose of *social efficiency* (Magrini, 2014) and what does it mean to become language teachers and teacher educators under this perspective? How can ELTPC address this challenge? How can the ELTPC problematize what language teaching entails in a country like Colombia, where homogenization and standardized practices have become the goal of language policies?

In the 90s, the works of some scholars like Kumaravadivelu (1994, 2001, 2003) and Canagarajah (2006) nourished and shed light on alternatives to second language teaching and learning (SLTL), mainly for their contributions for what they have called a post-method and context-sensitive pedagogies, based on the premise that the traditional literature on 'L2 methods' perspective have tied the SLTL field moved to more situated and local practices. These alternative pedagogies cope with the understanding of how "the relationship among theory, research and practice, and how the nature of language pedagogy should be "socially-realistic and contextually-sensitive" (Kumaravadivelu, 2003; Canagarajah, 2006).

These thought-provoking ideas make us reflect not only on our pedagogical practices or experiences, but also on the views we have constructed towards learning, teaching, the language itself, the language in context and in contact with others, the view of the classroom and, to what extent we have ended up perpetuating these conceptions of ELT in the views of teaching, identified by Freeman (1991, cited in Crandall, 2000): a. Teaching as doing, b. teaching as thinking and doing and c. teaching as knowing what to do, that somehow correspond to the three major models of LTE that Wallace (1991, cited in Crandall, 2000) has underlined: a. a craft or apprenticeship model, b. an applied science or theory-to-practice and c. a reflective model on teachers' practice.

These three models can illustrate for example, how in Colombia, the access to teacher's professional development programs, or academic events, in a very technical or instrumental view of education, sometimes seems to be more attractive than the one or ones that imply reflection and action. This is perhaps, why, we might end up replicating those models above mentioned, because the lack of institutional support we sometimes face, and what it has been labeled as teacher development, it seems to me, that has just focused on standardized practices that only favor a technical view of ESLTL. Consequently, as mentioned previously, we can destabilize those practices and models that sometimes favor a more technical than an emancipatory dimension in our initial second language teacher education programs with the purpose of devising new contextual alternatives in SLTL.

It is not often clear whether SLTL processes contained in the TP intend to lead to subsequent changes in the educational practices pre-service teachers undertake, I know there are individual efforts that attempt to challenge these views but are not visible enough to the academic community. The point is not to identify only one type of ELTL model or ELTP that works best, but to construct understandings about the nature of the ELTP in real contexts with real people.

From the lenses of the decolonizing turn: towards the re-positioning of the teaching practicum in initial English language teacher education

The 'decolonizing turn' in the view of the Epistemologies of the South, relates to broader understandings of the world. This means that the progressive change of the world may also occur in ways not foreseen by Western thinking[54]. In this regard, De Sousa (2010) claims the need for a critical response to colonialism and imperialism that has deep implications in decentering ways of knowing, being and doing. This might entail an emancipation from the hegemonic Western practices that have objectified the language, English language practices and our profession, as it has been stated in the banking model of education by Freire (1987).

Decolonizing knowledge, as the epistemological stance underpinning this research interest, encompasses that the diversity of the world is infinite, that there are multiple ways of being, thinking, feeling, ways of conceiving time and the relation among human beings, ways of facing the past, present and future, all valid, although they are not visible or acknowledged by the hegemonic

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54   Also called the 'abyssal thinking'.

forces in the Western thinking. This sheds light on the idea of keeping distance[55] from the global North that does not identify such alternatives; we can assume our time, placing ourselves simultaneously inside and outside of what we critique. In this respect, De Sousa (2012b) declares that "Although the global North claims the right to be the dominant view of the world. On the other hand, the global South is entitled to have its own view of the world and of the global north" (p. 45).

The decolonial thought from the perspective of the epistemologies of the south, brings to life what De Sousa(2010a) calls the doubly transgressive sociology of absences and emerges, opposing the plurality of knowledges in the global south to the dominant epistemologies of the global north. The decolonial perspective also takes me to think about decolonial pedagogies that challenge and transform the views we have assumed in regard to the ELTP, to start digging into our pedagogies that have do to with the devices used to realize the educational meaning of the action breaking that universal idea of pedagogy. From a decolonial perspective, the TP practicum "might entail constructing a project that makes sense for every agent involved in the educational experience. It has significance for everyone and his/her context and everyone is able to control and transform" (Mejía, 2012, p. 131).

Assuming a decolonial view towards the re-significance of the ELTP embraces the need to unveil the ELTPC's positionings in order to understand not only the vertical but horizontal interactions and practices[56] take place in the ELTP. When we speak about practices, we do not refer exclusively to the development of technical or visible 'doing' in the classroom. We refer to the possibilities for intervening and teaching in real contexts, in situations that include different dimensions, decision making and, often, challenges the dilemmas in social and institutional environments. In other words, practices are treated with genuine situations and problems (Davini, 2015), without considering the learners and learning. In the light of this initial conceptualization towards 'decolonizing turn' in the pedagogical scenario, some questions arise: What are the limits and possibilities of the ELTPC's positionings in the pedagogical practices both in the universities and schools? How do the ELTPC's positionings can reconstitute the sense of the pedagogical knowledge? What epistemological stances for the ELTP in IELTE are we accounting for? It is worth noting that teachers' pedagogical practices cannot be fully understood without considering their socio-cultural contexts.

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55   De Soussa (2010) clarifies that keeping distance does not mean to discard the historical traditions and much less ignore the historical possibilities of social emancipation of the Western thinking.

56   That Practice for Davini (2015) entails that action and thought go hand in hand, and in this process ideas and self- assessment are the result of diverse personal and social experiences.

Two local studies related to the ELTP and the analysis of the pedagogical component an IELTEP become the initial support for the purpose of framing this research concern.

The first study was conducted by Bonilla & Samacá (forthcoming). The researchers considered that in this century modern and postmodern generations are meeting and ELUMs, and ELPTs are very diverse generations with diverse beliefs and values. This complexity creates tensions in the way these actors envision education. This fact is reflected on the exercise of mentoring when ELUMS and ELPTs negotiate their views of pedagogical action.

Therefore, this study attempted to identify modern and postmodern views of education in the mentoring exercise of student-teachers. Two university mentors and two of their student-teachers participated in this qualitative case study. Data was collected through oral narratives. Findings revealed existing tensions between ELUMs and ELPTs in the descriptions of interactions taken place in the teaching practicum. Their views of education lead them to transform teaching practices in order to mediate with crucial moments of decision making. Categories considered the place and ownership of knowledge, the shape of pedagogical action and the dialogue as an intercultural relationship between ELUMs and ELPTs.

The tensions found in the STs and TEs' descriptions of interactions had to do with the question of the place of knowledge which has been claimed as one of the transformations from the postmodern generation (Lyotard & Rato 1989). TEs as well as STs showed consciousness in thinking that knowledge is now considered to be constructed in social interaction instead of believing it could be found in a specific place as it was understood in the modern times (Crotty, 1998). Both, STs and TEs, understood that when assuming education from this traditional perspective, the mentoring exercise could be more addressed to find the teaching formulas that neither theory or TEs' academic experience could provide.

In the analysis, Bonilla & Samacá (forthcoming) also found that the conflict in the dialogue between ELUMs and ELPTs shaped pedagogical action. They have struggled to find the best way to attain the goals of pedagogical action in the mentoring and the classroom. In order to mediate with the ideas of pedagogy, ELPTs sometimes express that pedagogical action should be more practical than theoretical to make learning enjoyable.

The second study conducted by Samacá & Barón (2013) involved the participation of ELPTs form early semesters in two public universities in a virtual community. The research experience analyzed key influences upon the way in which prospective teachers constructed their identity as future teachers, through their own perceptions. It also revealed how the interplay between contextual, cultural and biographical aspects affected their initial construction of teacher identity as well as determines the kinds of teachers they would like to become. Student-teachers have shared their ideas and views about the topics addressed in two university courses: Pedagogical and Research Project II that makes emphasis on Education Policy and Management[57], and Interdisciplinary Research seminar III[58]. Both courses underlined in a socio-critical perspective to education (Shor & Freire1987; McLaren, 2003 and Wink 2005) among others.

Findings revealed that future language teachers start constructing their identity as teachers bearing in mind their understanding of the reasons why they want to become teachers, and the kind of teachers they would like to become. Similarly, interventions highlighted the importance the sense of education has for social language teacher education. The analysis showed remarkable pleasure for learning a foreign language; in this case, English; it was a tool to knowledge of new cultures and the status this language has in the social context. In other cases, the teacher vocation, either by the fact of teaching, or the pleasure of working especially with children noted a great influence when choosing this profession.

These dimensions related to the knowledge of the self and his/her role as a teacher. In this regard, Ball & Goodson (1985, cited in Samacá & Barón, 2013) state that teacher identity is determined by the personal experience and role of teachers in a society. In this study, the participants did not have the chance to teach; they just had the experience as students, their encounters in the context of seeing the teaching process were when they had the chance to observe English classes and interviews done to in-service teachers.

ELPTS questioned the instructional roles of teaching. Although there was a great desire to become good and innovative teachers, they felt "fear" to failure and they illustrate this through their concerns when not reaching their students' expectations, how to influence the second language learning process when there is disinterest to learn it and the traditional practice of a teacher-centered

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57 The Pedagogical and research Project II of the Foreign Languages Program at UPTC outlines the themes of educational policies, teacher challenges, teachers' knowledge that a foreign language teacher should have as an educational administrator.

58 The Interdisciplinary Research Seminar III of the English Language Teacher Education Program at Universidad Distrital Francisco José Caldas, addresses the in-service English teachers' imaginaries.

pedagogy. It is worth noting that teaching goes beyond the language lessons. For student teachers, the changing role of the teacher defies the instructional roles we are to play in the language classroom, therefore identity relates to a more situated and dynamic process of individuals developing conceptions of themselves as teachers.

The analysis of a pedagogical component of an English initial teacher education program at Universidad Distrital suggests a practical and emancipatory curriculum that is present since the first semester until ninth semester. Starting with theoretical seminars, and then, being prepared through specific pedagogical areas for them to start their teaching practicums that take place from sixth to nine semesters, both in primary and secondary schools. The purposes in this pedagogical component suggest a need for a continuous process through which student teachers can discuss different dimensions of what teaching entails, and the theoretical and practical foundation to articulate prospective teachers' research proposals. It is worth highlighting that the courses seek to help student- teachers consciously analyze the implications of being not only pre-service teachers, but also researchers.

Thus, the courses have been designed to analyze issues that deal with teaching and learning processes, as well as social, cultural, political aspects embedded in these processes because they believe that the concept of education is supposed to evolve into a reflective approach where the student teacher role divest a passive and repetitive attitude and assumes an active, participative and critical attitude towards change, contributing to the school communities and the educational field in general.

From the experiences narrated above, I can infer a situated need to reconceptualize and reposition what the ELTP should entail in IELTPs in the local context, what the school contexts expect from them, what cooperating teachers and university mentors consider relevant in their process of accompanying them. This implies going beyond the instrumental view of ELT, neglecting issues that tackle "a wide range of historical, political, and sociocultural experiences that directly or indirectly influence L2 education" (Kumaravadivelu, 2001, p. 538).

Bearing in mind the initial exploration of the ELTP in IELTE, we cannot reduce the concept of the teaching practicum as the merely 'doing'-visible activity in the English language classroom. Instead, we might start looking at the 'doing' that entices the practices of the ELTPC, analyzing their views and actions that represent who they are and how they assume ELTE. Such intriguing panorama brings the basis for the research question and objectives underlying this study

which could possibly tackle the interest from a contextualized perspective and a more decolonizing perspective of education:

How do pre-service teachers, cooperating teachers and university mentors position themselves pedagogically in the 'teaching practicum' in English language teacher education?

Objectives:

1. To unveil how pre-service, cooperating teachers, as well as university mentors position themselves pedagogically in the 'teaching practicum' in English language teacher education.
2. To describe and analyse how pre-service teachers, cooperating teachers and university mentors conceive the 'teaching practicum'.
3. To analyse how their views of the 'teaching practicum' influence their positionings in the school context.

Remark

In this chapter, I have started to frame my research interest on the ELTPC positionings in the ELTP. In the light of the decolonizing turn, I will have the possibility to delve into the teachers' plurality of knowledges in this South that will contribute to situate the teaching practicum in our contexts.

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PART III

Problematizing English Language Teachers' Subject Constitution

Pilar Méndez Rivera

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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Who teaches the teachers? Analyzing identities of English language teacher educators at English Language Teaching Education Programs

Alejandro Dávila

Abstract

The area of Language Teacher Education (LTE) is relatively new in the field of English Language Teaching (ELT) (Borg, 2011). The dominant discourse in this field has been interested in aspects of identity in Teacher Educators (TEs), focusing on challenges faced by novice TEs, standards for teacher development programs or roles taken by these subjects. However, the analysis has centered in the descriptive level leaving aside epistemological aspects of identity which may provide a more thorough perspective into this topic. It is proposed that this new perspective of analysis could approach must-be discourses from the policies and TE´s characterizations in terms of how they constitute as subjects within a matrix of power relations which are of utmost relevance to understand their constitution of identities Hence, there is a need to see more aspects in this complex task that involves the constitution of a Teacher Educator as a subject and his/her struggle to claim an identity in our local Colombian context. This will involve to embrace new perspectives in the understanding of these categories that can depict both external forces, such as, policies, relations of power and resistance practices and internal forces like potentia and realizations of potentia (Deleuze, 1987) in order to provide possible answers to questions like who are the TEs that are in charge of forming the new generation of English Language Teachers in Colombia?

Keywords: Identity, Subject Constitution, Power Relations, Potentia, Language Teacher Education.

Introduction

The following chapter aims to problematize the concept of Language Teacher Identity (LTI) in Teacher Educators (TEs) from an epistemological perspective. In order to do so, I have embraced, on the one hand, Foucault's contributions (2007) (1982) (1980) in terms of the constitution of subjects, power relations and practices of resistance. On the other hand, I have used Deleuze's dissertations (1987) (2008) on Spinoza's description of the

concepts of identity and potentia, as well as, Deleuze's concept of fold[63] (2006) (1987). The reader will also find a series of questions throughout this chapter whose main objective is to start settling possible points of departure for the problematization being posed here. By asking these questions, I am not trying to provide an answer to the problematic situation of LTI but rather to contribute in the understanding of LTI with epistemological and philosophical elements which have not been used yet and will be initially discussed later in this chapter. The organization that this chapter follows is: First, there is an introduction which presents an initial set of questions related to the problematization of LTI in the field of English Language Teacher Education (ELTE). Second, I present a short personal narrative about the processes that have taken me to this idea of LTI from an epistemological perspective. Third, I present an initial reflection upon the concepts of the fold (Deleuze, 1987), the concepts of potentia and identity from Deleuzian dissertations (Delueze, 2008), the relations between subject and power following Foucault's contributions (1982) (2007). Finally, some concluding remarks are presented along with some ideas for carrying out research in this area of LTI.

Have you ever wondered how a Teacher Educator (TE) ended up working in this field? Has he/she decided to follow this path as a personal election? In what ways do teacher educators have any influence from external forces, such as, policies or social stereotypes in their constitution as subjects? Or are there any internal forces that may weigh more in their identities as TEs? Moreover, and following Deleuze (1987) (2006) what are those folds in the identity of a teacher educator that drive his/her actions? By considering these initial questions, I would like to pinpoint that the topic of identity in Language Teacher Education still provide more areas of reflection and problematization in our local context, such as, the constitution of the subject called a Teacher educator, his/her practices of resistance against external forces, namely, policies, institutional or academic contexts (Foucault, 1982), their identities construction in terms of their potentia (Delueze, 2008), the levels of appropriation of policies that TEs do or the features of a Colombian Language Teacher Education.

Along my years as educator at different contexts, and more recently as a teacher educator, I have seen that although we may undergo different levels of preparation, such as, doing an undergraduate career to then move to a master program and conclude carrying out a doctoral program, as well as,

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63   Deleuze used the metaphor of the fold to think about the subjectivity and its multiple forms. With the fold, Deleuze abandoned the duality (interiority and exteriority) to announce that there are multiple levels of the fold, a population of many folds. Thus, there are no fixed points of references or identities. (see more in Deleuze (2006)and Van Tuinen (2010).

taking either pedagogical or methodological updating training sessions with the clear objective of improving our teaching skills, or expand our knowledge on how the processes of learning and teaching are developed; what we take within our classrooms to be shared with those future colleagues in front of us, is a great deal of experience that up to a point has configured the professor we are at this present time.

Day after day, teacher educators go through different experiences in their lives. One remarkable experience a TE may have at the beginning of his/her path – and may also be difficult to grasp - is to realize that all his/her previous background experience and knowledge may take a more relevant influence in his/her daily interaction with students, if it is seen from the perspective of sharing rather than lecturing to those people who are besides him/her. This is something I have gone through on my own. Being in front of other teachers, specially besides those language teachers in formation, is certainly a challenge for many but a growing experience for everyone who has lived it. Situation that demands a change in the perspectives about teaching and learning we can have up to this point leading to ask the reader and myself about: how do ELTEs re-conceptualize their pedagogies? What type of reasoning underpins this process?

Another important moment a TE may go through is the instant when he/she is asked to take roles and responsibilities that he/she may have never had before. One of these is the construction of syllabuses for subjects in which his/her expertise has not been wide, or guiding teaching practicum sessions with a population he/she recognizes he/she does not have enough experience with or taking roles as a researcher or an academic at levels he/she has not been before. This can lead us to think about how do TEs face these demands? How do these new roles affect the way they see themselves?

Reflecting upon these and other questions at a doctoral level will involve problematizing the area of English Language Teaching more specifically the topic of Language Teacher Identity (LTI) from a different perspective. So far, the field of LTI at both local and international contexts has been studied widely from authors, such as, Norton (2013), Barkhuizen (2016), Ha (2008), Fajardo (2014), Gonzalez (2003), Gonzalez and Sierra (2005) and Varghese *et al*. (2005) among others who have explored the concept of identity in LTE from different perspectives, such as, social, cognitive, the self and professional identity leading to see LTI as fluid and situated in specific contexts. This definition has been taken as a point of departure to explain professional, cultural and social identities of TEs and the way social aspects have affected them. In my personal interest, I would like to understand how Colombian TE constitute as subjects using a Foucauldian perspective to

trace the concept of identity showing fractures, discontinuities and the way discourses may affect the self-constitution. There is an aspect of LTI which has not been explored yet in the literature up to now. As it is going to be explained later in this chapter, the concept of LTI provides more aspects of analysis from those already researched so far, if those were all the aspects that can be found related to LTI, thus, the concept will not be fluid anymore and turn out to be static. I consider that problematizing this topic in this way will help us understand the multiple folds involved in an TE's identity from a more thorough framework of reference.

The story that brought me here

As a language teacher and more recently as a teacher educator, I have had the opportunity to work with other language teachers and participate in their process of formation as well as sharing workplaces at different undergraduate programs. It was during meetings, talks, coffees and sessions that I started to wonder and asked them why they have decided to become a teacher educator and work with the future language teachers of Colombia. I also asked myself some other questions, such as, how do they see themselves as TEs those who oversee preparing the next generation of language teachers? Have these colleagues thought of their roles as teachers of teachers (ToT)? What epistemological and pedagogical stances do they embrace in their teaching process?

While asking myself these questions, I initially began to talk spontaneously about these issues with a group of TEs from both public and private schools and universities at a module of a master program where I participated as a tutor. From here, I could collect some initial insights on how they perceived themselves as TEs.

At this point, I could evidence that although all of them where comfortable with the positions they had within their institutions at that moment, their main aim in taking a postgraduate course was either to increase their income or to obtain a better job position at a university. I could not perceive an interest in becoming aware of what pedagogical or epistemological stances were driving their day to day interaction with students. It was through an exercise focused on the recognition of teaching styles done in this module that we (TEs and I) could make a reflection upon what principles this group of language teachers had in terms of language teacher education. As a result of the reflexive exercise, I realized that many of these TEs have devoted little time to think about the epistemological foundations of their daily practice as language teachers in secondary schools and teacher educators at English Language

Teaching Education Programs (ELTEPs). From this starting point, I began to indagate on the curricular perspectives this group of teachers had taking into account that the concept of curriculum requires to take a pedagogical positioning towards the processes of teaching and learning Alvarez (2010) and Posner (2003) and may also imply an epistemological positioning for TEs. At this point, I could evidence that one external and influential power in the implementation of a specific curriculum, which may also have influence in the identity of TEs, comes from the policies created by the government.

Having done this, my first attempt was to focus on the study of those Colombian policies recently created to stimulate and regulate foreign language teaching. At the same time, I tried to identify what curricular perspectives were embedded in those policies and how they were adopted and/or rejected by TEs at different universities. However, it was through the reflections, sessions and guidance at the doctorate program that this perspective widened in terms of bringing into a more complex perspective which incorporated more elements of analysis and problematization to the situation narrated above.

Tracing identity in teacher education

In the next section of this chapter, I will go through an examination of the work done related to the concept of Language Teacher Identity in the field of ELT. I would like to warn the reader that although it is a comprehensive revision of the most important research production on the area of LTI, it is by no means conclusive. Hence, I carry on by revising the most recent research on the topic LTI trying to find insights in both international and local contexts. In terms of research from overseas, I have found that the main trend on this area has been on trying to explain the concepts of identity and self in TEs from a descriptive position rather than from an epistemological perspective. As it was explained earlier in this chapter, there have been several important research papers from both local and international authors that have captured the LTI from different angles. Thus, a first example of this is the rigorous and exhaustive revision of Izadinia (2014) who made a literature review on the concepts of teacher educator's identity. She revised fifty-two research papers from different regions of the world with the objective of identifying challenges and tensions that novice teachers go through in their first years as teacher educators. One of the most remarkable results is related to the definition of identity and its development. She argues that one of the most influential roles for novice teacher educators is the one as researchers and academics. She found that the identity of these professors is influenced by those labels in terms of what is expected from them, such as academic production, as well as, lectures with high standards. The tensions raise when teacher educators do

not have enough experience or training in these areas making them doubtful. Up to here, one can wonder if these tensions can be the same for language teacher educators in our context. Do novice language professors at Colombian universities face similar challenges? If so, how do they handle them?

According to Izadinia (2014), the identity of teachers is developed through the support given by communities of practice, as well as, self-support. In terms of the former, community support is seen through groups in which novice teacher educators participate in the discourse of work organization. As for the latter, it has a more influential role in the development of teacher educator's identity when they start to think about different aspects of their practice, such as their methodology or a reconstruction of their positions towards teaching and learning. This revision concludes by stating that the identity of novice teacher educator's is at high levels of tensions while doubting about their skills and different assigned roles preventing them from self-categorizing as teacher educators.

Izadinia's (2014) remarkable revision of literature took the concept of identity as a self-contained concept which is mainly characterized by external factors, such as, tensions novice TEs have in relation to their roles inside the academic communities where they are immersed or tensions when coming to recognize themselves as TEs. At this point, one might reflect upon the epistemological reflection towards the concept of LTI that is absent in Izadinia's research (2014). Although this may have occurred due to the nature of her research aim, the lack of references to the LTI from an epistemological perspective is seen in some other research works. Thus, a gap in the concept of LTI can be appreciated and explored with the aim to contribute to problematize thoroughly this concept. It is also important to remark that this view of identity connected to teaching and environmental issues is found on other important works, such as (Borg, 2011) who makes a complete account on the field of language teacher education going through its history to its current development. In terms of identity, he pinpoints the role of reflective practice to recognize beliefs and practices of teacher educators and how this may contribute to build an identity. He also acknowledges the great value that reflection can have on teacher's attitudes while preventing on its real impact on better language teaching.

As with Izadinia's (2014)work, the revision made by Borg (2011) does not present a discussion of the concepts of identity or subject or self in teacher educators assuming them as concepts already given that are defined in terms of what happens to teacher educators without taking them to an epistemological and profound discussion. This situation opens a gap between what identity may really mean for these TEs and the actual image portrayed so far.

Up to this point, the idea of how teachers become who they are in the present time in terms of identity has been characterized in aspects, such as, reflective practice Borg (2011), communities of practice and self-support Izadinia (2014). However, the work of Robinson & McMillan (2006) presented new elements on how teacher educators build their identities. Their work is of great value since they stablished a nexus between identity and change that would initially provide a framework to understand the building process of identity in teacher educators. According to Welmond (2002) as cited in Robinson & McMillan (2006) identity of teacher educators is directly linked to changes in policy stablished by the government.

At a local level, the focus of the LTI research has taken a similar direction. I have searched the seminal work of Gonzalez (2001, 2002, 2003, 2005) who has explored the area of language teacher education in Colombia in the last decade. She has guided her interest towards identifying those external forces or aspects that influence language teacher educators in our local context. Gonzalez (2002) identified the needs from EFL teachers to be supplied by teacher development programs classifying them into the categories of workers, instructors and learners where the second category has been usually overestimated. In Gonzalez (2003), this author explored the differences between teacher training and teacher education evidencing that although EFL teachers may undergo different training and development courses, they may not experience the real benefits of these professional options. Last but not least, Gonzalez in 2005 conducted a research project whose aim was to describe the professional alternatives that language teacher educators must achieve higher standards. As it can be seen, research in the area of language teacher education in our local context has been driven towards external factors that influence the actions of teacher educators. As mentioned earlier in this chapter, Foucault (2007) would provide the elements to explain this perspective from its framework of relations of power and resistance practice. Thus, Gonzalez's work has been valuable since it has been one of the first attempts to describe and talk about language teacher education in Colombia. Also, this author has provided a line of work to understand the different aspects that language teacher educators at our local context may undergo in their daily work. However, this author does not discuss the categories of identity construction nor subject constitution in the field of language teacher education. This does not mean that Gonzalez has overlooked these two aspects but rather the scope of her research was well-defined from the beginning.

Another important contribution to the area of LTI was the doctoral dissertation presented by Barletta (2007) who discussed the struggles non-native teachers have in Colombia to find their place in an academic, social and cultural context where the native speaker is seen as someone with a higher status.

Barletta analyzed the dichotomy between non-native English teachers and native speakers who are teachers taking her discussion to the concepts of ideologies and identities. This author takes a poststructuralist position towards the concept of identity defining it from authors such as Norton (2013). Barletta (2007) suggested that identity can be studied from different social perspectives, namely, institutional and community practices.

So far and as it was explained earlier in this section, the LTI in our local context has followed an interesting path in its research but the epistemological reflection upon them is still missing. I consider that there are many other aspects of language teacher education that deserve attention, such as, how do language teacher educators perceive themselves in these roles? What are their epistemological stances to guide their actions? Are there only external forces that constitute their identities as teacher educators?

Following this idea, there is the attempt of Escobar (2013) who following Norton (1997) and Foucault (2007) made a remarkable work on explaining structures of power and means of control underneath bilingual policies in Colombia and the consequences of this dominant discourse, such as, widening gaps among socio-economic groups. For this author, identity is "a matter of choice that is governed by our understandings and perceptions of the world's supply" Escobar (2013). Following his argument, I can evidence that the positioning towards identity and possibly towards subject constitution as well, is situated from an external perspective in which the external factors namely policies, institutions, interactions with other subjects and discourses are the ones influencing identity construction in the subject called language teacher educator. At this point, it is important to remark that although Escobar's work (2013) illuminates some of the concepts pursued in this chapter, there are some others still missing such as the internal and external forces of language teacher educators' identity and subject constitution within an epistemological framework which is the direction that this chapter will follow onwards.

Towards an epistemology of teacher educator's identity and subject constitution

In this section, I would like to analyze what constitutes a teacher educator, more precisely how a Teacher Educator is constituted as a subject in our Colombian context of LTE. As an initial step towards this analysis, it would be necessary to carry out a reflection about the relations in which a TE is involved.

Firstly, language professors are immersed in a matrix of relational ways with students, institutions where they work, knowledges acquired through time and

policies among other relations which constitute the subjects they are at the present time. One of the most recognized relations is the connection English language teacher educators (ELTEs) have with policies from international contexts, such as, the Common European Framework of Reference for languages (2001) and national policies created and promoted by Ministry of Education and its program "Colombia Bilingue" (2014). These are must-be or dominant discourses whose main aim is to reach every teacher, teacher educator, student and institution carrying the idea of how a foreign language should be taught. Related to the international policies, I have observed that language teacher educators have been influenced by those regulations in the way that their teaching practices, in terms of the foreign language proficiency of their students, have been focused on the preparation of the future language teachers for the presentation of an international examination. Although it is accepted as a good tool for the profile of the English Language Pre-service Teachers (ELPTs), in our local context having an international certification has been given the same weigh as the academic diploma. This could imply that a good language teacher is the one who has obtained an excellent score in those exams. Furthermore, adopting this dominant discourse may have an impact on the constitution as subjects in TEs in terms of pushing subjects to pay more attention to techniques of teaching a foreign language, training students for specific types of exams and tasks or to give more relevance to formal aspects of the language rather than the social, political, cultural and pedagogical aspects of the process of education.

Moreover, the relation TEs have with policies has been explored by local authors, such as, Martinez (2010), Mendez (2014) and Jimenez (2011) to mention some of the most remarkable studies on this topic. In relation to policies, teachers many times display resistance by means of public demonstrations of their discomfort, by means of approaching the government with proposals to find meeting points or by means of either adopting or not these new regulations inside their pedagogical practices. Considering teacher educators´ resistance practices, I can say from personal experience that in our local context, English language teachers face nowadays the problematic situation of taking an international certification in order to demonstrate that their proficiency level is suitable to be a language teacher.

This situation poses the question of what weighs more, a university diploma or a language certificate for an entry job. I have had the firsthand experience when applying for an English language teacher position, I was asked first about any international certification rather than my academic preparation. I have also discussed with colleagues about the influence of having this type of certification on their teaching practices and I have seen that in some cases they focus on the training for these exams which would mean to leave aside

the development of their methodological and pedagogical skills for the span of time required to be prepared for the international examinations. What seems to be here is an instrumental and technical idea of teacher development which translates into a crystal-clear relation of power where teachers are subjugated to constantly demonstrate their command of the language, which is important in terms of providing students a good source of input; but they leave aside more relevant aspects of their pedagogical practices.

Furthermore, in the sector of undergraduate education programs, we can appreciate another and recent example of this relation between TEs and policies. In February, 2016, one of the most relevant policies aimed at the field of teacher education was made by the Colombian Ministry of Education (MEN) through the expedition of the resolution 2041 where new, more direct and, what some sectors have called, more restrictive guidelines of quality were established for the education of future teachers. Notwithstanding its clear and valid criteria, every policy must be analyzed from a perspective of the impact it may have on the real practices and experiences that teacher educators go through every day.

One aspect that calls my attention to this new reform is the adoption without questioning of an international standard of proficiency for both pre-service teachers and students of other degrees, such as, engineering, accountability or technicians among others, who are about to finish their undergraduate programs at university. They are required to reach a pre-established level of proficiency which must be certified with an international certification as a requirement for graduation. This is to say, the new policy establishes as mandatory a scheme for any level of proficiency in any foreign or second language, the standards from the Common European Framework of References for Languages (2001). This would entail a monolithic vision of both assessment and teaching a foreign language without any reflection upon our local context and its implications and feasible ways of implementation. In addition, the adoption of such standards may push schools of education to change their curricula to think whether to include the preparation for those international exams in their programs or leave this duty in charge of the students. At this point we can observe a clear practice of how a dominant discourse exercises its power and influence at a specific context.

As this policy establishes new regulations, I wonder about the possible risks in the implementation of a new policy where teacher educators and schools of education had little, if any, participation. Does this policy recognize professor's expertise knowledge and or opinions? Following Giroux (1988) and his valuable depiction of how teachers are being disempowered and deskilled, I can appreciate a side of a technocratic approach, in terms of demanding a

language proficiency certificate that does not challenge teacher educators, language teachers and pre-service teachers to take a critical stance towards their role. This in terms of language teacher educators has an impact on the way they guide their sessions with students as well as the whole process of educating new language teachers. TEs will need to think about whether to include focused preparation for the exams that fulfill the requirements of the new policy which could take time and place from other important pedagogical aspects. One may ask, what is the position of schools of education towards this new set of requirements? If, as Giroux (1988) said, teachers in general, and in the case of this chapter teacher educators, "should be seen as free men and women", will the implementation of a new policy become in a mechanism of control for professors? If so, in what ways?

Secondly, another relation TEs are immersed is the competition with those professionals of other areas, who do not have any pedagogical nor methodological knowledge on language teaching, or even with native speakers of the foreign language who lack any teaching preparation and experience. According to Mariño (2011), there is a trend in Colombia to see native speakers as the perfect model of an English language teacher. This author challenges this assumption by asking if the native speakers have had the same conditions for the process of learning and/or acquiring the English language as a non-native teacher had. Mariño (2011) also points that the tendency of choosing native speakers as language teachers is seen in job advertisements or social networks requiring people from English-speaking countries regardless their academic qualifications. This situation was also identified by Cook (cited in Mariño, 2011) in countries such as The United Kingdom and France. This a situation that provides a beneficial position to native speakers in Colombia which in many cases has a negative effect on non-native teachers, who may see their position as academic and pedagogical expert demeaned when compared to a native speaker. Finally, Mariño (2011) asks a brilliant question: what kind of education and ideologies can a student learn from a native speaker?

A third relation in which professors are immersed can be defined as an introspective and reflective one. To this respect, language teacher educators construct their identity while constituting themselves as subjects as well, with every experience and practice they have in their everyday activities. It is mainly through a reflection upon themselves and their daily performance that TEs constitute, transform and illuminate different aspects of their work as teacher educators. By looking to their inner aspects as subjects (Deleuze, 1987), it is that TEs may see aspects of their identity as educators that have not been realized before. However, I consider that this aspect can be one of the, if not the most, influential aspect in the process of subject constitution

of language teacher educators considering that it is in the subject that TEs are, where all the different relations converge.

From this last relation, it becomes necessary to adopt an epistemological positioning which can give an account of how these relations are intertwined in what is called the subject called language teacher educator. I would follow Deleuze's dissertations in (1987) and (2008) about both Foucault and Spinoza's versions of subject and individual respectively paying special attention to the notions of power relations and potentia and how they contribute to the analysis of the constitution of teacher educators as subjects and their identities.

The first framework I am going to use is the Foucauldian notion of subject. This means to analyze power-knowledge relations and reflective and introspective practices of self-constitution. This framework will help me to understand correlated notions of subject constitution to try to understand how subject themselves refer to it. Complementing Foucault's perspective, I would use Deleuze´s (1987) discussion about thinking and its two faces, exterior and interior, to provide an initial reflection on the concept of identity from an epistemological positioning. Deleuze (1987) says that the origin of thought comes from that outer section which up to a point shapes and provides almost everything to be considered in the thinking but it is the interior face of thought, where there is a void space, where unseen things that are not present in the exterior section emerge or are revealed. I wonder what kind of knowledge could be produced if I invited myself to exercise introspection to try to explain who the teacher is that I am today.

Identity can be constructed from an exterior motivation that will influence the subject in both explicit and implicit ways (Deleuze, 1987). It is important to bear in mind that it is from a reflection upon the interior of the subject that the identity can unveil characteristics previously overlooked.

One explicit way in which identity can be influenced is by the aspects of power and knowledge coming from the exterior (Foucault, 1982). If we translated this to the field of language teacher education, we would find that language teacher educators are influenced by several relations of power and knowledge, as it was previously explained earlier in this chapter. It is through these relations that the concept of identity starts to adopt a plural sense.

Following Foucault (1980) and Deleuze (1987), the manifolds of relations of power in which subjects are immersed permeate and constitute the subjects they are but at the same time those relations also require a discourse to be established and the objective of that discourse is to seek the production of truth. On this respect, it is important to consider that Foucault's vision of power (1982) is centered on the exercise of power rather than in its holding

or possession by a person or group of people. I consider that this pursuing of truth shapes both the ethics and laws that subjects follow in their lives and those actions give birth to the plurality of identities in the subjects. Their identities may be influenced or not by external forces, such as, policies either governmental or institutional, evaluation systems, colleagueship or curriculum perspectives among others.

Identity can also be influenced in implicit ways. One implicit manner will be appreciated in those hidden messages or ideas that the discourse carries. For TEs, this would mean that their identities can be shaped or not at will. This means that although there could be external forces trying to shape teacher educators, it would not be until the moment when TEs take the decision of what aspects they will allow to access their identities that those external forces will have a real influence on them.

The second framework of reference I am going to use is Deleuze's dissertations about the Spinozian version of power and potentia (Delueze, 2008). To my mind, Foucault's version of power is "stronger" than Spinoza's view in terms that the former takes this concept out of the subject inserting it in the complex matrix of relations he/she is immersed in their daily life where resistance practices are the most remarkable ways of exercising that power. As for Spinoza, I consider his version of power as "soft" considering that power in this philosopher is seen as a property of the individual and as such it is in the interior of the person rather than in the outside. I would use Deleuze (2008) in order to grasp Spinoza's views on potentia, existence and affection. For Spinoza (in Deleuze, 2008), man has as main objective to reach his essence and go beyond his potentia taking the latter to act. However, Spinoza (in Deleuze, 2008) warns us that the essence of man is a confusing idea. For him, the essence is more related to the existence of human beings which means that this concept is not universal but more attached to each one of the beings where it develops.

Taking into account that the main objective of this chapter is to problematize the concept of Language Teacher Identity (LTI) in Teacher Educators (TEs) from an epistemological perspective, I consider that Spinoza's view will contribute to grasp the inner face or fold[64] of these categories since it allows me to go within the subject itself identifying their capabilities and how they are performed in the real context of education. It complements Foucault's framework since Deleuze's view of Spinoza provides more elements to understand the subject constitution, such as, the perspective to see the language teacher educator as a subject with packages of potentia ready to be performed according to the situation but that could be enacted or not. Deleuze's view of Spinoza also

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64   For an earlier reference on the concept of fold see page 2 of the present chapter.

provides a possible explanation of why subjects do what they do by explaining this origin of action from two feelings (sadness and happiness) which later were taken up by (Santos, 2009) as cold and warm currents.

According to Deleuze (2008), what Spinoza is trying to work is not the essence of human beings but rather their existence, their potentia to do things which is inside every person taking this to the world of the immanence. I want to take a position towards this latter concept. Following Blondel in (Mankeliunas, 1961) there are three types of immanence: absolute immanence, mitigated immanence and negated immanence. I would briefly explain the first two since I consider them the closest to this research. The first one is what Deleuze (1987) called pure immanence and it is defined as the negation of any transcendence in which there are not contingencies neither any relation with the exterior. The second type of immanence is called mitigated and it is described as an intermediate position where there is a clear communication with the exterior from the interior. Blondel cited in (Mankeliunas, 1961) details this immanence as the capacity that the person has to communicate with the exterior giving a dynamic aspect to the immanence defining it as everything that comes from the inside of the individual, as expression of its essence, itself, and at the same time everything that is incorporated from the exterior. In terms of language teacher education this dynamic immanence can be observed when we ask ourselves about the effect that the introduction of a new policy may have on professors, just to mention an example. In what moment and how do policies permeate identities and subject's constitutions of teacher educators? How does a new policy affect me as a teacher educator?

Although Deleuze (2008) does not make this distinction explicit in his study of Spinoza, I could perceive that it is the second version of the immanence the one which is present through his dissertation. On one hand, when both Spinoza and Deleuze talk about a quantitative scale of potentia for human beings, they are implying the presence and existence of the other as point of comparison. On the other hand, they identified a qualitative difference among different modes of existence which implies a dual polarity of existence modes. From here, I can say that one face of this duality can be the relation between exterior and interior in which there is a need for a balance between forces in life for the subject. They explain that one of the forces that mobilizes human beings is to overcome their potentia. If I were to translate this into the context of subject constitution of language teacher educators, I could see that a way TEs handle this duality or polarity from the exterior could be by means of identifying their adaptations when trying to fulfill roles or identities, for example, being an academic or scholar with a wide production of articles and research. However, I also wonder what happens when the interior of that

teacher educator and the roles he/she is asked to perform does not fulfill the idea of teacher educator he/she is pursuing?

Going back to Deleuze's view of Spinoza and the field of language teacher education, I can see that in addition to relations of power, the TE is also influenced by what Deleuze (2008) called "potentia realizations". It is to say that as a teacher educator, I may have some potentia or a package of potentia within me that will only take form when I act it. However, that actuation will only be performed when the affection fills the potentia and stimulates my actuation. These realizations can be or come from a vast array of sources, such as, perceptions, feelings or concepts. Thus, the TE has a package of potentia in order to become in many different identities as well as constitute themselves as subjects.

Contemporary views and works on identity, as for example Hall (1997), tell us about the construction of identity through language in which the latter is a vehicle of communication, confirmation, negotiation and construction of the former. I can infer that language acts are one primordial tool of identity construction considering that identity is embedded in both cultural values and communication in each culture. From this perspective and in order to talk about identity it is important to recognize that there are multiple stances from where a subject can constitute multiple identities through the construction of meaning. For Hall (1997), identity is constructed by means of meaning construction, that is to say, every person through his/her experiences in life try to make sense of the question, who am I?

This in terms of language teacher education can lead us to think about the differences between the categories of practices and experiences from an epistemological point of view and about how they can inform us on the subject constitution and construction of identity of TEs. At this point, I ask myself what does it mean to be a language teacher educator in Colombia? How does society perceive and can define a language teacher educator? Is there a fixed vision of this professional from institutions, society and government? How do language teacher educators face the different roles demanded from them? My intention in this chapter is not to provide a new version of identity but to shed light on what characterizes a language teacher educator in Colombia, what influences are there in their subject constitution as such? How his/her identities are performed or acted in different contexts? How do policies influence, restrain, empower or disempower these subjects?

So far, I wondered what experiences have influenced either positively or not my path as a teacher educator, I have explored epistemological stances that guided my initial but not definite positioning towards the construction

of knowledge in this current historical moment and I have made an initial exploration of the concepts of identity construction and subject constitution from an epistemological perspective following Deleuze's contributions to grasp both Foucault's framework of power relations, and subject's constitution, and Spinoza's understanding of potentia and identity. I have also tried to stablish connections to the area of LTI. This might not be a task I have done on my own there should be more TEs asking themselves how they have become the professors they are today, as those valuable contributions made by all the authors of this book in their chapters. Identity and subject are concepts that require a more elaborated definition in order to establish a clear epistemological positioning towards the future analysis. This does not mean that initial research objectives and questions cannot be formulated since they are needed to start establishing and refining the field of research and action for the topic presented in this chapter and throughout this book. Thus, I would now present the research question and objectives that have guided this initial statement of the problem.

Research questions:

How do Colombian English language teachers' educators empower themselves as subjects of their pedagogical practice?

What are the folds that influence their identity construction?

Objectives:

Main objective

To analyse and describe the different folds involved in the English language teacher educators' subject constitution to understand how their identity is constructed.

Specific objectives

- To identify the influence of external forces that affect the subject. constitution of language teacher educators.
- To explore the type of decisions taken by teacher educators to exercise his/her profession.
- To characterise the inner forces that guide the language teacher educators' identities.

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"Government legislation that defines legitimate language use in educational and other civil institutions is not always informed by recent ELT scholarship. Teacher education practices may not always keep up with current understandings of what it means to be an ELT teacher. The same can be said about some commercially produced instructional materials. Another major concern are the hiring practices followed by private and state educational institutions. Such disconnects serve to maintain established regimes of power and privilege that, in effect, reduce many aspects of the ELT profession to near-singularities: government legislation that reduces language study to a singular standard variety; teacher education that legitimize singular visions of classroom instruction; commercially produced materials that represent human communities in essentialized terms; and hiring committees that evaluate potential teachers according to a singular template of what a teacher looks and talks like. The current volume responds to these forces which reaffirm the privilege of the few by suppressing the otherwise legitimate alternative voices, perspectives, and practices that are of value to all involved in the ELT profession"

Bryan Meadows, PhD
Seton Hall University

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