42

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Gender & ELT
Invisible Threads

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Author

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ÉnFasis

Resumen

Este libro es un recorrido fascinante por el rico entramado del saber pedagógico en Colombia, particularmente en la enseñanza del inglés (ELT) y su intersección con el género. A través de una serie de capítulos que deshilvanan y examinan meticulosamente "madejas de hilos", la obra revela investigaciones subyacentes y poco reportadas que subrayan la importancia vital de las prácticas pedagógicas con perspectiva de género. Recurriendo a la potente metáfora del tejido, el autor explora cómo las cuestiones de género, los estereotipos y las identidades se entrelazan en las experiencias educativas, ofreciendo nuevas perspectivas sobre la justicia social, la equidad y las representaciones culturales en la enseñanza. Con un enfoque en la descolonización curricular y la reflexión crítica, este libro no solo ilumina los desafíos propios del contexto colombiano, sino que también abre un diálogo interepistémico orientado a transformar la enseñanza y el aprendizaje del inglés en un espacio más inclusivo y reflexivo. Es un recurso esencial para académicos, docentes y cualquier persona interesada en desarrollar una educación más equitativa y consciente.

Palabras clave: enseñanza del inglés, género, estereotipos, identidades, descolonización.

Abstract

This book is a fascinating journey through the rich tapestry of pedagogical knowledge in Colombia, particularly in English language teaching (ELT) and its intersection with gender. Through a series of chapters that meticulously unravel and examine "skeins of threads," the work reveals underlying and under-reported research that underscores the vital importance of gendered pedagogical practices. Drawing on the potent metaphor of weaving, the author explores how issues of gender, stereotypes, and identities are interwoven within educational experiences, offering new perspectives on social justice, equity, and cultural representations in teaching. With a focus on curricular decolonization and critical reflection, this book not only illuminates the challenges inherent in the Colombian context but also opens an interepistemic dialogue aimed at transforming English language teaching and learning into a more inclusive and reflective space. It is an essential resource for academics, educators, and anyone interested in developing a more equitable and conscious educational approach.

Keywords: ELT education, gender, stereotypes, identities, decolonization.

To all English teachers, English students, and English student-teachers who have been put down, decried, talked about, and felt attacked. Yet, eager to grow, all of them live and teach/learn English being politically minded.

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Contents

Introduction

It is the process itself that keeps us honest: getting our hands dirty in the dust of the archives; getting our shoes muddy in the field; facing the surprises, ambivalences, and unfair choices of everyday life, […] No matter how vividly our search is conditioned by the realization that we will never achieve full knowledge in all aspects. Occasionally, just for an instant, someone steps out of the shadows and walks alongside us. In a flash of interactive dialogue, something is revealed to us; for a brief moment, the curtain is pulled back, and we are allowed a partial glimpse of the motivations and inner conflicts of the protagonists: for me, these are the moments that justify the quest.

(Mallon, 1995, p. 107)

We take up the words of Professor Florencia Mallon, historian of Latin America, as the opening of this book. There is a lot of 'ambivalence' when one wants to explore the interface between English Language Teaching (ELT) and gender from the bottom of one's heart. By ELT, we mean, from a broad perspective, the processes of teaching and learning English and the methods of initial and in-service teacher education. The conversation (if or when it takes place) is sometimes unfair. Perhaps we fail to understand the terms of the conversation from one side, the other or both. However, "just for an instant, someone steps out of the shadows and walks alongside us." That someone in Colombia is the production of knowledge about this interface (ELT and gender), stored opaquely, despite the digital advantage, in university library repositories. Metaphorically, we "dirty our hands with the dust of the archives" to partially interrogate "the motivations and [...] the inner conflicts of the protagonists," which we traced textually and interpret as epistemological positionings (loci of enunciation).

Understanding the identity configurations and how subjects relate to their ways of knowing, or how they are taught to learn at university, is a pending task

for the ELT community in Colombia and one that we are just beginning to address here. In "a flash of interactive dialogue" with the documents, "for a brief moment," "something is revealed to us" about actions of knowledge.

These actions are found in the interface between ELT and gender. They also indicate critical consciousness that informs practical actions at the pedagogical research level. Thus, describing knowledge-learning produced in Colombian ELT, with less chance of publication, makes sense in this book: "for me, those are the moments that justify the search."

We offer in this introduction, under "the realization that we will never achieve full knowledge in all aspects," controversies and theoretical dialogues around the loci of enunciation and the "absence" of "gendered" pedagogies in Colombian ELT and, by extension, Latin American ELT. It also explores the incipient conceptualization of subordinate practice in constructing knowledge based on the "action" of alternative political communities concerned with understanding the ELT and gender interface in the country.

We begin a dialogue, then, in which we express the need to defend the continued existence of gender diversity in the country's ELT classrooms. We make this defense to expose the challenges that this plural presence represents for applied linguistics in English language teaching and teacher education that we conceive not as applied but rather as implied. Personally, "this is what keeps us honest," I write as a white-mestizo man, a member of Colombia's sex-gender diversity, a researcher and teacher of English teachers who supports local studies of the interface between ELT and gender, in the hope of 'decolonizing' patriarchalism and various forms of misogyny that tend to dominate ELT in our country and, more generally, in the world. In the rest of this introduction, we present a broad framework that allows us to approach the weavers (teachers and student-teachers of English) and their diverse tapestries (their research work). We then summarize the book to contribute to the curricular decolonization of gender and sexual orientations in English language teaching and teacher training in this field.

Loci of Enunciation

In intersubjectivity as experience, the speaker's voice can be situated. The research presented in this book is situated like a woven tapestry. By 'situated,' we mean that these works obey a politics of enunciation, even if they are not explicitly conceived from such a vision. However, in this book, we want to unravel knowledge-learnings and know who speaks in Colombia and who weaves when it comes to knowing what happens at the interface between ELT and gender. We want to listen to voices and admire other weavings that have had little

dissemination and that are part of the digital repositories of Colombian university libraries due to formal academic requirements.

To know who speaks from these weavings, it is transcendental to assume that the knowledge-learnings interwoven therein correspond to "ways of knowing our social life [that] are situated in a historical and bodily context" (Sandoval, 2013, p. 38). Haraway (1995), from her feminism, would say that "we need the power of modern critical theories of how meanings and bodies are created, not to deny meanings and bodies, but to live in meanings and bodies that have a chance in the future" (p. 322). That is, we make an effort to recognize subjects and to recognize ourselves in and with them.

The opportunity to historicize lies in understanding the subjectivity embodied in enunciation itself. From a historical point of view (structural semiotics), Benveniste (1971), to speak of subjectivity in language, questions the genesis of communication that has been attributed to language for years. He distrusts a mere conception of language as an instrument of communication. To think of language as an instrument implies disconnecting it from human beings. This implication takes course because:

> It is in and through language that man constitutes himself as a subject because language alone establishes the concept of 'ego' in reality, in its reality, which is that of being. The 'subjectivity' we are discussing here is the capacity of the speaker to posit himself as 'subject.' (Benveniste, 1971, p. 224)

In other words, the "I" that enunciates expresses itself through its condition as a person, which is, first and foremost, linguistic, and this is the basis of subjectivity. For the Syrian-born linguist, this happens because language has forms (linguistic resources = personal pronouns) that constitute the expression of subjectivity, nourishing the emergence of the discursive. Benveniste (1971) argues that:

> In some way language puts forth "empty" forms which each speaker, in the exercise of discourse, appropriates to himself and which he relates to his "person," at the same time defining himself as I and a partner as you. The instance of discourse is thus constitutive of all the coordinates that define the subject. (Benveniste, 1971, p. 227)

The professor of communication, Jesús Martín Barbero, on the occasion of the work of Castellanos (2010), a Colombian gender theorist, introduces her book by commenting that "discourse no longer speaks of what structuralist formalism made of this concept by hypostatizing it as an entity with its reality" (p. 8) but that it is oriented towards performativity, "whose greatest contribution lies in taking the productive force of language out of its discursive pigeonholing and

opening it up to the whole range of bodily actions with which it is used" (p. 8). Within these processes, such as communicating, miscommunicating, attacking, loving, humanizing, dehumanizing, differentiating, making unequal, and whatever happens between and around each of these poles, some voices are heard, and others are not. That is to say, Benveniste's 'I' enunciating itself can blur the 'you' configuration, taking away its humanity or personhood.

For Grada (2010), a Portuguese-born interdisciplinary theorist and artist, the voice of this dehumanized 'you' has not been validated as knowledge, not because knowledge does not exist, but because of the dire impossibility of speaking to be heard. This is mainly crossed by race. In this way, it is implied that Black people, and by extension, people of other races, are prey to white colonialism. According to Grada (2010), "concepts of knowledge, scholarship, and science are intrinsically linked to power and racial authority" (p. 27). The multiple nexuses between power/knowledge/race are discursive and embedded in social and cultural relations that are situated and subjective. This is why some academic voices are heard, some are less heard, and some are configured as non-existent.

In the tradition of Collins' (2000) feminism, professor of sociology, "far from being the apolitical study of truth, epistemology points to how power relations shape who is believed and why" (p. 252). So, the loci of enunciation are configured instead based on ideo-epistemologies. We call ideo-epistemologies ideologies that manifest themselves in ways of knowing, ways of thinking or relating to knowledge. Ideology is no longer associated with concrete political doctrines but approaches the realm of beliefs, the affective, the unconscious, the mythical, and the symbolic (del Valle & Meirinho, 2016, p. 628).

Consequently, the loci of enunciation are loaded with values and are crisscrossed by the humanity or inhumanity of those who speak, or perhaps, listen, by and through their bodies. For this reason, Granda (2010) calls for "an epistemology that includes the personal and the subjective as part of academic discourse, since we all speak from a time and a place, from a specific history and reality: there are no neutral discourses" (p. 31). In the words of Grosfoguel, who was born in Puerto Rico and belongs to the Modernity/Coloniality group, the locus of enunciation corresponds to "the geopolitical and body-political location of the subject who speaks" (2011, p. 5). This location of the speaking subject is not necessarily that of a territory, although it can be equated with geopolitics or glotopolitics, as it is named; for example, the European and American Enlightenment, which relied on reason as the *sine qua non* of knowledge to interpret the realities offered by the world. The geopolitical here relates more directly to the epistemological; that is, how knowledge is arranged between (geopolitical) spaces and

powers, hence how such knowledge is controlled; for example, the deterministic condition of reason and logic to explain reality.

Therefore, the loci of enunciation are mainly epistemological, not at all universal, and inscribed in the "I am where I think" (Mignolo, 1999), in antagonism to the logic of Cartesian *cogito ergo sum*. The corporeal, as something situated in the subjects, refers to the symbolic-cultural signifiers primarily related to race that have also been controlled. That is, we refer to skin color. Aguirre (2019), from Argentina, comments that corpo-politics "render radical the presence of the Other body that is always unlimited and simultaneously occluded. It exposes the plots of a world that pretends to close the body beforehand and seeks [...] to transcend those gazes that close its presence" (2019, p. 17). So, the geopolitical and corpo-political break with unique and totalizing loci of enunciation and sustain the idea of the existence of multiple loci of enunciation and situated epistemologies. They can also work in the opposite direction, occupying a locus of enunciation in which the power/knowledge nexus is universal. As can be inferred, both the geopolitical and the corpo-political highlight the problem of racialization. About the geopolitics of knowledge, Colombian researchers Villa and Villa (2019) clarify in a note to their article that

> [t]he geopolitics of knowledge refers simultaneously to two opposing but related processes. On the one hand, the geopolitics of knowledge constitutes an imperial design; on the other hand, the project of epistemic decolonization [...] critically articulates the colonial design and its legacies in the present, taking as its conceptual axis the current local history [...] and the relationship between these local histories and global designs. (p. 215)

This understanding from Villa and Villa (2019) is fundamental. This is not only to understand the uniqueness of loci of enunciation, but also for those interested in studying the interface between ELT and gender to be vigilant not to claim/design/fight an imperial structure that reproduces contemporary colonial gendered situations (see Conclusion).

Another approach to the locus of enunciation is proposed by Ribeiro (2017), a Brazilian-born Black feminist and philosopher. For her, the locus of enunciation is linked to the locus of listening. The woman's body, which is Black and enslaved in the figure of Anastácia, was forced to wear a mask as a punishment from her master, is thus represented. This mask limited her ability to speak. Power is exercised in order not to hear her voice. Although there are several unjustifiable reasons to explain this punishment in times of slavery, the message regarding the loci of enunciation is clear: some bodies have no voice, especially Black bodies.

Nevertheless, the silence situation is even more punishable if the Black body is that of a woman. This is where the Brazilian philosopher's proposal takes on a more remarkable value when she questions the geopolitical or the corpo-political and the social place of these bodies in the social pyramid. Let us imagine the social pyramid, historically for the context of Brazil and, by extension, Latin America what are these places of social ordering in the pyramid? At the apex is the white man, who is military, Christian, monolingual, and heterosexual. Going down the pyramid is the white woman with the same social traits. Then, there are the Black men and the Black woman at the bottom.

The order is dominated by race and gender, whereas the white dominates by proxy. Seen in this way, there is no locus of enunciation for other social groups such as Indigenous people, the poor, bodies with dissident sexualities, people with other skin colors, and so on. Therefore, loci of enunciation are not points of view of the individual. Instead, they are starting points for understanding a group. Ribeiro (2017) believes that loci of enunciation do not necessarily imply the individual experiences of oppressed subjects but rather imply the social conditions that allow those subjects to access citizenship spaces. For some subjects, such conditions do not exist.

When is the knowledge of poor, Black lesbians considered in the academy? When is the knowledge of Indigenous, gender-fluid, or bodily transient men considered in the academy? Or when are racialized bodies that are blind, deaf, or have limited mobility considered? These are a few of the questions we must raise. To Collins (1997), "it is the common social location in hierarchical power relations that creates groups, not the result of collective decisions made by individuals within these groups" (p. 376). Therefore, we associate loci of enunciation with aspects related to the geopolitics of knowledge, to corpo-politics, and the social place of groups within the power/knowledge/economy nexus. Thus, the corpo-politics related to skin color are inextricably linked to genders and sexual orientations, given that the gender/sex duo is carried on the body (Fausto-Sterling, 2019).

The discussion of loci of enunciation in ELT is relatively recent. Kubota (2020), in an article, identifies herself as an Asian academic born in Japan and working at a university institution in the United States. In doing so, she denounces discourses of inferiorization that she calls "epistemic racism" (the suppression of academic knowledge in ELT that comes from non-Western sites), which is permeated by the whitewashing to which academic activities are subjected. Epistemic racism thus fosters colonial relations of power vis-à-vis knowledge and its production. This

power is experienced differently by subjects. To this end, it promotes anti-racist epistemology through practical actions such as:

> to validate concepts and accounts other than those imposed by Euro-American scholarship, to scrutinize our citation practices in order to make sure that we are not simply citing the work of those who are often credited as superior academics (male scholars in the Global North), to be critically self-reflexive so as to ensure that our work is coherent with ethical standards. (Kubota, 2020, pp. 726-728)

For Brazilian scholars De Figueiredo and Martínez (2021), it is essential to

> […] bring to the fore their [authors'] own locus of enunciation, so as to present their theories not as global, all-encompassing knowledges, but as situated on local histories and epistemologies. This is particularly crucial, we believe, for scholars in the Global North, whose research and concepts are often automatically taken as legitimate and international in scope. (p. 358)

Based on the discussion between Kubota (2020) and De Figueiredo and Martínez (2021), Sugiharto (2022), from Indonesia, provides resistance tactics that include
- constructing hybrid textuality;
- establishing networking and interaction among both local scholars and foreign scholars;
- relocating knowledge by indexing one's ethnicity;
- clinging to one's own situated geopolitical and body-political positionalities as a resistant tactic when engaging in knowledge-making practices in the mainstream academic publication;
- exhorting teachers to feverishly adopt a qualitative research approach to teaching research methods to undergraduate and graduate students (Sugiharto, 2022).

These positions of ELT scholars are notoriously aligned with geopolitical and corpo-political assumptions. This book suggests that the professional identities of the weavers we talk to, from their texts, in the following chapters, are also part of the loci of enunciation as part of a social group: the ELT teaching profession. The condition of being an undergraduate or postgraduate student researching the interface between gender and ELT in practice is something that cannot be underestimated. As discussed in Chapter 1, these works are part of invisible threads of knowledge-learning in the ELT field in Colombia. Invisibility is shaped by these weavers' academic and social conditions (they are students, not accomplished academics). It is also due to the strategies of epistemicide to which gender and

ELT works have historically been subjected in the country (they are not published, they are used only to certify an academic degrees, and they occupy an invisible place within the field of knowledge).

Some published work (Castañeda-Peña, 2021a) occupies a marginal or liminal place in the literature, and unpublished work does not exist. In other words, whether we like it or not, there is a subalternity of gender studies and ELT in Colombia. Not only because of their liminal status but also because of the theoretical references used. Most of the works studied in this book have as references (we show a bibliographical selection) regarding gender: Cameron (1995, 2006), De Beauvoir (2017), Butler (1990, 1993), De Lauretis (1989), Fausto-Sterling (2019), Foucault (1981, 1998), Weedon (1987) and West and Zimmerman (1987). Representations of gender draw on the multimodal domain mainly from van Leeuwen (2021) and classical ideas of gender and language (Talbot, 2010). The interface between gender and education, in general, brings as most cited authors Flores Bernal (2005), Francis (1998, 2001), and Lamas (2000). In particular, the interface between ELT and gender most regularly cites Hruska (2004), Norton (1997), Norton and Pavlenko (2004), Norton and Toohey (2004), Pavlenko *et al.* (2001), and Sunderland (1992, 1998, 2000a, 2000b, 2000c, 2004). It is evident that this bibliographic selection may indicate the adoption of mainly Eurocentric and Anglocentric references.

Consequently, at the interface of ELT and gender, we could think of the latter as an ideologeme. For the Colombian linguist Molina Ríos (2019),

> ideologemes are associated with *Doxa* [i.e., non-absolute knowledge] insofar as they constitute consecrated opinions and ideas and common evidence accepted by the majority, which is not subject to discussion. In other words, ideologemes are commonplaces that integrate broader ideological systems. (p. 4)

So, the gender ideologeme is still used to look at us, from a gender perspective, through an ELT that is Eurocentric and Anglocentric, and that has been adopted. However, we must say that this adoption has not been entirely uncritical. What seems to be missing is a history of the relationship between gender and ELT in Colombia. This book contributes to part of that historicization by removing it from the shelves of digital libraries. These works have been less widely disseminated or have not reached publication in academically recognized networks.

Nevertheless, it is necessary to accept the predominantly Anglo epistemic domination of the conceptualization of gender, the colonial idea of English language teaching, and its interface. The question is: do we have places of enunciation that are our own? I cannot escape the idea that my research has

been imbued with such a colonial episteme. So, when will we be able to talk without replicating Anglo and Eurocentric thinking? What is needed? Is it enough to keep in mind Kubota's (2020), De Figueiredo and Martínez's (2021), and Sugiharto's (2022) proposals? How to incorporate more Latin American visions of places of enunciation (Ribeiro, 2017)? In my narrative (Castañeda-Peña, 2021a), I admit my knowledge of the modern framework of identity, my mostly post-structural-critical transit through the post-structural-critical framework, and my recent preoccupation with the geopolitics of knowledge in the decolonial option. Still, despite the epistemological movement through which many researchers, especially those of us interested in the ELT and gender interface, go through, it is essential to be careful not to fall into the trap of recolonization.

In the words of the US-based Uruguayan thinker Moraña (1998), this trap is related to the incorporation of hybridity, which seems to have succeeded only in constructing

> Latin America, once again, as an object of representation, as an image that verifies the existence and function of the eye that looks at it. In this context, hybridity has become one of the ideologemes of postcolonial thought, marking the space of the periphery with the perspective of a critical neo-exoticism that keeps Latin America in the place of the other, a pre-theoretical, Calibanesque, and marginal place, concerning metropolitan discourses. (p. 177)

Moraña (1998) denounces these bursts of popularity with her reflection on the "boom of the subaltern." For her, this phenomenon is the

> ideological dissemination of an encompassing, essentializing, and homogenizing category which attempts to cover all those sectors subordinated to the discourses and praxis of power. I understand that it is a relational and "migrant" category, which is defined in situational terms and which tries to escape any risk of ahistorical substantialism and any framework of strict theoretical verticalism. (p. 180)

Not all social groups that have been historically marginalized (gay men, lesbians, trans people, people claiming their right to gender fluidity, poor people, Black people, mixed race people, gender-conscious English teachers) experience subalternity in the same way, nor are all of these groups necessarily aware of such subordination.

We, therefore, invite, in a reflection analogous to that of Moraña (1998), to critically examine the apparent "gender and ELT boom." We say apparently because of its condition of invisible knowledge-learning (see Chapter 1), but also because of the now manifest "boom of the decolonial in ELT" that the country has had

recently (Fandiño-Parra, 2021; Guerrero-Nieto *et al.*, 2022; Núñez-Pardo, 2020; Soto-Molina & Méndez-Rivera, 2020; Ubaque-Casallas, 2021). However, how can we renounce the epistemological basis that imprisons us despite the boom? On the specific issue of the ELT and gender interface, it is necessary to continue debating the decolonial option, which is just that: an option to dearticulate our diverse loci of enunciation, to know them, to understand them. For now, is there vindication? Potentially, yes! Is there epistemic destabilization? Not entirely! Is there political activism? Yes! Perhaps part of the answer lies in thinking about such political-educational activism in (gendering and cuiring[1]) other pedagogies "otherwise," which are alternative and which allow, without the intention of homogenization, to give rise to understandings "otherwise" of the ELT and gender interface in/from Colombia.

(Gendered) Pedagogies Otherwise

I was a subaltern subject from childhood: I was accused of being strange. School, family, and interaction with others were in charge of showing me how I should behave, relate and desire. As simple as playing or socializing with others, I was warned of the importance of being a man and having a way of feeling, thinking, and acting: strong, insensitive, rational, indolent, and with a certain aesthetic. Of course, all of this came with a caveat: not to lust after the gender to which I belonged. I was always labeled queer. I never understood the relationship between who I was, how others saw me, and how I should be. However, institutions showed me how I should be a man. As a young man, I understood how I was supposed to present myself, but it was not easy: I was a feminized man. I was neither a woman nor a man to others, which created many doubts and a mixture of social and personal possibilities and insecurities. Entering the so-called adult spaces, such as work, allowed me to understand that the gender mark acquired a dominant power.

(Ruíz, 2017, p. 17)

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1   *Cuiring* is a critique on the commonly adoption of the English term *queering*. Cuiring, then, implies a critique of normative structures, potentially with a specific cultural Latin American lens. The geo-politically contextualized term questions dominant norms and explores alternative perspectives, particularly in relation to identity, power dynamics and normalized and universal notions of gender and sexuality.

This narrative by Ruíz, a Colombian teacher and member of the *Red de Docentes para la Equidad de Género en la Educación de Bogotá[2] (REDEG),* puts the gender/school nexus at the center of the discussion. Several aspects are problematized in such a harsh narrative (I describe it as harsh due to the identification points in his narrative that resonate deeply with me, prompting a re-experiencing and politicization of these themes as a human being).

Firstly, one finds in the narrative the pedagogy that "teaches how to be a 'man.'" Secondly, the narrative affirms subalternity as a subject with the ambivalent body or "cuerpa" (Orozco, 2019) between the masculine and the feminine. Finally, the mark of gender as indelible in the narrative is pointed out. We extrapolate these narrative messages of the pedagogue Ruíz (2017) to the ELT and gender context. In this introductory-theoretical section, we will try to think about them from that angle, although we do not abandon pedagogy in general.

Pedagogies that Teach to Be a "Man"

The Ministry of National Education, the body that regulates education in Colombia, published the *Guidelines for Inclusive Higher Education Policy* in 2013 and, in 2018, the document *Gender Identity Approach for Inclusive Higher Education Policy Guidelines*. What can be perceived in these documents, despite naming sexual and gender diversity, is a more significant concern for the welfare of women than of men in the context of university education. As a policy, its rationale legitimizes differences (men versus women). At the same time, there remains a sense of exclusion of non-normative genders and sexual orientations that do not necessarily identify with the heterosexuality that dominates the female-male binomial or the LGBTIQ+ stance. In teaching English in Colombia, a cross-cutting theme of diversity and equity is proposed in the *Suggested Curriculum* guidelines for early childhood and primary education (Ministerio de Educación Nacional [MEN], 2016a). For high school, grades 6 to 11, the *Suggested Curriculum* proposes a curricular theme of Education for Sexuality/Health (MEN, 2016b).

> In the first curriculum (initial and primary education), gender is characterized as a difference where "the child begins to develop a self-concept, identity, and acquires gender roles that define his or her games, tastes, and friendships" (MEN, 2016a, p. 18)[3]. The second suggested curriculum for high school) focuses the sexuality/health education axis on activities that promote care of the body in all its dimensions, prevention as a path to lasting health, recognition of the dignity of every human being, the value of different life forms, and the

2   Bogotá Teachers' Network for Gender Equity in Education

3   All translations are mine unless otherwise noted.

experience and construction of peaceful, equitable, and democratic relationships. In this sense, work can be done, for example, on topics related to sexuality and the life cycle, sex, gender, and self-esteem, among others. (MEN, 2016b, p. 22)

However, these foundations on which the Suggested Curriculum is built can be misleading for the actual practice of English teachers and fall short of what might characterize a pedagogy concerned with the relationship between ELT and gender. First, they are based on discourses of difference where the masculine-heterosexual element is the norm. Much has been documented in this regard, but for this introduction, we think it suffices to say, as the UK feminist Sunderland (2004) comments, that

> [t]his [gender differentiation] discourse still maintains essentialist thinking—that women are like this, men are like that—in a more general sense. The connection between 'Gender differences' and heterosexuality seems evident, and 'Gender differences' has been seen as produced by dominant heterosexuality discourse. (p. 53)

The argument for the inappropriateness of this discourse as a pedagogical foundation for ELT is also based on the fact that it is sexist by dividing the generated reality into a binomial, inevitably constructing the human being as either/or. So, the foundation on which the Suggested Curriculum is based potentially teaches how to be a man in English, how to be a woman in English, and how to read reality in English from a heteronormative perspective. In other words, this discourse of differences would, in one way or another, support the strengthening of patriarchy and misogyny in ELT.

This discourse (gender differentiations) can be re-contextualized in sexuality/health education as proposed by the MEN (2016b) in its suggested curriculum for ELT in grades 6-11. This may happen given that, in the absence of teacher training, the aspiration to address issues related to the life cycle, sex/gender may fall into the biological perspective (which is socially constructed if we think of the gender ideology) where a pedagogy would continue to be implemented in ELT to teach "how to be a man" (i.e., male oppressive power). Therefore, one should not underestimate the immeasurable consequences for women, people with dissenting genders and sexual orientations, and stigmatized and subordinated social groups who frame the teaching of ELT and gender in such perspectives where heterosexuality is obligatory.

The consequences of these gendered frameworks within an ELT pedagogy are manifested in the learning processes of English language learners. In Colombia, Escobar (2021b) tells the story of Andrés, who feels terrible in his foreign language

class when the teacher implies that "flirting" only happens between men and women and constructs it within a heterosexual framework. Something similar happens to David, who feels uncomfortable in his English class when the teacher promotes discussions about homosexuality from a pathological point of view. Peer interaction on gender issues is disapproving; for example, Carolina, a lesbian student, feels her dignity trampled when it is said in class that lesbianism is "horrible." The dissident sexualities of Andrés, David, and Carolina, explicitly or implicitly, are subject to censure in English class.

Juan, a French-English teacher-student, comments in Galeano and Sánchez's (2021a) study that

> [a] teacher [...] corrected the term "boyfriend" to "girlfriend" in a verbal intervention in front of the other students, thus ignoring the sexual diversity in her classroom and interpreting Juan's use of the term 'boyfriend' as a morphological error that needed to be corrected. (p. 98)

Similar cases can be traced in the local literature (Rondón, 2012), where it is evident that the heteronormative referent dominates English language teaching. For example, flirting, the boyfriend-girlfriend duo, and homosexuality and lesbianism as pathologies are inevitable social and cultural constructs that build language classrooms as inhospitable to students with non-normative sexualities and genders and predominantly teach "being a man." Consequently, the ELT curricula officially promoted in the country mostly seem to subaltern subjects from a gender perspective.

Pedagogy and the Subalternity of Dissident Subjects

In pedagogy in general, and English language teaching and learning in particular, it is important to discuss its relationship with subaltern and dissident subjects. Who are these people?

Conceptually, several views co-exist. For example, Gramsci (2001), in discussing the political and social history of the formation of subaltern social groups, states that "for a social elite, elements of subaltern groups always have something barbaric and pathological about them" (p. 175). These groups, too, are characterized, by the Italian philosopher, as being of another race, culture, or religion, where enslaved people were historically separated from any form of collective life. Therefore, it is in the more traditional form of the modern state that subordinate groups come under the magnifying glass of "the active hegemony of the ruling and dominant group, therefore, abrogates some autonomies, which are nevertheless reborn in another form as parties, trade unions, cultural associations" (Gramsci, 2001, pp. 181-182). Active hegemony is equivalent to

domination and opposed to subalternity, but they are two sides of the same coin; they constitute each other.

In this philosopher's reflections, "the concept of subalternity is thus constructed by trying to understand both a determined subjectivity and its potential transformation through consciousness and political action" (Modonesi, 2010, pp. 32-33). The hegemony-subalternity contraposition entails and considers its other correlate, namely resistance. Now, in this brief note on the concept, it is essential to point out that for Gramsci, subalternity (emancipation) is abandoned when the social group becomes the state, i.e., when the balance is tipped in favor of a new hegemony: that of the previously subaltern group. In other words, a new social, political, and historical order is established.

With a different vision, but based on Gramsci's proposal, Subaltern Studies, which originated in India, seeks to "relay and reveal the point of view of the subalterns, the voices denied by the statism that dominated both colonial cultures promoted by Hindu nationalism and Marxism" (Modonesi, 2010, pp. 39-40). Both positions (Gramsci's and Subaltern Studies') allow us to think about processes of subjectivation within political order. However, one criticism is that they are anchored in binarisms and oppositions that can lead to essentialization.

In response to this, Spivak (2003), an Indian feminist philosopher, seeks to dismantle this idea by asserting that the subaltern, especially the woman in her context subject to *sati* (when a widow sacrifices herself on the funeral pyre of her deceased husband), cannot speak.

Moreover, she cannot do so because she is spoken for. On the one hand, Western knowledge, almost always male and white, tries to use abolition arguments in British-colonized India under a narrative of salvation. On the other hand, the ruling system in India constructs a narrative in which women are configured as devoted and loving toward their husbands. Consequently, women's voice is lost in either of these narratives (colonial and patriarchal), which, though oppositional, become normative and reaffirm subaltern status. However, "if subalterns can speak, this act means that they have a minimum of organization and, therefore, they are no longer subalterns, but have taken the long road to hegemony" (Modonesi, 2010, p. 38). This last assertion is of transcendental importance for pedagogies sensitive to the ELT-gender interface.

The more we know about such an interface (of gendered and sexualized dissident subjects and ELT), the more insights we will have into how subalternation and resistance towards emancipation manifest themselves in English classrooms.

It can be understood from the discussion of the concept of "subaltern" in this section that the correlate of pedagogy for "being a man" in English could

be that of pedagogies that resist in English and that would trace the routes and potentially lead towards the hegemony of the subaltern group. Some experiences of this group have been reported, such as those of Andrés, David, and Carolina (Escobar, 2021b), Juan (Galeano & Sánchez, 2021b), and the experiences of homosexual language learners documented by Rondón (2012). These lived experiences will remain incomplete if the epistemological feature does not overcome the Westernized LGBTIQ+ domain. With this domain, we want to highlight that in local studies, we can consider decentering each of the letters of the acronym and historicizing its constitution in Colombia in order to obviate its all-encompassing and totalizing proposal given that gender diversity is sensitive to the contexts in which power circulates in multifaceted ways. Therefore, the struggles of social groups (students, teachers, and students for language teacher-students with diverse genders and sexual orientations) in Colombia are not necessarily the same as in other geo-political contexts.

Pedagogical resistance can also be shaped in ways sensitive to these contexts and can be diverse. At the general educational level, there are already documented experiences that resist a universal and instrumentalized pedagogy. For example, some proposals are situated within the plural feminisms of Latin America (Espinosa *et al.*, 2013); others emerge from the discursive (Soler, 2020). In particular, we refer to one associated with ELT (Ortega, 2021) and another with English teacher education (Granados-Beltrán, 2022). These authors do not represent an exhaustive list of proposals but perhaps a fraction. Exploring these and other dissident pedagogical proposals merits further work which we cannot take up in this book and this concise theoretical introduction.

Latin American Plural Feminisms and Pedagogy

> In general terms, a decolonial feminist pedagogy is a coalitional, intercultural, and transformative process. It involves a process that begins by questioning racist, colonial, capitalist, and modern colonial gender domination to produce processes that contribute to a horizon of a [living with plenitude] in common. (Espinosa *et al.*, 2013, pp. 406-407)

Yuderkys Espinosa (a feminist philosopher from the Dominican Republic), Diana Gómez Correal (an anthropologist from Colombia), María Lugones (a feminist philosopher from Argentina), and Karina Ochoa (a feminist thinker from Mexico) discuss on the challenge of decolonial feminist perspectives on pedagogy in a written text edited by Catherine Walsh from the doctoral program in Latin

American Cultural Studies at the Universidad Andina Simón Bolívar, in Ecuador. In the quote that opens this section, three keywords describe the work of decolonial feminist pedagogies: coalitional, intercultural, and transformative. As part of "a process," these adjectives can best be examined through a lens of action and reflection. We can think of decolonial feminist pedagogies that are coalitional, practice interculturality, and transform the world and its realities for "living with plenitude." Thus, coalition is thought of as joint actions that question (gender coloniality). These actions are mediated by critical interculturality, and the aspiration is transformation (decolonization). In the onto-epistemological basis of the proposal that we interpret in their conversation, several practical dimensions can be distinguished:

- From doing to thinking and from thinking to localized doing.

  This is a way of iteratively understanding the relationship between theoretical knowledge and praxis without seeing the latter as the application of the former. The action to which these decolonial feminists refer is a political action that takes place with and among subjects. That is, it is not research but co-research committed to transforming reality that challenges the dominance of a single canon of knowledge.

- Understanding subjects with agency as historical subjects.

  This is another way of repelling the imposition of an epistemology based on Euro-or Anglocentric reason. That is, it deontologizes that single idea of "man" and male, white, monolingual, Christian, etc., power. It invites us to strengthen the dialogue between the diversity of views in Latin America.

- Building and fostering critical and proactive capacity.

With the idea of communal benefit, decolonial feminist pedagogies

> [r]evise our interpretations of the world and the instituted order by tracing the processes by which specific meanings of the world have been imposed. In contrast, others have been steadily discarded or made invisible, imposing a social order that goes against the majority's interests while favoring hegemony and a system of privilege for particular groups. (Espinosa *et al*., 2013, p. 412)

What is being critiqued? Inspired by Freire's work, this group of feminists criticizes the power structures within and outside communities in their written conversations. Critique entails self-criticism. In their words:

> It is about producing new forms of interpretation, resistance, and transformation that emerge from those from below through dialogue and critical revision of the consensus on sexual dimorphism and hierarchical gender arrangements. (Espinosa *et al*., 2013, p. 413)

It is important to remember this idea of new forms of transformation emerging from "below." This reinforces the idea of deontologizing the contemporary universality of masculine-heterosexual power from "other" interpretations suggested by subordinate social groups. It also reinforces the idea of co-research with "those from below" [in Spanish "las/os/xs de abajo"] rather than researching them. It is interesting to examine the writing of the expression "those from below." As can be seen, the feminine/masculine perspective is included, aspect that does not happen in the English syntax. However, the binomial is also interrupted by the plural "xs." This disruption of language is political and celebrates plural and non-binary ways of knowing.

- Recognizing the impossibility of compartmentalizing and separating oppression.

  The dimensions of gender, race, class, and sexuality, among others, are constitutive and cannot be separated to understand oppression as a site that bears witness not only to identity but also to cultural and economic dispossession. It is suggested to rescue the memory of subordinated social groups as part of historicization processes that allow for a better understanding of their "struggles."

- Acknowledging the healing and therapeutic function.

  It is in dialogue where individual experiences of dispossession are shared that the social structures or meta-structures of oppression can be understood. It is in this place of dialogue that healing is possible, which structures political-pedagogical action where "the body, subjectivities, and emotions are central to rethinking organizational processes, life experiences, and political action" (Espinosa *et al.*, 2013, p. 417). There is a movement from what has hurt and configured subjectivities toward organizations for the construction of alternatives in private (personal pain) to the public (the constitution of social movements).

- Realization of cross-cultural and intercultural dialogues.

  Given that the experiences that shape subjectivities are not the same, it is necessary to learn to dialogue collectively, to cross experiences, and to inhabit a rehumanized everyday life. In the words of Espinosa and her colleagues (2013), "a decolonial pedagogy unmasks in a 'pedagogical' way the multiple coloniality that nestles us (that of knowledge, of being, of politics, of gender) to enable human beings emancipated from the colonial ballast" (p. 419). There is no pretension of imposing a (generalized) way of being in the world or a universal way of existing; on the contrary, we seek a 'good life' for all, built through collective forms of resistance.

Pedagogies of Resistance and Emancipation

The Colombian linguist Sandra Soler (2020), whose work on racism is well known, reminds us that the achievement of a "good life" is based on Freire's "communion," which has a sense of community but is not seen as a uniform and homogeneous mass. This linguist also thinks that to construct an ethical and political education, we should not start as a tabula rasa. However, on the contrary, it is worthwhile to examine the contributions of critical pedagogies. Given the dominant neoliberal mentality that has permeated education, the contemporary challenge of education lies in "the search for and construction of more just, equitable and dignified living conditions for all. It could be said, then, that to educate today is to resist" (Soler, 2020, p. 48).

What is resistance? What do we resist, and how do we do it? From decolonial feminist pedagogies (see the previous section) comes the disarticulation of the multiple manifestations of coloniality, which, consequently, manifests itself in diverse experiences of coloniality (gender). "The concept of resistance is thus structural in that it considers the difference in responses to a world whose power relations are unequal" (Soler, 2020, p. 52). From lived experience, then, pedagogies of resistance explore "how opposition to power is produced, maintained and posed" (Soler, 2020, p. 52). The Colombian academic then suggests examining resistance in education, with awareness, through the agency, critically, in and with a difference, ethically, from, and with discourses as possible alternatives towards emancipation.

- Resisting in education

  This idea subverts the neoliberal and capitalist sense that has dominated the field of education in general. It is in education that such indoctrination is resisted as inevitable.

- Resisting with a conscience

  In the educational context, resistance is based on the co-construction of knowledge that is critical of inequality and social injustice exercised against subordinated social groups. Thus, in school, we resist creative, critical awareness, and political education.

- Resisting through agency

  The agency of resistance is both individual and collective, as a configuration of the multiple and multifaceted subjectivities of the actors involved. This critical agency is oriented towards emancipation and the disruption of the *status quo*, especially when teachers are actors of change.

- Critically resisting

  Critical resistance is generated by examining and understanding both current and historical hegemonic positions that shape the abuse of power and the subalternation of social groups along multiple identity lines (e.g., race, gender, sexual orientation).

- Resisting in and with a difference

  This position is interesting because it allows us to engage with each other on an equal footing. That is, by navigating difference through equitable relationships, we can foster a deeper sense of shared humanity.

- Resisting ethically

  The pedagogy(ies) that resist is an ethical stance based on welcoming and hospitality for all. They reject the Eurocentric logic of "thinking to exist" as one that is different from the other.

- Resisting discursively

  Since schools are full of discourses whose effect is the suppression and oppression of different others, the best way to resist is to make the school based on other discourses that both retain and interrupt what has been discursively established. This is one of the places for transformations.

Transformative Pedagogies for English Language Teaching

For me, social justice is a lived experience. It is about my actions and what I can do to support teachers and students through practical and committed actions to bring about societal change. My goal is to understand how my research and teaching practice can support communities to challenge inequality and how we, as educators, try to solve the problems that marginalized people experience.
(Ortega, 2021, p. 1146)

Yecid Ortega, author of the narrative that opens this section, is a Colombian teacher. He is part of the diaspora living abroad. As a critical ethnographer, he shares a practical reflection in which English teachers and students join forces to

transform and cultivate social justice for a community in a poor and marginalized sector of Bogotá (Colombia). When Colombia was going through the inception of social justice education across the curriculum, and after the peace agreement was signed with one of the guerrilla movements, Ortega visited schools where violence and social injustice were part of everyday life in the form of unemployment and drug addiction. Social justice becomes 'a lived experience' rather than a theoretical concept that organizes the curriculum in general and the ELT curriculum in particular. It is a 'lived experience' in which, communally, English language learners and teachers reflect on how to reinvent their own lives in the environments they inhabit.

By co-researching in these contexts, the Colombian-born critical ethnographer subverts traditional forms of top-down research, in which English teachers and learners become the object of observation and study. In this co-research exercise with 'those from below,' from the bottom up, an ethical position of 'living with plenitude' and human freedom emerges. In the classrooms and school activities in which Ortega participated, one can see not only instances of translingualism (the use of various semiotic and linguistic resources simultaneously [Vogel & García, 2017]) and the construction of artifacts (information flyers), but also the implementation of projects as the basis for pedagogical and humanizing approaches to teaching English with an explicit component of immediate public action. Some dimensions to highlight within Ortega's (2021) pedagogical research experience might include, but are not limited to:

- Communicating translingually

  Developing language skills through the use of several languages simultaneously honors more of a bilingual-multilingual spirit than a monolingual one (English only), which has been more strongly privileged by Colombia's language policy. This phenomenon of translingualism is thus more political, ideological, and critical than a fiction of foreign language use in countries like Colombia, where there is a strong inclination towards a monolingual ideology that separates languages. This translingualism potentially constructs the subjectivities of subjects marginalized in communities and is sensitive to such subordination, both their own and that of others.

- Humanizing with heart and mind

  Awakening the critical consciousness, seen as political action (see below), of English learners reflecting on their immediate living contexts is a way of welcoming others and caring for the needs of communities. This hospitality to the other humanizes and rehumanizes through the multilingual semiotic resources with which English language learners generally leverage to express their social concerns. Heart-mind-heart relations are then established in a

constant back-and-forth that constitutes subjects (subjectivities) from where they speak (knowledges). In conclusion, social justice can be decreed in official documents that regulate the education sector; however, it is the actions of subjects with a critical and political agency that constructs, in lived experiences, such social justice.

- Implementing rehumanizing action projects

  Rehumanizing in the English class means that, in this class, there is or is cultivated an awareness of dehumanizing facts that feed social injustice. The stripping of minimum survival conditions (unemployment) and health (drug addiction), among others reported in Ortega's study (2021), are contemporary facts of dehumanization and violence perceived by the communities. The Colombian ethnographer shows us how classroom projects with information to find jobs or sports promotion to use free and non-free time within the neighborhoods become first-hand alternatives that help to create a communal sense of 'living with plenitude' and possibility. These projects are also the basis of the country's English teacher education, which has been changing, as Granados-Beltrán (2022) reported.

Pedagogies for the Trans-Formation/Education of English Teachers

Based on his doctoral research, Colombian applied linguist Granados-Beltrán (2022) generates a critical reflection on the field of language teacher education in Colombia, which he places within critical interculturality. He proposes, with decolonial potential, the following criteria for the education of English teachers: 1) graduates of ELT programs are professionals in foreign language pedagogy, 2) graduates of ELT programs are multilingually trained teachers, 3) graduates of ELT programs are concerned with maintaining their quality as integral educators, 4) English is a medium for recognizing diversity, 5) ELT preparation programs can be based on interdisciplinarity as a decolonizing option, and 6) ELT preparation programs promote praxis.

We briefly present these criteria that seek to shift the instrumental vision of teacher education to a more critical and reflective one:

- Graduates of ELT programs are professionals in foreign language pedagogy.

  In this criterion, we interpret the term professional not only as the traditional exercise of a profession but as the 'profession of maestrx' with the critical and intellectual implication that the Colombian conception of 'maestrx' gives (Méndez-Rivera & Guerrero-Nieto, 2022; Méndez-Rivera *et al.*, 2020). For Granados-Beltrán (2022), it is not a matter of rejecting the knowledge

constructed in applied linguistics but of dialoguing with such knowledge from the knowledge that emerges from situated contexts that are diverse and plural.

- Graduates of ELT programs are multilingually trained teachers.

  This criterion connects with the decolonial option that subverts Westernized knowledge as universal and monolingual. This monolingual vision has generated hierarchies and binarisms (native speakers versus non-native speakers). For Granados-Beltrán (2022), understanding the use of semiotic systems from a translingual perspective (Vogel & García, 2017) holds a non-normative conception of multilingual practices (see also Ortega, 2021).

- Graduates of ELT programs are concerned with maintaining their quality as holistic educators.

  In critical intercultural resistance to the maintenance of standards and assessment imposed by the neoliberal ideology that has severely impacted the Colombian education system, this criterion seeks in teacher education a sense of 'communion' (Esposito, 2012) not to unify communities of practice, but to rethink imagined professional communities (Posada-Ortiz & Castañeda-Peña, 2021) where the 'integral' is akin to a better world for all.

- English is a means to recognize diversity.

  With this approach, the colonial view of learning English as a 'raw material' for capital accumulation and the neoliberal ideology of commodity hoarding are again overcome. On the contrary, it renews knowledge in which the multilingual mind is critical of social injustices by recognizing diversity within the plural that is multidimensional and multifaceted.

- ELT preparation programs can be based on interdisciplinarity as a decolonizing option.

  This criterion brings to light whether we are talking about applied linguistics or applying linguistics to teacher education. The interdisciplinary feature is not an accumulation of unconnected disciplines; on the contrary, it is an inter-epistemic dialogue that decolonizes universalizing and hierarchical knowledge. In this sense of dialogue, we can speak not of Applied Linguistics but of Implicated Linguistics in the complex world of life faced by future trainee English language teachers.

- ELT preparation programs promote praxis.

  Praxis is not simply a direct transfer from theory to practice. Praxis contains an element of criticality that problematizes practice and the theory itself. For Macedo (2019)

[t]o engage in praxis in language classrooms means that teacher preparation needs to militantly problematize the false notion of 'pure' applied linguistics, the major role of which is to disarticulate teacher preparation from political awareness and theory while relegating language teachers to mere technicians who can manipulate, to various degrees, methods that are, in most instances, technically oriented and divorced from the social forces that ultimately determine what happens in the language classroom. (p. 34)

Although the proposal of decolonial feminisms for pedagogy is closer to the gender issue, we discover in the pedagogies of resistance, of transformation in English language teaching, and of trans-formation/education of teachers of English some elements and ideas that could point to the constitution of features of pedagogization (Walsh, 2015) sensitive to ELT in its interface with the coloniality of gender (Lugones, 2008).

ELT Teaching-Learning and the Indelible Gender

In the ELT world, subjects were (and still are) considered genderless. That is to say, the theories explaining English language learning were oriented towards linguistic knowledge subtracted from the reality of the subjects. Language learning was (still is for some) universal. Gender and sexuality were emptied from the bodies of the foreign language learners, an identity absent of gender and, in an intersectional perspective, absent of race, and by extension of beliefs, social class, cognitive abilities, and first language, among others, was installed. Thus, no gendered subjects of any kind were recognized in the pedagogical practice of language teaching since the learner was an abstract entity removed from the life world.
(Castañeda-Peña, 2021b, p. 30)

If we reflect on the above quote, we can argue that there is gender coloniality in education in Colombia, but much more so in English teaching. We understand this gender coloniality, in contemporary times, as that eagerness to teach 'being a man' as opposed to 'being a woman,' where the feminine or the feminized, or that which is not in the heterosexual range either does not exist or

is marginalized. This is without neglecting the intersectional nature of human identities. It would seem that despite what has been decreed by the Ministry of National Education (2013, 2016a, 2016b, 2018), indelible gender remains in the curricular skin. Therefore, the anti-colonial purpose that marks alternative ways to confront the coloniality of gender (Lugones, 2008) cannot have as a sub-text the coercion of other sexual orientations, other genders, and other ways of existing from this human dimension. In the same way that "colonial debates about the position and welfare of women were never about women's rights but about which legal or patriarchal entity would exercise rights over women" (Mallon, 1995, p. 110), it seems that the same is true for other genders and other sexual orientations.

Why are these other manifestations of our humanity taboo in the curriculum and education? This question is difficult to answer, given the location of the diverse school contexts in the country. However, it is possible to understand the politically correct nationalism (Sabsay, 2016) that is infused into education and proves harmful to marginalized social groups regarding gender and other sexualities. For example, we know little about the dissident bodies of both students and teachers in ELT (but see Ubaque-Casallas & Castañeda-Peña, 2020, 2021; Castañeda-Peña *et al.*, 2022). With the elements provided in this section, we can argue for the emergence of alternative (gendered) pedagogies. We hope this conversation will be further pursued in the country, and we will take up some elements in the conclusion of this book.

Knowledgeable Actions (or Knowledge-Learning Actions)

In the spirit of subaltern studies: "If subaltern traditions and practices are better understood, they can still serve as a basis for building alternative political communities that will truly liberate 'the people'" (Mallon, 1995, p. 93). Thus, the knowledge-learning actions we report in this book from work explored in the following chapters can neither be invalidated nor epistemologically alienated, just as these, in critical opposition to the Eurocentric and Anglocentric, could not be read as substitution or mere de facto opposition. Nevertheless, what is that theory or way of knowing that we have with gender and ELT, that can perform such a task of dismantling the epistemic privilege that teaches 'being a man'? We are not looking for a single theoretical or methodological framework to solve this. As argued above, oppression as a manifestation of coloniality has not been experienced in the same way by different peoples, nor has patriarchalism or misogyny. For this reason, we argue that these concepts can be expressed in the plural and dismantled at the ELT and gender interface from the decolonial option.

When thinking about the pedagogical-educational praxis that the teachers of English exercise in their teaching and research roles, it can be identified that there is a tension between the Cartesian "I think, therefore I am" and "I am where I think" (Mignolo, 1999) (see section "Loci of enunciation" above). In these interstices, we argue there is knowledge generation in the corpus of works we unveil in this book. So, it is not about knowledge from a metacognitive or purely cognitive angle.

We appeal, in this book, to the idea proposed by Macedo (2019), who argues that "[e]ducators must engage in praxis where their critical reflection is concretized in knowledgeable action" (p. 34) We have called these 'knowledgeable actions/knowledge with a purpose' as knowledge actions to promote the relationship between ELT and gender. That is, we will see in the course of the chapters of this book the kind of 'informed actions' that relate to the loci of enunciation of the authors whose research works constitute the primary input for reflection in this book and which, we argue, become hidden or under-reported knowledge-learnings in the local literature that has studied the interface between gender and ELT.

Overview of the Book

Invisible Threads of Knowledge-Learning in Colombian ELT Education

Chapter 1 is based on the metaphor of weaving, which we adapted from Galafassi *et al.* (2018). To do so, we 'stretch the fabric' of undergraduate and postgraduate research papers written by pre-service and in-service teachers of English to penetrate the interweaving of their threads. These works, found in digital repositories of university libraries in Colombia have little or no dissemination and constitute, for us, invisible knowledge-learning (Cobo & Moravec, 2011). This initial chapters illustrates a fabric initially composed of twenty skeins of threads that are unraveled in the following chapters. This chapter also introduces the weavers (advisors and students) and the places from which they weave (language education programs at university institutions) as part of the exploration of the loci of enunciation and the conditions that constitute, in this context of 'invisible' pedagogical research on the ELT and gender interface, little disseminated knowledge.

Skeins of Threads

Chapter 2 describes how threads of the weave are associated, given their bonding strength. This linking force produces a triangular 'gender-gender stereotypes-gender identity' pattern where twenty skeins of threads are articulated in various ways. Each skein of 'knowledge' attracts thematic research agendas that seem hidden. The first theme of the triangular pattern (gender) is interwoven with themes associated with social justice, equity, discursive production, social representations and teacher identities, subjectivities, violence and critical multicultural education, English language learning through communicative tasks, video games, critical pedagogy, and single-gender classrooms. The second theme woven into the triangular pattern is that of gender stereotypes. We find an interweaving of knowledge threads that relate to critical literacy and textbooks, critical learning processes, critical media literacy, asynchronous communication, and literature. The third theme of the triangular pattern revolves around 'gender identity.' Interwoven in this theme are threads related to sexual identities with narrative learning experiences, teacher identities about other professions, power relations, and non-normative sexual orientations. This overlapping of themes at the ELT and gender interface shows the vibrancy of the field and points to horizons for development in the country. The three themes ('gender-gender stereotypes-gender identity') are unraveled and interwoven in the following chapters by examining the colonial issues or situations they propose (see Conclusion), the loci of enunciation of the weavers, their gendered pedagogical practices, and the knowledgeable actions they propose to promote the ELT and gender relationship. Although there are not always explicit manifestations of loci of enunciation or gendered pedagogical practices throughout the whole weaving, the following chapters reify a Colombian tapestry around ELT and gender.

Skein of 'Gender' Threads

Chapter 3 unravels the threads of the 'gender' skein. The focus is on research problems related to 'gender and English learning in the classroom,' 'gender and English teachers,' 'gender and the institutional level where English is taught,' and 'gender and English teacher training.' The loci of enunciation are configured in addition to weavers' geopolitical and bodily-political situation based on mul-tifaceted identity features of the teaching profession related to the teaching of English. The gendered pedagogical practices of the Colombian ELT described in this chapter suggest that teacher education should involve discourse analy-sis, interaction, materials design, and critical attention to social phenomena that may emerge in the English classroom. They also involve a reconceptualization of gender itself and the 'Latin American cuir' alongside the teaching of English.

Skein of 'Gender Stereotypes' Threads

The skein 'gender stereotypes' is unraveled in Chapter 4. The synergy between the English classroom, stereotypes, and discrimination is raised in the inquiry described here. This synergy seems to be constructed from the heteronormative discourse underlying the manifestation of gender stereotyping. The loci of enunciation are fluid and shift from student-teacher trainees to practicing teachers, with gender and nationality identification among other features. Pedagogical practices mainly emphasize the presentation of situations, visual and textual language, and stereotypical characters to be identified. Identifying the stereotype is followed by activities that allow discussion to identify imbalances of power, equality, or representation to generate criticism. This chapter brings us closer to a feminist proposal or from feminisms in ELT. This is still incipient in the practices of gendered pedagogies in ELT. However, this significant finding also shows a fruitful epistemological site for reflection on the interface between ELT and gender.

Skein of 'Gender Identity' Threads

This book ends with exploring the skein 'gender identities' in Chapter 5. The relationship between learning, power, and discrimination is first explored from an identity perspective. Secondly, they are explored as situations for investigating teacher and student identities. The loci of enunciation explore, in an unprecedented way, a framework of action that interrogates the 'persona' and allows for the reconstruction of professional identity formation processes. We also find loci of enunciation related to a range of identities, oscillating from undergraduate students or student-teachers, practicing teachers, future teachers, or educators, which project these loci of enunciation within imagined communities. This chapter describes a pedagogical experience where the purpose is to combat the violence discursively exercised through gender differentiation in the classroom. Therefore, not only does the pedagogical experience improve linguistic skills, but also provides students with social skills that allow them to relate better when 'gender identities' emerge.

The book we offer to the academic community advocates for the curricular decolonization of gender and sexual orientation in English language teaching and teacher education. Together with the hidden works we digitally unearthed from university repositories, we hope to open avenues for constructive, inter-epistemic dialogue on the ELT and gender interface.

Chapter 1
Invisible Threads of Knowledge-Learning in Colombian ELT Education

Introduction

Weavers are producers of marvelous artistic works. Usually, when I observe, for example, a rug with a sophisticated weaving of threads, I always wonder about the invisible work behind its making. How do weavers make those intricate weavings? What is their inspiration? How long does it take them to make that weaving? How do they combine the colors? How do they get the paint? How do they achieve those woven patters and those beautiful designs? What stitches do they use, and how do they achieve them? It is that work that is invisible at first glance. We often ignore the knowledge and learning co-constructed through the ancestral textile art and how new ones can be originated with that knowledge and understanding.

I metaphorically present this idea of invisible threads of textile art, not seen in their totality in the final texture of the tapestry or fabric, in the hope of rescuing from digital repositories undergraduate monographic works and master's research from Colombian universities that are also constitutive of academic material related to the interface between learning English and gender. This idea of weaving is not original. The metaphor of weaving for the co-construction of knowledge has three movements: unraveling, meshing, and raveling (Galafassi *et al.*, 2018). In their exploration of knowledge co-creation, the unraveling step is performed with the research participants for these authors. There, ideas, judgments, experiences, and stories told are explored. After this initial sensitization, new concepts are co-created by concatenating participants' perspectives; it is about re-theorizing through multiple views. Finally, narratives are created through shared senses and meanings that can be applied.

For the particular case presented in this book, the metaphor of weaving is used differently. The contents of the selected texts (see corpus below) constitute a weaving of knowledge and learning about gender and its relation to ELT teaching and learning. The acronym ELT (English Language Teaching) is used in this text in a broad way to refer not only to language teaching-learning processes but also to the initial and in-service education of English language teachers, as well as to issues related to these processes, such as policy adoption, assessment, materials design, etc. The contents found, and that refer to the central theme (ELT interface and gender) were studied using the following movements: i) spreading and appreciating the fabric; ii) approaching the texture of the fabric and finding skeins of threads; iii) unraveling the skeins and separating the threads; and iv) threading the threads again to interweave.

First of all, the exercise consisted of stretching the tapestry fabric of the ELT and gender interface derived from research work that we consider invisible (movement 1). This step is like placing the tapestry on a loom and stretching it to appreciate its charm and beauty. Later, chapters will show how the tapestry allows us to observe three large embroideries of skein-like threads around which other embroideries are clustered. After having a vision of the tapestry as a piece of textile art, approaches were made to zoom in on its texture, specifically on the threads that constitute the original skeins used for the embroideries (movement 2). As will be seen in Chapter 2, the tapestry is constituted by the presence of 20 skeins of threads. These skeins of threads were unraveled (movement 3) and revealed invisible themes or invisible angles of established themes that are not widely known.

Undergraduate and master's research works do not tend to be continued through publication or academic socialization processes, or they are taken for granted. With the loose threads, they were threaded again to understand the embroidery and envision the possibility of creating more textile art or other embroidered fabrics (movement 4). Therefore, each skein was commented on along with the threads that form it. Initially in abbreviated form in Chapter 2 and, in expanded form, in the rest of the book. Figure 1 illustrates the process of approaching the weaving of the tapestry of the ELT and gender interface in Colombian universities that educate pre-service and in-service teachers of English.

The main characteristic of this exercise is that it was carried out with texts (undergraduate monographs and master's research). We dialogued with documents produced by people-weavers (authors) and by people who help weave the threads (advisors). The documents were created in geolocated and corpo-politically situated sites (Colombian universities, both public and private). This chapter focuses on the weavers, their weaving helpers, and the workshops where they

weave. The movements are iterative, just as in the art of weaving; we go back-and-forth throughout all the chapters, so the movements are not differentiated as compartments that are added. On the contrary, iteration allows us to discover what is evident and over-understood.

Figure 1. Weaving metaphor for understanding the tapestry of the ELT and gender interface

Movement 1	**Movement 2**	**Movement 3**	**Movement 4**
Spreading the tapestry	Zooming in and out the texture	**Unraveling** of skeins	Threading
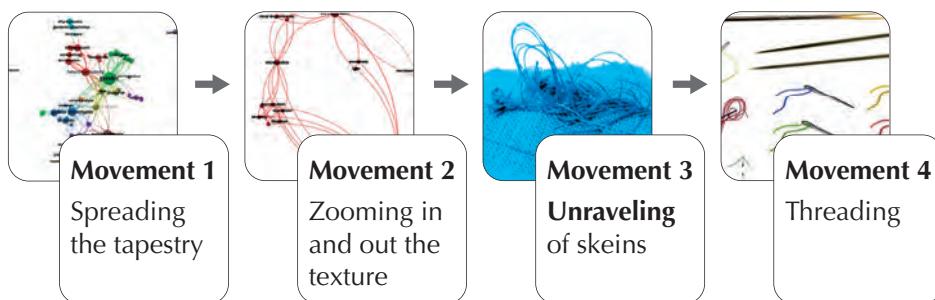
Source: Author's elaboration based on Galafassi *et al.* (2018).

Unseen Learning and Knowledge in ELT and Gender

The interface between ELT and gender has been making its way, especially over the last two decades, both locally and internationally. However, despite appearing to be a much-needed field in the reflection of critical applied linguistics, its production has not been exponential. At the international level, the first specific collection of articles related to the area was produced in 2004 and published by *TESOL Quarterly*. More recently, the international academic journals *ELT Journal* and *Sexuality & Culture* have published collections of related articles. The former in 2021 and the latter in 2020. In Colombia, Durán (2011) made one of the first publications. Since then, to date, related articles have been published mainly in academic journals such as *HOW* of the Colombian Association of English Teachers (ASOCOPI), *Profile: Issues in Teachers' Professional Development* of the Universidad Nacional de Colombia, *Folios* of the Universidad Pedagógica Nacional, *Enletawa* of the Universidad Pedagógica y Tecnológica de Colombia and the *Colombian Applied Linguistics Journal* of the Universidad Distrital Francisco José de Caldas, among others.

Despite the local boom, little research has been done on the knowledge-learning derived from undergraduate monographic works and master's or doctoral theses with little circulation or possibility of publication in specialized academic journals. We qualify these works, together with the knowledge-learning they

carry, as invisible. In their book *Invisible learning: Towards a new ecology of education*, Cobo and Moravec (2011) argue, from a perspective that includes technology and education, that invisible learning refers not to what does not exist but to learning that is not possible to observe. It is about learning and knowledge production that are assumed, over-understood, and omitted because of these characteristics.

In this book, the invisibility of knowledge and learning about ELT and gender is given for three main reasons. The first is aligned with Cobo and Moravec (2011) regarding the taken for granted. I have witnessed many research papers as a peer reviewer and examiner where there is a perceived attitude, in both colleagues and the general audience, that this research is 'Ahhh, yes... another research that reinforces the idea that there is discrimination!', 'Poor women, always mistreated!', or 'We already know that patriarchy exists! So, what's the point of this?' Well, these are questions that cannot be taken for granted either, given that, as will be seen in this book, what cannot be observed at first glance in the hidden research on the interface between ELT and gender cannot give rise to ignoring and undermining its potential contribution to guide pedagogical processes in the English teaching and learning, or the initial or continuing education of teachers of English. Nor should we naturalize the existence of patriarchy, misogyny, and discrimination and how these affect teaching-learning processes in ELT from a gender diversity perspective.

Second, also aligned with Cobo and Moravec (2011), invisible learning-knowledge alludes to the fact that many of these graduation paper requirements certify the attainment of either an undergraduate or graduate degree. However, the unanswered question regarding this fact is related to exploring what learning and knowledge are accredited. One hears a lot of 'Now yes, time to start producing!', or 'You are already qualified to teach English; get to teaching and earning money!' In other words, the discourse is permeated by the efficiency of a modern society oriented by production and capital.

Thinking about invisible learning and knowledge is a step toward relativizing the notion of considering knowledge as something achieved, finished, and certifiable and ignoring what is learned throughout life in a continuous way or the learning that students bring to school and whether they want it or not is suppressed. It also relativizes the idea of this completeness of certifiable knowledge. The problem is to see this knowledge in the culmination of programs as finished and evident. Beyond these general problems that derive from the finished and certifiable knowledge, there remains the question of what is learned by those English teachers, pre-service or in-service, who are concerned about deepening their knowledge on topics related to the ELT and gender interface. This is a

question whose answer would be oriented not only to pedagogical and instrumental applicability but also to an educational mission. The teacher of English is an intellectual, concerned with education beyond the grammatical or linguistic content of an additional language. The answer to this question would thus be related to an ethical attitude towards the teaching profession.

Third, we reflect on invisible learning and knowledge based on the geopolitics of knowledge in this book. What is the geopolitics of knowledge about the ELT and gender interface in local intellectual production? In the last decade, a movement of thought oriented by the decolonial turn has emerged more clearly in Colombia. This turn is understood as a form of resistance to dominant rationality that is European and, in the case of the ELT world, is also Anglocentric. Although this position raises many questions that cannot be answered in this book, it is essential to point out the existence of such interest and such questions.

One such question revolves around the level of appropriation of an epistemological perspective (that of the decolonial turn) by a community (the ELT community) that has been using a contemporary colonial mechanism such as English language teaching in the country. Such a question points to a paradox: that of colonizers who want to decolonize. However, many Colombian academics have demonstrated their conviction that it is possible to revolutionize and break with pedagogical schemes and Anglocentric ideology that have governed the profession for the last 50 years and still educate in ELT. Why such conviction?

Because of the inevitability of Anglo-based theory that explains what learning a foreign language such as English is and the pedagogical naturalization to which initial and continuing English teacher education programs tend to. Such inevitability has been constructed and perpetuated by majority pedagogical discourses based on the binarism that opposes the good to the bad and excludes other multiple ways of existence or possibilities of existing. For example, there has been a critical debate around the world about American/British pronunciation versus the accents of the rest of the world and the 'Englishes' that exist globally. This has led initial English teacher education programs to adopt the native versus non-native postulate. As can be observed, this configuration of the native English speaker leads to the construction of a static and structural linguistic rule that normalizes teaching-learning processes by constituting an ideal model of speech. As can be inferred, the absolute model of perfect pronunciation leaves aside the presence of dialects and accents present in territories whose first language is English and which are not recognized as such given the idealized Anglocentrism; for example, the varied dialects and registers of English that can be found in the Caribbean or on the African continent. In Colombia, for example, it is not common to consider the sociolinguistic value of Caribbean English and Creole,

with a lexical base in English, used in the island territory of San Andrés, for English teaching-learning processes (Abouchar, 2013). The consequence is for those who learn English as another language, which is part of their bilingual or multilingual identity, is to be ostracized, or worse, to be condemned to non-existence if they do not have native or near-native pronunciation. They are placed on the periphery. In other words, the ideal non-native speaker is marginalized.

The above example can be expanded to other related topics, such as the prestigious position of English among other foreign languages and the native languages of the Colombian state. Also to the education of language teachers, among many others. In this last area, the debate can focus on the centrality and mastery of the subjects taught in English teacher education. In an exploratory search of initial and continuing English teacher education programs, one finds the absence in the curriculum of spaces dedicated to the ELT and gender inter-face. This does not detract from the efforts of some colleagues in the country who guide curricular processes of content and related research. It is in these processes that two issues are worth examining.

The first is related to the topic's marginality, invisibility, and curricular in-existence. As will be explained in the following section describing the corpus, the consultation of repositories yielded forty-nine documents, of which only thirty-nine were openly accessible. In other words, there are 'weavers' and 'co-weavers' interested in ELT and gender studies whose epistemological struggles remain unknown. By epistemological struggles, I mean accepting the subject by programs, curriculum councils, ethics committees, and dialogues between student-researchers (weavers) and their advisor-researchers (co-weavers). Marginalization is conducive to discrimination.

Therefore, invisible knowledge-learning may be undergoing additional marginalization within the ELT and gender studies interface. Latin American production in this field may be marginalized concerning Anglocentric and Eurocentric production on the gender and ELT interface. In some cases in the present study, the weaver-author (10 cases in total) has chosen not to make their research or monographic work visible in the repository where it is located, a fact that should also be considered, as there may be multiple reasons, the sensitivity of the topic being an important reason to be assumed.

The second is related to the loci of enunciation of both 'weavers' and 'co-weavers.' By locus of enunciation, we mean the ideological and situated place of the enunciator. We wonder if the link between the subject and the ELT and gender research process is perceived or made explicit. And if it is made manifest, how is it expressed in the studied document?

Regarding the loci of enunciation, it is essential to highlight the existence of several points of view. For example, from the point of view of some Black feminisms, expressing the locus of enunciation is vital to understanding the realities that are taken for granted and hidden in homogenization processes that are transformed into hegemonic behaviors. For these feminisms, it is necessary to break with universalist and totalizing visions, given that the realities of groups transcend individual experiences. In this sense, the locus of enunciation goes beyond the understanding of the speaking subject, as understood by some theorists of the decolonial turn who are male and white-mestizo. Instead, the locus of enunciation is situated in the social conditions that allow, or do not allow, certain groups to access spaces of belonging and citizenship formation. For example, it is worth asking whether people with gender diversity, such as the trans community, have access to education as teachers of English in Colombia. It cannot be forgotten that in Colombia, homosexuality, especially male homosexuality, until thirty years ago was considered a cause of misconduct in the teaching profession and was grounds for censure, dismissal, and discrimination (Decreto 2277, 1979, art. 46). Considering the locus of enunciation from these multiple perspectives also contributes to overcoming the semiotic understanding of the locus of enunciation, often related to a structural view. The personal pronoun 'I' causally constructs the subject 'other.' It is insisted in this book that thinking about the locus of enunciation from these multiple understandings may allow a better approach to the invisible learning-knowledge of the ELT and gender interface, whose corpus is described below.

Initial Tapestry of Monographs and Research (the Corpus)

The construction of the corpus for this study followed the methodology illustrated in Figure 2. When we speak of a corpus, we do not mean it in the sense of linguistic studies as a source of data for understanding the history of languages or their uses. Instead, a documentary corpus was created from the repositories of both public and private university libraries in Colombia. In the metaphor of weaving, the raw material comes from this collection of documents.

Figure 2. Methodology for the construction of the document corpus
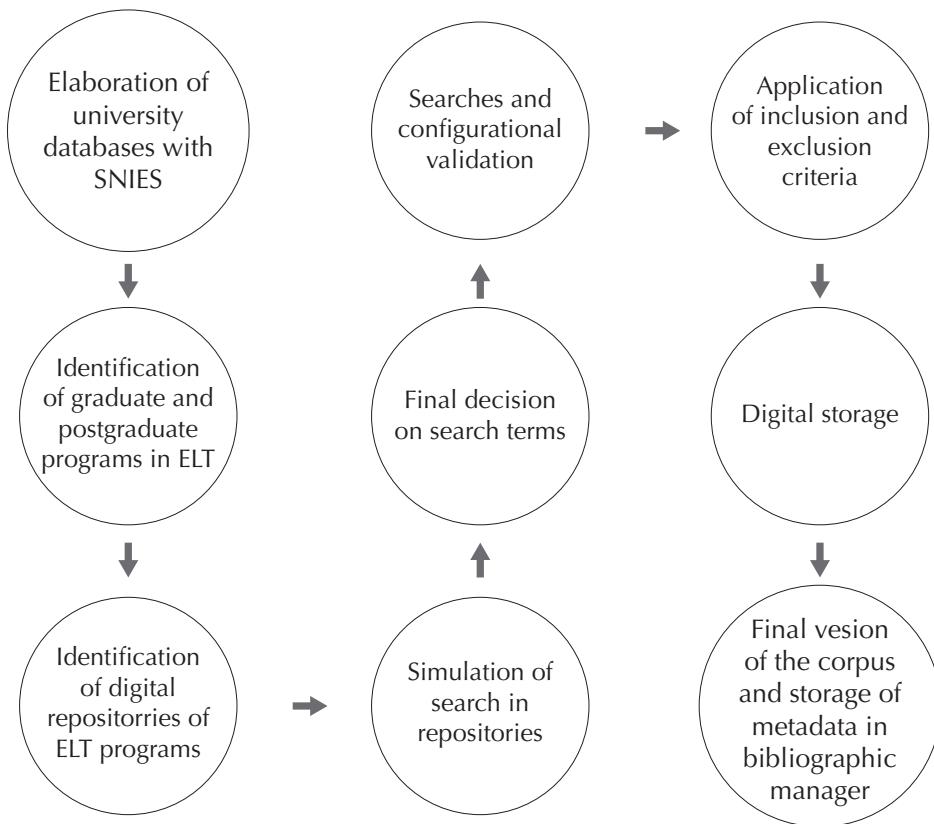
Source: Author's elaboration.

The first step followed was the creation of a database of public and private universities accredited in the country for the initial education of English teachers or their postgraduate education. The selection criterion was their presence on the Colombian Ministry of National Education and the National Higher Education Information System (SNIES) information page, with a current identification code. With this identification number, as a second step, the undergraduate, specialization, and master's degree programs of the ELT specialty were established, and a total number of fifty-one programs was reached. As a third step, the collection of undergraduate papers and theses of the different programs was identified in the available repositories of the digital libraries of each university. The fourth step involved performing keyword search simulations by examining the searches that yielded results or more results. The words 'gender,' 'gay,' and 'LGBT' were

determined as the fifth step. This had the advantage of bringing up English papers and highlighted the feature that these have primarily English and Spanish versions of abstracts. The search operators did not allow concentrating on metadata such as title and abstract.

Consequently, the search was comprehensive in most of the bibliographic collections explored. Sixth, a validation process was performed after the initial examination. An assistant reran the search on the entire configured database and obtained a similar one, which gave confidence in the configured corpus. In other words, the second search validated the first one. Subsequently, another filtering was carried out by applying inclusion criteria. These corresponded to documents that were part of ELT education programs, whether undergraduate or master's degrees, and be located in the time range from 2006 to 2021. Exclusion criteria were also applied. These corresponded mainly to monographic and research papers which, although they belonged to ELT collections, they were not focused on gender in the ELT context but rather on diverse sociocultural contexts with a more sociolinguistic than pedagogical interest expressed in the mother tongue (Spanish). However, it should be noted that this would be an exciting and complementary line of research. Eighth, a digital storage of the final documents was carried out after requesting those not available to users in the open-access modality in the repository. As already mentioned, this resulted in a corpus (tapestry) composed of thirty-nine initial documents listed on Table 1.

Table 1. Initial corpus

Authors	Year of publication	Title
Aguilar, E. and Villamil, I.	2018	Promoting gender equality consciousness in tenth graders through reading comprehension
Ayala, D. and Barón Gómez, H.	2019	Deconstructing heteronormativity in the EFL classroom
Arias, C. and Díaz, R.	2015	Experiencias narrativas en el aula L2 de estudiantes javerianos de la Licenciatura en Lenguas Modernas relacionadas con prácticas heterosexistas
Barreto, L.	2015	From religious to EFL teaching: Autobiographical study of a religious woman and her path to becoming a language teacher
Benavides, C.	2016	EFL students' social identities construction through gender-based short stories

Authors	Year of publication	Title
Bonilla, A. and Hernández, J.	2021	Multimodal texts: Strengthening productive competences while addressing gender stereotypes in the EFL classroom
Briceño, S. and Jula, Y.	2020	Exploring ninth-graders' perceptions on gender affairs through group activities in an EFL classroom
Camelo, O. and Cely, K.	2017	Estereotipos de género en Duolingo: hacía la deconstrucción del binarismo
Castaño, M.	2021	Students' responses to gender stereotypes: Implications & recommendations
Chubash, E. and González, G.	2019	Critical discourse analysis of the female foreign language teachers' identity construction. A gender perspective
Cortés, C. and Díaz, C.	2020	An EFL textbook content analysis: Gender stereotypes and gender equality
Delgado, J.	2019	The emergence of third space and gendered subjectivities in the EFL class
Moyano, M. and Durango, J.	2016	Heteronormative and non-heteronormative discourses in L2 classrooms in Bogotá
Erazo, M.	2020	Heteronormative discourses in classrooms at the Republic of China School
Escobar, M. and Díaz, F.	2013	Narrative classroom experiences of Xaverian gay and lesbian students in the L2 classroom
Farfán, A.	2012	Discursos de violencia escolar desde una perspectiva de identidades de género en el aula de lengua extranjera
Gaitán, M. and Veloza, D.	2015	Gendered power relationships: An influential factor in first graders' collaborative work
Gómez Hincapié, C.	2020	Raising awareness about violent language portrayed in media content by implementing a CML pedagogical intervention in an EFL class
Gómez, C. and Vargas, S.	2019	Generating critical thinking on gender issues using listening activities

Authors	Year of publication	Title
González, J., Restrepo, R. and Ruíz, J.	2020	The impact of using video games for the development of the knowledge component of the intercultural communicative competence on students of first semester
Hernández, L.	2021	Student-teachers' gender identities: A narrative approach from the pedagogical practicum at PUJ
Méndez, D.	2019	Shaping primary school children's notions of gender through language in the L2 classroom
Mesa, A.	2020	Students' awareness on LGBTI issues in a heteronormative EFL classroom
Micán, A.	2016	Revealing students' discourses on constructions of gender through communicative tasks
Montenegro, D.	2021	Giving the textbook meaningful life in the EFL classroom: A critical approach
Moreno, L.	2011	"Mientras los hombres trabajan las mujeres planchan": Análisis discursivo del manual de texto para niños y niñas Windows 6
Muñoz, L.	2016	Gender inequality in oral participation: Exploring eighth graders' discourses in an EFL classroom
Parra, Ó.	2020	To identify role assignment according to gender in the visual content of ELT textbooks
Perdomo, Á., Zuluaga, E. and Duque, J.	2009	Characteristics of TEFL students' use of written language in an online discussion forum
Pineda, W.	2017	Experiencing reading EFL short stories in the English classroom
Ramírez, M.	2019	Social justice and racial discrimination understandings in the EFL classroom through the implementation of a project-based didactic unit
Romero, Y.	2018	Promoting critical thinking on gender issues in 10th grade
Rueda, A. and Luna, L.	2021	Grammar rules speak about gender roles: A feminist discourse analysis of grammar examples

Authors	Year of publication	Title
Salazar, D.	2020	Understanding EFL preschoolers' subjectivities through art-based literacy practices
Salazar, N. and García, K.	2014	Narrativa autobiográfica de un profesor de inglés abiertamente homosexual
Serna, I.	2021	Implementing problem-solving activities to enhance critical thinking among EFL young learners
Sierra, A. and López, A.	2017	Conceptions of coeducation with single-sex classes (with a gender perspective) of third and fourth grade teachers of English as a foreign language at El Colegio
Tamayo, W.	2020	Addressing violence through critical multicultural education in an EFL class

Source: Author's elaboration.

As the last step, a nomenclature was used to identify each document, and two software programs were used. The first, Mendeley Desktop, version 1.19.8, was a bibliographic data manager from which the '.ris' file used for the analysis presented in Chapters 1 and 2 was derived. The second was Atlas.ti, used for the qualitative analysis presented in the rest of the book's chapters. The initial corpus or tapestry of monographs and research allowed for a qualitative approach to 'weavers,' a topic presented in the following section.

Weaving People

By the metaphor of weaving, and with the three senses of invisible learning-knowledge discussed above (the taken for granted, the certifiable as a unique educational value, and the emergence of the geopolitics of knowledge in ELT and gender), it is coherent not to forget who the people who weave are. However, at that level of textile craftsmanship, it is necessary to identify two types of weavers, whose synergy is present in the documents stored in the corpus, or fabric of this study, in different degrees and dimensions. These are the student-researchers and the advisor-researchers, referred to as 'weavers' and 'co-weavers.' Although it is impossible to give a biographical sketch of each of them, it is possible to present an initial characterization based on maps produced by the VOSviewer software, version 1.6.18, and represented in Figures 3 and 4. The figures contribute answers to who weaves and who helps to weave.

Figure 3. Who weaves?
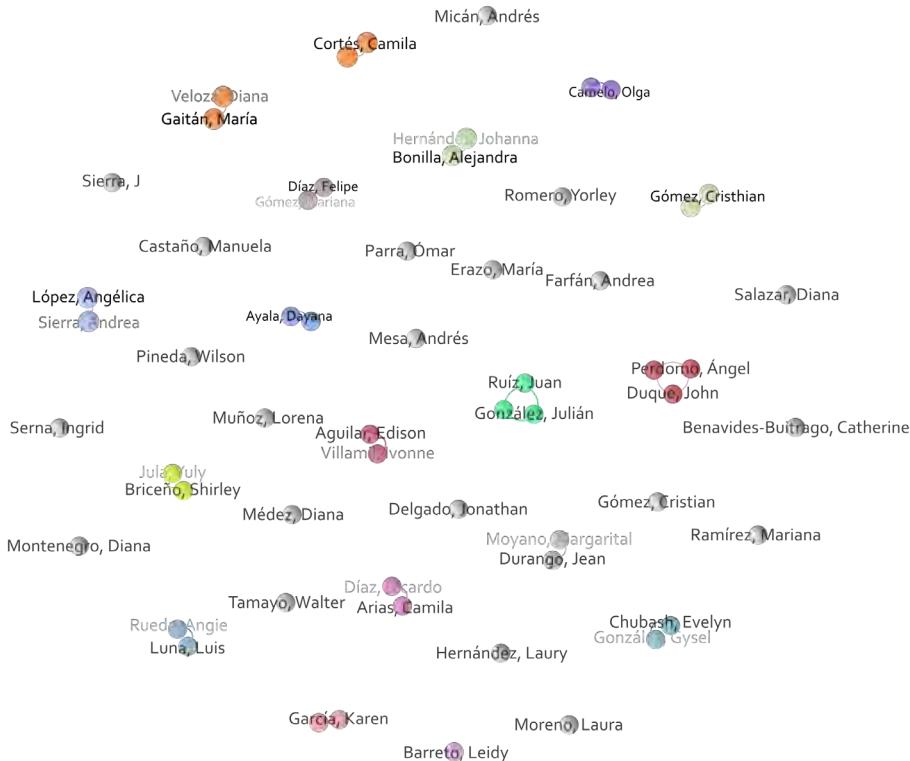
Figure 3 illustrates all the authors of the research papers in this study. A total of fifty-eight authors are distributed on the map in a dispersed manner, as can be seen. This happens because there are no co-citation processes among these authors. This is a reliable result due to the invisible character of these monographs and research papers, given the three reasons explained above. However, it is essential to highlight that, probably due to internal institutional arrangements, there is co-authorship by two or even three people in some works. These few co-authorships are represented on the map when the circles are close to links and have the same color code. The majority of papers are individually authored.

After this technical presentation of the map, it is worth asking who these people are, interested in studying the interface between ELT and gender in future studies. We see how it is common in handicraft weaving that the person who

weaves is invisible, and this situation is similar in the case of document weaving, which we will analyze in the chapters of this book. Nevertheless, it can be said that the academic efforts of these weavers have made it possible to unearth research content that revolves around a triangular thematic pattern: 'gender-gender stereotypes-gender identities,' analyzed in-depth in the chapters of the book. It is also clear that this is a group of English teachers completing their initial or postgraduate education, with a common interest constructed from different angles: the study of ELT and gender.

We cannot know, and this is not the scope of this book, whether their education was continuous, but we can affirm that these are disruptive studies. What does such disruption consist of? We believe that tangible features counter the epithet of the invisible. The first irruption that fragments the invisible is the recognition of the existence of academic works that focus research on the ELT and gender interface and that were in a repository of the university library. Dusting off the texts or research papers removes their opacity and sheds light on them. The second process of irruption occurs in the certification of 'Other' (but perhaps unnamed and non-existent) knowledge in ELT bachelor's and master's degree programs. This 'Other' knowledge studies language learning from perspectives that transcend the didactics of language teaching or teaching techniques and are situated in a more sociocultural sphere to understand learning and education. Thirdly, it fractures the invisible, manifested in the curricular marginality and the absence of voice in ELT and gender studies, by constituting a thought in motion through a more geo-and corpo-political understanding. We will return to these aspects in the integral development of the book in later chapters.

Identifying the footprint of the people who help to weave is a tribute to the co-construction of learning-knowledge. The trace of their collaboration rests in a standardized way: to recognize their name printed on the document. The invisibility of the co-weaver is apparent. Therefore, in this book, we have decided not to take their participation for granted, nor to certify their participation merely by recording their printed name in the document, but rather, as far as possible, to present our interpretation of their locus of enunciation, which we link to their declared lines of research and to the educational purposes of the programs for which they work as advisor-researchers.

Figure 4. Who helps to weave?
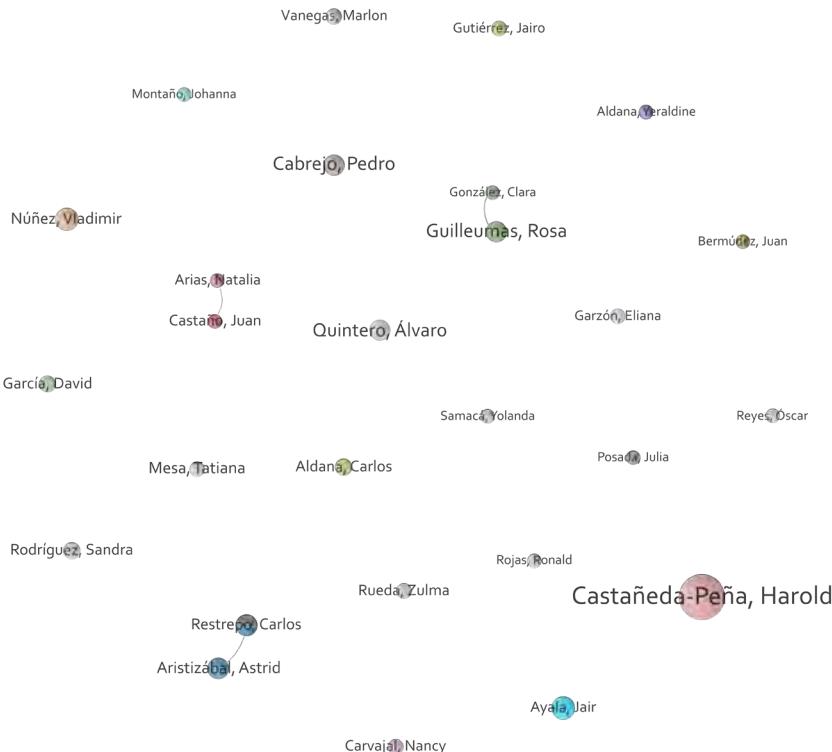
There is an interrelation between advisors in three cases (Arias-Castaño, Aristizabal-Restrepo, and González-Guilleumas) because they share the codi-rection of some of the works that integrate the corpus or general tapestry. This undeniable presence does not register the possible interlocution with the student weavers to procedurally determine the co-construction of learning and knowl-edge. However, we can have an academic semblance of these actors by closely examining their lines of research.

As can be seen in Figure 5, the most highlighted institutional sites where the ELT and gender interface are woven, according to the limited corpus of this study, are the Universidad Distrital Francisco José de Caldas at the undergraduate and master's levels, and the Pontificia Universidad Javeriana at the undergraduate lev-el. As shown in the figure, the other seven institutions present a smaller number of documents at both the undergraduate and graduate levels. This is an important

finding, given that it shows how the field is expanding in higher education related to the initial education of English teachers. To establish the link to the weavers and the social circumstances (contractual, academic, and research) surrounding them, the educational purposes or objectives were extracted from the web pages of each university program involved, when available (date of consultation: April 6, 2021). Subsequently, these institutional statements were analyzed to identify thematic nuclei that guide an approximate characterization of the geopolitics of knowledge. As can be seen, an interaction with texts and documents continues to occur. This interaction can be carried out with actors using autobiographical and narrative interviews in future studies. These actors may include first base weavers and actors from university management (program directors, heads of departments, etc.).

Figure 5. Where is the tapestry of the ELT and gender interface woven?
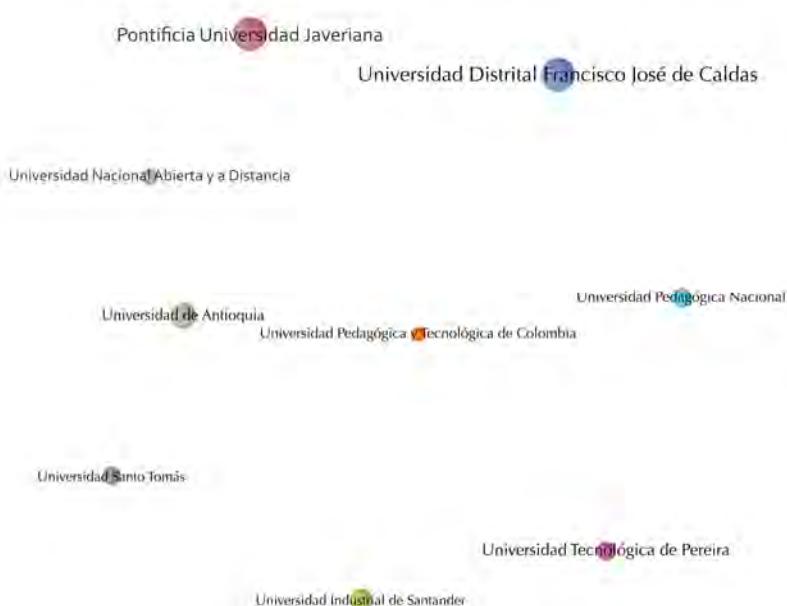
Source: Retrieved from VOSviewer, version 1.6.18.

Universidad Nacional Abierta y a Distancia, Licenciatura en Lenguas Extranjeras con Énfasis en Inglés

The training purposes of the program are oriented to the teaching of foreign languages through different learning environments, where English is the protagonist

as a means of communication, so that those future teachers can develop their communicative, pedagogical, and research skills, have access to new information and communication technologies to broaden their cultural horizon, and have the opportunity to manage innovative methodologies that strengthen their autonomy, leadership, and academic quality in teaching practice for the teaching and learning of English (Licenciatura en Lenguas Extranjeras Inglés, n. d.).

Universidad Santo Tomás, Licenciatura en Lenguas Extranjeras Inglés

USTA's Bachelor's Degree in English as a Foreign Language is a professional degree characterized by a solid humanistic formation and high competencies in the disciplinary and research fields. They are a professional with knowledge of the different pedagogical approaches to teaching English as a foreign language in the different cycles of the Colombian educational system, where they identify academic problems in the teaching-learning process of English and, based on these, design, adapt, and evaluate didactic materials and resources that allow them, through their teaching, to contribute to the transformation and improvement of the social and cultural reality of the country .

Universidad Industrial de Santander, Licenciatura en Lenguas Extranjeras con Énfasis en Inglés

The program's fundamental purpose is to train teachers with a high level of pedagogical, didactic, and research training in foreign languages, mainly English, and a high level of knowledge of the English language and its culture. Based on these purposes, the theoretical foundation that sustains it is approached from three complementary perspectives: critical pedagogy, didactics seen from the post-method, and research applied to foreign languages. The English language and culture training is based on the current vision of English as a global or universal language (Universidad Industrial de Santander, 2024).

Universidad Tecnológica de Pereira, Licenciatura en Bilingüismo con Énfasis en Inglés

The Bachelor's Degree in Bilingualism with Emphasis in English proposes the integral human development and the reflective and creative formation of future graduates. Each student's foundation is based on personal development from their potential and their relationship with the context. This model seeks to develop a graduate as a being who works focused on the needs of the context and their own experience as a learner. This model works congruently with the

constructivist and reflexive-critical models to consolidate a holistic dimension of the program's student and future graduate (Licenciatura en Bilingüismo con Énfasis en Inglés, n. d.).

Universidad Pedagógica Nacional, Licenciatura en Español e Inglés

In the academic field, it seeks the formation, updating, and improvement of a language student of the Universidad Pedagógica Nacional, who is part of the universe of knowledge, abilities, and skills that the learner must develop, the management of them, and the human and ethical quality that must be achieved as a result of the comprehensive training process developed through its study program (Licenciatura en Español e Inglés, 2020).

Universidad Pedagógica Nacional, Maestría en Enseñanza de Lenguas Extranjeras

The Master's Degree in Foreign Language Teaching has been characterized by its critical, research, pedagogical, and methodological rigor. Its complexity is determined, among other aspects, by the deepening of the fundamental axes of the training of foreign language teachers. Having critical pedagy as a fundamental axis, this proposal imposes itself as the *raison d'être* of the deep analysis of the reality of the practices and problems of teaching and learning foreign languages, to overcome the technical and utilitarian vision in which training, education, and learning can quickly stagnate, and, therefore, society, which is guided by the action of the agents of these processes (Maestría en Enseñanza de Lenguas Extranjeras, 2020).

Universidad Pedagógica y Tecnológica de Colombia, Licenciatura en Lenguas Modernas con Énfasis en Inglés

The strengthening of essential competencies for students in the Modern Languages program with an emphasis on English is related to strengthening their communicative competence in English, pedagogy, and research. These competencies are necessarily linked to their professional performance. The development of general competencies by the Bachelor in Modern Languages with an emphasis in English is understood as a holistic process that contributes to the formation of logical, mathematical, socio-humanistic, scientific, technological, and communicative thinking, which allows them to develop in an efficient, ethical, and professional manner in their work context. The formation of transversal competencies will facilitate the Bachelor in Modern Languages, with an emphasis in English, to relate

the pedagogical, didactic, and investigative components with the teaching and learning process in authentic and genuine contexts. The training in professional competencies of the students of the Modern Languages program, with an emphasis in English, is oriented to the integral formation of the student as an efficient, ethical, and responsible professional in the levels of primary and secondary education and complementary training programs (Licenciatura en Bilingüismo con Énfasis en Inglés, n. d.).

Universidad de Antioquia, Escuela de Idiomas, Licenciatura en Lenguas Extranjeras

To train teachers of English and French with a high sense of social responsibility, with a critical and proactive attitude towards general and foreign language education in the Colombian and international context, and towards the diverse cultural, political, social, and economic aspects inherent to the processes of learning and teaching foreign languages, as a result of comprehensive training in pedagogy, didactics, research, and the languages under study, with clarity and coherence (Licenciatura en Lenguas Extranjeras con Énfasis en Inglés y Francés, n. d.).

Pontificia Universidad Javeriana, Licenciatura en Lenguas Modernas con Énfasis en Inglés y Francés

In the Bachelor's Degree in Modern Languages with an emphasis in English and French, we offer comprehensive and flexible training, which proposes interdisciplinary dialogues between different fields of knowledge related to languages, cultures, pedagogy, and linguistics. Our objective is to train critical and creative graduate researchers, with the knowledge and skills to perform in different scenarios as intercultural and linguistic mediators (Pontificia Universidad Javeriana, n. d.).

Universidad Distrital Francisco José de Caldas, Licenciatura en Lenguas Extranjeras con Énfasis en Inglés

Our program trains teachers committed to strengthening the processes of teaching and learning English as a foreign language, capable of intervening in the school context, creating environments conducive to learning, and sensitive to the role that English has in the globalized world as a scenario for its development as a professional researcher, leading them to be knowledgeable, critical, reflective, transformative, and proactive to the processes, dynamics, and values built from

experience in their sociocultural context (Licenciatura en Lenguas Extranjeras con Énfasis en Inglés, 2020).

Universidad Distrital Francisco José de Caldas, Maestría en Lingüística Aplicada a la Enseñanza del Inglés

The MLA graduate should know the areas of applied linguistics, be able to carry out theoretical and practical research in the area of applied linguistics, adapt and innovate teaching methods and approaches in specific contexts, design, evaluate, and modify language teaching programs, evaluate didactic materials in the area of language teaching, and design teaching or teacher training programs. They will also be able to use information and communication technologies, and have management and academic leadership skills. (Facultad de Ciencias de la Educación, n. d.).

A word cloud generator was used as a strategy to analyze the thematic co-occurrence within the texts cited above. For DePaolo and Wilkinson (2014), "[a] word cloud provides a graphical representation of knowledge that allows the viewer to form an immediate and intuitive sense of a text. This tool is an easy way to share high level data without overloading the user with information" (p. 44). Figure 6 is the result of this process.

The following thematic groupings were identified in the word cloud generated. Firstly, the programs are characterized by training in the teaching and learning of languages and English. This is the central thematic core of the cloud. It seems obvious that the focus of the programs is on training. It is even more obvious that the central aspect of training is language, or English language teaching and learning.

The next grouping is notable for the thematic conjunction of integrated (modern) foreign language teaching, professional communication, and research skills and competencies. The term critique of the Colombian social context emerges with a lower value in this cluster.

The third semantic grouping that can be seen is structured around language learning; a clear command of English, criticality, ethics, and themes related to pedagogy and didactics emerge.

It is evident that no issues related to gender, identity, race, or social justice emerge in the representation of the word cloud. This is not to say that these issues are not present in the curriculum. Rather, it shows their low centrality and their peripheral place in the education of student-teachers of English and foreign languages in general in our country.

Figure 6. Word cloud for program formation purposes

Source: Author's elaboration with https://www.wordclouds.com/

Notes for Universities' Digital Repositories

Part of tracing back and charting out undergraduate and postgraduate research papers that fed into this book depended on their registration in university digital repositories. Experience suggests that it is necessary to optimize contact with authors, storage of documents, and updating of the repositories themselves through a centralized system. It is quite possible that the work described in this book is only a fraction of the research conducted in the country on the ELT and gender interface.

Conclusions

'Gender' has gained prominence in local studies relating to ELT. This relationship is no more than twenty years old in our country at the time of writing. This book and the research papers that give rise to it are proposed as actions of knowledge that have been gained to understand this relationship but are little disseminated or appreciated. This understanding highlights the critical value that the interface between ELT and gender is felt as a necessity to debate the heteronormative inevitability, the deep-rooted social hatred of women and of whatever represents

femininity, and, additionally, the lack of knowledge about the discrimination, oppression, and discursive violence that bodies carrying non-binary female-male meanings encounter in language learning processes or in the educational processes of language teacher-students, especially English language teachers.

In the following chapters, we do not present a strict state of the art of little-known literature. The corpus presented certifies institutionally approved knowledge. However, questions arise about its epistemic status within the programs from which they were produced. Are these works only meant to certify knowledge? By continuing with the metaphor of the tapestry and unraveling the threads of its skeins, we realize the political necessity of 'gender' in language teaching. What is the benefit of learning-knowing something and not being able to share or critically debate it? The debate that these works propose takes place in the sense of deepening the understanding of what has been learned in order to continue its transformation. This is the primary intention of unraveling in order to weave again, also with new needles.

Chapter 2
Skeins of Threads

Introduction

This chapter describes, in a technical way, the first step used to understand the weaving of invisible knowledge about the interface between ELT and gender from national undergraduate and postgraduate research. As mentioned in the introduction to this book, this knowledge is geo-and corpo-politically located in Colombian universities, both public and private, from 2006 to 2021. Metaphorically, to unravel the web of threads that constitutes the knowledge to be deciphered and understood in this study, I have called this chapter 'skeins of threads.' These skeins of threads were established from a biometric approach to the body of undergraduate work and master's research. Since the analysis was performed using specialized software (VOSsviewer, version 1.6.18), keywords and authors could capture the most representative data. Although the author-keyword synergy is acknowledged, this chapter will initially concentrate on the keywords that metaphorically form the threads wound into the skeins. As will be seen below, the knowledge made visible here is constituted by more than one skein. The skein (cluster) is a meshed grouping of threads (keywords). The threads are linked (co-occur) because they are connected by a network-like force (linking strength) that binds them together, determined by the algorithms internal to the software used.

The threads used to weave the invisible knowledge of the ELT and gender interface totalized 139 keywords. These 139 threads are listed in Table 2.

Table 2. Threads and their linking strength for knowledge weaving

Threads	Co-occurrences	Linking strength	Threads	Co-occurrences	Linking strength	Threads	Co-occurrences	Linking strength
Gender	13	53	Notions	1	6	Narrative inquiry	1	4
Heteronormativity	5	24	Participatory literacy practices	1	6	Online discussion forum	1	4
Gender identity	6	23	Perceptions of self	1	6	Preschool education	1	4
Gender stereotypes	6	22	Professional teaching identity	1	6	Religious life	1	4
Critical discourse analysis	3	17	School	1	6	Role assignment	1	4
Discourse	3	16	Second language	1	6	Short stories	1	4
Critical literacy	4	14	Subjectivity	1	6	Single-sex classes	1	4
Critical thought	3	14	Symbolic power	1	6	Social identities	1	4
EFL classroom	4	13	Violent language	1	6	Spiritual identity	1	4
Gender roles	2	13	Collaborative work	1	5	Stereotypes	1	4
Social justice	2	12	Conflicts	1	5	Writing	1	4
Discourses	3	10	Content analysis	1	5	Actors	1	3

Threads	Co-occurrences	Linking strength	Threads	Co-occurrences	Linking strength	Threads	Co-occurrences	Linking strength
Education	2	10	EFL textbooks	1	5	Awareness	1	3
Language	2	10	English learning	1	5	Challenge	1	3
Social representations	2	10	Equality	1	5	Communication	1	3
Narrative	3	9	Gender equality	1	5	Communicative task	1	3
Equity	2	8	Gendered power relationships	1	5	Grammar examples	1	3
FPDA (Feminist and poststructuralist discourse analysis)	1	8	Power roles	1	5	Heteronormaly discursive practices	1	3
Gender subjectivities	2	8	Project-based learning	1	5	Heterosexist practices	1	3
Queer linguistics	1	8	Racial discrimination	1	5	Intercultural competences	1	3
Sex-segregated education	1	8	Social justice standards	1	5	L2 classroom experience	1	3
Single-sex education	1	8	Social justice teaching	1	5	L2 learning	1	3
Subjectivities	1	8	Allocation	1	4	Language performance	1	3
Textbooks	3	8	Asynchronous interaction	1	4	LGBTI	1	3

Threads	Co-occurrences	Linking strength	Threads	Co-occurrences	Linking strength	Threads	Co-occurrences	Linking strength
Violence	2	8	Autobiography	1	4	Motivation	1	3
Discourse analysis	1	7	Coeducation	1	4	Multimodal texts	1	3
Discrimination	1	7	Conceptions	1	4	Non-heteronormativity	1	3
Diversity	1	7	Critical multicultural awareness	1	4	Pedagogical practicum	1	3
Foreign language learning	1	7	Critical multicultural education	1	4	Problem-solving	1	3
Gender affairs	1	7	EFL	1	4	Production skills	1	3
Identity	1	7	Electronic messages	1	4	Productive competences	1	3
LGBTI community	1	7	English language learning	1	4	Sexual identity	1	3
Liberation	1	7	English teaching	1	4	Student-teachers	1	3
Oppression	1	7	Epistolary text	1	4	Video games	1	3
Sexuality	1	7	Essentialist perspective of culture	1	4	Women's representations	1	3
Social change	1	7	Expository text	1	4	Autobiographical narrative	1	2
Alternative messages	1	6	Gender perspective	1	4	Binarism	1	2

Threads	Co-occurrences	Linking strength	Threads	Co-occurrences	Linking strength	Threads	Co-occurrences	Linking strength
Children	1	6	Implied meaning	1	4	Critical pedagogy	1	2
Critical media literacy	1	6	Inequality	1	4	Duolingo	1	2
EFL preschoolers	1	6	Language teacher identity	1	4	EFL literacy	1	2
Empowerment spiral	1	6	Learning	1	4	EFL teaching	1	2
Foreign language female teacher	1	6	Liberal multi-culturalism	1	4	Gender issues	1	2
Gender mandates	1	6	Listening	1	4	Literature in the EFL classroom	1	2
Intersubjectivities	1	6	Literacy	1	4	Non-normative sexual orientations	1	2
Literacies	1	6	Literal meaning	1	4	Reading short stories in the EFL classroom	1	2
Media	1	6	Micro skill	1	4	Social situated practice	1	2
						Third space	1	2

Source: Author's elaboration based on information obtained from VOSviewer, version 1.6.18 (van Eck & Waltman, 2010).

These threads originally appeared in English in most of the undergraduate and master's research papers consulted. The VOSviewer software organized a total of twenty skeins in total according to the strength of the established links between the different skeins. Figure 7 presents the resulting weave of these skeins.

Figure 7. Invisible knowledge fabric of the ELT interface and gender
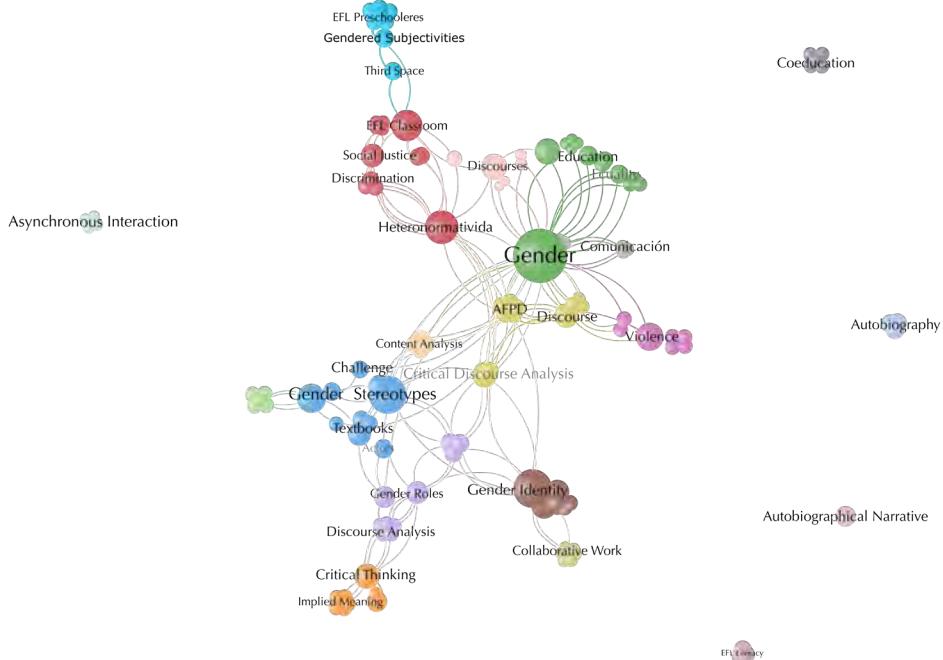
Source: Retrieved from VOSviewer, version 1.6.18 (van Eck & Waltman, 2010).

Table 2 and Figure 7 show that the thread with the highest link strength is the keyword 'gender.' Its link strength is the highest, with a value of 53, represented by the most prominent and central circle in the figure. Two other thematic nodes of great importance can be seen. These are 'gender stereotypes' and 'gender identity.' The former achieved a linking strength of twenty-two and the latter twenty-three. It can be inferred that the threads weave an overall triangular pattern in which thematically gender, gender stereotypes, and gender identities interact on a concentric level. The emergence or solitary construction of related knowledge through threads farther away from the thematic centers is highlighted, for example, synchronic interaction (linking strength 4); co-education (linking strength 4),

autobiography (linking strength 4), autobiographical narrative (linking strength 2) and EFL literacy (linking strength 2). It is essential to clarify that lower link strength does not necessarily mean lower importance.

On the contrary, these skeins in the margins indeed signal the emergence of novel thematic patterns for weaving knowledge. Potentially, these patterns will, in the future, modify the synergy of the triangular design 'gender-gender stereotypes-gender identity.' Their appearance in the margin happens either because it is a single specific study, or because it is an underexplored topic, or because a keyword was used in a unique way that does not follow established parameters. In any case, the non-co-occurrence of these threads in the main fabric cannot be ignored when making an inclusive state of the art that makes the invisible visible.

The triangular pattern 'gender-gender stereotypes-gender identity,' obtained from the thirty-nine works studied, is woven from the networked interaction of twenty skeins of threads. The software identified the skeins of threads according to the bond strength of the constituent threads described below. A criterion of higher link strength to lower link strength is used from the bibliometric approach. From a more visual approach to understanding the weave, the exercise consists of zooming in and out to observe the stitches of each pattern in the knowledge weave.

Skein of Threads 01–Gender and Social Justice in the EFL Classroom

Figure 8 is an illustration of the skein of thread 01. This skein is very close in the triangular pattern 'gender-gender stereotypes-gender identity' to 'gender.' The thread with the strongest linking strength in this skein is 'EFL classroom,' with a value of thirteen within the skein. The ELT and gender interface research context focused on the EFL classroom would seem natural to the types of research visible in this study. Despite the significance of the context, what seems to stand out here is the kind of threads that structure the research in that context. Another thread with binding force is 'social justice,' with a value of twelve. Between these two significant threads, a cluster of threads stands out. This includes 'project-based learning' (linking strength 5), which is joined by 'racial discrimination' (linking strength 5), 'social justice standards' (linking strength 5), and 'social justice teaching' (linking strength 5). This represents an essential emerging theme in research on the interface between ELT and gender in the country, which connects the identity feature of race in its forms of discrimination in the EFL classroom and is a theme that is recommended to be promoted given the demographic

and contextual conditions of Colombia. In other words, the need for studies of intersectional identity in Colombian EFL is pointed out.

Figure 8. Skein of Threads 01
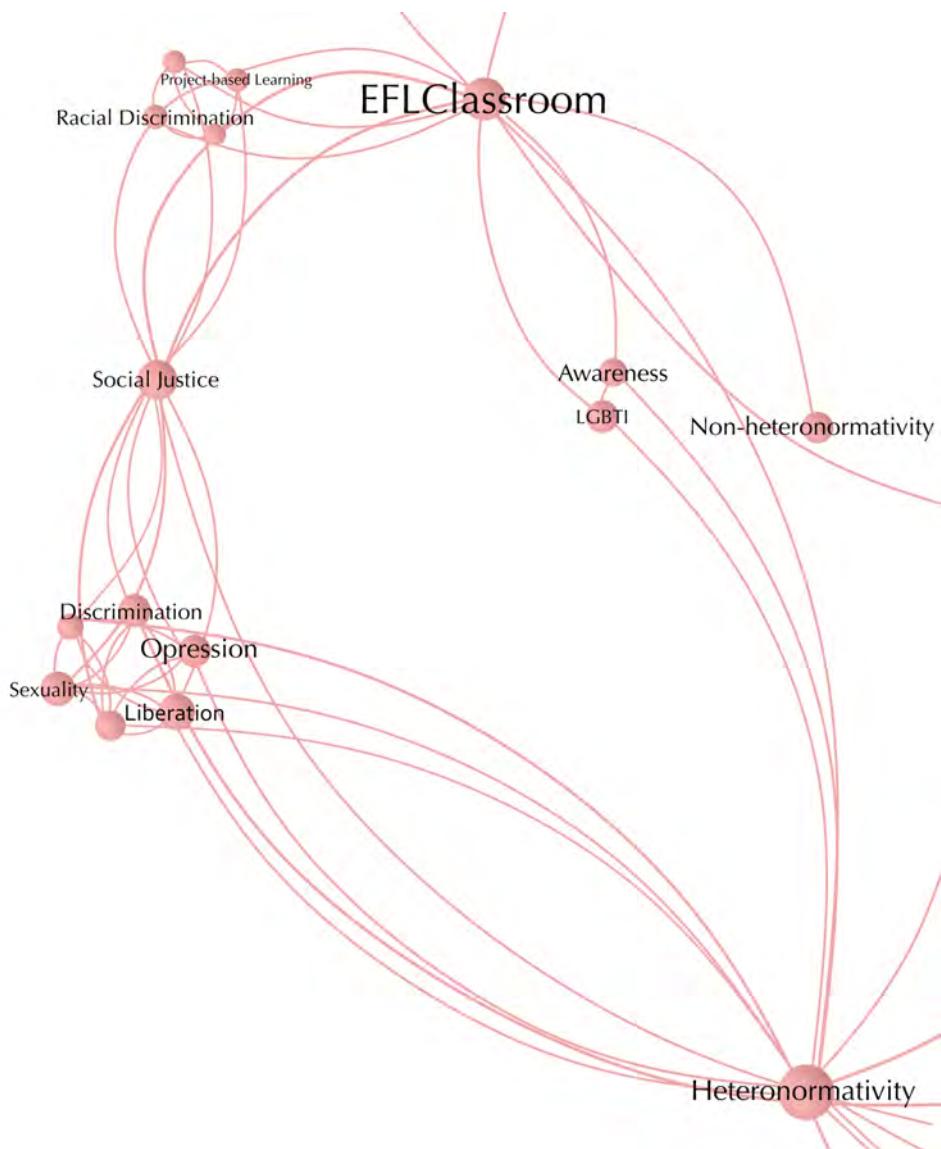
Source: Author's elaboration based on information obtained from VOSviewer, version 1.6.18 (van Eck & Waltman, 2010).

Close to the binding thread of social justice, a conglomerate emerges composed of 'discrimination' (linking strength 5), 'oppression' (linking strength 7), 'liberation' (linking strength 7), 'diversity' (linking strength 7), and 'sexuality' (linking strength 7). The configuration of knowledge from a social justice frame of reference is seen in aspects related to sexual diversity and mechanisms of oppression and liberation that potentially occur in the EFL classroom.

Finally, the knowledge that thematically links the 'awareness' thread to aspects related to the 'LGBTI' line is highlighted. These two threads have a binding force with a value of three and are close to the 'EFL classroom' thread. In the terms described above, invisible knowledge in the country related to social justice occurs in the EFL classroom. It points to an emergent knowledge network around the interface between ELT and gender.

Skein of Threads 02–Gender, Language, and Equity Education in ELT

Figure 9. Skein of Threads 02

Source: Author's elaboration based on information obtained from VOSviewer, version 1.6.18 (van Eck & Waltman, 2010).

Figure 9 depicts invisible knowledge that is constituted from the network interwoven by three threads: 'language-natural language' (linking strength 10), 'education' (linking strength 10), and 'equity' (linking strength 8), all close to 'gender'

in the triangular pattern 'gender-gender stereotypes-gender identity.' The symbolic and cultural 'attributions' (linking strength 4) of gender-related 'stereotypes' (linking strength 4) are a constitutive cluster of thread 'equity'. This shows the interest in generating knowledge around gender equity in ELT. It seems an undeniable issue.

However, it offers a pressing need to continue the work of unlearning naturalized social characteristics and roles that permeate EFL classrooms. Although these are not educational discourses, they are continuously present in the school context, of which ELT is no exception.

The 'literacy' (linking strength 4) and 'writing' (linking strength 4) clusters relate to the threads of equity and education. A vital contribution to the field emerges here in generating knowledge with educational value. Examining foreign language writing in terms of gender diversity is crucial to understanding the ELT and gender interface, not from a gender division perspective, but to understand the phenomenon from a more relational perspective.

The language and education threads are linked from a conglomerate composed of 'notions' (linking strength 6), 'children' (linking strength 6), and 'school' (linking strength 6). The language-education relationship is unquestionable. In particular, early childhood EFL education is called upon to provide students with discourses in which notions of gender are multiple, inclusive, and unnaturalized. Thus, an invisible knowledge emerges in the ELT and gender interface field that mainly advocates breaking binary ideologies and defends gendered multiplicity. The mission of the school and EFL education is fundamental, in this sense, to cultivate principles of equality in all its facets in children. This is an example of why comprehensive sexuality education is necessary from an early age, and why schools, in general, cannot be prohibited from incorporating these educational meanings, which are more than curricular; they are an educational mission.

Skein of Threads 03–Gender Stereotypes, Critical Literacy, and EFL Textbooks

The skein of thread 03 is mainly constituted by the 'gender stereotypes' element of the triangular pattern 'gender-gender stereotypes-gender identity.' Two threads stand out. The 'critical literacy' thread is highlighted (linking strength 14). Secondly, there are 'textbooks' (linking strength 8). Skein of strands 03 is mainly characterized by its underlying critical approach.

Figure 10. Skein of Threads 03
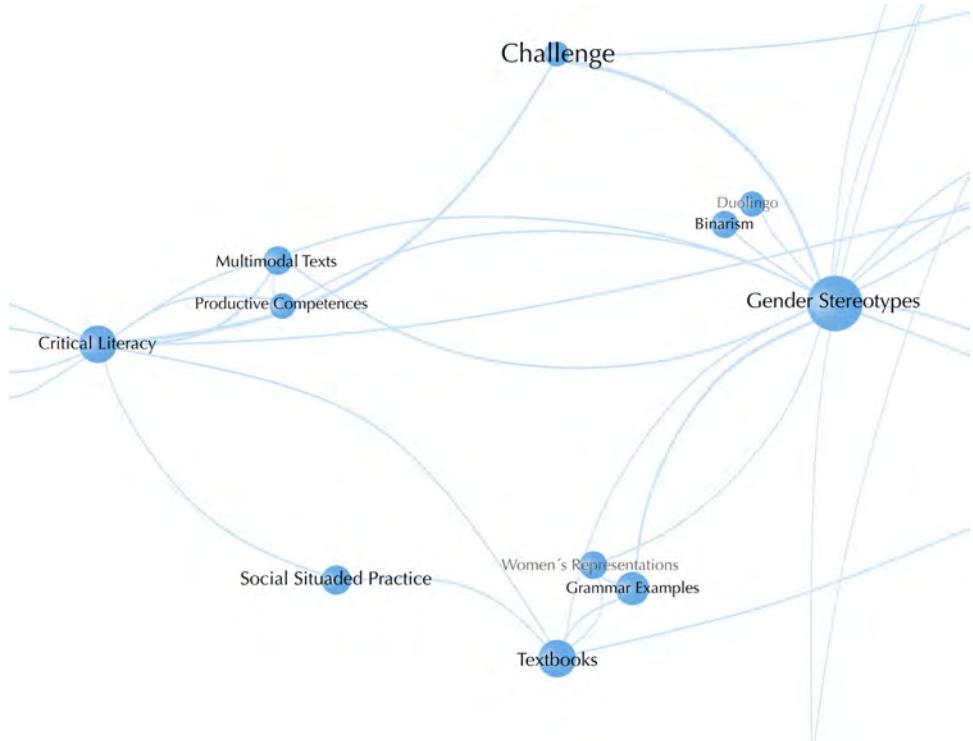
Source: Author's elaboration based on information obtained from VOSviewer, version 1.6.18 (van Eck & Waltman, 2010).

In the first place, this skein shows critical literacy surrounded by a cluster consisting of the threads 'multimodal texts' (linking strength 3) and 'productive competences' (linking strength 3). It can be argued that an important theme emerges for studies of the interface of ELT and gender. From a linguistic point of view, an interest in productive competencies –writing and speaking–, is evident. These skills, studied in the context of multimodal texts are essential given the emergence of learning platforms that combine multiple modes or multiple literacies to create meaning within the same medium. What is important to note is that, beyond the medium and the possibility of expressing oneself simultaneously through several modes, the interest is in the meanings constructed around gender diversity. This is a focus that specialized research could adopt in the future.

Connected to the multimodal text format is the traditional textbook for learning foreign languages, in this particular case, learning English. The knowledge around textbooks is interwoven by a network of threads composed of 'grammatical

examples' (linking strength 3), 'situated social practice' (linking strength 2), 'representations of women' (linking strength 3), and 'actors' (linking strength 3). These threads are framed by long-established interests in ELT and gender interface studies. These are traditional themes but still not extinct or exhausted, given their appearance in the corpus analyzed. The grammar of the languages, especially English and Spanish, is masculinized and heterosexual. The linguistic knowledge of those who teach English must carry this kind of awareness at the syntactic, semantic, pragmatic, and vocabulary levels. At these levels, gender ideologies have refuted, consolidated, or criticized social practices situated and represented in textbooks and brought into the EFL classroom by both students' and teachers' educational and non-educational discourses. Hence, the need to examine who the actors are in textbooks and how they represent gender diversity and intersectional identities. The thread is quite informative in highlighting pedagogical and educational reflection on representations of women.

Given the above description, it is not random that near the main thread of this skein (gender stereotyping) are the threads 'binarism' (linking strength 2), 'Duolingo' (linking strength 2) and 'challenge' (linking strength 3). The educational challenge is to break out of pervasive gender binaries, to which distributed learning systems or autonomous learning systems designed to provide access to foreign languages (English) do not escape in a contemporary way. The skein of thread 03 represents a critique of language learning platforms that have become popular, especially if they are freely accessible, and because of the emergency remote learning that the COVID-19 pandemic has brought about. An essential assumption of analysis that emerges from the strands of this skein remains: the medium matters. The developed skills there are favorable; they do not override the construction of meanings and even less so when the media are permeated by gender ideologies that derive from heterosexist and patriarchal ideas, which they disseminate without a critical perspective. Therefore, a fusion-interaction between critical literacy studies and the ELT-gender interface is needed to create new textures and weavings. This is perhaps the most important message of this skein.

Skein of Threads 04–Gender and Stereotypes as Discursive Production in EFL

Figure 11. Skein of Threads 04
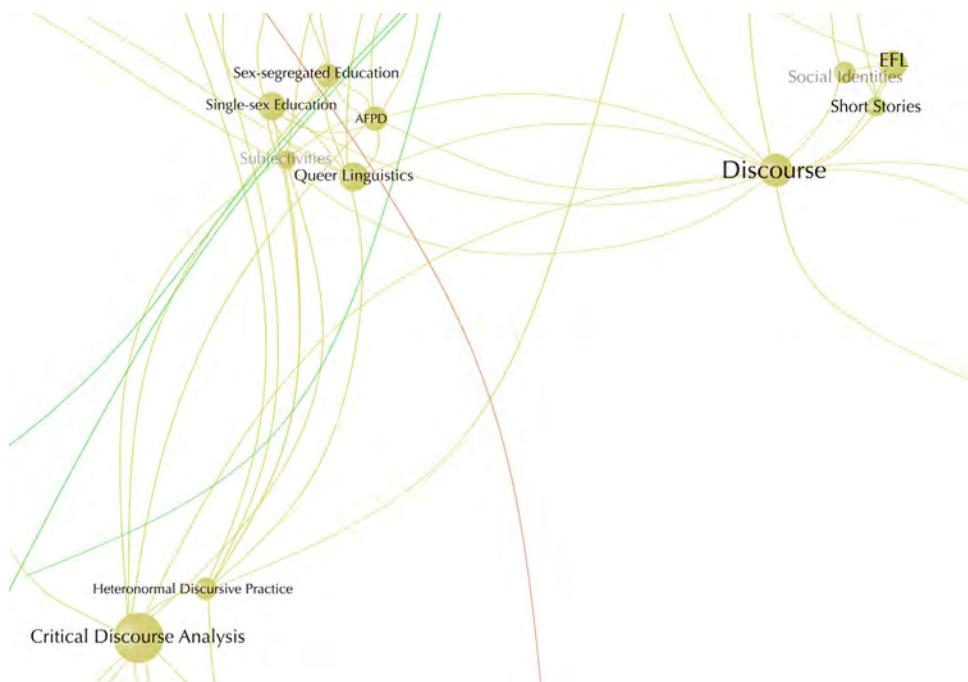
Source: Author's elaboration based on information obtained from VOSviewer, version 1.6.18 (van Eck & Waltman, 2010).

In this skein, illustrated in Figure 11, threads are wrapped very close to the discursive theme. These threads are also close to 'gender' and 'stereotypes' of the triangular pattern 'gender-gender stereotypes-gender identity.' For the first case, two threads emerge that focus on the ELT and gender interface from the discursive as a method of analysis and a didactic resource. The 'FPDA' (linking strength 8) appears in terms of the analysis method. This feminist and poststructuralist position of discourse analysis has the primary purpose of investigating how the subjects are empowered or suffer from the power relations that, in this particular case, take place in the EFL classroom. A classroom is characterized by 'gender-segregated education' (linking strength 8) and 'education for one gender' (linking strength 8). Although not so prevalent in the country, this educational

context exists and deserves to be investigated in English language learning. Another thread joins that of 'queer[1] linguistics' (linking strength 8).

This is an invisible thread that deserves attention, given the history of linguistically focused studies that have accounted for gender as a solid construction and have dabbled in accounting for queer identities. So, the language and sexuality(ies) connection is a pressing need in the EFL learning context. It is interesting to find this kind of invisible knowledge to characterize as generative or pioneering. It is also an invitation to question the research methods themselves in the sense of sanitizing them, i.e., detaching them from their universality and trying to understand them in a more situated and critically adapted way so that the method does not become a simple formula for answering research questions. This extends to the pedagogical domain. As a pedagogical resource, both 'social identities' (linking strength 16), 'short stories' (linking strength 4), and 'EFL' (linking strength 4) are linked around 'discourse' (linking strength 4) in this skein. Thus, another invisible thread emerges that generates knowledge about the ELT and gender interface from the design of learning materials based on short story writing for EFL. Accepting the understanding of identity as a discursive construction, this learning material in the form of short stories provides identities of gender diversity alternative to heteronormative ones. It is then a matter of *cuiring* EFL teaching-learning materials.

In the second case, the thread 'critical discourse analysis' is found with a linking strength of seventeen. In this skein, a vital link is located in the close groupings of 'gender' and 'stereotypes' of the triangular pattern 'gender-gender stereotypes-gender identity.' The idea of *cuiring* provides the link. This process manifests itself in the method of discourse analysis, in the pedagogical support materials, and in the heteronormative discursive practices that may emerge in the EFL classroom. Thus, *cuiring* studies at the ELT-gender interface becomes an invisible thread of knowledge that is well worth considering for constructing new weavings of knowledge in the field.

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1   We employ the term cuir to acknowledge the limits of epistemological translation, following Alanis Bello (2018), who understands *lo cuir* as a provocative practice that fuels political action and generates knowledge that challenges identity categories without erasing them, instead working through and with them. This stance embodies a politics that prompts us to reimagine society, history, and the future from the vantage point of those who have been rendered abject, marginalized, stigmatized, pathologized, and precarious (p. 110).

Skein of Threads 05–Gender, Social Representations, and Teacher Identities in EFL

Figure 12. Skein of Threads 05
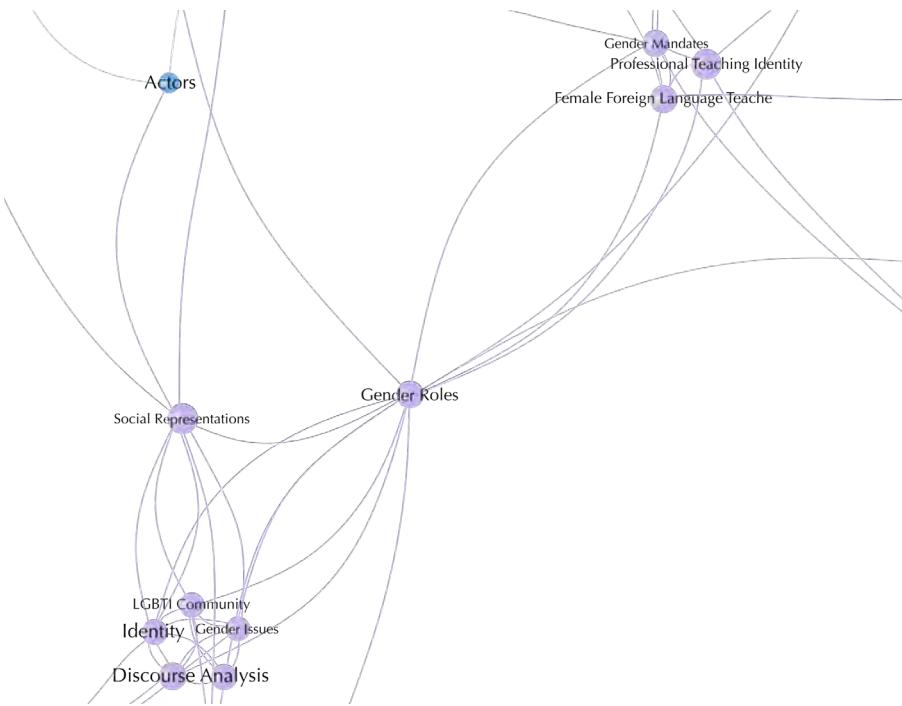
This skein, illustrated in Figure 12, shows several clusters of knowledge fabrics close to 'identity' and 'stereotypes' of the triangular pattern 'gender-gender stereotypes-gender identity.' Two sets are located around a relationship between 'social representations' (linking strength 10) and 'gender roles' (linking strength 13).

Social representations link in their network fabric 'discourse analysis' (link strength 7), 'identity' (link strength 7), the 'LGBTI community' (link strength 7), 'foreign language learning' (link strength 7), and 'gender issues' (link strength 7). A plausible interpretation of the described network is related to research involving all threads. Through discourse analysis in foreign language learning contexts, one can observe the lived experiences of LGBTI individuals regarding gender

and identity issues. As will be explored below, there is a close link between social representations and the construction of identities. This topic remains relevant for the EFL classroom context since it would be interesting to create new knowledge about the discursive or multimodal mechanisms used for their construction. It is also necessary to investigate what actors do discursively with such social representations.

For gender roles, a network of threads is configured, associating the 'professional teaching identity' (linking strength 6), the 'female foreign language teacher' (linking strength 6), and the 'gender mandates' (linking strength 6). This invisible thread raises a vital type of knowledge that is related to the gender and gender-diverse identities of English language teachers. Not only for women, but for all subjects who work in teaching. A pedagogical understanding of these lived experiences would constitute a novel contribution to the field of local research on the interface of ELT and gender. This would also contribute to demystifying social representations of English language teaching professionals.

Skein of Threads 06–Gender and Subjectivities in EFL

Figure 13 shows a grouping of threads that form a web of meaning close to the 'gender' element of the triangular pattern 'gender-gender stereotypes-gender identity.' The binding thread is 'gender subjectivities' with a linking strength value equal to eight. This web of knowledge is fed in particular by 'third space' (linking strength 2), 'perceptions of self' (linking strength 6), 'subjectivity' (linking strength 6), 'intersubjectivity' (linking strength 6), 'EFL preschools' (linking strength 6), and 'participatory literacy practices' (linking strength 6). The purpose of reclaiming gender diversity (which includes heteronormativity relationally) in the ELT and gender studies becomes relevant to the threads that weave this skein of invisible local knowledge. It is crucial to understand who are the political subjects of gender diversity who resist or defend political subjectivities of sexuality that are embedded in a binary conception of the sexual subject. Therefore, documenting educational processes that call for an awareness of the existence and interaction of these multiple subjectivities is of utmost preponderance. It is also cardinal to promote theoretical and conceptual reflection on identity, subjectivity, intersubjectivity, and self-awareness, especially in preschool EFL classroom contexts where bilingual literacy practices are supported.

Figure 13. Skein of Threads 06
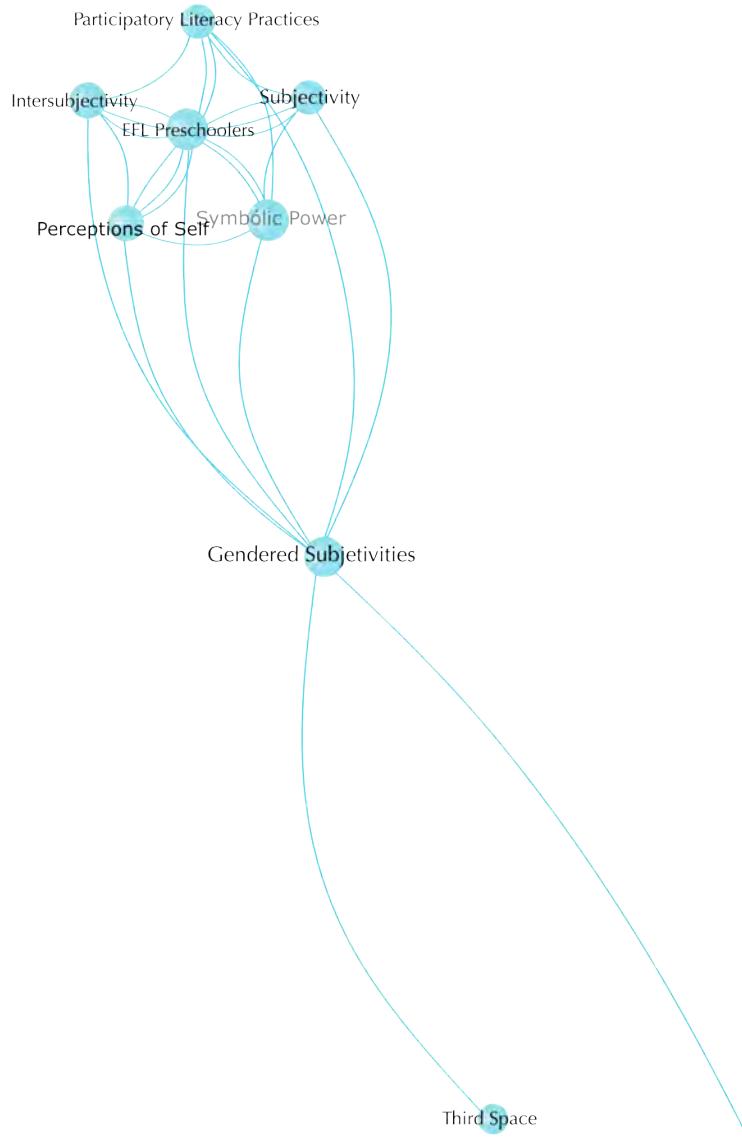
Skein of Threads 07–Gender Stereotypes and Critical Learning Processes EFL

Figure 14. Skein of Threads 07
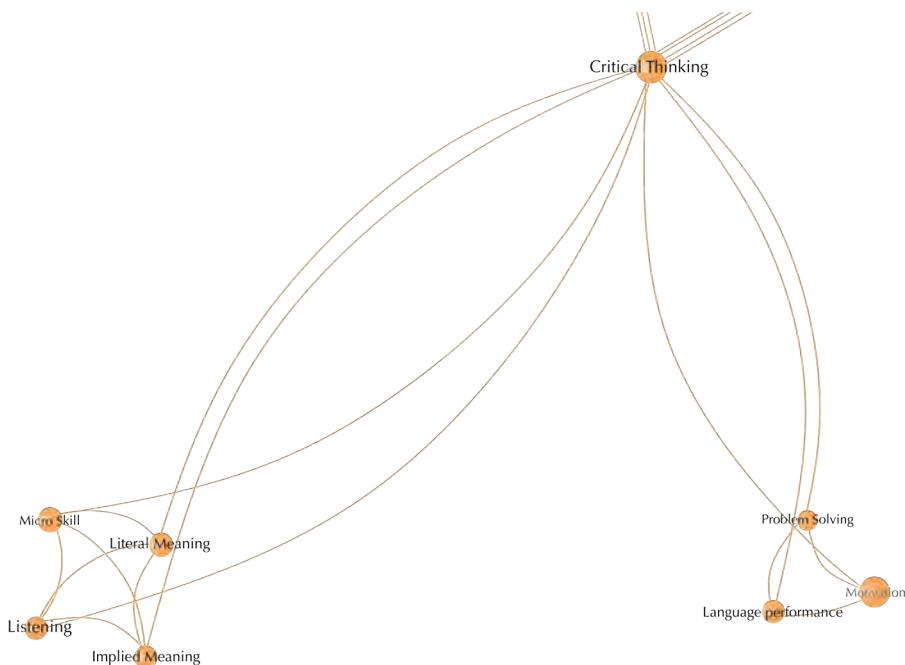
This skein of threads rotates around 'critical thinking' (linking strength 14), weaving two groupings, as illustrated in Figure 14. On the one hand, there is a grouping constituted by 'motivation' (linking strength 3), 'problem-solving' (linking strength 3), 'language performance' (linking strength 3). On the other hand, there is a grouping that integrates 'implicit meaning' (linking strength 4), 'literal meaning' (linking strength 4), 'micro-skills' (linking strength 4), and 'listening' (linking strength 4). This skein's whole web of knowledge gravitates closely to the 'stereotypes' element of the triangular pattern 'gender-gender stereotypes-gender identity.'

This invisible knowledge skein explores linguistic goals in the EFL classroom that go hand in hand with critical learning. Linguistic performance is therefore not an end in itself but a means to increase motivation from situated learning through problem-solving in the context of gender reflections. Thus, approaches

focusing on developing language skills and their micro-skills can concentrate on recognizing literal and implicit meanings, leading to the development of critical thinking levels. Both problem-solving and skills development can be addressed by breaking down gender stereotypes not simply as curricular content of EFL-related subjects but as integrated educational goals.

Skein of Threads 08–Gender Identities and Sexual Identities with Narrative EFL Learning Experiences

Figure 15. Skein of Threads 08
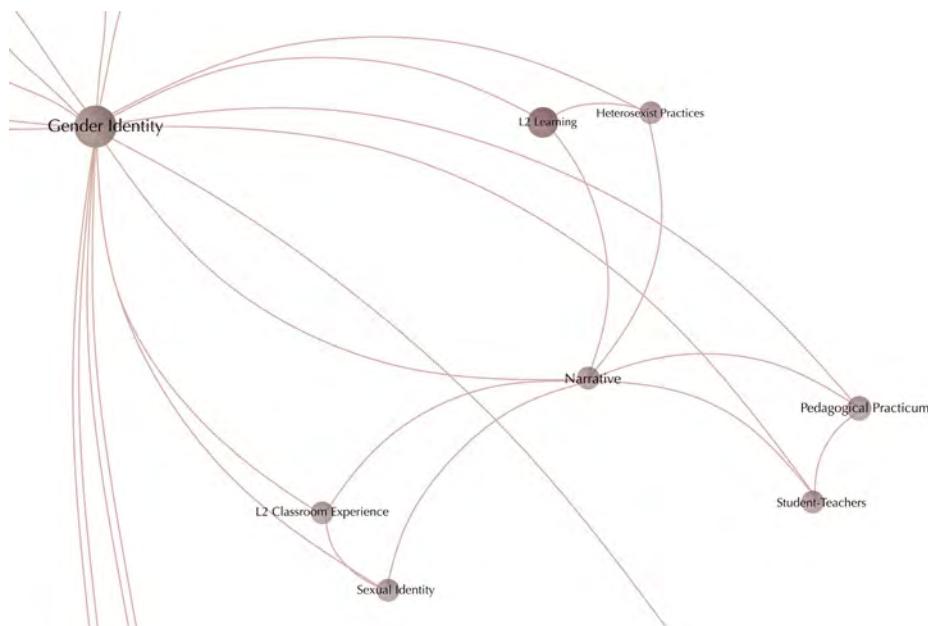
From the triangular pattern 'gender-gender stereotypes-gender identity,' 'gender identity' stands out, with a linking strength of twenty-three. This link strength attracts to the knowledge network a clustering, illustrated in Figure 15, in which the following constituent elements stand out: 'narrative' (linking strength 9), 'student-teachers' (linking strength 3), 'pedagogical practicum' (linking strength 3), 'L2 learning' (linking strength 3), 'heterosexist practices' (linking strength 3), 'L2 classroom experience' (linking strength 3), and 'sexual identity' (linking strength 3).

As can be inferred from the above description, a thread of knowledge highly correlated with gender identities is that of narrative. Narratives, as accounts of experiences, allow an approach to the lived experiences of student-teachers. This is not only in pedagogical practice but also in the L2 classroom experiences of both teachers and students. This thread of knowledge dialogues with works in the local specialized literature. Since the experiences are rooted in individual and private spheres, more studies are needed to explore this kind of knowledge. One set of invisible threads that this skein allows us to glimpse is the narrative of L2 learning experiences of subjects with non-normative sexual identities. This emerging knowledge would be well worth sustaining and disseminating as part of the interface between ELT and gender studies.

Skein of Threads 09–Gender, Violence, and Critical Multicultural Education in EFL

With a linking strength equal to 8, the element 'violence' constitutes the rotating axis of two clusters, illustrated in Figure 16. These clusters are close to the 'gender' element of the triangular pattern 'gender-gender stereotypes-gender identity.'

Violence in school settings manifests in multiple ways. This thread incorporates the exploration of gender-based violence that occurs within school contexts where foreign languages are taught and learned. Therefore, the central message inferred from this skein is the exploration of the social actions constructed in this specific educational setting. Understanding social actions allows us to analyze how violence permeates the language curriculum, the interactions in the EFL classroom, and the learning processes experienced by all actors involved in the educational activity. For the specific case of the invisible research on the ELT and gender interface, the interaction between the following elements is evident in the first cluster: 'English language learning' (linking strength 4) and 'preschool education' (linking strength 4). In the second cluster, 'critical multicultural awareness' (linking strength 4), 'liberal multiculturalism' (linking strength 4), 'critical multicultural education' (linking strength 4), and 'essentialist perspective on culture' (linking strength 4) are interwoven.

Figure 16. Skein of Threads 09
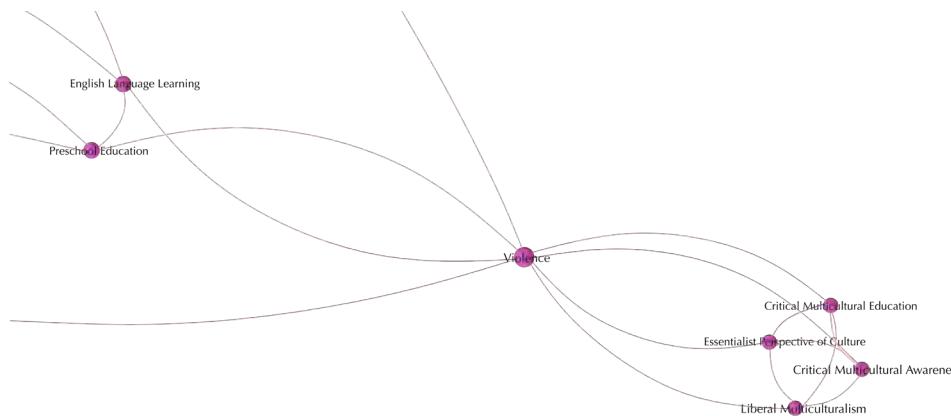
From the perspective of gender studies concerning ELT, a vital research interest emerges from this skein that challenges the monolithic understanding of culture. This directly bears the knowledge of school culture, which is constantly fluctuating and changing. Therefore, focusing on the study of gender-related violent social actions in the school environment, for example, language learning in the EFL preschool classroom, would provide opportunities to understand the multiculturality present in language classrooms. Hence, the pedagogical proposal to include elements of critical multicultural education from a gender perspective. This opens up a new avenue of research into the relationship between violence and gender in multicultural educational contexts that could be undertaken at the primary, secondary, and university levels of education in diverse school cultural contexts.

Skein of Threads 10–Gender and EFL Learning through Communicative Tasks

Figure 17. Skein of Threads 10
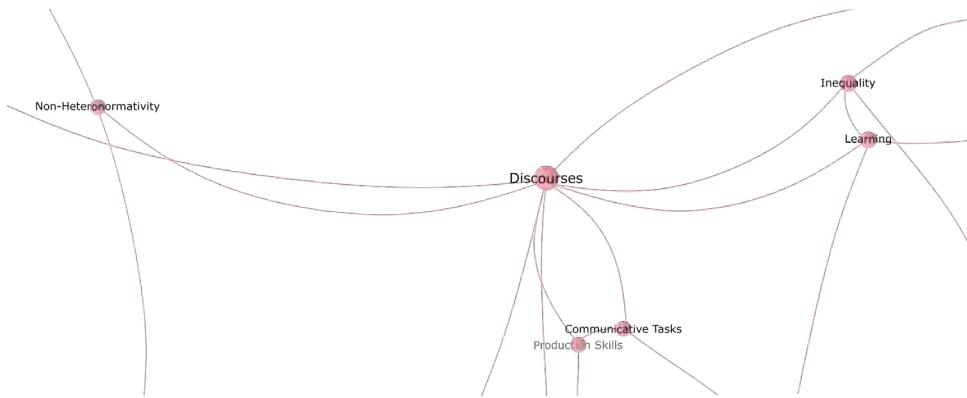
Source: Author's elaboration based on information obtained from VOSviewer, version 1.6.18 (van Eck & Waltman, 2010).

The skein of thread 10 is positioned close to the 'gender' element of the triangular pattern 'gender-gender stereotypes-gender identity,' as shown in Figure 17. Two binomials of threads revolve around the aspect 'discourses' (linking strength 10). The first thread groups 'learning' (linking strength 4) and 'inequity' (linking strength 4). The second comprises 'communicative tasks' (linking strength 3) and 'production skills' (linking strength 3).

This skein allows us to glimpse the main fabric for the EFL classroom. This centrality is given in the non-explicit conceptualization of an edge of foreign language learning. This conceptualization balances the development of linguistic skills of communicative production, such as writing and oral expression. The skein allows us to infer that the relationship with the world is also meaningful in language learning, based on understanding inequality and the social actions that discursively represent it. Therefore, the didactic and pedagogical use of communicative tasks for foreign language learning could be carefully examined from a gender perspective to subvert inequality while simultaneously gaining levels of communicative performance. Any communicative task in the EFL classroom carries discourses. Socially situated discourses are embodied in the senses and worldviews of life experienced by language teachers and learners. Thus, the design of a communicative task may perpetuate gender-binary ideologies that foster inequality, or the communicative task may resist, defend, debate, criticize, judge,

and evaluate such binarism, among many other communicative functions. In this way, one learns to communicate and represent the world in an L2 with a communicative and social purpose that is simultaneously ethical: the purpose of combating inequality from a gender perspective.

Skein of Threads 11–Gender Stereotypes and Critical Media Literacy in EFL Contexts

Figure 18. Skein of Threads 11
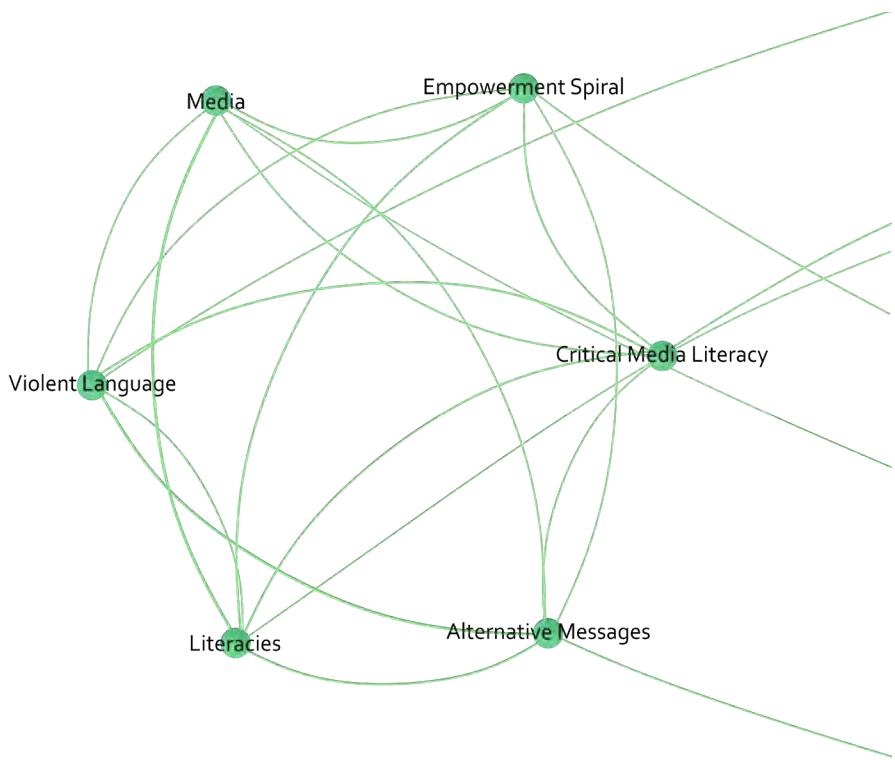
The skein of thread 11 gravitates toward critical literacy, close to the element 'gender stereotypes' of the triangular pattern 'gender-gender stereotypes-gender identity,' as shown in Figure 18. The skein is made up of six strands: 'alternative messages' (linking strength 6), 'violent language' (linking strength 6), 'media'

(linking strength 6), 'literacies' (linking strength 6), 'empowerment spiral' (linking strength 6), and 'critical media literacy' (linking strength 6).

Broadly, critical media literacy can be understood as an educational proposal for the subjects of the pedagogical act to become interested in, and relate to, the media, to develop their literacies while at the same time critically evaluating manifestations of ideology, power, and social representations. Given this breadth of scope, critical media literacy provides options for examining gender stereotypes in the EFL classroom. In this perspective, the meaning of foreign language learning goes beyond linguistic and structural objectives. Instead, these objectives serve as a bridge to examine diverse media communicative contexts in which gender stereotyping tends to be legitimized, such as newspapers, magazines, and advertisements in print and digital formats. An emerging thread of knowledge is obvious: gender stereotypes and critical media literacy in EFL contexts.

## Skein of Threads 12–Teacher Identity in EFL from Gender and Diverse Professions Perspectives

Figure 19. Skein of Threads 12
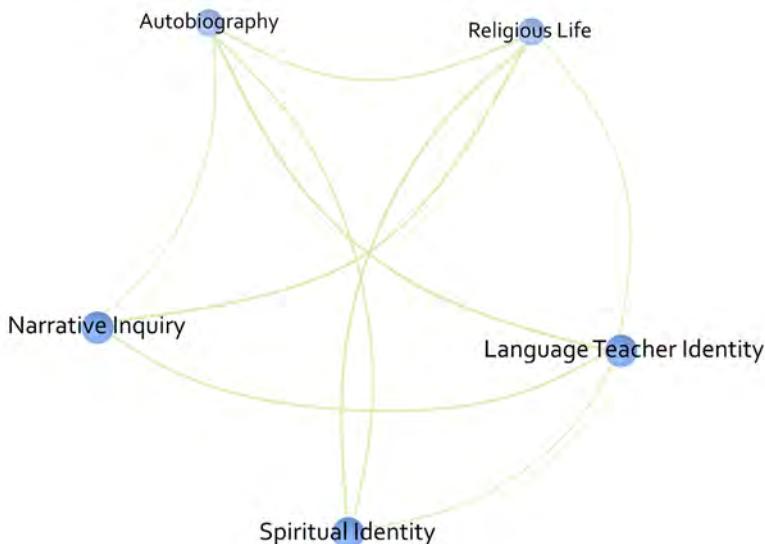
Source: Author's elaboration based on information obtained from VOSviewer, version 1.6.18 (van Eck & Waltman, 2010).

Regarding the triangular pattern 'gender-gender stereotypes-gender identity,' this skein of invisible threads is situated peripherally. The reason for this being the situation is because it corresponds to a single study exploring the identity transformation of a religious woman entering the EFL teaching profession. However, there would be a thematic correlation with the 'identity' element of the triangular pattern. The strands that make up this skein, illustrated in Figure 19, are 'narrative inquiry' (linking strength 4), 'autobiography' (linking strength 4), 'religious life' (linking strength 4), 'spiritual identity' (linking strength 4) and 'language teacher identity' (linking strength 4).

The invisible knowledge reported from this skein is transcendental for identity studies of English teachers locally and, by extension, internationally, from a gender perspective. These are subjects from other professions, such as religious life, trained as foreign language teachers. This suggests a broader field of knowledge about identity studies of language teachers in which the gender perspective and its relationship with other disciplinary and professional areas are associated. This applies to professionals who teach English without having the pedagogical, professional, and university training to teach foreign languages and who may or may not have certificates that qualify them for the profession. There is also the context of professionals already trained in fields other than applied linguistics to the teaching of foreign languages who are additionally trained in a university program for the education of teachers of English. In the latter case, English language teaching is practiced while still being a professional in another field. For example, from an intersectional and gender perspective, one can consider the field of language training in the military, police, naval, and air force divisions, where military professionals are also professionally trained to teach English. Thus, this skein shows the possibility of identity studies in an emerging way, from the gendered diversity of English teachers whose professional identities intersect with additional or alternative professions.

Skein of Threads 13–Gender Identities and Power Relations in EFL

This skein of threads is composed of 'conflict' (linking strength 5), 'collaborative work' (linking strength 5), 'power roles' (linking strength 5), 'gendered power relations' (linking strength 5), and 'learning English' (linking strength 5). Their relationship is plotted in Figure 20. The skein is close to the 'gender identity' element of the triangular pattern 'gender-gender stereotypes-gender identity.'

Figure 20. Skein of Threads 13

Collaborative work and conflicts can be studied from two weaves of knowledge that these invisible threads can weave from a gender perspective. During English learning through collaborative work, learners may distribute gender roles to perform tasks based on their power relations. These games of power, established in the social actions of subjects, can generate conflicts within groups of English learners. Studying and analyzing these relationships can provide information about gender roles and their relationship to educational practices involving collaborative work. Additionally, collaborative work can investigate social contexts to decipher gendered power relations. Understanding how power operates in diverse social contexts can contribute to the consolidation of the critical spirit of EFL students. These two lines of knowledge generation in ELT emerge from the skein of threads 13.

Skein of Threads 14–Gender and Education in Single-Gender EFL Classrooms

Figure 21. Skein of Threads 14
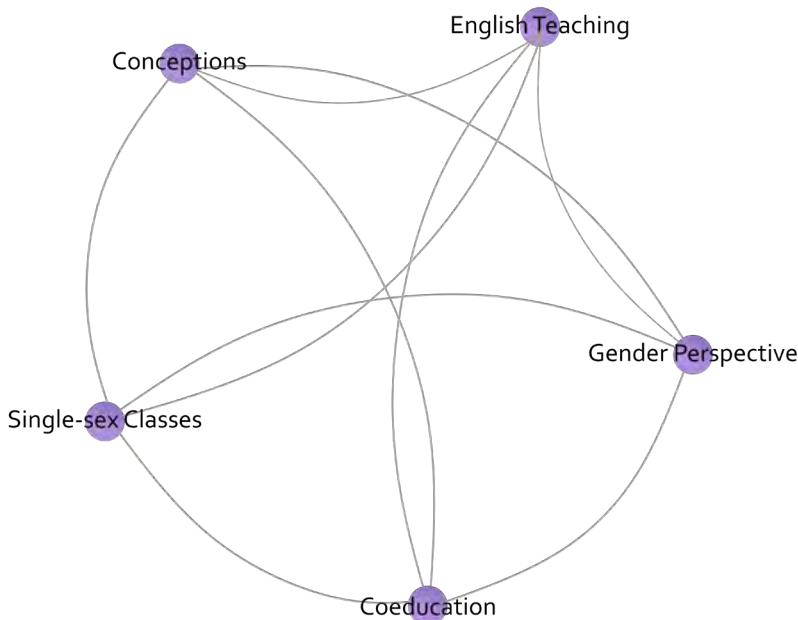
Source: Author's elaboration based on information obtained from VOSviewer, version 1.6.18 (van Eck & Waltman, 2010).

Figure 21 illustrates another skein of threads in a peripheral position. It is close to the 'gender' element of the triangular pattern 'gender-gender stereotypes-gender identity.' It is inferred that its peripheral position is produced by being a single study within the corpus that explores a specific context of 'single-sex classes' (linking strength 4). Woven around single-sex classes are threads of 'English language teaching' (linking strength 4), 'conceptions' (linking strength 4), 'gender perspective' (linking strength 4), and 'co-education' (linking strength 4).

This invisible knowledge that focuses on single-sex EFL classes is essential for two reasons in studies of the ELT-gender interface. First, it can contribute to understanding gendered educational differences between systems that support co-education and systems that support single-sex classrooms. Second, with a less comparative gender perspective between female and male students, focusing on single-sex classrooms can take a relational direction in understanding

what happens in intra-gender contexts. Either way, both contexts can contribute to understanding conceptions and social actions in the EFL classroom from a gender and equity perspective. It is essential to highlight a premise anchored in a biological understanding in single-sex EFL classrooms. Thinking about these educational contexts from a more relational perspective of gender could contribute to better pedagogical, social, and cultural responses that allow for a renewal of static understandings of both co-education and gender segregation in classrooms; mainly, it introduces a questioning of what happens to students who do not identify with the binary sex-gender pattern (EFL students who are transgender or intersex).

Skein of Threads 15–Gender Stereotypes and Asynchronous Online EFL Communication

This skein is also peripheral, and when placed on the left margin of the fabric of knowledge presented in Figure 22, it is close to the 'stereotypes' element of the triangular pattern 'gender-gender stereotypes-gender identity.' As can be seen in Figure 22, the threads that constitute this skein are 'asynchronous interaction' (linking strength 4), 'electronic messages' (linking strength 4), 'epistolary text' (linking strength 4), 'expository text' (linking strength 4), and 'online discussion forum' (linking strength 4).

In terms of emergent knowledge, two possibilities can be inferred. Firstly, posts in online discussions, as a didactic and pedagogical strategy for language skills development, could characterize students' EFL writing styles from a comparative or relational gender perspective.

This is also from a stylistic point of view. Such studies would be framed in a close view that understands gender as binary. Another possibility lies in textual linguistics research to compare public productions of epistolary or explanatory styles of both men and women who communicate asynchronously online through electronic messages or who post messages on forums, literature websites, etc. Either choice implies a bias underpinned by an interest in gender stereotypes.

Figure 22. Skein of Threads 15
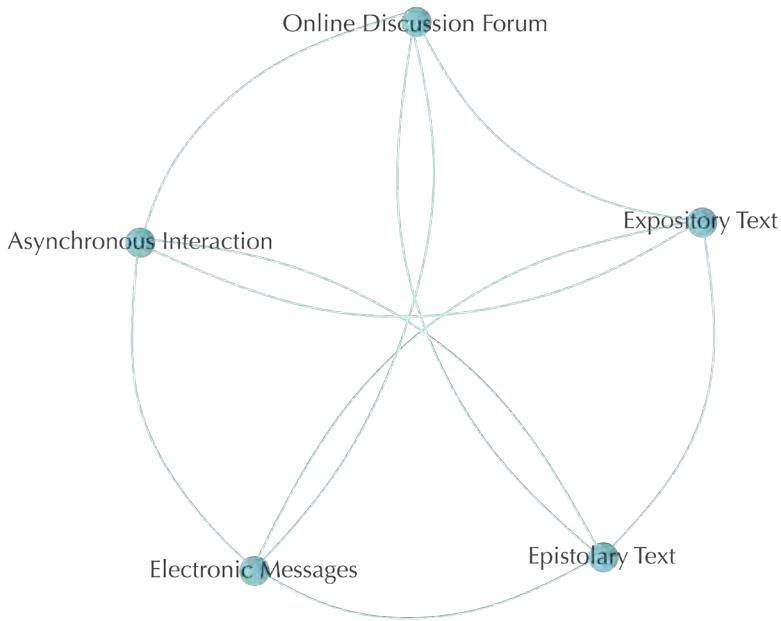
Skein of Threads 16–Gender Stereotypes and EFL Books

Closer to the 'gender stereotypes' element of the triangular pattern 'gender-gender stereotypes-gender identity' is the skein of threads 16, illustrated in Figure 23. Four threads make up this knowledge web: 'EFL books' (linking strength 5), 'content analysis' (linking strength 5), 'equality' (linking strength 5), and 'gender equality' (linking strength 5).

Figure 23. Skein of Threads 16
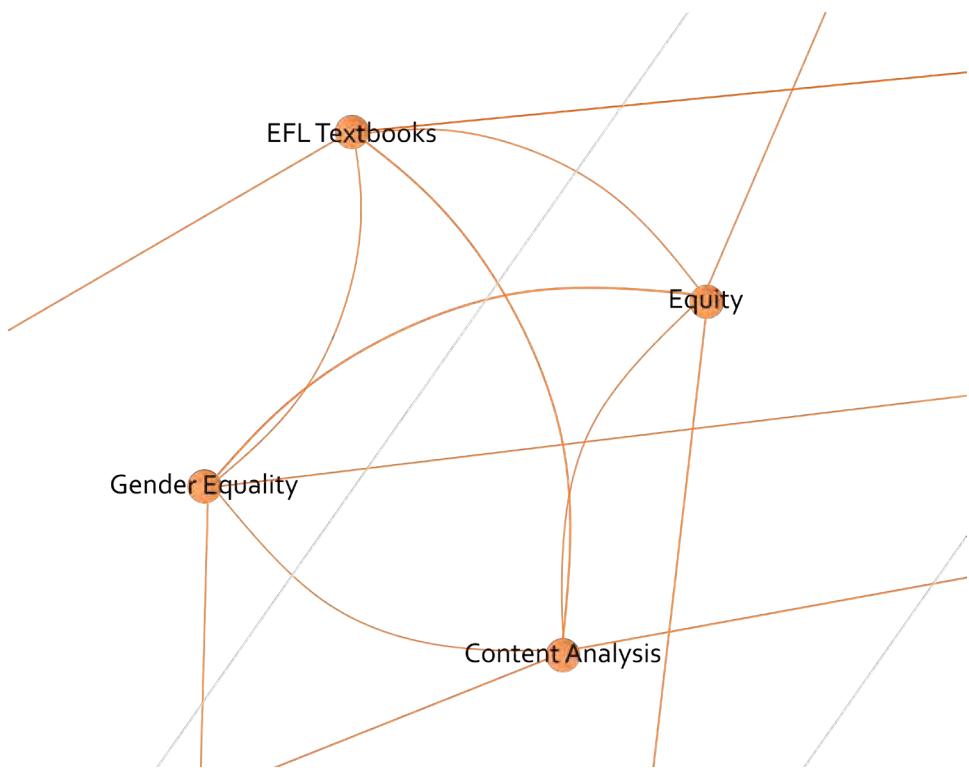
Content analysis is a research technique used with some frequency to inventory the contents of EFL textbooks. These contents can be examined to expose the presence of stereotypes that affect gender equality. Gender equality is a discourse that needs to be revised in attention to other epistemological changes that look beyond equality and focus on diversity. Therefore, the content analysis contributes a lot to the characterization of stereotypes from a gender perspective. The invisibility of this type of knowledge can be argued from the context of the publishing house to which the EFL textbook belongs.

Skein of Threads 17–Gender Identities and Non-Normative Sexual Orientations in EFL

Figure 24. Skein of Threads 17
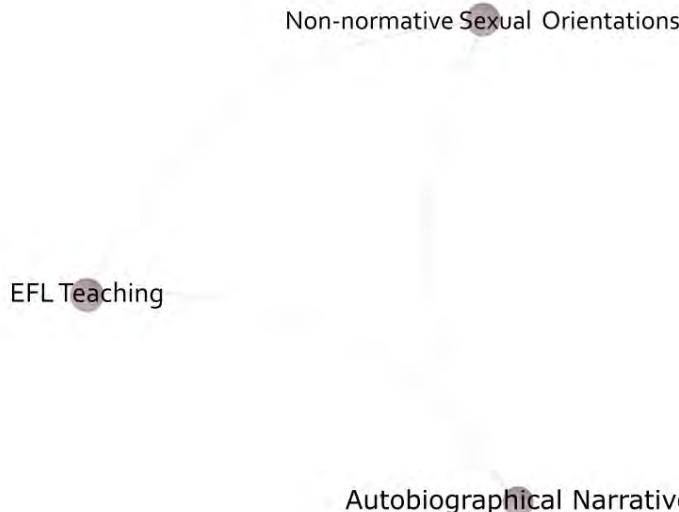
Figure 24 illustrates a skein of knowledge, also located in the periphery that correlates with the 'gender identity' element of the triangular pattern 'gender-gender stereotypes-gender identity.' It is composed of three threads: 'autobiographical narrative' (linking strength 2), 'EFL teaching' (linking strength 2), and 'non-normative sexual orientation' (linking strength 2).

This type of knowledge, which is not yet visible in the local literature specializing in the interface between ELT and gender, links a theme worth exploring further. It relates to the autobiographical experiences of both students and teachers belonging to the EFL classroom context whose non-normative sexualities emerge as elements that support learning processes or, on the contrary, hinder them. Very little is known about gay teachers or lesbian teachers, and even less about trans teachers teaching foreign languages. Although some work can be found at the international level aimed at understanding this issue in students with non-normative sexual orientations, it is essential that, at the local level, those who want to go deeper into this type of study take into account the frames of reference used, since, in addition to gender identity, there are other aspects such as race,

ethnicity, social class, and origin that play a vital role in identity co-construction. Therefore, it is essential to interpret and understand how the bodies that carry these intersectional identities inform us about language teaching-learning processes. A field of knowledge that is still barren in ELT.

Skein of Threads 18–Gender Stereotypes and EFL Literature

Figure 25. Skein of Threads 18
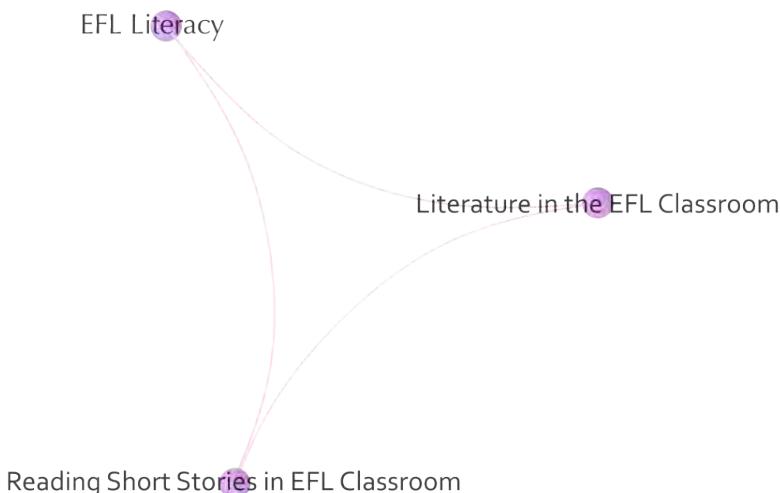
Source: Author's elaboration based on information obtained from VOSviewer, version 1.6.18 (van Eck & Waltman, 2010).

Skein of thread 18 is peripheral and links the use of EFL literature to the 'gender stereotypes' element of the triangular pattern 'gender-gender stereotypes-gender identity.' Figure 25 shows how 'literature in the EFL classroom' (linking strength 2), 'reading short stories in the EFL classroom' (linking strength 2), and 'EFL literacy' (linking strength 2) are connected to this peripheral knowledge network.

Although the use of literature for teaching not only literature content but also to teach English seems to be commonplace, this peripherally positioned skein proves the opposite. Literature is used in such studies to explore gender stereotypes by reading short stories. This skein shows how a thread such as EFL literacy can be strengthened in various ways by going beyond a traditional notion of learning to read and write in a foreign language.

Skein of Threads 19–Gender and Video Games in EFL

Figure 26. Skein of Threads 19
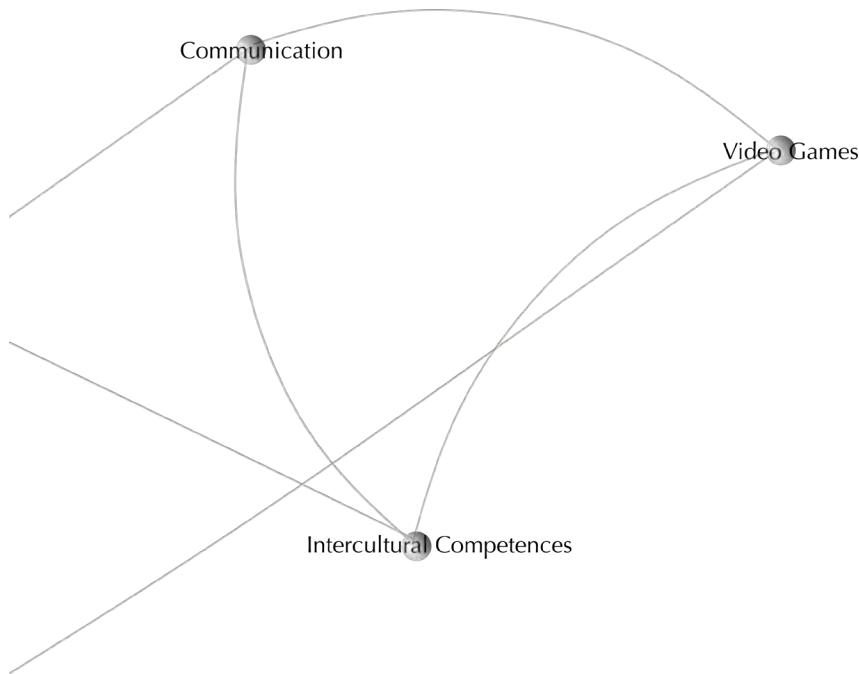
Source: Author's elaboration based on information obtained from VOSviewer, version 1.6.18
(van Eck & Waltman, 2010).

This skein of threads is situated close to the 'gender' element of the triangular pattern 'gender-gender stereotypes-gender identity.' Interwoven in this invisible line of knowledge are the threads of 'video games' (linking strength 3), 'intercultural competencies' (linking strength 3), and 'communication' (linking strength 3), illustrated in Figure 26.

Gamification or video games for teaching and learning English are frequently being promoted. This skein of invisible threads opens up questions for the ELT-gender interface field. Regarding gender, qualitative comparative studies are proposed repeatedly. However, it is essential to look, for example, at the identities constructed, from a gender perspective, within immersive games to understand learning processes. Again, it is necessary to make explicit what understanding of language learning is used and how it correlates with gender identities. This presents a fertile epistemological field that weaves together EFL

classroom learning, video games, and gender. Research can be developed that links teaching-learning processes integrated or separately.

## Skein of Threads 20–Gender and Critical Pedagogy in EFL

Figure 27. Skein of Threads 20
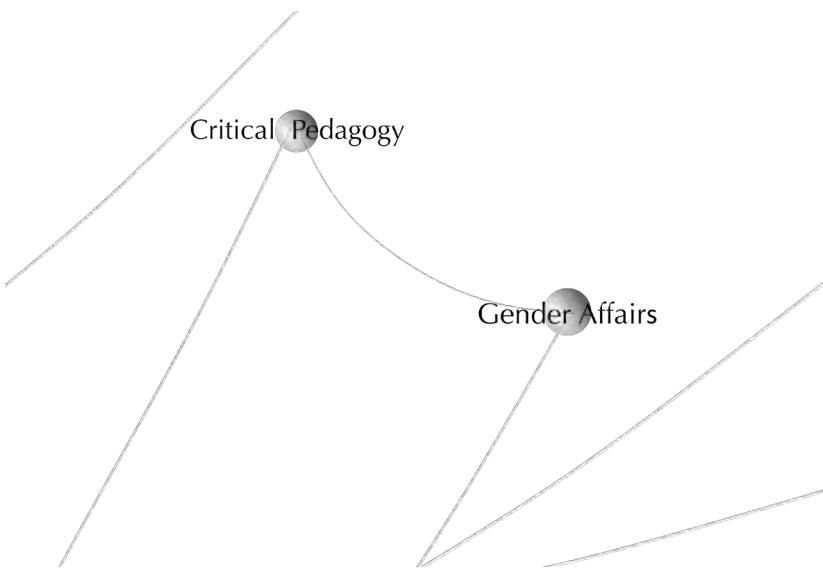

Source: Author's elaboration based on information obtained from VOSviewer, version 1.6.18 (van Eck & Waltman, 2010).

This last skein is close to the 'gender' element of the triangular pattern 'gender-gender stereotypes-gender identity.' Two threads are interwoven in this skein: 'gender issues' (linking strength 2) and 'critical pedagogy' (linking strength 2), as illustrated in Figure 27.

The overall sense of this invisible skein of knowledge is an invitation to further strengthen knowledge production in the EFL classroom to recognize perverse gender ideologies that legitimize patriarchal and misogynistic meanings. However, it is crucial to contextualize both the understanding of gender and critical pedagogy at the local level, to avoid potential overgeneralizations that universalize instead of accounting for gender diversity.

Conclusions

This chapter looks at emerging, invisible themes in undergraduate and master's degree works investigating the interface between ELT and gender. These are academic and research works that, due to the characterization of the corpus of this study, are rarely made public, as they remain registered in university repositories. After conducting a bibliometric analysis of the keywords used in the thirty-nine documents, three critical centers of threads (skeins) were detected that generated a triangular pattern we call 'gender-gender stereotypes-gender identity.' Keywords (threads) were woven around the three centers of this pattern through their linking strength, which allowed us to break down twenty emerging themes (skeins of threads) and, in some specific cases, invisible themes in local studies of the ELT-gender interface.

The themes woven around 'gender,' illustrated by the skeins of invisible knowledge threads, are as follows:

- Skein of Threads 01–Gender and Social Justice in the EFL Classroom
- Skein of Threads 02–Gender, Language, and Equity Education in ELT
- Skein of Threads 04–Gender and Stereotypes as Discursive Production in EFL
- Skein of Threads 05–Gender, Social Representations, and Teachers' Identities in EFL
- Skein of Threads 06–Gender and Subjectivities in EFL
- Skein of Threads 09–Gender, Violence, and Multicultural Critical Education in EFL
- Skein of Threads 10–Gender and EFL Learning through Communicative Tasks
- Skein of Threads 14–Gender and Education in Single-Sex EFL Classrooms
- Skein of Threads 19–Gender and Video Games in EFL
- Skein of Threads 20–Gender and Critical Pedagogy in EFL

The themes woven around 'gender stereotypes,' illustrated by the skeins of invisible knowledge threads, are as follows:

- Skein of Threads 03–Gender Stereotypes, Critical Literacy, and EFL Textbooks
- Skein of Threads 07–Gender Stereotypes and Critical Learning Processes EFL
- Skein of Threads 11–Gender Stereotypes and Critical Media Literacy in EFL Contexts
- Skein of Threads 15–Gender Stereotypes and Asynchronous Online EFL Communication
- Skein of Threads 16–Gender Stereotypes and EFL Books

- Skein of Threads 18–Gender Stereotypes and EFL Literature

The themes woven around 'gender identity,' illustrated by the skeins of invisible knowledge threads, are as follows:

- Skein of Threads 08–Gender Identities and Sexual Identities with Narrative EFL Learning Experiences
- Skein of Threads 12–Teacher Identity in EFL from Gender and Professionally Diverse Perspectives
- Skein of Threads 13–Gender Identities and Power Relationships in EFL
- Skein of Threads 17–Gender Identities and Non-normative Sexual Orientations in EFL

These skeins of knowledge will be explored in greater depth in the following chapters. We will use, for their description, orientations or guidelines taken from our introduction (stated problems, loci of enunciation, practices of gendered pedagogies, and knowledgeable actions to promote the relationship between ELT and gender).

Chapter 3
Gender

Introduction

This chapter describes the gender skein. As reported in the previous chapters, this introduction briefly describes the problem areas that emerge from the relationship between ELT and gender. Importantly, we find that problems related to discrimination, racism, and school violence are involved in this relationship within the threads of this skein. The research problems were grouped by their semantic relationship into 'gender and English language learning in the classroom,' 'gender and female English language teachers,' 'gender and the institutional level where English is taught,' and 'gender and English language teacher education.' This internal relationship of issues related to ELT and gender is dynamic and vital to establishing a contribution of Colombian ELT and gender studies to the field. They also constitute threads of knowledge and learning that are important to continue to unravel in the initial exercise proposed throughout this book. That is, the problems described below (see *Research problems stated in the 'Gender 'skein'*) are inserted within the ten themes illustrated by the skeins of invisible threads of knowledge that have been discussed in Chapters 1 and 2. In this way, potential lines of research and their problem areas concerning the relationship between ELT and gender are characterized.

To decipher the invisible knowledge/learning of the gender skein, the chapter also incorporates a search in the corpus of loci of enunciation (Kubota, 2020; Mignolo, 2007; Ribeiro, 2017). The main finding, in terms of knowing the geopolitical position of the knowledge generated in this skein, links many edges of the professional identity of the subjects who enunciate. The political concern in examining the relationship between ELT and gender has an ethical sense that connects to the missional part of the educational profession. It is also important to note that these identities, albeit in an incipient way, are also linked to gender, class, and nationality identities.

The practices of gendered pedagogies in the Colombian ELT are revealed as another way of unraveling the threads of this skein. From the loci of enunciation characterized in the chapter, the purposes of the weavers (the authors of the corpus) are described. There are two related tendencies. The first is constructed from the setting of linguistic learning objectives (skills development, learning English grammar) that involve gender issues. The second tendency is pedagogical interventions that emphasize discovering learners' perceptions of gender or what gendered discourses they use. These trends are evident in the implementation of traditional methodologies for teaching English, such as project work, task-based approaches, and communicative activities.

The chapter ends with knowledgeable actions (Macedo, 2019) to promote the ELT and gender relationship, where the recommendation of teaching and learning activities with gender content is mainly highlighted. It also recommends systematic and ongoing research on the relationship between ELT and gender, including diverse epistemological frameworks such as the decolonial one.

Research Problems Stated in the Skein 'Gender'

The themes woven around 'gender' (see Chapters 1 and 2, illustrated by the skeins of invisible knowledge threads) are as follows:

- Skein of Threads 01–Gender and Social Justice in the EFL classroom
- Skein of Threads 02–Gender, Language, and Equity Education in ELT
- Skein of Threads 04–Gender and Stereotypes as Discursive Production in EFL
- Skein of Threads 05–Gender, Social Representations, and Teachers' Identities in EFL
- Skein of Threads 06–Gender and Subjectivities in EFL
- Skein of Threads 09–Gender, Violence, and Multicultural Critical Education in EFL
- Skein of Threads 10–Gender and EFL Learning through Communicative Tasks
- Skein of Threads 14–Gender and Education in Single Gender EFL Classrooms
- Skein of Threads 19–Gender and Video Games in EFL
- Skein of Threads 20–Gender and Critical Pedagogy in EFL

Interwoven within the above skeins are the research problems illustrated in Figure 28, in which the relationship between gender and English language learning is highlighted. In addition to the primary research interest illustrated in this skein, problems related to discrimination, racism, and school violence are also highlighted.

In examining how the authors treated the research problems of this skein of threads, a new fabric emerged with four more contextualized themes, which are presented below.

Figure 28. Research problems stated in the 'Gender' skein
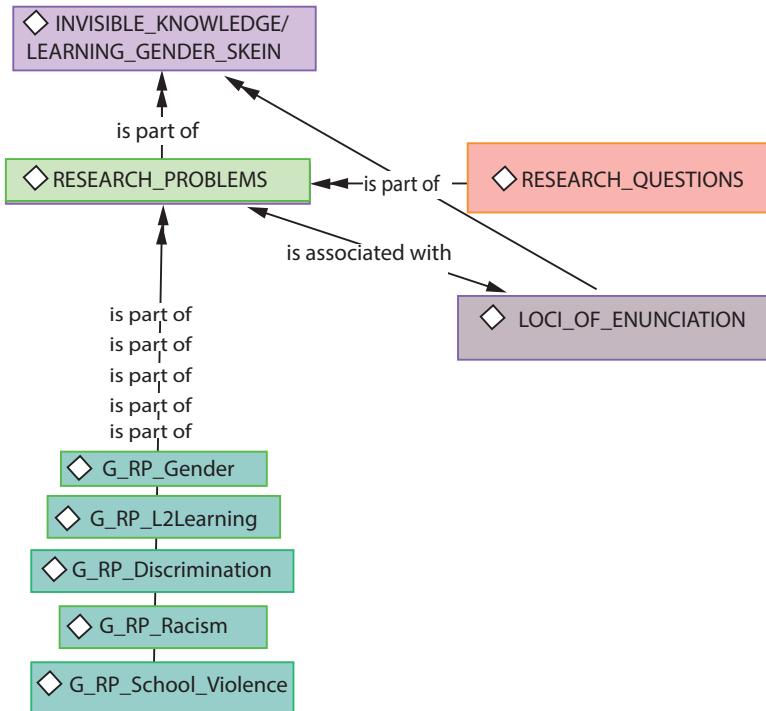
Source: Author's elaboration using Atlas.ti.

Gender and English Language Learning in the Classroom

Benavides (2016) observes how gender discourses intervene in her English classes with adolescents. For example, when covering silhouettes of bodies with garments, the learners classified the garments according to the type of fabric, which was binarily gendered. She also found binary-gender ideologies in the degradation of the feminine, to which some students reacted with counter-discourses. It is in such reactions that some students limit the participation of others in the class. With their ninth-grade students, Briceño and Jula (2020) saw such ideologies when, in organizing free-form group work, groups were set up by gender

and questioned how such binary-gender perceptions underpinned interactions in the English classroom.

Delgado (2019) expands this research problem of the binary perception of gender by problematizing the experience of learning English with adults. He does this not only with the identity dimension of gender, but by seeing its potential hybridization with race, ethnicity, and religious belief, among other features, in the postcolonial concept of the third space (Bhabha, 1994). From this theoretical stance, what the author does also problematizes, in adult English language education, the discrimination evident in the classroom towards non-normative representations of gender. For Delgado (2019), the third space then becomes the hybridization of multifaceted discourses of gender, which are discriminatory and inhabit the EFL classroom.

These hybrid and discriminatory discourses are directly related to school violence (Farfán, 2012). They are also a cause of the gender-based fragmentation of English classes in the university context, as problematized by Micán (2016) when looking closely at the interactions among students and seeing their resistance to talking to different peers in class. In the words of this author:

> This situation could hinder English language learning processes because, as it is known, people learn a language through interaction with different individuals and not simply by talking to the same subjects all the time. In our context, we learn English as a foreign language because there are restricted places to interact with native speakers, and it is impossible to be part of an Anglophone community. Therefore, schools and language courses become important places to learn a language through its use. (pp. 18-19)

Along the same lines of the domination of heteronormative discourse within English classes, Moyano and Durango (2016) argue the importance of problematizing the presentation of content (single heteronormative family models, the use of specific articles syntactically defined as masculine/feminine in the case of Spanish, the presentation of two universal and inevitable genders: masculine and feminine). For these authors, "within the [English and institutional] classroom, heteronormative discourses are often found that can limit access to a holistic reality, with a general and non-exclusive look at aspects of sexual identity, gender identity, and sexual preferences" (Moyano & Durango, 2016, p. 16). For Sierra (2021), in line with Litosseliti (2006), it is essential to distinguish "whether gendered discourses present in the EFL classes depart from democratic and participatory relationships or gendered discourses are legitimate pre-established, heterosexist, discriminatory discourses" (p. 32).

With an alternative view, Muñoz (2016) criticizes the emergence of studies that mostly show the dominance of male discourse in English classroom activities (Castañeda-Peña, 2009; Castañeda, 2012; Rojas, 2012), especially oral ones. This problematizes the study of female students' interactions and levels of participation in the English classroom. From her observation as a teacher of the school subject 'social values,' taught in English at her institution to high school students, the author realizes there is also discursive domination by female students in the classes taught in English. However, she is aware that "[i]t seems that competing discourses empower language learning processes for some students and disempower them for others" (Muñoz, 2016, p. 17), both about and independent of their gender; therefore, it is vital to problematize interactions in the English classroom in a situated way, as they may vary from context to context.

An essential theme in the relationship between ELT and gender is the study of the materials used for teaching and learning. That is, how English language teachers use materials and how English language learners understand them. To Parra (2020), "schoolbooks are not seen as just educational material anymore since they also help in the shaping of students' minds" (p. 3). Another issue is the development of skills such as reading and writing in English, which can be used to promote gender equity in tenth-grade high school students (Aguilar & Villamil, 2018).

These authors clarify that gender discrimination is not necessarily a female problem; it is a problem of society in general. Therefore, it is necessary to problematize, from a research perspective, the absence of critical discussion of gender discourses in the English classroom (Briceño & Bula, 2020) to promote gender equity among learners. Finally, it can be concluded that one of the leading research interests of the authors cited in this section is the regulation of interaction in the English classroom based on the appearance of gender discourses brought by teachers or learners. An important problematization of the construction of the female English teacher is described in the next section.

Gender and Female English Language Teachers

Thinking about the education system, crisscrossed by a gender ideology in which the feminine is considered inferior, becomes a research possibility. Chubash and González (2019) dedicated their research work to this. In the context of English language teaching, this work is pioneering in showing how the social and patriarchal construction of gender is present in the school, if it is considered that

> the female teacher and [the] female Foreign Language teacher practitioner is
> a regular victim of possible situations of subordination and unequal gender

relations built within particular educational contexts that affect her process of self and co-recognition as a language teacher [sic]. (Chubash & González, 2019, p. 35)

Here, veiled practices of discrimination against women are constituted both at the professional level (practicing female English teachers) and at the level of preparation for the teaching profession (pre-service female teachers). Castañeda-Peña's (2009) research demonstrates how, in a preschool environment where English is taught, the authority of the female teacher and of the girl class monitors is constantly undermined by the discourses of masculinity operating within the classroom. Another area of this practice occurs at the institutional level, a context described in the next section.

Gender and the Institutional Level where English is Taught

That 'dude'? No, do not fuck up! He is not normal; he is a severe faggot. Sit down, do you think it is OK to look like a butch lesbian? Normal girls do not sit like that! Girls should be delicate and feminine! or And why do I have to sweep, I do not even do it in my house, and that is what my mother is for?
(Erazo, 2020, p. 3)

This discursive evidence collected by Erazo (2020) appears in the verbal behavior of both teachers and students in a public school in Bogotá where English is taught. Additionally, it is recognized that some English teachers in the institution do not accept that the classroom becomes a space for other non-heteronormative discourses. In other words, there is a disciplinary and traditional vision of English teaching that seems to be driven by discourses of this type, whose presence is taken for granted without any criticism (Castañeda-Peña, 2021a), reproducing gender discrimination and affecting other identity constructions.

From a different angle, Sierra and López (2017) focus on understanding differentiated education in a school that institutionally promotes learning differentiation by gender under a coeducational model of male and female classes. In other words, this work opens up a research path for understanding teaching methodologies (including English) for the specific case addressed by Sierra and

López (2017) at third and fourth-grade levels of primary school that are ideologically differentiated by gender. This research path is also followed by Sierra (2021), who states that

> [s]chools in Colombia are predominantly coeducational; exceptions are a small number of private and public schools. Nevertheless, there exists a call for single-sex schooling. The debate over the superiority of either mixed-education or single-sex education is a matter that has returned to the discussion table in the educational field worldwide for a few years. (p. 25)

This institutionally regulated binary and oppositional gender relationship excludes non-normative genders and sexual orientations, becoming a research niche in English language learning and teacher education (Rondón, 2012; Ubaque-Casallas & Castañeda-Peña, 2020, 2021); the latter aspect is problematized in the following section.

Gender and English Language Teacher Education

Moyano and Durango (2016) problematize the fact that

> none of the [language degree programs at the universities they studied] has a subject, included in the basic core [of the curriculum], that deals with gender identity and how to approach it in a classroom with children of early childhood ages. (p. 20)

Despite this felt absence, as seen in the critique by Moyano and Durango (2016), some 'weavers' have made contributions that constitute the corpus that gives life to this book. In the next section of this chapter, we will study their loci of enunciation as another way of making known the invisible knowledge/learning that can be derived from them.

Loci of Enunciation

Macedo (2019) proposes the idea of knowledgeable actions (knowledge-learning actions) as a way of decolonizing foreign language teaching. That is, this refers to how teachers make critical reflections on their own social identities. It also refers to the identities that emerge discursively on the part of students. However, it mainly refers to how such social identities interact to give rise to identity formation or their contestation or resistance. Such identity formation also substantially impacts the academic and social climate cultivated in the classroom. Thus, the subject who speaks as a geopolitical and situated corpo-political expression of their enunciation also expresses other identity traits. We argue that this identity

also brings into play the professional one from various nuances ranging from language teachers who are undergraduate students to English teachers who conduct systematic research. In this section, we decipher the loci of enunciation found within the threads of the gender skein.

Subjects are found to refer to themselves by their proper names (no pronoun 'We' is used) to personally link to their exploration of the interface between ELT and gender, for example:

Dayana and Harol decided to design a unit comprised of 7 lessons due to the sense of commitment that emerged from us after understanding and analyzing the inequalities presented in our social context at different levels and the necessity to bring those realities to the classroom (Ayala & Barón Gómez, 2019, p. 10).

Here the bond to the research process is expressed when both Dayana and Harol narrate in the third person, realize the social presence of inequality, and see the commitment they make as English teachers. In their work, Ayala and Barón Gómez (2019) clarify that their interest in deconstructing the heteronormative in English classrooms originates from their own experiences as students. They noticed that both classmates and teachers used discriminatory discourses. They also identify themselves as 'teachers/researchers' who choose to 'rehumanize.' This idea, although not developed by the authors, is rooted in Walsh's (2013) proposal, which essentially refers to critically reading the social structures of oppression (gender, in this case) and thinking about transformative actions based on such knowledge (Macedo, 2019) from and with those from below (Soria, 2017), that is, with English language learners. Ayala and Barón Gómez's (2019) idea is "building relationships of equity." They state that this can be achieved by taking into account students' abilities "using inclusive practices and language, and teaching them the positiveness of dialogue and cooperation" (Ayala & Barón Gómez, 2019, p. 117).

Briceño and Jula (2020) also position themselves in their work as 'female teachers-researchers' who take a critical look at the National Gender Equality Policy (2013). This policy guarantees women's comprehensive and interdependent human rights and gender equality (Consejería Presidencial para la Equidad de la Mujer, 2022). In the words of Briceño and Jula (2020), the classroom is a setting "[t]o work on not only regarding our field but also on the impact that our action may have on students' lives and their performance as citizens" (p. 10). This idea reconceptualizes teacher practice towards a dynamic understanding that builds on novel alternatives to teaching English. In their position as 'female English teachers,' they see the subject with identity traits that also include "race, ethnicity, sexuality, beliefs, social status and *gender* is not static" (Briceño & Jula, 2020, p. 28) and that are put into play in the contexts in which the subjects

interact. This leads Briceño and Jula (2020) to the "[d]evelopment of a sense of equality and respect in the classroom, we aim to include strategies, content, and topics that lead the individual to perceive each member of the school setting, including themselves as capable of achieving any task" (p. 33). These authors also identify themselves as 'female pre-service teachers' and 'female novice researchers.' The first angle of their loci of enunciation relates to recognizing the classroom context as variable and dependent on the context formed by their social actors, mainly English language learners. Concerning the second angle, the authors identify this context as a site for students' awareness of diversity critically and respectfully. They also position themselves in a third angle as "future teachers" and "female novice researchers," where they affirm that "this type of research encourages people to go beyond social norms, to be aware of existing issues related to gender, and also of how these have been naturalized within society" (Briceño & Jula, 2020, p. 112).

Sierra and López (2017) also identify themselves as 'future female teachers' and as 'undergraduate students,' thus adding a new layer to their locus of enunciation. They think about their work as English teachers and how to consider the real needs of their future students. They also recognize that they relate directly to applied linguistics, and it is there that they potentially find answers to their disciplinary concerns. For Moyano and Durango (2016), also as 'undergraduate students,' one of the answers to be found is how heteronormative discourses are distributed and perpetuated when teaching English; for this exact reason and from a similar locus of enunciation, Romero (2018) is concerned about how gender issues tend to be minimized in the school context in general. This resonates with Muñoz (2016) and Salazar (2020), who, speaking from their combined teaching and research identities, argue that strategies can be devised to promote gender equity in English classrooms and, at the same time, teaching practices can be challenged. This aspect mobilizes the locus of enunciation of Aguilar and Villamil (2018), for whom teaching English through social issues contributes to the continuous development of students' critical minds.

The locus is also situated in the body of the English teacher, who is subjected to the gaze of the other (parents). Mesa's (2020) personal narrative as a male English teacher who has been discriminated against is an example of this, given the

> gender regulations that inhabit, subject, and condition [...] the spaces of formal education [...] that strengthen the heterosexual regime and the symbolic and formal authorities on morality, which in turn [...] trains the gaze and decrees what is expected and legitimate for [English teachers'] conduct. (Méndez-Tapia, 2017, p. 675)

Mesa recounts that,

> [a]s a teacher, I have faced some discriminatory situations regarding clothing. For instance, in a current course with children, some parents have complained about my pants due to their tightness; for them, this should not be appropriate for their kids since men shall not wear anything like that. (Mesa, 2020, p. 36)

This is why we think Mesa's locus of enunciation as a 'teacher' in seeking to publicize discrimination towards homosexuality is linked to the gaze on his body. This does not mean that the daily presentation of his body is directly linked to a specific sexual orientation, but the gaze of 'another' instead assigns this. A related locus of enunciation is presented by Sierra (2021), who, from an explicitly decolonial gaze, argues that subjectivity is shaped beyond the obvious performativity of identity traits. With this, the author shows how he connects with his upbringing and the responsibilities he acquired early in a home sustained by the maternal figure. There, a sense of social justice was born and, in his words, within "feminist struggles" (Sierra, 2021) that combat patriarchy. Hence, he struggles when his masculinities, embodied in a heterosexual man from a working-class background, are put at risk or mocked by essentialist discourses based on differentiated gender roles.

Consequently, his interest is not only "to adhere to the research agendas on gender and language issues but to address such subtle dichotomies with shades for understanding how learning identities emerge, to converse, and even to debunk binaries" (Sierra, 2021, p. 36).

Interestingly, in order to engage in scrutinizing these 'subtle dichotomies' from a gender perspective, the author also constructs his subjectivity in terms of his locus of enunciation as a 'male English teacher-researcher' and as a 'Colombian.' By making explicit his national origin (the first of two cases in the corpus studied), the author politically claims an epistemological position that is situated and potentially complements and discusses other epistemologies and knowledges situated geopolitically in other loci of enunciation. One senses a profound reflection on language learning twinned with one's experience and that of the learners. In the same line of reflection, Briceño and Jula (2020) also situate themselves in their research process as 'women teachers.'

The locus of enunciation configured as 'educators' is shared by Ramírez (2019) and Micán (2016). This locus of enunciation can be linked to the displacements of teacher education in ELT, in which

> despite [...] forms of normative control, teachers, teacher educators, and teachers in training continue to find forms of resistance that materialize either in small innovative projects in their classrooms or large projects such as

the adoption of decolonial perspectives in master's and doctoral programs. (Méndez-Rivera & Guerrero-Nieto, 2022, p. 84)

In the case of Ramírez (2019), this is expressed in the recognition that classrooms, where English is taught can become places for the expression and encounter with discourses of liberation. This coincides, for example, with Tamayo's (2020) idea, given that "this allows teachers to become much more aware of the contextual reality of our educational setting, which is an important aspect for educators to make more appropriate and well-informed decisions regarding their pedagogical practice" (p. 31).

Within this sense of liberation (Ramírez, 2019) and informed pedagogical practice (Tamayo, 2020), we can inscribe Micán's (2016) critique as a male educator who teaches English and who is critical of methodologies and methodologists. In his own words, it is necessary:

> [t]o overcome the apparent barriers established by methodologies and methodologists. As people are working on inter, multi and transdisciplinary methods in the disciplines, others understand methodological syncretism or cross-disciplinary approaches in education as profitable alternatives to develop richer and more cohesive initiatives. (p. 77)

Before examining how this group of research studies on 'gender' at the interface with ELT develops such initiatives, Table 3 summarizes their loci of enunciation and the knowledgeable actions (Macedo, 2019) that relate to the teachers who enunciate.

Table 3. Expression of loci of enunciation

Expression of the loci of enunciation	Knowledgeable actions related to the subject who speaks	Authors	Skeins
Proper names (Dayana, Harol)	• Analyzing and understanding inequalities	• Ayala & Barón Gómez, 2019	• Gender and social justice in the EFL classroom
Teachers/ Researchers	• Recognizing the uniqueness of students • Seeking opportunities in the classroom to impact the lives of learners	• Ayala & Barón Gómez, 2019 • Briceño & Jula, 2020	• Gender and social justice in the EFL classroom • Gender and critical pedagogy in EFL

Expression of the loci of enunciation	Knowledgeable actions related to the subject who speaks	Authors	Skeins
	• Being aware of gender discourses in the classroom and their effect on English language learning processes • Designing strategies to promote equity • Being aware of the assumptions offered by methodological frameworks	• Muñoz, 2016 • Salazar, 2020	• Gender and EFL learning through communicative tasks • Gender and subjectivities in EFL
Teachers	• Understanding the meaning of 'otherness' • Designing and implementing strategies in the classroom • Raising awareness of discrimination against homosexuality • Self-questioning of English teaching practices • Teaching English through social facts	• Briceño & Jula, 2020 • Mesa, 2020 • Salazar, 2020 • Aguilar & Villamil, 2018	• Gender and critical pedagogy in EFL • Gender and social justice in the EFL classroom • Gender and subjectivities in EFL • Gender, language, and education for equity in ELT
Women teachers	• Understanding the presence of gender(s) in the classroom	• Briceño & Jula, 2020	• Gender and critical pedagogy in EFL

Expression of the loci of enunciation	Knowledgeable actions related to the subject who speaks	Authors	Skeins
Pre-service teachers	• Being aware of the variability of school culture • Understanding heteronormative discourses present in English classrooms • Promoting co-learning processes	• Briceño & Jula, 2020 • Moyano & Durango, 2016 • Romero, 2018	• Gender and critical pedagogy in EFL • Gender and EFL learning through communicative tasks • Gender, social representations, and teachers' identities in EFL
Female novice researchers	• Perceiving the classroom as the site of student growth in relation to equity and diversity	• Briceño & Jula, 2020	• Gender and critical pedagogy in EFL
Future female teachers	• Promoting people to see beyond social standards • Responding to the needs of learners	• Briceño & Jula, 2020 • Sierra & López 2017	• Gender and critical pedagogy in EFL • Gender and education in single-gender EFL classrooms
Undergraduate students	• Responding to students' needs • Understanding heteronormative discourses present in English classrooms	• Sierra & López, 2017 • Moyano & Durango, 2016	• Gender and education in single-gender EFL classrooms • Gender and EFL learning through communicative tasks

Expression of the loci of enunciation	Knowledgeable actions related to the subject who speaks	Authors	Skeins
"Maestrxs"	• Criticizing methodologies and methodologists • Transforming human consciousness • Transforming the English classroom into a space for freedom	• Micán, 2016 • Ramírez, 2019	• Gender and EFL learning through communicative tasks • Gender and social justice in the EFL classroom
Female observer-researcher	• Self-questioning of English teaching practices	• Salazar, 2020	• Gender and subjectivities in EFL
Heterosexual middle-class male favoring gender diversity	• Adhering to gender studies and ELT agendas and examining the subtleties of gender dichotomies	• Sierra, 2021	• Gender and stereotypes as discursive production in EFL
Colombian male teacher-researcher of English	• Contributing one's own experiences, expertise, and sociocultural contexts of one's upbringing • Reconfiguring one's own subjectivity	• Sierra, 2021	• Gender and stereotypes as discursive production in EFL

Source: Author's elaboration.

As seen in Table 3, the locus of enunciation revolves around multiple identities and subjectivities of those who speak and conduct research in the classroom as part of their professional training or as practicing professionals. In other words, from this invisible knowledge/learning, we want to think about the relationship between ELT and gender in a locus situated in the expression of a professional identity trait linked to an action derived from the knowledge generated, and that is inherently political.

Practices of Gendered Pedagogies in Colombian ELT

Implementing such a political action as a transformative and practical exercise in English language teaching (knowledgeable actions related to the speaking subject, column 2 of Table 3) is configured by interweaving pedagogical objectives with learning activities that connect ELT with gender. Such interweaving configures knowledgeable actions (Macedo, 2019) to promote the ELT and gender relationship that often go unnoticed as invisible knowledge/learning in the academic work that constitutes the ELT and gender field. In the following sections, we will explore such invisible knowledge/learning in the corpus of this study.

Educational Objectives

Benavides (2016) sought to promote the oral and reading participation of adolescents in a public school in discussions during English class regarding gendered topics. At the level of humanistic education, this author wrote stories so English learners could create meanings regarding gender diversity (Espinosa *et al.*, 2013). She also sought to develop social skills for respecting and accepting diverse viewpoints. Similarly, Muñoz (2016) thought about collaborative work to promote class participation and develop listening skills that, at a social level, promote respect for the ideas of others. These ideas emerged in the classroom when students used gendered discourses in the 'social values' class taught in English. Through picture books at the preschool level, Salazar (2020) encouraged her students to create their own short stories and make sense of content about family, their peer group, and themselves. From the development of reading skills in English, Aguilar and Villamil (2018) promoted awareness of gender issues.

In line with dimensions of plural feminisms (Espinosa *et al.*, 2013), Ayala and Barón Gómez (2019) focused on exploring tenth-grade students' understandings of sexuality, diversity, and discrimination in English class. Ramírez (2019) used project-based work with her eighth-grade students in a public school to explore their understanding of racial discrimination (in connection with gender) by examining multiple contexts, such as school, family, and society. In the same vein, Romero (2018) wanted to facilitate her students' understanding of gender issues to forge criticality through discussions and the development of solutions. Along similar lines, Tamayo (2020), using a framework of critical multiculturalism (Granados-Beltrán, 2022) and collaborative work, explored her students' reflections on discourses of violence to strengthen healthy interaction among them. Concerns about perceptions of gender were also the focus of exploration by Briceño and Jula (2020), who used posters, collages, and graphic cartoons as rehumanizing action projects (Ortega, 2021).

For pedagogical purposes, tension is observed between two transformative strategies for teaching English in a gendered way. Firstly, language skills (reading, writing, speaking, and listening) are developed through gender issues. This transformative strategy aims to improve internal relations within the classroom and promote awareness of gendered discourses that also appear outside the school context and the English classroom (Benavides, 2016; Muñoz, 2016; Salazar, 2020; Aguilar & Villamil, 2018). Secondly, a transformative practice links the cultivation of critical awareness of gender issues with the exploration of students' perceptions of gender (Ayala & Barón Gómez, 2019; Briceño & Jula, 2020; Ramírez, 2019; Romero, 2018; Tamayo, 2020).

Learning Activities Linking ELT and Gender

As discussed above, part of Benavides' (2016) activities involved this author writing short stories for her seventh-grade English class. She also relied on the task-based approach to teaching English. For example, in one of her illustrated short stories, the central plot revolves around the appearance of a new person called 'Alex' on the first day of school, who cannot be told whether this person is male 'Alexander' or female 'Alexandra', and this shocked a school environment dominated by heteronormativity. The students looked for similar real-life situations, and some reported their findings on slides using the simple present tense as a final project. One of the slides showed a photograph of a boy with bright pink hair, referred to by one of the English students as "The boy with pink hair."

Furthermore, about this boy, ideas were written and orally presented, such as

> People think he is gay, but he is not. He dyes his hair pink. He dyes his hair pink because his mum has cancer. His family dyes their hair pink because their aunts also have cancer. We have to respect people's differences and not criticize them. We do not have to judge people by their appearance because we do not know why they do what they do. (Benavides, 2016, p. 100)

This example shows how critically generated content is incorporated into the seventh-grade English curriculum, in this case with a healing and therapeutic function (Espinosa *et al.*, 2013). In addition, English students use the grammar determined by the school curriculum. However, topics that relativize the universality of gender and traditional heteronormative exercises are included (when teaching comparatives, emphasizing, for example, that boys are messier than girls or that girls clean the house better than boys). Students also must create their learning materials (the slides, posters and other materials).

Muñoz (2016), who worked with eighth-grade English students, organizes her activities by considering the social and religious values of her class taught

in English. For example, her social learning objective is to "recognize the opinions of others as important for one's own academic and personal development" (p. 70). This is integrated with the content objective to "demonstrate self-management to make sound decisions for action" (p. 70) and the English learning objectives: "Listening: Inferring specific information from a type of text, such as a video. Monologue: Express one's own opinion on topics of general interest to my peers and myself" (p. 70). These academic objectives take shape at the end of the session, when the teacher organizes a discussion and examines the gendered discourses that emerge there.

In this line of integration of educational purposes that complement each other in the English language curriculum, Salazar (2020) states that "the language learning process is also subject to gender discourses; this means that the possible forms of social organization, as well as the social and political consequences, are defined and disputed through the use of language (discourse)" (p. 39). Given this understanding, the teacher decides, for example, to break with the discourse of the heteronormative family and, through aesthetics, constructs with her pre-school students a mini-book that shows diversity in the family and links this thematically to healthy eating through metaphors such as having the 'power' to be either a female or male sheriff of food. In their experience with tenth-grade students, Aguilar and Villamil (2018) integrate content that allows students to reflect on gender equity through brainstorming, discussions, matching activities, and debates as forms of pedagogies of resistance and emancipation (Soler, 2020), into the development of skills such as reading and the use of the simple present.

On the other hand, Ayala and Barón Gómez (2019) drew on a social justice framework, adapting social justice standards to design an English unit for tenth-grade students. Social justice standards are a

> [s]et of anchor standards and age-appropriate learning outcomes divided into four domains—Identity, Diversity, Justice, and Action (IDJA). The standards provide a common language and organizational structure: Teachers can use them to guide curriculum development, and administrators can use them to make schools more just, equitable, and safe. The standards are leveled for every K–12 education stage and include school-based scenarios to show what anti-bias attitudes and behavior may look like in the classroom. (Chiariello *et al.,* 2018, p. 4)

They also integrated curricular themes from the Suggested Curriculum for English in the guide issued by the Colombian Ministry of National Education (2016a, 2016b, 2016c). The unit followed the approaches of the task-based approach, and the lessons connected both social justice and linguistic objectives. For

example, in one of the lessons entitled 'The power of words and actions' (Ayala & Gómez, 2019), the authors paired the English standard "I participate in conversations in which I can explain my opinion and ideas about personal and general topics" (p. 62) with the social justice standard "I take responsibility for confronting exclusion, prejudice, and injustice" (p. 61). With this combination of educational objectives, English language learners work on developing writing skills using the simple past tense in affirmative sentences to refer to their own and others' identities in open and healthy environments. For the development of the lesson, they use a story of a student's discrimination based on her appearance, a grammar checklist, a Venn diagram to analyze experiences of discrimination, and a reading. Students created a poster to put themselves in the place of others. Ramírez (2019) designed a project-based unit and aligns English standards with social justice standards in an eighth-grade English course. For example, within the framework of project-based English language teaching,

> students worked on their English language development by elaborating their projects in their diaries. They were responsible for identifying the language skills needed to develop their projects. They did not receive direct instruction about any specific grammar topic because the teacher wanted them to express their ideas and thoughts freely. Instead, I helped them to structure and organize their ideas and sometimes provided vocabulary and pronunciation. Students were very excited during the process and curious about how to do a better job each week and trying to find different elements to call others' attention. (Ramírez, 2019, p. 63)

These experiences are essential because they interrelate both English and social justice frameworks with gender content. The resource of academic tasks was also used by Briceño and Jula (2020) (posters, collages, and graphic cartoons) with ninth-grade English learners.

Their proposal highlights a triad of task components focusing on gender and English learners' perceptions of it. This is the first component of the triad, students' views/perceptions, which can be multivariate and affect the second element of the triad: social relations in the English classroom. These are presented in context (the classroom, where activities are culturally mediated), also "treated as the space where interaction is a means of getting to know different cultures by taking specific types of social settings and institutions such as family, school and society" (Briceño & Jula, 2020, p. 64). The last element of the triad is the task, designed from its interaction with the first two elements. For example, faced with the idea of discussing gendered professional fields, these authors propose in the pre-task a writing exercise on the professions of family members; in a subsequent discussion task they classify these professions, using stickers on blue/pink

background sheets, which makes it possible to know the students' perceptions and, they end with a presentation to the class where they reflect on the differentiated gender roles.

This theme of male and female professions was also developed by Romero (2018) with his tenth-grade students who developed pamphlets to critically promote and discuss professions in a gendered way. Also imbued with a critical environment, Tamayo's (2020) seventh-grade students designed campaigns against acts of violence as a class project (see Introduction, rehumanizing action projects; Ortega, 2021). Micán (2016) also relied on the implementation of tasks. Méndez (2019) through role-plays and debates sought to find the discursive configurations (Soler, 2020) that children brought with them about gender in primary school English students. Mesa (2020) developed themes around homosexuality.

These practices of gendered pedagogies in Colombian ELT can be read as the direct implementation of imported English teaching/learning technologies such as project work, task-based language teaching and the communicative method, mainly. However, the examples presented above go beyond a simple application of the method. Behind this practice, there are senses of transformation (Espinosa *et al.*, 2013; Soler, 2020; Ortega, 2021; Granados-Beltrán, 2022). These transformative meanings associate the action of English teachers with the geopolitical and corpo-political situation that structures their enunciation as political action. As argued above, action rehumanizes and promotes the relationship between ELT and gender.

These knowledgeable actions impact teacher education programs, redefine the instrumental meanings of language learning and reconfigure the actions of students and teachers of English.

Knowledgeable Actions to Promote the Relationship Between ELT and Gender

For Banegas and Evripidou (2021), it is important to provide English teachers interested in the gender perspective with practical guidance derived from research-based classroom strategies. In this book, we believe that, in a complementary way, English language teachers can learn from the experience of others to question their practices and base pedagogical decisions on knowledgeable actions (Macedo, 2019) that decolonize the heteronormative transversality of the English language curriculum. Therefore, in the following sections, we present knowledge/learning (knowledgeable actions) that we consider to be not very visible in the literature. Rather than recipes to be followed or imitated, they become suggested awareness-raising experiences from which readers can inform

themselves in order to rehumanize their foreign language teaching as well as the programs in which they are educated.

English Language Teacher Education

The education of English language teachers could include knowledgeable actions in a gender educational component. According to Ayala and Barón Gómez (2019), "deconstructing heteronormativity in the EFL classroom contributes to expanding and enriching pre-service teacher growth and development as foreign language educators with a social justice perspective" (p. 139).

Undergraduate teacher education programs could incorporate social justice, gender, and race perspectives in an integrated way to understand the non-educational discourses that circulate within the school system (Sunderland, 2004). In that direction, Delgado (2019) argues that "teachers also need to be aware of social phenomena that might occur in the classroom, such as racism, ethnical identity, or gender identity, and also teachers need to know how to deal with these situations" (p. 49). Therefore, language teachers' education should not simply be technical about procedures or methodologies for teaching English that ignore the multiplicity of identities that converge in the English language classroom and the power relations established there. Delgado (2019) insists that "teachers should figure out how power operates across different social dimensions in the EFL class, such as cultural, economic, religious, etc., and thus develop transformative actions that enhance students' learning and teacher development" (p. 148). This level of awareness of how power operates, for example, in classroom interactions or textbook discourses, could be the subject of reflection during teacher education processes; to some extent, it is suggested that there should be instruction in discourse analysis and oral interaction. This angle of discursive training for English language teachers could facilitate the understanding of discourses of disapproval (Baxter, 2003) that operate within the classroom "which not only affect [...] the identity [of language learners] from a gender perspective but also a language learning perspective" (Farfán, 2012, p. 20). For this reason, in the education of teachers of English in Colombia, it could be instilled that "ELT needs to go beyond the linguistic code. Fostering skills through meaningful reflections that could be part of any humanities and social sciences field is crucial" (Micán, 2016, p. 76). Sierra (2021) recommends cultivating the agent of social change who "seeks to unveil issues of power and encourages scenarios of fairness and justice where panoramas of segregation, homogenization, and hegemony are contradicted and resisted" (p. 142).

From a more gender-oriented angle, Benavides (2016) advises education in the creation of teaching materials that contain topics that may be discursively

controversial (boys who have pink hair). From a critical perspective, Sunderland *et al.* (2002) argue that it is vital to move beyond the mere representation of gender differences or gendered discourses and examine what teachers and learners of English do with these discourses. Several of the research studies presented in this chapter, for example, have sought to explore the perceptions, especially of English language learners, of the gendered discourses they face per the gendered pedagogies described (Ayala & Barón Gómez, 2019; Briceño & Jula, 2020; Ramírez, 2019; Romero, 2018; Tamayo, 2020). It is also essential to highlight the overt sense of awareness that these works have of these discourses. According to Briceño and Jula (2020), in the teaching practice where English is taught, it is the teachers who initially provide these discourses; in their words,

> in our discourses [those of students for language teachers] [English learners] can find concepts that help them to think differently, leaving behind some stereotypes that have been taken as truths due to their contact with the context that surrounds them. (Briceño & Jula, 2020, p. 112)

The contexts do not only belong to English language learners. Women teachers or pre-service women teachers, who are in training or who are doing pedagogical practice, are also part of such contexts. The constant struggle of these women within the education system in which they work and are educated seems to go unnoticed. Teacher education programs could consider

> the elaboration of current discourses in which reference is made to and recognition is given to the existence of a past, history, solidarity and interests that –it is felt– should be common among Women Teachers and Women Foreign Language Practitioner Teachers in Primary Basic and Secondary Basic Education. (Chubash & González, 2019, p. 120)

The female English teacher is also a subject of knowledge and power, so her teaching should not be relegated to stereotypical discourses of care and motherhood (Chubash & González, 2019; Sunderland, 2002).

Learning English as a Foreign Language

We have found in these research studies that they entail reconceptualizations of the meaning of learning a foreign language that goes beyond the attainment of language performance levels.

Ayala and Barón Gómez (2019) think that English as a foreign language was a means for learners to become aware of oppression to orient themselves toward liberation, as proposed by Freire (1997). As a medium that is constructed through dialogue, for the authors, the teaching and learning of English "can be used not

only to talk about other countries, cultures, and people but to dialogue about our realities and use it as a tool to build our society and share the message of justice" (Ayala & Barón Gómez, 2019, p. 139). This rehumanizing sense (Walsh, 2013) of which these authors speak is shared by Benavides (2016), for whom her students improved regarding the use of language in order to understand each other by recognizing themselves as gendered subjects. For the author, "the improvement was evident in terms of vocabulary, pronunciation, and values that would help them to be better language users and human beings" (Benavides, 2016, p. 121). Aguilar and Villamil (2018) support language learning through the development of oral and reading skills to reflect on social facts. In the words of Micán (2016),

> One of the most significant achievements of this project was the possibility to relate students' performance when expressing discourses on constructions of gender with their written and spoken production because it was an exciting topic likely to be discussed. The communicative tasks were relevant and constituted a pedagogical joining bridge between theory and practice. (p. 75)

Focusing only on the formal aspects of the language is thus missing a valuable educational opportunity to stop and resist the reproduction of gender and diversity discourses (Tamayo, 2020) that are harmful both for all curricular actors and, from there, for society at large. Combining English language teaching with topics of social concern makes it possible to boost the critical minds of English language learners, for example, by developing reading skills (Aguilar & Villamil, 2018).

This is not necessarily always the case. The gendered discourses in the school environment and the English classroom can affect the subject's humanity and identity as a foreign language learner. English language learning is subjected to how discourses operate in the materials, the activities designed by teachers, and the interactions of all kinds in the classroom. Thus, it is necessary to redefine foreign language learning beyond performance levels. For Farfán (2012),

> These violent discourses that arise in the classroom potentially generate an obstacle in the learning of a second language since these manifestations potentially limit the use of English in the classroom by the students who can see in the fact of participating, interacting, or developing certain types of activities, a reason that their teacher or classmates could reprove. (p. 147)

This author narrates, for example, how the processes of a child's socialization and learning of English can be drastically affected by the heteronormative gender division. In a preschool English classroom, a boy student with feminine behaviors is teased for participating without the teacher's permission and is subjected to gender discriminatory discourses about his masculinity by classmates. This

boy is then prevented from participating in using English, which is harmful to his language learning processes. Also, the mockery of his masculinity is detrimental to his identity development in the classroom, as this

> harassment can contribute to a loss in the child's self-esteem, thus generating negative processes that potentially impact how the child develops in the classroom learning a foreign language: the way he learns English and how the student can interact with his peers and the teacher. (Farfán, 2012, p. 151)

Therefore, ideas of gender, manifested through language, shape behaviors (Méndez, 2019) of students, for example, within the English classroom. So, for language to be liberating, it is through language itself. Processes of liberation are constructed in English language teaching contexts where it is used and in other educational contexts, where one can become more aware of how gendered and other discriminatory discourses operate; "language is used to permeate ideas and agendas of various kinds (class, ethnicity, race, gender, intersectionality); pedagogy may serve as a way to emancipate at the same time" (Sierra, 2021, p. 141).

Knowledgeable Actions for English Language Learners

Muñoz (2016) suggests that learners should be aware of how they use language to combat gender inequalities, to deconstruct understandings of others due to their gender expressions (Briceño & Jula, 2020), and avoid discourses that essentialize those who participate in the English classroom (Sierra, 2021).

Knowledgeable Actions for Teachers of English

Delgado (2019) calls for the communicative creation of third spaces (Bhabha, 1994) "in which those who are discriminated against in the classroom can contest the imbalance of power and achieve learning and social empowerment" (p. 47). For this, teachers can be attentive to manifestations of gender-based violence (Farfán, 2012) and other social facts that emerge in the classroom as an expression of coloniality (Lugones, 2008).

Furthermore, Delgado (2019) considers that English language teachers can become researchers of these issues in their classrooms and suggest a research positioning for this task. Sierra (2021) recommends reflecting on the research methodologies used by teacher researchers in order also to resist epistemological hegemonies. According to Delgado (2019), "by conducting research with a decolonial perspective, teacher researchers will be able to detract from the reproduction of hegemonic teaching practices in the classroom" (p. 148). Knowing how gender operates in English classrooms can enable teachers to use their teaching for change by teaching for reflection (Erazo, 2020). This is because discourses

that operate with power and hegemony incite violence and structural and systemic discrimination (Farfán, 2012). This can be done critically concerning the policies that guide the curriculum. In the words of Micán (2016):

> I want to emphasize that even if there are specific policies and guidelines teachers have to follow; there is also a possibility to produce ideas, suggest pedagogical implementations, and reflect upon the ways of teaching, understanding language, and the classroom. Addressing the [university's name] Languages Department, I only have one comment: do not clip the wings and dreams of students; you will never know who will fly the highest. (p. 76)

Although the political context at the time of the language center where Micán (2016) conducted his research is unknown, his message shows political activism in which institutions must think about gender policies of teaching-learning processes, for the particular case of English and the university curriculum in general. Teaching is a political act (Giroux, 1997) and English teachers become providers of learning opportunities for life at any age or level of education (Salazar, 2020). In the words of Tamayo (2020), "teachers would expand their possibilities considerably to make foreign language learning a political tool for social transformation and empowerment by including some critical multicultural education ideas in their pedagogical practice" (p. 29). From Sierra's (2021) pedagogical vision, "it is recommended to broaden the perspective and the nominalization of non-normative queer identities in developing lessons and materials and to struggle for broader recognition" (p. 141). Broadening this vision, means understanding that in the ELT and gender relation, the 'cuir' "is a shocking doing that provokes political action and a form of knowledge that debates identity categories, but works in and through them without diluting them" (Bello, 2018, p. 110). So, one direction of the ELT and gender relationship is the Latin American cuir (Bello, 2018), which is seen not as an identity but as an educational and political action in teaching English as a foreign language.

Conclusions

In this chapter, we have gone through the gender skein. We have continued to unravel its threads to reveal knowledge/learnings lacking visibility in the specialized literature. Within this knowledge/learning, problematizations that situate the relationship between ELT and gender in other research territories stand out. These problematizations include 'gender and English learning in the classr

oom,' 'gender and female English teachers,' 'gender and the institutional level where English is taught,' and 'gender and English teacher education.' From these problems, addressed in particular contexts, we want to emphasize that the

research is guided by gender discourses that are explored to find out what they are or what they are oriented toward, combining them with frameworks related to social justice, gender, and English language learning.

Regarding these problem areas and lines of inquiry, the chapter accounts for the multiple loci of enunciation of the research subjects. The loci of enunciation are configured in addition to their geopolitical and corpo-political situation based on multifaceted identity traits of the teaching profession related to the teaching of English. In this relationship, knowledgeable actions (invisible knowledge/learning) that guide pedagogical and research practice are also configured. Most of the pedagogical interventions described in this chapter involve using the project-based approach, the task-based approach, and strategies derived from the communicative approach. However, the analysis suggests that this is not an application of theory to practice. In fact, from those gendered pedagogical practices based in Colombia, new learning is suggested. Teacher education involves discourse analysis, interaction, materials design, and critical attention to social phenomena that may emerge in the English language classroom. They also reconceptualize gender and the 'cuir Latinoamericano' about English language teaching. Chapter 4 examines the skein 'Gender and Stereotypes'.

Chapter 4
Gender Stereotypes

Introduction

This chapter describes the skein 'Gender Stereotypes.' In our work of re-entangling the skein threads, two central research themes emerge in the relationship between ELT and gender stereotypes. First, there is English language learning in the classroom, stereotypes, and discrimination. The interlocking of these three themes posits a heteronormative discourse underlying the manifestation of gender stereotyping within the English classroom, either in the development of activities or in the content of the teaching-learning materials. Secondly, in the context of the research corpus of this chapter, identified 'vectors' operate discursively as reproducers of gender stereotypes. Among them, critical actors in the process are the students and the textbooks or digital platforms used for language learning.

The loci of enunciation (Kubota, 2020; Mignolo, 2007; Ribeiro, 2017) referred to in this chapter, as well as in Chapter 3, are associated with the bodily-political and geopolitical positions of weavers. Interestingly, such positionings shift from student-teacher trainees to practicing teachers, with gender and nationality identification, among other features.

Some gendered pedagogical practices are described in this exercise of unraveling the threads that weave this skein of gender stereotypes. The core of the proposals presented revolves around criticality. It stands out that the weavers who resorted to pedagogical actions in their research studies tend to show a process. This process generally involves presenting situations, visual and textual language, and identifying stereotypical characters. The method of determining the stereotype is followed by activities that allow discussion to identify imbalances of power, equality, or representation to generate criticality. The latter finally manifests itself in the production of counterbalancing actions or counter-discourses carried in campaigns or posters.

The chapter ends by presenting knowledgeable actions (Macedo, 2019) that can contribute to a gender-sensitive initial and continuing teacher education agenda.

Research Problems Stated in the Skein 'Gender Stereotypes'

The themes that are woven around 'gender stereotypes' (see Chapters 1 and 2), illustrated by the skeins of invisible knowledge threads are as follows:

- Skein of Threads 03–Gender Stereotypes, Critical Literacy, and EFL Textbooks
- Skein of Threads 07–Gender Stereotypes and Critical EFL Learning Processes
- Skein of Threads 11–Gender Stereotypes and Critical Media Literacy in EFL Contexts
- Skein of Threads 15–Gender Stereotypes and Asynchronous online EFL Communication
- Skein of Threads 16–Gender Stereotypes and EFL Books
- Skein of Threads 18–Gender Stereotypes and EFL Literature

Figure 29. Research problems stated in the skein 'Gender Stereotypes'
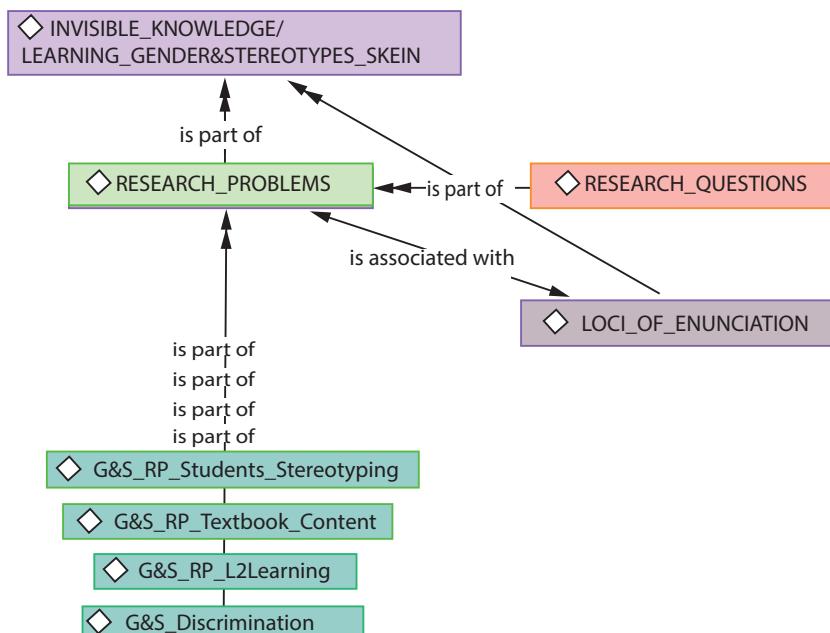
Source: Author's elaboration using Atlas.ti.

Research problems are woven within the above skeins, as illustrated in Figure 29. There, we can see an initial approach to the problems that guide the research in this skein, including learners as agents that legitimize stereotypes, as well as the contents of textbooks and other English language teaching-learning materials. We also observe the emergence of discriminatory discourses and behaviors in the context of foreign language learning due to gender stereotypes.

In examining how the authors addressed the research problems of this skein of threads, a new weave of two more contextualized themes emerged and is presented below.

English Language Learning in the Classroom, Stereotypes, and Discrimination

Within this skein, authors like Bonilla and Hernández (2021) think of learning English as an opportunity to reflect on gender stereotypes. They base this argument on two ideas. First, "There is a need to foster safe environments where all students communicate respectfully and reflect on gender stereotypes" (Bonilla & Hernández, 2021, p. 15). This is one of the aspects that has partly motivated the initiation of ELT and gender research in Colombia, because "understanding power in schools is pivotal for language teachers to become aware of ways in which they can work against meanings of oppression, domination, and inequality" (Mojica & Castañeda-Peña, 2021, p. 204). Secondly, Bonilla and Hernández (2021) follow the *Guidelines and Pedagogical Principles: Suggested English Curriculum Grades 6 to 11-English for Diversity and Equity* (MEN, 2016c).

In these guidelines, the Colombian Ministry of Education proposes four cross-cutting themes: Environmental Education/Sustainability, Citizenship Building/Democracy and Peace, Globalization, and Education for Sexuality/ Health. Regarding the implementation of this last theme, the aim is to take care of the body, foster prevention mechanisms for good health, consolidate the argument that every human being is worthy and has dignity, and contribute to the establishment of harmonious relationships with others. To do this, MEN (2016c) suggests that English teachers work on "topics related to sexuality and the life cycle, sex, and gender, and self-esteem, among others" (p. 22). Diversity is understood in this official document as a human aspect to be recognized as part of a good coexistence. However, these MEN guidelines lack further development regarding pedagogical principles that consider the relationship between ELT and gender. The latter is neither defined in the glossary of this official document, which suggests the need for revised versions of such guidelines and pedagogical principles where both power and sociocultural constructions of "sexuality and

the life cycle, sex, and gender, self-esteem, among others" (MEN, 2016c, p. 22) are put at the center of reflection. For this reason,

> [v]isualizing gender remains an ongoing challenge to be addressed over and above masculinity and femininity perspectives in the EFL classroom. Under this evidence, it is crucial to promote more discussions about gender as a cross-curricular topic and useful for life itself as any other topic in English. (Bonilla & Hernández, 2021, p. 15)

Gómez (2020) argues that it is necessary to transcend the exclusive teaching of structural elements of the English language and the passive learning of this type of content in the classroom, given that students are constantly immersed in sociocultural contexts from which they bring their ideologies. In general, Gómez (2020) considers that students have few opportunities for interaction and reflection to problematize issues of the social order in English language classes. This was evident in Gómez and Vargas' (2019) diagnosis of their English language learners, who, when asked about ideas related to sexism and machismo, either did not know how to respond or resisted the idea of answering. This indicates that gender-related issues are also taboo for students and perpetuate stereotyping conducive to discrimination (Castaño, 2021).

Camelo and Cely (2017) problematize the preservation of such stereotyping in language learning digital platforms. In their words, "we intend to investigate whether this type of platforms [...] through their discourse and multimedia, produce or reinforce gender stereotypes in the learning of a lingua franca" (p. 11). For these authors, both women and men who do not comply with the inevitable heteronormative standard are subjected to discrimination not only in the context of learning English but also in the media, the legal system, the familiar and naturalized ideology of social groups, and the educational system.

Cortés and Díaz (2020) noticed these discriminatory processes in a dramatization or role-played activity based on an assigned reading, in which "the girl needs help from a boy because she fell off. When some of the boys' groups represented the role-play, particularly the female character, they did it mockingly, portraying this character as weak, helpless, or defenseless" (p. 14).

This demeaning behavior toward femininities has been documented in international educational contexts not necessarily related to English language learning for several decades. For example, for Davies (2003), the meanings that students, especially in early childhood, made of short stories or literature presented to them may reiterate the power of some genders over others, especially male power. Therefore, it is necessary to implement teacher education and reflection on this type of dualism so that the classroom does not become a site for

reaffirming stereotypes and discursive regimes of power. In the same line of re-flection, Francis (1998) worked with primary school children and noticed in her interviews and observations that students constructed gender as opposites or to oppose the other gender. Students may claim that boys and girls are different be-cause of the color of their clothes, behavior, and other external features, or they may make fun of the other gender, especially the female gender, which seems to be the most recurrent behavior.

Francis (1998) argues that "in a society where everyone is positioned as male or female and where one's gender is an integral part of one's social self, the tak-ing up of gender signifiers and the maintenance of these is very important for children" (p. 41).

However, Francis (1998) also found strategies that in the school environment were used by primary school students as a way of resisting discrimination and sexist behavior: "1) telling a teacher, 2) rebuking the sexist person, 3) ignoring the sexist person, 4) arguing for equality, 5) collective resistance and 6) demonstrat-ing equality" (p. 95). These findings are essential. Nonetheless, these strategies could be underdeveloped in the Colombian context of English language teaching if the vectors that promote gender stereotypes are not examined. This is espe-cially true for female students and students who cross gender boundaries with diverse manifestations of gender and sexual orientations. Cortés and Díaz (2020) report that gender stereotypes are revealed increasingly by looking closely at "teachers' and students' relationships and interactions, educational community behaviors, and even in academic resources like textbooks" (p. 13).

Once again, we return to the root problem of the construction of gender di-chotomy, where the construction of genders as different must be maintained by conformity to gendered behavior and enforced by gender category maintenance (Francis, 1998, p. 100).

That is, gender stereotyping is binary (male versus female). In the stereotype, the tendency is to subordinate the feminine to an inferior status. This overt het-erosexuality of the stereotype is a dominant discourse in which other sexualities and genders do not seem to be included unless it is to the detriment of a female connection. In the following section, we examine how Colombian weavers have been problematizing the existence of these vectors in the context of teaching and learning English.

Vectors that Promote Gender Stereotypes

We can define vectors in this context of English language teaching and learning as agents spreading the gender dichotomy. The agent trait is indicative of a direct

contribution to maintaining the status quo (binary-gender stereotypes). Vectors can then be human beings or teaching materials (videos, readings, textbooks) that influence the behaviors and interactions constructed in the English language classroom.

In Cortés and Díaz's (2020) example of the role-play activity where there is a male mockery of the female role discussed above, it proves that the first vector is the students themselves, as is also corroborated by the studies of Francis (1998) and Davies (2003). Castaño (2021) also reports her adolescent students' reactions to seeing images such as toys, clothes, and professions that they related to one gender or the other from a binary perspective. Responses to foreign language learning activities carry these stereotypes and legitimize them. It is essential to consider what pedagogical designs and types of tasks teachers of English propose to their students based on the textbook. This is good to remember because the types of homework assignments and classroom exercises can provide research possibilities as they are intrinsically oriented to maintaining the gender category. Recall that we showed how the question of gender had led some Colombian weavers to orient their pedagogies towards gender for critical purposes, but this is not necessarily the case if one considers the absence of teacher education in this field (Mojica & Castañeda-Peña, 2017, 2021). So, English language teachers and learners can potentially be the first vectors promoting gender stereotypes.

The second vector, highly problematized in the corpus of skeins we studied, is the content of the textbook used to teach/learn English. For Rueda and Luna (2021), "the content analysis of instructional materials is a priority because of their ubiquitous presence in language learning environments and the reinforcement of gender stereotypes" (p. 9). This idea coincides with Montenegro (2021), who argues that such content should be problematized using critical and sociocultural frameworks; this is because English language teaching can be dominated by grammatical content instead of more social and critical issues (Moreno, 2011).

Castaño (2021), in her classroom observations, recorded how the textbooks' images brought to light stereotypical constructions of gender on the part of the students. This coincides with the recent conclusion of Ruíz-Cecilia *et al.* (2021) that "textbooks have a strong heteronormative focus and gender bias still prevails in educational materials" (p. 13). This bias is predominant when English textbooks are distributed nationally to targeted educational institutions as part of one of the Colombian government's support strategies to implement its bilingualism plan (Cortés & Díaz, 2020). For Cortés and Díaz (2020), according to their observations and experience with the use of textbooks, "in the activities proposed by the material and through their implementation in the classroom, there is a perpetuation of gender stereotypes, and both teachers and students reproduce

them consciously or unconsciously" (p. 9). The authors speak of books promoted by the Ministry of National Education, which have been editorially created under government contracts. One could argue a bias towards books made in Colombia; however, it cannot be ignored that the local rather than geographical is epistemological (ways of knowing) and ontological (ways of being and existing). Therefore, the production of books, even if local, can follow foreign models contrary to the Colombian context (Moreno, 2011).

This problematic view of the textbook as a government-endorsed vector of stereotypes has not been the exclusive concern of Colombian weavers. Ghana's Ministry of Education has also approved using textbooks that promote stereotypes as part of their content at the initial level of education (Nunoo *et al.*, 2017). The Indonesian Ministry of Education and Culture authorized English textbooks for the tenth and eleventh grades. From the use of the language, male superiority over female superiority is evident in leadership and work-related topics. However, it loses that status in topics related to language learning and social order environments (Suhartono & Kristina, 2018). Fahriany & Wekke (2018) report similar results for eighth-grade books recommended by the same Indonesian government.

At the international level, it has also been found that textbooks with a global circulation combine capitalism and sexism by showing women associated with industrial or commercial brands. However, the male gender does not escape this either (Majid & Fateme, 2015). From a more intersectional perspective, Ferreira (2019) argues the need to look at gender and racial stereotypes. The problematization of gender stereotypes in English textbooks has been profuse in different countries around the globe during the first two decades of this century (Saudi Arabia [Sulaimani, 2017; Aljuaythin, 2018; Bataineth, 2020]; Indonesia [Darni & Abida, 2017]; Iran [Parham, 2013; Hall, 2014; Salami & Ghajarieh, 2016]; Japan [Lee, 2014]; Malaysia [Jin *et al.*, 2013; Bakar *et al.*, 2015; Shamsuddin *et al.*, 2015; Shamsuddin & Hamid, 2017]; Morocco [Karima, 2017; Bouzid, 2019; Benattabou, 2020]; Pakistan [Ali & Hussain, 2019; Waqar & Ghani, 2019]; Uganda [Barton & Sakwa, 2012]). This shows that the interest of Colombian researchers is aligned with a global concern. Below, we examine the loci of thought and enunciation of these invisible threads that link gender and stereotypes in Colombian ELT and have gained little publicity locally.

Loci of Enunciation

As we have mentioned, Macedo (2019) proposes the idea of 'knowledgeable actions.' We have also argued that for the 'Gender' skein, such actions are shaped by the loci of enunciation that revolve around the professional identity of

teachers of English. In this sense, the loci of enunciation are dynamic and changing (one speaks as a student trainee, as a practicing teacher, as a postgraduate student, etc.). Consequently, they also have multifaceted and multidimensional angles. From these two angles, we have seen how some Colombian weavers also speak from their gender positioning (as heterosexual men, as women), from their social class (as a middle-class person), and their national origin (as a Colombian English teacher). In this section, we will examine from textual traces found in the written corpus of formative (undergraduate) and systematic (postgraduate) research exercises how the weavers of the skein of invisible threads 'gender stereotypes' manifest their loci of enunciation.

Camelo and Cely (2017) use an extensive narrative to express their loci of enunciation that we interpret from gender and sexual orientation. For example, one of the authors read a text in the summer about the postmodern liberation of sexuality. This interest of one of the authors is linked to the idea that "the culture that shaped modernity was built on repressive foundations. It designed two subjects as the protagonists of history: an oppressor and an oppressed, a master and an enslaved person; from this binary configuration, men and women emerged" (Muñoz, 2011, p. 63). In this root of modernity, the stereotype of the male-female binomial and heterosexuality as the dominant discourse is installed (Foucault, 1981, 1998; Onfray, 2008). The sides are not of the same coin since they are asymmetrical sides that carry stable meanings of reality where one side has more value and privilege while the other does not: that of women. Camelo and Cely (2017) problematize from their understanding of stereotyping that "tools such as textbooks [that] are responsible for reproducing different kinds of stereotypes [...] can [...] be harmful if they are not filtered" (p. 20).

Castaño (2021), as a pre-service teacher and as a woman, in her process of professional self-edification, states that "[e]ven though I do not see myself as a researcher, I have to acknowledge that it is an essential activity for teachers and pre-service teachers since it compels a constant reflection on who we are and what we do" (p. 19). For Rueda and Luna (2021) as students in a language teacher training program and from their own experiences "this education process prompted intriguing doubts about gender inequalities" (p. 8). From this developing professional identity perspective, Cortés and Díaz (2020) state that they have been undergraduate and postgraduate students and affirm that,

> [o]ur interest and curiosity for this topic (gender issues and textbooks) began when in our jobs, we had to use school books with notable gender roles assigned by society. Our curiosity increased when we initiated our master's program, mainly because of some seminars in which gender and EFL teaching converged. We started questioning ourselves about the impact gender issues

have in the EFL context, particularly in our classes, and how meaningful this topic could be for a research project. (p. 50)

As in the case of Cortés and Díaz (2020), Gómez (2020), from a similar locus of enunciation, also states that experiences have shaped this locus of enunciation as a language learner. In her own words, when she was a high school student: "I used to believe that mastering the four skills was the most important element for learning a language because, while I was in high school, teachers tended to emphasize the importance of vocabulary, structures, and pronunciation" (p. 6). Then this belief started to change when she was a language student at university: "I realized that a language process might offer opportunities to think about our world and question social inequalities" (p. 6). For Gómez (2020) "education is no longer about writing and reading. Still, about becoming literate concerning the varied type of information, we constantly receive through different modalities to unveil hidden messages about social or political injustices attached to the texts" (p. 6).

Montenegro (2021) identifies herself as a woman and as a Colombian teacher with experience dedicated to feminist education and as a researcher: "It has been a determinant factor for me as a researcher to dig into the concept of teaching English as a Foreign Language from a Critical approach regarding gender issues and the development of critical literacy skills of female students" (p. 11). From this teaching angle, Serna (2021) describes herself as a teacher and as a pre-service teacher. As an educator, social responsibility takes precedence for her, given that "in our current society, we require committed citizens willing to change situations of inequity, inequality, and injustice" (p. 33).

In Montenegro (2021), it is possible to infer a locus of enunciation that explicitly makes itself available for action from a critical floor of liberation. In Freire's words (1997), "all understanding corresponds then sooner or later to an action [...] If the understanding is critical or preponderantly critical, the action will also be critical" (p. 102). We infer this is the case for this Colombian researcher. She states: "I had the chance to identify as an agent of change and transformation through teaching English within a sociocultural and critical approach, which definitively improved my pedagogical practices and my way of seeing the world, my students, and myself" (Montenegro, 2021, p. 67).

Moreno (2011) identifies herself as a future teacher and, from this position, expresses that those stereotypes are not only found in textbooks but also in everyday life. In her words:

Women, in most cases, adopt a passive role in situations that involve demonstrating physical abilities and inclusion in thematic aspects such as technology

in the labor and public spheres. Instead of demonstrating an apparent advance for gender equality, this shows a setback still closely linked to the distribution of roles, tasks, and even behaviors considered normal for men and women. (p. 123)

Table 4 shows the loci of enunciation described above and links them to knowledge actions related to the speaking subject. It also illustrates a connection to the skeins of invisible knowledge threads that we elaborated on in previous chapters.

Table 4. Expression of loci of enunciation

Expression of the loci of enunciation	Knowledgeable actions related to the subject who speaks	Authors	Skeins
Gender and personal sexual orientation	• Reflecting on the responsibility of learning applications in the production and reproduction of gender stereotypes in today's world.	• Camelo & Cely, 2017	• Gender Stereotypes, Critical Literacy and EFL Textbooks
Pre-service teacher and as a woman	• Reflecting on who we are and what we do as teachers.	• Castaño, 2021	• Gender Stereotypes, Critical Literacy and EFL Textbooks
Undergraduate and graduate students	• Questioning the impact of gender in the context of English language teaching and the meaning of the topic for research. • Reflecting on the world in which we live and question social inequality.	• Cortés & Díaz, 2020 • Gómez, 2020	• Gender stereotypes and EFL textbooks • Gender Stereotypes and Critical Media Literacy in EFL Contexts
Practicing female teacher and Colombian	• Identifying oneself as an agent of change and transformation through English language teaching with a sociocultural and critical approach.	• Montenegro, 2021	• Gender Stereotypes, Critical Literacy and EFL Textbooks

Expression of the loci of enunciation	Knowledgeable actions related to the subject who speaks	Authors	Skeins
Future female teacher	• Taking into account content and images provided to students.	• Moreno, 2011	• Gender Stereotypes, Critical Literacy and EFL Textbooks
Language learners and undergraduate students	• Challenging how textbooks reinforce or resist gender stereotypes.	• Rueda & Luna, 2021	• Gender Stereotypes, Critical Literacy and EFL Textbooks
Male teacher of English	• Promoting critical thinking through language learning.	• Serna, 2021	• Gender Stereotypes and Critical Learning Processes EFL

Source: Author's elaboration.

As seen in Table 4, the locus of enunciation is associated with the weavers' identification processes. Perhaps this is to be expected because of the context of teacher education (undergraduate or postgraduate) in which the weavers of these threads of knowledge operate. However, it is essential to note that this identification is gendered (as women, as people with sexual orientations) and locates knowledge bodily-politically. Two additional features of these loci of enunciation also stand out in these findings. First, the knowledge generated is also in national identity (as a Colombian woman and a practicing teacher). This is important because it is an identifying feature that situates knowledge geopolitically (see Introduction). Secondly, the weavers situate their loci of enunciation in an imagined community (Anderson, 2006) (as a future teacher), a feature we had already detected in previous chapters. This locus of enunciation is also significant because it is an imagined locus, not imaginary, in which weavers think, create, or yearn for professional conditions or ways of being professional.

The imagined community is then concomitant to future action. Posada-Ortiz and Castañeda-Peña (2021) argue for other meanings attributed to the community as an alternative framework for analyzing the subjectivities of language learner-teachers, stating that "[t]hese senses are community as commodity, immunity, and struggle intertwined with fear, which appears to be the common element" (p. 188). Fear (not having good language skills, not being able to teach well, not knowing how to deal with students), professionally, is conducive to action, and

this can be evaluated positively. What is observed in the loci of enunciation is the experience of a struggle for gender equality. There is a critical consciousness (Freire, 1997) that emerges in this identity transformation of the weaving teachers. This may happen perhaps because "they are trapped in an educational model governed by a neoliberal project in which quality control is created through standards and competencies" (Posada-Ortiz & Castañeda-Peña, 2021, p. 192) and through the dominance of a language pedagogy that is preponderantly heterosexual and misogynist (Castañeda-Peña, 2018). In this way, the education of English teachers has become a control device that legitimizes gender stereotyping based on a patriarchal discourse, which the research works cited in this chapter, especially combat. As Muñoz (2011) states, "postmodernity assumes the commitment to dismantle the apparatus, deconstruct the designed reality, disarticulate the devices of control and aim for a liberation of freedom expressed in terms of modernity" (p. 64). In this book, however, we seek to acknowledge the loci of enunciation where Colombian weavers whose weavings are invisible are situated as a contribution to the literature in local and international gender and ELT studies.

Practices of Gendered Pedagogies in Colombian ELT

This skein of threads, 'gender stereotypes,' is fundamentally characterized by its inclination toward the critical (Espinosa *et al.*, 2013; Soler, 2020; Ortega, 2021; Granados-Beltrán, 2022). This is demonstrated by the skeins illustrated in Table 4. In Latin America, there is a heated discussion about the origin of critical pedagogies and their historical periodicity. Given that one of the most famous references in ELT is Freire (1997, 2004, 2012a, 2012b), it can be argued that "[a] historical trunk associated with the 1960s, strongly influenced by the Pedagogy of Liberation, the Pedagogy of the Oppressed, Education for Emancipation, and the work of Paulo Freire" (Cabaluz-Ducasse, 2016, p. 77).

This origin is due in part to applied linguistics to language teaching. For the corpus analyzed, the sense of 'critical action' (knowledgeable actions [Macedo, 2019]) manifested in the research studies is evident. Therefore, we will examine where such knowledgeable actions are oriented (Macedo, 2019). It is important to note that this section incorporates contributions from weavers who integrated a pedagogical component into their research as an educational practice (Gómez, 2020; Gómez & Vargas, 2019; Bonilla & Hernández, 2021; Montenegro, 2021; Serna, 2021).

Educational Objectives

Bonilla and Hernández (2021) base their pedagogical proposal on multimodal texts. In other words, these texts materialize different forms, such as images, audio, and letters, and are used for language teaching. For Kress and van Leeuwen (2006), multimodality links various semiotic modes. In the context of English language teaching/learning, for example, multimodal texts are used to imbue learners with an understanding/identification of discourses and their implications at the level of the society in which they live. For example, from a critical media literacy perspective, they are used to raise English learners' awareness of violent discourses in the media through the construction of counter-discourses (Gómez, 2020). For example, the discourse of gender equity (Gómez & Vargas, 2019) is constituted in the ideological way in which both men and women are talked about without a deficit or differentiating perspective (Sunderland, 2004). Montenegro (2021) wanted her students to be able to identify biased messages about gender in textbooks, and Serna (2021) aimed to stimulate critical thinking in young learners of English.

These educational objectives are intertwined with language learning and other learning objectives. For example, for Serna (2021), reflecting on how his pedagogical approach relates to the teaching/learning of English and students' own lives is essential. Gómez and Vargas (2019) aspire for their students to transfer strategies to their social contexts that allow them to approach their everyday problems concerning sexist stereotypes and identify these patterns in other cultures.

It can be seen that, in the educational objectives summarized in the previous paragraph, the weavers come to varying degrees closer to achieving levels of awareness to identify inequity and combat it. In the same sense, investing in English language learners as actors of change of stereotyping would imply diverse manifestations of agency for change (Espinosa *et al.*, 2013).

These studies, though, do not show whether these learnings are subsequently projected into the lived experience of learners and their immediate living environments. The following section explores the weavers' activities in their gendered educational practices.

Learning Activities Linking ELT and Gender

With their tenth-grade students, the female weavers Bonilla and Hernández (2021) integrate different types of activities into three training cycles called 'Self-recognition,' 'My context,' and 'Thinking with originality.'

In the first cycle, through the reading of infographics, the teachers worked on linguistic structures to hold conversations whose topics revolved around personality and preferences. In the second cycle, they used tasks to carry out information exchanges from a gender perspective in comparative contexts such as family, occupations, and hobbies, where they identified gender stereotypes. In the last cycle, discussions and public presentations were held based on videos with themes related to people who break gender stereotypes. It ended with the structuring of a campaign to combat gender stereotypes and raise awareness of their presence in social contexts (see Ortega, 2021, for this type of project).

Gómez (2020) adopted a framework of stages that included awareness, analysis, reflection, and action to enable the manifestation of critical thought in her ninth-grade class. In the first stage, she shared with her students some messages from various media to describe situations where language operates violently. Vocabulary work was necessary at this stage. In the next stage, the students analyzed how violent messages were constructed at the level of form and content. For the reflection stage, students thought critically about their experiences related to the messages studied and answered questions about the purposes of such messages by working in groups to promote interaction. Finally, students created their materials using information technologies to express messages that contained counter-discourses to those expressed by the media.

Through class discussions and debates, Gómez and Vargas (2019) wanted to promote more critical thinking in their ninth-grade students by emphasizing the development of micro-listening skills to differentiate literal and implied senses in issues related to gender stereotypes.

With her sixth-grade students, Montenegro (2021) proposes a model for approaching textbooks critically. This also has several phases: observation, questioning what is observed, formulating new questions, and generating changes. In the observation phase, students are invited to focus on titles, images, and contents of the books. This can be done by asking them simple questions describing their observations. In the questioning phase, the focus is on the contents. Montenegro suggests asking students how they feel about what they read or see in the textbook and raises discussions about whether or not they agree or disagree with the content. In the next stage, the formulation of new questions, a simple research process begins in which similar and different points of view are compared among students, discussed, and conclusions are reached. To fulfill the change stage, Montenegro suggests asking students to state what they would do differently to propose inclusion and respect regarding gender.

Pineda (2017) presents pieces of literature to his eleventh-grade students. Its first phase is prediction, the second is reading, and the third is a consolidation of the textual interpretation built from the previous phases.

Serna (2021) implements problem-solving activities with level 2 English for children and young people offered as an extension course by a public university. His phases included an introduction to the problem, an exploration of prior knowledge of the problem, a proposal of solutions, and a discussion of the solutions. Videos, poems, role-play, and short stories were used. The theme of the family was adopted to follow the institutional syllabus with subtopics such as gender roles in the home, gender inequalities within the family, violence on Mother's Day, and neglect of the elderly in the family.

Knowledgeable Actions to Promote the Relationship Between ELT and Gender

Since through language we mean what we say, language serves as a medium for the transformation of hegemonic meanings. In this sense, English language learning in Colombian classrooms can "address relevant topics for students that are not restricted to the regular classroom topics only. Consequently, the importance of strengthening students' productive competencies through meaningful texts with social content" (Bonilla & Hernández, 2021, p. 75). A symbiosis between gender-sensitive content and the development of linguistic skills for the critical expression of a point of view becomes the invisible knowledge/learning axis that this skein of threads provides. These lessons learned are not recipe books. So, this section shows lessons learned that accompany a critical agenda on stereotypes in English language teaching processes in Colombian classrooms.

Learning English as a Foreign Language

The English class is then the perfect setting to question binary and stereotypical representations of gender (Castaño, 2021) that can be the resource to "inform about power relations, the perpetuation of binarism and the possible implications for students' identity development" (Cortés & Díaz, 2020, p. 90). Against this sense of identity, which is co-constructed in classrooms where English is taught and learned, Montenegro (2021) argues that "it would be valuable to consider the number of female students that can be benefited by the fact of generating awareness of their gender identities construction meanwhile they receive instruction and develop bilingual skills within the English lessons" (p. 66). But, in general, it is expected that "the images and cartoons included in the textbooks should direct the attention and interests of learners towards a critical reflection

of the role that men and women represent in the textbooks" (Moreno, 2011, p. 119). We thus think of active learners, of English teachers who are active. This action refers not to the uncritical consumption of textbooks, but on the contrary, to the analysis of the discursive strategies that underlie both images and texts. According to Serna's (2021) research experience, "it was possible to see that students' critical thinking skills improved by implementing problem-solving activities, having a significant impact on their critical reflection abilities and their lives and language development" (p. 6).

The recommendation is that gender should not be an isolated topic taught by the goodwill of interested teachers. In other words, gender should be a cross-cutting theme throughout the curriculum. The message left by the weavers read for this chapter is that awareness-raising is paramount not only for the benefit of the students but also for the benefit of the discourses that teachers handle in their English courses (Castaño, 2021).

Diversifying gender within the materials used for teaching English, for example, could be achieved by opening up

> the possibility of professions such as nursing and secretarial work [being] carried out by male characters, breaking the social imaginary and showing realities of before and now that to this day are beginning to be visible in ICT [Information and Communication Technologies] and mass media. (Camelo & Cely, 2017, p. 88)

However, Montenegro (2021) thinks that it is "important to continue developing research regarding critical literacy practices as a fundamental component in the EFL teaching methodology, regardless of the resources teachers use in their classrooms" (p. 68). This critical perspective was adopted in all English courses at the school (Montenegro, 2021).

According to the weavers in this section, there is a redefinition of English language learning that goes beyond a grammatical or structural sense. Learning English is complemented by the critical sense that students continue to develop, under the guidance of their teachers, as they encounter stereotypical discourses that they can criticize by recognizing when they are subject to discrimination or when others are discriminated against. This awareness is conducive to transformative actions expressed in a foreign language.

Knowledgeable Actions for English Language Learners

Rueda and Luna (2021) conclude that "the textbook itself may not just reproduce, reinforce, and resist these ideas. Still, questions regarding how the teacher

and the students decide to carry out and approach these topics are also important" (p. 91). In the case of student-related actions, several weavers describe an 'active' role within English classes.

According to these weavers, what does it mean to have an active role in language learning? This brings us to the broader context of education. Soler (2020) states that "education must be understood in the social framework in which it develops, as an institution mediated by the processes of production and reproduction of social life" (p. 66). What these examples of gendered pedagogies in ELT show us, then, is to bet on the construction and reproduction of a social world in which stereotypes are understood, visualized, and discussed in order to transform ideologies that restrict the equality of human beings within their sex-gender heterogeneity. Faced with overt stereotyping in English teaching/learning materials, students can be open to the discussions generated by visual and textual representations of stereotypes with an attitude of collaboration and respect for their classmates' ideas (Bonilla & Hernández, 2021).

Respect can be built, for example, in the experience of Gómez and Vargas (2019) through debates and group discussions that motivate the manifestation of criticality. In Montenegro's (2021) experience, criticality makes students become 'constructors' of new realities, of their possible worlds, to transform and change the different cultural realities to which they are exposed. Therefore, it seems that the educational process that leads to criticality and the struggle against gender inequality involves the identification of stereotypes, awareness, and expression of feelings about their presence, and the construction of arguments that support the disagreement of their presence in the educational material (Montenegro, 2021). For Moreno (2011), this implies learning the target language (English) and critical learning in the sense of recognizing in the verbal and visual languages used in textbooks the manifestation of stereotypes in order to dissent from such content (Rueda & Luna, 2021). Then, as part of this active role of English language learners, there is 'dissidence' from the social and cultural content offered in ELT textbooks.

Knowledgeable Actions for Teachers of English

Educating about gender issues in order to provide "guidance and training on how to challenge stereotypes" (Castaño, 2021a, p. 18) is a task for English teachers

(Cortés & Díaz, 2020) and initial and in-service language education programs. Castañeda-Peña (2021a) calls this transformative strategy 'Learning about gender':

> This means raising awareness and education about the various subjective manifestations of gender and sexual orientation. Therefore, initial, and in-service training curricula for language teachers could include, not marginally but centrally, topics, reflections, and pedagogical activities around these diversity issues. (p. 166)

Bonilla and Hernández (2021) complement this idea of education regarding the various subjective manifestations of gender and sexual orientations by recognizing that English language learners also carry their subjectivities. Therefore, for these weavers, the English classroom can be a healthy environment for interaction. For English teachers,

> it is possible [...] to invite reflection every time a stereotype is used, to show that human beings have infinite possibilities to express whom we are without necessarily being one thing or the other, education through reflection is the only way to recognize otherness. (Camelo & Cely, 2017, p. 92)

Castaño (2021) recommends that teachers "always listen carefully to the implied parts to avoid judging and raise awareness of these issues' importance and relevance in our everyday lives" (p. 20). In other words, English language teachers can be attentive to the reproduction of social orders of power that are detrimental to the understanding of gender diversity (Cortés & Díaz, 2020), given the presence of stereotypes. Montenegro (2021) even recommends that teachers of English build materials complementary to the textbook and digital platforms used for foreign language teaching and learning processes that are free of stereotypes. These materials can also become the primary resource to guide these processes.

Nevertheless, materials can become a site of resistance to stereotypical representations (Rueda & Luna, 2021) when their contents are contested. At the same time, teachers should also know to avoid stereotyping students' reactions or responses (Gómez & Vargas, 2021). Given students' varied experiences with gender diversity and stereotypes, their responses and reactions to content, instructions, and activities in the English language classroom can also be shaped.

Conclusions

In this chapter, we have taken a journey through the skein of 'gender stereotypes.' Unraveling the skein threads reveals that Colombian weavers, with little exposure to academic publishing, mainly problematize textbooks and language learning platforms as reproductive vectors of gender stereotypes. These stereotypes are

also manifested in the behaviors that classroom activities encourage, for example, role-plays where students dramatize situations. As a form of educational response in ELT, transformative actions that dissent from gender stereotyped content are proposed. In other words, critical resistance is carried out. "The critical implies [...] the passive non-acceptance of hegemonic thinking" (Soler, 2020, p. 58). To this end, the weavers extend the instrumental understanding of foreign language teaching-learning to recovering critical actors in the English classroom in the presence of gender stereotypes. Thus, these weavers have a pedagogical stance that is critical and unsubmissive. It is also proactive. They expand from various actions of transformation in the classroom what is enunciated in the country's language policy in which "topics related to sexuality and the life cycle, sex, and gender, self-esteem" (MEN, 2016c, p. 22) constitute a mere orientation. This is done in a vacuum and without context. Naming gender diversity in a policy, although an act of recognition, elides the lived experiences of discriminated people, universalizes the experience, and objectifies it. "Policies have only sought to assimilate, control and represent cultural difference; to contain it and turn it into an 'object of knowledge'" (Soler, 2020, p. 59). It is not about teaching clichés. Instead, it is about an ELT education where the focus is not on linguistic structure but on a critical perspective regarding stereotypical gender and other discourses that promote injustice and social inequality. We learn in this chapter notions that bring us closer to a feminist proposal or from feminisms in ELT. This is still incipient in the practices of pedagogies generated in ELT, but it is significant, as it makes us think of an imagined community (Anderson, 2006), a locus of enunciation of teachers of English aware of the social reality and its possibilities of transformation through critical stances.

Chapter 5
Gender Identity

Introduction

This chapter describes the skein 'Gender identity.' Its threads point to the emergence of a set of research problems that have two tendencies.

First, learning experiences, power, and discrimination are highlighted as joined factors or research themes examined from a gender identity perspective. A prominent aspect of the discriminatory practices documented in classrooms where English is taught and where future English teachers are educated is their discursive manifestation in interactions. Classroom interactions, where discrimination is evident, are structured by the organization of the interaction (teachers), the participation of students (in debates, role-plays, etc.), the discourses of teachers, and the contents of materials. An essential element to take into account in this interactional structuring is power. We conceive it in this chapter as relational in terms of 'gender identities.' Secondly, a research interest emerges in the 'gender identities' of English language teachers, student-teachers, and students.

This chapter takes an approach to the loci of enunciation (Kubota, 2020; Mignolo, 2007; Ribeiro, 2017) of the weavers whose research constitutes the corpus of this book section. The trend is clear: these loci of enunciation, when made explicit, relate to professional identity in constant change and evolution. As these studies are semantically and politically connected to 'gender identities,' it stands out how the locus of enunciation interrogates the person herself, the weavers, and thus allows us to evoke a reconstruction of processes of professional identity formation that have gender as a central axis.

Given the nature of the few studies that constitute the particular corpus of the chapter, the proposal of gendered pedagogical practices in the English classroom is scarce (Gaitán & Veloza, 2015). Collaborative work is used with the constant

attention of teachers during the development of collective activities with an emphasis on the interaction between students.

However, the weavers make interesting recommendations related to the education of language student-teachers that include issues related to diversities of all kinds in a cross-cutting manner in the curriculum.

Research Problems Stated in the Skein 'Gender Identity'

The themes woven around 'Gender Identities' (see Chapters 1 and 2) and illustrated by the skeins of invisible knowledge threads are as follows:

• Skein of Threads 08–Gender Identities and Sexual Identities about Narrative EFL Learning Experiences
• Skein of Threads 12–Teacher Identity in EFL from Gender and Professionally Diverse Perspectives
• Skein of Threads 13–Gender Identities and Power Relationships in EFL
• Skein of Threads 17–Gender Identities and Non-normative Sexual Orientations in EFL

Within the above skeins, there are interwoven research problems, illustrated in Figure 30.

Figure 30. Research problems stated in the skein 'Gender identity'
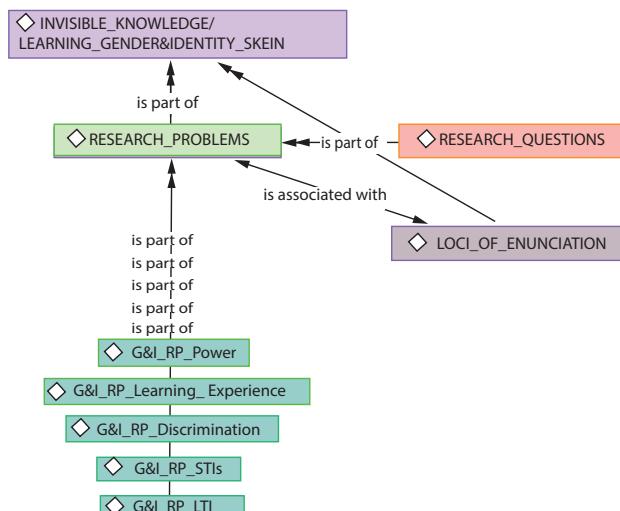
Source: Author's elaboration using Atlas.ti.

In examining how the authors addressed the research problems in this skein of threads (power, learning experiences, discrimination, trainee teacher identities, and teacher identities), a new weave of two themes emerged and are described in the following section.

Experiences of Learning, Power, and Discrimination

When teachers plan activities, lessons, and courses, we tend to follow guidelines (Woodward, 2001) for teaching English; we also do this based on our teaching *ethos*, the way we were taught, the way we learned, or various ways we have discovered through our teaching experience that may or may not coincide with standardized methodologies (Larsen-Freeman, 1986).

Communicative work (Lynch, 1996) to promote interaction in English is a strategy we use frequently. This communicative work takes various activities such as role-plays, debates, group work, oral presentations, etc. These activities may benefit teaching processes but not necessarily the learning processes of some students. Why? The meanings circulating in the English classroom are sensitive to the contexts and relationships established between the actors involved in the activities, lessons, and courses teachers plan. Coleman (1996) claims that

> we are all, as unique individuals, nevertheless, at the same time, members of interlocking and overlapping communities and social systems, from the family to the nation-state and beyond. In our different ways and to different degrees, we influence the other members of each of those communities, just as we, in turn, are influenced by them. (p. 13)

In the English language classroom, teachers influence students, students influence teachers, and whether we like it or not, students influence each other. This influence is mediated by the exercise of socially constructed power, either because it is appropriated or instituted. Power is relational in nature (Weedon, 1987) and structured in the discourses we speak. According to Weedon (1987), "for Foucault, power is not reducible to any one source; it is a relationship which inheres in material-discursive practices" (p. 174). In Foucault's words (1981), power "is the relations […] as the process which […] transforms, strengthens or reverses [such very same relations] forming a chain or system, or […] the disjunctions and contradictions which isolate [these relations] from one another" (p. 92). This disparity or asymmetry in how we relate to one another ultimately constitutes matrices of power that are hegemonic, where some exercise power over others.

This exercise of power has been problematized by some of the researchers whose studies form the corpus of this chapter. Gaitán and Veloza (2015) state

that their students came into conflict in the English language classroom when their gender discourses and the power relations they established in group activities clashed. According to Arias and Díaz (2015), these discourses, which are generally heteronormative, do not allow for a diversity of bodies that carry meanings different from the normalized ones, which is when discriminatory practices are generated. Escobar and Díaz (2013) state that students of English with non-heteronormative identities are rejected by their classmates when group work is organized.

These systems of relationships based on discriminatory discourses affect the learning experiences of female teachers, an aspect that Barreto (2021) has problematized. In her exciting study, this teacher-researcher questions the place of women teachers within the school system, the development of professional life in schools, their identity experience, and the influence of Catholic religious precepts. There is thus a strong link with the theme expressed in Chapter 4 on the need to investigate and problematize 'Gender and female English teachers,' as proposed in their study by Chubash and González (2019).

Faculty and Student Identities

Vandrick (2016) makes a strong claim when she says that

> female language teachers and academics know well that they, like other working women, are walking a tightrope: if they are "too feminine," they may be seen as weak, but if they are "too masculine," they may be seen as not behaving appropriately. (p. 232)

The identity dilemma touches the tightrope when more traits of the woman teacher come into play.

This tightrope walk in the construction of identity is what Barreto (2021) problematizes. For this female weaver, carrying out a narrative reconstruction over time allows her to point out that religious backgrounds have not been of great interest in the research on teacher identities in ELT. Especially if one is a religious woman. The subjugation to which the female and religious body is subjected is apparent. In a historical study in Mexico, for example, which narrates the transition from the contemplative life of religious women to that which also takes place in the classroom, Díaz and Horta (2019) comment that

> female monastic teachers transmitted the model of female submission ancestrally defended by the Catholic Church; therefore, their institutes were the perfect place to reproduce the control of future citizens. In this perspective, religious teachers were the best suited to carry out social regeneration. (p. 21)

This interest in preserving the apostolate seems to permeate the school system in some Colombian schools where Barreto (2021) could work with her language skills not to teach English but to transmit the sacred word in English. So, teacher identity is subjected to religious precepts and educational administration against which one must struggle. As Chubash and González (2019) have also illustrated, women occupy an inferior place in a patriarchal educational and religious system.

This is a topic for studies of teacher identities in ELT that demands our full attention, and that is shaped by Colombian knowledge of gender identities and ELT.

Non-heteronormative teacher identities also walk a tightrope. What discourses and meanings emerge when those who teach English are not 'straight'? Salazar and García (2014), in their narrative study on the life experiences of a Colombian gay English teacher, problematize the fact that "teachers with non-normative sexual orientation are not desirable for children because they assume that they will influence students. However, the teachers are also targeted as pedophiles due to homophobic beliefs" (p. 12). In addition to the apparent discrimination, it is essential to note that homosexuality used to be labeled as aberrant in the teaching profession in Colombia. Only two decades ago has this changed in the law regulating the profession. Only recently has the relationship between gender identities, non-normative sexual orientations and ELT begun to be addressed locally (Lander, 2018; Ubaque-Casallas & Castañeda-Peña, 2021). This emerging theme deserves its centrality in studies on teacher identities within 'ELT gender identities.' Given the sexualities of teachers of English, these tightrope walks have focused on the relevance and lack of knowledge on the topic for people with non-normative sexual orientations. However, even so, it is crucial to explore what happens to those heterosexual people who teach English. Given the results of his recent study, Nelson (2017) narrates the surprise:

> To find that for many of the teachers who identified as lesbian or gay, coming out conundrums were rife; the teachers struggled with self-disclosure questions –whether, how, why, why not. But I was surprised to find that some of the teachers who identified as straight also experienced various dilemmas about how to represent their sexual identities in class. (p. 235)

This theme, suggested by Nelson (2017), is paramount for understanding teacher identities in ELT from a gender identity perspective. Recently, we have found, for example, the challenges involved in researching gender in ELT and how masculinities are questioned by both teachers and researchers interested in the topic (Bettani, 2015; Castañeda-Peña & Ubaque-Casallas, 2023).

English language learners and student-teachers teaching English in the future are also part of this interest in the interface between gender, identities, and ELT. For example, Hernández (2021) notes that "little have student-teacher identities (STIs) been explored under the gender perspective as an analytical category to understand identity formation" (p. 9). Hernández (2021) also suggests the need to investigate what kind of identities are constructed, claimed, or assigned to student-teachers from a gender identity perspective when they carry out their pedagogical practice. This issue receives special attention when among ELT student-teachers, not only lesbian or gay identities emerge but also trans identities (Cabrejo, 2021).

Loci of Enunciation

In previous chapters, we mentioned that Macedo (2019) proposed knowledgeable action as a pedagogical activity. This activity critically reflects on the social identities that emerge discursively in the classroom, both in the interactions between those in the classroom and the representations of those identities, for example, those found in English teaching-learning materials.

We have also argued that for the skeins 'gender' (Chapter 3) and 'gender stereotypes' (Chapter 4), these actions of knowledge are related to the speaking subject. That is to say, the people who carry out the research studies as part of the corpus of this book do so from a locus of enunciation that is political and related to nuances of ELT teacher identity. This identity ranges from undergraduate students or student-teachers, practicing teachers, future teachers or educators, which also places them within imagined communities (Anderson, 2006; Posada-Ortiz & Castañeda-Peña, 2021).

For this skein of 'gender identity,' Table 5 shows the loci of enunciation described above and associates them with knowledgeable actions related to the speaking subject, similar to those of the skeins 'gender' and 'gender stereotypes.' Table 5 also illustrates a connection to the skeins of invisible knowledge threads that we elaborated in Chapters 3 and 4.

Table 5. Expression of the loci of enunciation

Expression of the loci of enunciation	Knowledgeable actions related to the subject who speaks	Authors	Skeins
Undergraduate students	• Establishing common ground among participants	• Arias & Díaz, 2015	• Gender identities and sexual identities in relation to narrative EFL learning experiences
A service-minded female teacher of English	• Self-discovering • Reclaiming one's own voice • Asking questions to define teacher identities	• Barreto, 2021	• EFL teacher identity from gender and professionally diverse perspectives
Future teachers of English	• Understanding the diversity present in language classrooms • Shifting towards a non-judgmental perspective on identity traits	• Escobar & Díaz, 2013 • Salazar & García, 2014	• Gender identities and sexual identities in relation to narrative EFL learning experiences • Gender identities and non-normative sexual orientations in EFL
In-service teachers	• Thinking about strategies to confront gender-based violence in the classroom	• Gaitán & Veloza, 2015	• Gender identities and power relations in EFL
Student-teachers	• Contributing to teacher education from a gender perspective	• Hernández, 2021	• Gender identities and sexual identities in relation to narrative EFL learning experiences

Source: Author's elaboration.

As seen in Table 5, the locus of enunciation is interconnected to the weavers' identification processes. In the context in which these research studies are enunciated, it can be interpreted that they link knowledgeable actions (Macedo,

2019) related to self-identification between weavers and research participants (Arias & Díaz, 2015). This seems to be an essential knowledgeable action that involves acts of solidarity and empathy in the English class towards those who are discriminated against, in this case, because of their gender identities. It can be expanded to understanding the diversities present and not present in the English language classroom (Escobar & Díaz, 2013) by motivating educational perspectives without prejudice to the identity traits of people who participate in educational acts (Salazar & García, 2014). For Hernández (2021), these topics should be part of language teacher education programs in ELT that equip teachers with pedagogical tools to combat gender violence (Gaitán & Veloza, 2015). The locus of enunciation becomes an exciting feature of the research presented in this book when the reflection is done on the person doing the research (Barreto, 2021). This is linked to a framework of action that interrogates the person themselves and makes it possible to reconstruct professional identity formation processes. The actions outlined in these skeins linked to 'gender identity' are thus related to English teaching practices, which we call gendered pedagogies, and which are described in the following section.

Practices of Gendered Pedagogies in Colombian ELT

Only one research study (Gaitán & Veloza, 2015) of this skein of 'gender identity' illustrated a pedagogical action related to the direct teaching of English. The other research studies were conducted in contexts where teaching is carried out in a foreign language or such contexts (English language teacher-student education [Barreto, 2021]).

Educational Objectives

Gaitán & Veloza (2015) state their purpose of combating the violence that is discursively exercised based on gender differentiation in the classroom. Therefore, not only from their pedagogical experience, they want to improve the linguistic skills of their students but also provide them with social skills that allow them to relate better when 'gender identities' emerge (Espinosa *et al.*, 2013; Soler, 2020; Ortega, 2021; Granados-Beltrán, 2022).

Learning Activities Linking ELT and Gender

With their first-grade students, Gaitán and Veloza (2015) implemented collaborative work to make all students responsible for the activity's success. For example, in their mixed groups, they had to play 'scrabble' (sorting letters to form words), which was the responsibility of all group members. These formed habits of good socializing. They also used picture and word lotteries, dictionaries, dominoes,

and puzzles, among other games. Students gained organizational skills and respect for each other through these games.

In the following section, we describe the knowledge/learning derived from the two types of research studies described in this chapter: those that included a pedagogical practice (Gaitán & Veloza, 2015) and those conducted in contexts related to the teaching and learning of English.

Knowledgeable Actions to Promote the Relationship Between ELT and Gender

As can be seen, research on 'gender identities' has a minor context of exploration of the teaching-learning process in the classroom. However, it is closely related by focusing on education and identity co-construction processes, which highlights the value of this type of research. Nonetheless, both types of research studies contribute important insights/learnings described in the following sections.

Learning English as a Foreign Language

One finds in the group of research that constitutes the 'gender identity' skein a conception of foreign language learning that leans towards recognizing diversity. For example, Arias and Díaz (2015) consider that the same grammar of the language and the structures that are taught according to the established curriculum can be used to understand that "there are other ways of constructing oneself as a person, that go beyond what is socially imposed" (Arias & Díaz, 2015, p. 76). This premise is favored not only by the linguistic content but also by the thematic content and its management. Reflection on gender/sexual diversity will be allowed as the topics in the English language class are diversified, and alternative topics are proposed. Thus, hetero-normed, and non-hetero-normed students will have more opportunities for language learning access. For Escobar and Díaz (2013)

> in the L2 classroom where the group of students is willing and open to issues of sexual and gender diversity, the integration of this topic is more straightforward, allowing students with counter-normative sex and gender identities to identify more easily with the topics that are worked on in class and bringing the other students closer to these topics in a natural way. (p. 91)

In the experience of Gaitán and Veloza (2015), the implementation of collaborative work makes it possible for the pedagogical practice to establish respect for others for their diverse points of view. This results in English language learning environments that are healthier for everyone. In this direction of respect

and understanding, Pineda (2017) confirms the value of reading short stories in English. Salazar and García (2014) also advocate for English classrooms that are friendly to diversity from multiple identity angles; in their own words, the classroom is

> [a] space where beliefs, races, political positions, points of view, and even diverse gender and sexual orientations meet to create a whole community of communication and debate, composed of students and, of course, the guiding teacher, all equally seeking the same common goal, the learning of a foreign language. (Salazar & García, 2014, p. 88)

Consequently, it is in the interaction in the English language classroom that the creation of a favorable space for coexistence about 'gender identities' is at stake, for which not only the teachers but also the students who share knowledge actions are responsible.

Knowledgeable Actions for English Language Learners

Caviedes (2015) states that "the pieces of speech used by people to talk about other people may show agreement (approbatory discourses) or disagreement (non-approbatory discourses) and thus generate acceptance or rejection of other people's behaviors, opinions, etc." (pp. 159-160). Teachers and students in classrooms may interact using approval or non-approval discourses (Baxter, 2002).

Escobar and Díaz (2013) describe actions of visibility, censorship, and self-censorship by English language learners in the classroom. In the first case, students use approval discourses (they make their understanding of gender diversity explicit and appreciate the presence of people and topics that are not heteronormative or their reflection as a classroom activity). There is a dominant disapproval discourse in the second and third cases (peer and self-censorship). In terms of language learning, this is conceived not as mastery of linguistic structures or grammar. Learning occurs through access to participation and interaction in English, in which it is healthy to intervene whether or not one is gender-diverse.

Consequently, the knowledge derived from experiences discussed by Escobar and Díaz (2013) can be translated into knowledgeable actions in the peers' awareness of each other when interacting in English. This is a matter of educating towards adopting discourses of approval, possible when educational acts make these discourses available to learners. The teaching-learning of English thus becomes a space for peers to relate to each other through the everyday use of these discourses of approval of gender identities. It is also an issue that cuts across the curriculum. These discourses of approval or disapproval are manifested in observable behaviors of English language teachers. For example, Gaitán and Veloza

(2015) find that students may adopt different positions when doing collaborative work. Some students may be leaders, others may oppose and resist leadership, and others become followers of whoever functions as a leader. Thus, peers play a pivotal role in the learning of their English classmates; through discourses of approval or disapproval of gender diversity, they can provide access to or limit language use, participation, and the expression of opinions. In these ways of talking about, saying about, and commenting on 'gender identities,' English language learners need to be sensitized through interaction with the knowledgeable actions of their English teachers.

Knowledgeable Actions for Teachers of English

Arias and Díaz (2015) give centrality to the actions of English teachers in managing the English curriculum and the plan of topics to be taught. For these researchers, teachers need to include topics related to gender diversity, given that there is a danger of perpetuating discriminatory ideologies. For them,

> [i]t is necessary that teachers play an active role in the inclusion of non-normative topics, that they do not attribute to the book the lack of treatment of specific issues or current situations, and that they find ways, even in informal conversations in the classroom, to encourage the creation of scenarios for the visibility of identities that are generally marginalized. (p. 77)

Escobar and Díaz (2013) support this idea of the active role of teachers. However, they associate this role with their relationship to the design of activities, to the discourses of approval or disapproval of students that emerge in the English classroom and that teachers can use. For example, according to these authors, if English language teachers speak to their students drawing on discriminatory discourses (willingly or unwittingly), they play an essential role in legitimizing or critiquing such discourses of gender diversity and gender identities. Teachers' use of discourses of approval of 'gender identities' becomes an important factor given that "if students see that their sexual identity is not a source of ridicule and pejorative comments, their willingness to participate in class and language exchange activities may be more frequent, complete and more elaborated" (Escobar & Díaz, 2013, p. 86). That is, how topics are addressed in class (any topic not exclusively about gender diversity) has a transcendent impact on how students understand and incorporate them into their existence. Gaitán and Veloza (2015) associate such an active role with creating learning environments that reduce the tension caused by the power relations that emerge from 'gender identities' and the activities teachers design.

Such tensions can be manifested by their notable presence in the media or on social networks (Gómez, 2020). To confront this level of promotion of gender ideologies that are heteronormative, Gómez (2020) suggests that teachers use as material precisely those messages carried by the media and networks to reflect on prejudiced meanings. At the level of the individual teacher, for Salazar and García (2014),

> [a] teacher in this field must be able to get the message across and allow students to do so, there must be no barrier between the teacher-student relationship, and the best way to do this is to make the students see that they are both in the learning process, that they share equally valuable opinions and life experiences. (p. 85)

This last idea of (co-)learning in the teacher-English language learner relationship is far-reaching and affects how English language student-teachers are educated.

Knowledgeable Actions for Language Teacher Education Programs

Teacher education programs, according to Barreto (2021), could revisit curricular issues such as "gender, equality, diversity, justice, etc., [because] they are important in the construction of society and language teaching and learning" (p. 65). Arias & Díaz (2015) also suggest the inclusion of issues related to gender identities in a cross-cutting manner throughout the language teacher education curriculum. In this way, it becomes viable for pedagogical practices to be transformed towards understanding the existence of stereotypes and how the teacher identities of language teacher-students are configured (Barreto, 2021; Escobar & Díaz, 2013; Gaitán & Veloza, 2015). In the same line of argument, Hernández (2021) recognizes that "gender identity is an inherent part of the professional education of the Modern Language Teacher, and promotes the appropriation of values such as peace, empathy, self-recognition, equity, equality, and coexistence" (p. 67) The explicit adoption of a gender-sensitive curriculum approach to teacher education implies that educators also have such a perspective that even teachers with non-heteronormative gender identities have workplaces that are also welcoming and healthy (Salazar & García, 2014).

Conclusions

This chapter proposes a critical and political reflection on the place of 'gender identities' in student-teachers education in English. It interrogates this ontological and epistemological site in the transversality of the curriculum responsible for

this education. These studies also enter into dialogue with the field of Language Teacher Identity (LTI) and related international research (Barkhuizen, 2017; Golombek & Klager, 2015; Johnson, 2003; Morgan, 2004, 2016; Norton, 2000; Pennington & Richards, 2016; Varghese, 2006) and also include teacher-student identities in construction. What Colombian weavers have shown in their small-circulation research is that 'gender identities' have once again proven their instability. They have also proven their pervasive influence on the relationships established in English language classrooms and English language student-teacher education contexts. The discursive struggle is resisting the heteronormative as 'correct', 'unique', 'inevitable', or 'universal'. Heteronormative gender identity, in these studies, ceases to be taken for granted. We will argue below for the exact need to confront, in English teacher education, colonial mechanisms such as patriarchy and misogyny that steal the 'gender identities' of bodies that carry other or different signifiers. This is the political and activist interest that these studies fail to bring to light, given their invisibility in the academic work that studies the interface between gender and ELT in Colombia.

Conclusions and Fractured Horizons

The idea of this book is based on the need to know 'from the inside' the interface between ELT and gender in Colombia. By tracing more than two decades of research, we have been able to delve into undergraduate and postgraduate research studies dealing with this interface. For this exploration, we used a metaphorical point of view immersed in the threads of various weavings and tapestries offered by our weavers. This allowed us to 'see from the inside' their loci of enunciation, their little visible knowledge-learning actions (knowledgeable actions), and their proposals for gendered pedagogies for the Colombian ELT. We briefly examine these aspects below and highlight the contributions of our weavers.

The Loci of Enunciation and Knowledgeable Actions

Our introductory chapter presents some general theoretical positions about the loci of enunciation. We have pluralized the term to recognize that it is essential to think of there is no single universal center with the power of epistemological enunciation. This is our critique of the modernity that has monopolized gender studies in connection with gender. To recognize loci of enunciation (thus, in the plural) is to visit the geopolitics of knowledge (raised from Latin America and Black women's feminisms) that transcends geographical and epistemological boundaries to decenter the power of enunciation itself. With Benveniste (1971), from structural semiotics, it is argued that the enunciated self can also be a silencing self that constructs 'you' as an object: this means that the 'I' objectifies and dehumanizes the 'you.' With Grosfoguel (2011), the enunciating self is located in a geopolitical space that is epistemic and also in a corpo-political one. Therefore, the loci of enunciation are far from totalizing and are rather interepistemic given the power games involved in the various social groups. Consequently, Mignolo's (1999) idea of 'I am where I think' makes a shift from the center of power to Eurocentric rationality and from the assumption that gender is univocal and inevitable as a binary.

In connection with racism and gender, Ribeiro (2017) proposes that loci of enunciation, which are also loci of listening (Osorio, 2019), are created by accepting that power hierarchies shape these places for certain social groups (Black women). In that direction, Chapters 3 to 5 of this book have shown that weavers speak from a marginal but expressive location of their professional identity (English language teachers pursuing initial or in-service education). Therefore, we argue in this book that in addition to the semiotic-structural, geopolitical, corpo-political, and social group dimensions that constitute the loci of enunciation, it is necessary to listen relationally and critically to another identity dimension: the professional, for this case, that of the teacher of English. This teacher identity is evident throughout the corpus as no work identifies the enunciator as a monolithic instructor of the language grammar. This is an advance in the initial and in-service education of English language teachers in Colombia, at least those studying the interface between ELT and gender, which are enunciated in various ways involving senses of 'maestrx,' as we recapitulate below. The suggestion for the field in the country is to listen to these loci of enunciation that manifest themselves from the margins and the fractures:

> 'Listening as critique' is not the artifice of a critique that judges and prescribes a utopia, nor the arrogance of a critique that denies hope; it is a critique that opens, that humbles, a critique that builds understanding in and through listening. It implies the recognition of the confinement of modernity, the finitude of its universalities, of its total validity claims. Such a critique strives for the dismantling of the mechanisms of negation, disdain, and disavowal of the other. The question of listening is a direct challenge to the processes of silencing and oblivion. Can modernity listen to the other side of the colonial difference? (Vázquez, 2012, pp. 6-7)

The ethics of listening implies the ethics of naming. According to Ribeiro (2017), "if a reality is not named, not even improvements will be thought of for that reality; it will remain invisible" (p. 28). With this assumption in mind, Ribeiro (2017) builds on the work of Collins, who speaks of the "outsider within" in English, which Ribeiro approximates as "forasteira de dentro" (in feminine and Portuguese) and has been translated into Spanish as "extraña interior" or the "stranger within" who is female and Black within feminisms. In her commentary

> [Patricia Hill Collins] defines outsider within as the social position or frontier spaces occupied by groups with unequal power. In academia, for example, such a place allows Black women researchers to see, from the facts of their own experiences, anomalies materialized in the broadcasting or distorted observations of the same social facts. Although Collins refers to sociology, it

can be assumed as a political practice developed in all areas of knowledge. (Ribeiro, 2017, p. 32)

Therefore, invisible gender and ELT knowledge could no longer have that place of marginality that predominates in applied linguistics or, as Piller and Pavlenko (2001) put it two decades ago: "SLA [Second Language Acquisition], in particular, has been characterized by an almost ubiquitous gender blindness due to the prevalence of psycholinguistic and Universal Grammar approaches in the field, which assume a generic language user" (p. 3). The research studies presented in this book have the power to break with this universalization that entails the theoretical postulate of the "generic language user" and the pervasiveness of gender blindness, 'and deafness.' They also have the power to understand the importance of considering diverse angles of the professional identities of both student-teachers and practicing English language teachers as a constitutive dimension of loci of enunciation. How much are these weavers believed in universities? How do universities destratify these knowledges from their invisible or marginalized status? That is, with Kubota (2020), De Figueiredo and Martínez (2021), and Sugiharto (2022) (see Introduction), we can begin practices that decolonize the field (see also Introduction), by which we mean practices that disrupt the Euro and Anglocentric dominance of applied linguistics.

However, in the way pointed out by Ribeiro (2017), it can be seen that the collective of students for English teachers or practicing teachers who are taking postgraduate courses (our weavers) can be heard, with a 'critical listening,' and be named. We believe that universities have the resources for this, for example, by informing gender collectives and gender research groups, because 'struggles' are not only built in academic classrooms. The following is a synthesis of how the weavers (or *outsiders within*) of the ELT and gender interface make their loci of enunciation from identity angles explicit.

Professional Identity Traits Associated with Loci of Enunciation

Loci of enunciation in connection with professional identities are closely linked to the choice of informed action (praxis or knowledgeable actions related to the speaking subject [Macedo, 2019]). Also, teaching professional identities intersect with gender and nationality, social class, gender diversity, and 'missional' aspects of the teaching profession. This was a constant theme in Chapters 3 to 5.

For example, in Chapter 3, Ayala and Barón Gómez (2019) identify themselves by their names and as teachers/researchers. This last identity trait is also stated by Briceño and Jula (2020), Muñoz (2016), and Salazar (2020). Briceño and Jula

(2020), Mesa (2019), Salazar (2020), and Aguilar and Villamil (2018) state that they are teachers. Briceño and Jula (2020), Moyano and Durango (2016), and Romero (2018) also state that they are pre-service teachers, and Briceño and Jula (2020) and Sierra and López (2017) state that they are future teachers. Briceño and Jula (2020) explicitly declare themselves 'female teachers.' Sierra and López (2017) and Moyano and Durango (2016) reveal themselves as undergraduate students. Briceño and Jula (2020), who use the broadest range of professional teacher identity traits, also enunciated themselves as 'novice female researchers.' Salazar (2020) manifests herself as a researcher-observer teacher in the spectrum of identity angles associated with research. Micán (2016) and Ramírez (2019) identify themselves as educators. Sierra (2021) presents himself as a middle-class heterosexual man who favors gender diversity and as a Colombian English teacher-researcher.

In Chapter 4, we find, for example, that Camelo and Cely (2017) enunciate their gender and personal sexual orientation; Castaño (2021) does so as a pre-service teacher and as a woman, while Montenegro (2021) uses her identity traits as a practicing teacher, as a woman and as a Colombian. Cortés and Díaz (2020) and Gómez (2020) enunciate themselves as undergraduate and postgraduate students; Moreno (2011) expresses her locus of enunciation as a future teacher and Serna (2021) as an English teacher. Finally, Rueda and Luna (2021) express their locus of enunciation as language learners and undergraduate students.

Chapters 5 suggests that Arias and Díaz (2015) identify themselves as undergraduate students, while Escobar and Díaz (2013) and Salazar and García (2014) identify themselves as future English teachers. Barreto (2021) enunciates herself as a service-minded English teacher, Gaitán and Veloza (2015) as practicing teachers, and Hernández (2021) as a student-teacher.

These findings show that none of the weavers make their race explicit in a textual way. However, a professional locus anchored in national identity is made explicit. We speak of a nascent exposure of knowledge overtly generated in the Colombian ELT (as a Colombian English teacher-researcher (Sierra, 2021) and as a Colombian woman [Montenegro, 2021]).

There is also the presence of the political identity that can be associated with the magisterial (professorship) as a generator of knowledge in processes of inquiry that relate ELT and gender (as teachers/researchers: Ayala & Barón Gómez [2019], Muñoz [2016], Salazar [2020]; novice researchers: Briceño & Jula, [2020]; teacher-researcher-observer: Salazar, [2020]). The political is in the service manifested by the teaching vocation (Barreto, 2021), education (Micán, 2016; Ramírez, 2019), and the defense of gender diversity (Sierra, 2021). The political is also configured in an 'imagined' profession of which gender diversity

is a part. As mentioned in Chapters 4 and 5, it is an imagined locus of enunciation (Anderson, 2006; Posada-Ortiz & Castañeda-Peña, 2021) in which weavers think, create or yearn for professional conditions or ways of being professional that are political (Briceño & Jula, 2020; Escobar & Díaz, 2013; Sierra & López, 2017; Moreno, 2011; Salazar & García, 2014). Finally, gender is salient in the loci of enunciation in association with other identity traits (as female teachers [Briceño & Jula, 2020]; as middle-class heterosexual men [Sierra, 2021]; as witnesses of gender diversity [Camelo & Cely, 2017]; as women [Castaño, 2021; Montenegro, 2021]). With critical purposes, these places of enunciation are associated with knowledgeable actions (Macedo, 2019) that become praxis in the research works studied in this book.

Knowledgeable Actions Related to the Subject who Speaks

The weavers' loci of enunciation as *'outsiders within'* are also political because of their link to action that is part of a pedagogization (see the section below: "Towards gendered pedagogizations"). These actions are part of the academic activism of teachers of English in initial or in-service education, which is also invisible. Within the range of political actions that defend gender diversity in the ELT classroom, the research studies described in this book manifest a wide variety to consider (see below). We list them without implying the formulation of a recipe book to be followed. On the contrary, these actions have been shaped politically in studies conducted in our country and ELT classrooms sensitive to their contexts. Hence the particular political and contextualized interest of the weavers.

Regarding the Skein 'Gender'

- Analyzing and understanding inequities (Ayala & Barón Gómez, 2019)
- Recognizing the uniqueness of students (Ayala & Barón Gómez, 2019)
- Seeking opportunities in the classroom to impact students' lives (Briceño & Jula, 2020)
- Being aware of gender discourses in the classroom and their effect on English language learning processes–Designing strategies to foster equity (Muñoz, 2016)
- Being aware of the assumptions that offer methodological frameworks (Salazar, 2020)
- Understanding the meaning of 'otherness' (Briceño & Jula, 2020)

- Raising awareness of discrimination towards homosexuality (Mesa, 2019)
- Teaching English through social facts (Aguilar & Villamil, 2018)
- Understanding the presence of gender(s) in the classroom (Briceño & Jula, 2020)
- Being aware of the variability of school culture (Briceño & Jula, 2020)
- Understanding heteronormative discourses present in English language classrooms (Moyano & Durango, 2016)
- Promoting co-learning processes (Romero, 2018)
- Perceiving the classroom as the site of student growth in the face of equity and diversity (Briceño & Jula, 2020)
- Responding to the needs of students (Sierra &López, 2017)
- Understanding heteronormative discourses present in English classrooms (Moyano & Durango, 2016)
- Criticizing methodologies and methodologists (Micán, 2016)
- Transforming human consciousness - Transforming the English classroom into a space for freedom (Ramírez, 2019)
- Self-questioning one's own English teaching practices (Salazar, 2020)
- Adhering to gender studies and ELT agendas and examining the subtleties of gender dichotomies (Sierra, 2021)
- Bring in own experiences, expertise, and sociocultural contexts of their upbringing. Reconfigure own subjectivity (Sierra, 2021)

Regarding the Skein 'Gender Stereotypes'

- Reflecting on the responsibility that learning applications have in producing and reproducing gender stereotypes in today's world (Camelo & Cely, 2017)
- Reflecting on who we are and what we do as teachers (Castaño, 2021)
- Questioning the impact of gender in the context of English language teaching and the meaning of the topic for research (Cortés & Díaz, 2020)
- Reflecting on the world in which we live and questioning social inequality (Gómez, 2020)
- Identifying themselves as agents of change and transformation through teaching English with a sociocultural and critical approach (Montenegro, 2021)
- Considering content and images provided to students (Moreno, 2011)
- Questioning how textbooks reinforce or resist gender stereotypes (Rueda & Luna, 2021)

- Promoting critical thinking through language learning (Serna, 2021)

Regarding the Skein 'Gender Identity'

- Establishing common ground among participants (Arias & Díaz, 2015)
- Self-discovering—Recovering one's voice—Asking questions to define teacher identities (Barreto, 2021)
- Understanding the diversity present in language classrooms (Escobar & Díaz, 2013)
- Shifting towards a non-judgmental perspective of identity traits (Salazar & García, 2014)
- Considering strategies to confront gender-based violence in the classroom (Gaitán & Veloza, 2015)
- Contributing to language teacher education from a gender perspective (Hernández, 2021)

While it is true that this set of knowledgeable actions on the triangular pattern 'gender-gender stereotypes-gender identities' carried out by marginalized Colombian researchers as students in the field can be judged as instances of recolonization (this depends on the lenses through which they are viewed and criticized), they can also be understood from their potency as actions towards the decolonization of gender (Lugones, 2008) in the ELT in Colombia. This is based on their political value leading to emancipation from the epistemological south.[1] The research studies described in this book show English language teachers committed to 'narrating' the experience of gender diversity in ELT. Using the metaphor of 'weavers,' we begin this conversation with their texts to learn about them and their concerns, once silenced and invisible in university digital archives. In his epistemological reflections on the social sciences, Guarín (2017), a Colombian professor at the Universidad de Manizales, tells us that "to know who someone is, you have to share with that someone and, from that encounter, the necessary conversation emerges, the relevant knowledge, the required theory" (p. 28). We believe this is a way of destabilizing the unifying power that the teaching of foreign languages (English in Colombia) has had for more than 50 years within the neoliberal ideological framework, with clear consequences for gender diversity subsumed by the binary male-female hierarchy. The concern

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1   We agree with Guarín (2017) that the South "is the expression of a collective political will that acts in Africa, in Asia, in Latin America, in Oceania, in Europe, in North America, against discrimination, social exclusion, hegemonic and totalitarian patterns, colonizers of the global device of knowledge protected by the idea of a universal history, of an exemplary culture" (p. 28).

for the power of this gender hierarchy (which is onto-epistemological) in Colombian ELT, which these weavers have thought about through their research exercises, also tells of the experience of a subaltern group within an educational system that teaches 'to be a man' (see Introduction) and which tells of a Colombian experience of ELT about gender. It is an experience whose (emancipatory) potential needs to be continually explored and understood. It is inescapable to create awareness of the status of the knowledge provided by English language student-teachers or those who practice in the context of the interface between ELT and gender as '*outsiders within*.' This status means that the weavers and their weavings are on the threshold.

The contribution (not in a financial sense) traceable from that threshold is the engagement with the human situation of those who participate in the studies described here from the pedagogical (dis)order of traditional methodologies for teaching English or studying gender in contexts where English is taught. We recognize these disruptions or (dis)orders as part of pedagogizations to which we will refer in the next section.

Towards Gendered Pedagogizations

These processes of identification or self-identification carried through the loci of enunciation are transforming the weavers' pedagogical thinking. These processes also mobilize pedagogical actions that subvert the general idea of the "generic language user" (Piller & Pavlenko, 2001) or genderless. In other words, the weavers pose displacements of 'dogma' and Anglo-pedagogical exemplarity and subvert it. This pedagogical (dis)ordering of traditional methodologies for teaching English is an action that we relate to the pedagogizations emerging in ELT and gender.

From a historical perspective, the term pedagogization was detected in the 1950s in Germanic educational studies. For Depaepe *et al.* (2008), 'pedagogization' is a term associated with the sociologist Kob.

> The term was accepted in the German-speaking world only until the 1980s, and represents a direction towards modernization of the educational system rooted in the educational market that should be offered to students out of the ordinary, or from pathologizing discourses to 'abnormal' students such as people with dyslexia, those with superior talents, or attention deficits. Seen this way, 'pedagogization' could be read in opposition to pedagogical projects that aspire to autonomy, liberation, and independence. In this sense, pedagogization seems to be a concept not dissimilar to 'medicalization'" (Depaepe *et al.*, 2008, pp. 15-16).

These authors argue that pedagogization as a container term should be part of a historiography of developmental educational theory anchored in Western thought. In a footnote to their article, Depaepe *et al.* (2008) reflect on the use of the term:

> Originally as Pädagogisierung, of which the English translation is rather problematic. In our former studies, we have also used 'educationalization' as 'pedagogization' and even 'educationalizing.' A search on the Internet showed that 'pedagogization' is used more frequently than 'educationalization.' Therefore, we have chosen this term as the overall concept for this article. (p. 25)

With a less positivist or modern sense of pedagogization, Mignolo and Walsh (2018) (especially Walsh) anchor pedagogization in decolonization as action enabled by verbality. The idea of verbality comes from the work of decolonial thinker and educator Rolando Vázquez (2012). For this author, power is relational as 'verbality' in the sense of the word that acts or is experienced: lived experience. He makes this straightforward, even with the political use that some academics now make of 'buen vivir:'

> […] power only exists in relationality. Like all verbality, relational power, as relational love, cannot be understood through the singular; it is always already a verbality, relationality. The notion of buen vivir that we translate as living in plenitude is not about 'good life' with 'life' as an object and 'good' as an adjective; it is about 'living in plenitude:' 'living,' a verbality, in active relationality with the whole, with 'plenitude.' (Vázquez, 2012, p. 245)

Mignolo and Walsh (2018) state that we speak of an implicated pedagogy from the Freirean perspective. This means that pedagogy through pedagogical action (or practice) is liberating for both individuals and collectives. This state of liberation is healing (Espinosa *et al.*, 2013). This is why pedagogy is "more a verb than a noun; pedagogization makes pedagogy a verbality" (Mignolo & Walsh, 2018, p. 88). These authors further argue that pluralizing pedagogy and pedagogization helps to break the singularity and possible monolithic meanings that these concepts bring, perhaps in the Western tradition, as presented in the Germanic case on pedagogization above. They also move away from Freire in that, in his approach, there is no recognition of other onto-epistemological viewpoints such as those derived from the Black feminisms we have considered in this book to understand the loci of enunciation, for example, Ribeiro (2017).

The contributions studied in Chapters 3 to 5 show traits of pedagogization practices without being explicitly conceived in this way. Some of them coincide with Latin American plural feminisms (Espinosa *et al.*, 2013); others with

discursive resistance (Soler, 2020); others with transformative pedagogies for English language teaching (Ortega, 2021), and others with pedagogies for the trans-formation/education of English language teachers (Granados-Beltrán, 2022) (see Introduction).

The practices of gendered pedagogies in Colombian ELT described in Chapter 3 indicate that language is taught through the task-based approach and the communicative method. Our analysis suggests that this is not merely adopting an Anglo-centered teaching model. According to Chala Bejarano *et al.* (2021), it is essential to transcend the theory/practice dichotomy, the latter being an uncritical application of the former. This has the feminist implication "from doing to thinking and from thinking to localized doing" (Espinosa *et al.*, 2013, see Introduction). For instance, we are talking about the constitution of discursive modes (Soler, 2020) and modes of doing as a transformation from experience (Ortega, 2021; Granados-Beltrán, 2022, see Introduction). This implies that English language teachers could be educated in discourse analysis, interaction, materials design, and critical attention to social phenomena that may emerge in the English language classroom. They also involve a reconceptualization of gender and the 'Latin American cuir' of English language teaching.

Chapter 4 mainly points to an ELT education where the focus is not on the linguistic structure but on the critical perspective confronting stereotypical gender and other discourses that promote social injustice and inequality. In other words, English is used to recognize diversity and for English teachers to perform in praxis (Macedo, 2019; Granados-Beltrán, 2022) and perform the 'oficio de maestrx' (Méndez-Rivera & Guerrero-Nieto, 2022; Méndez-Rivera *et al.*, 2020, see Introduction). The English classroom becomes a place to 'humanize with heart and mind' (Ortega, 2021, see Introduction).

Chapter 5 shows that collaborative work is used with the constant attention of teachers during the development of collective activities with an emphasis on the interaction amonf students. The aim is not only to improve the linguistic skills of English language learners but also to provide them with social skills that allow them to relate better when 'gender identities' emerge. It is in this sense of pedagogical action that subjects with the critical and political agency (co-)construct social justice in the 'lived experience' (Granados-Beltrán, 2022), and learning English can be healing and therapeutic (Espinosa *et al.*, 2013).

In the spirit of pedagogizations, our referents (see Introduction) become guides rather than "pedagogical or theoretical authority" (Mignolo & Walsh, 2018). Although in the introductory theory we present in this book, we call them 'alternative (gendered) pedagogies,' we clarify that 'alternative' is not necessarily

the replacement of one pedagogical vision by another to constitute it as 'a total-izing pedagogy.' As De Sousa Santos (2006) explains, we cannot solve a modern problem (gender coloniality in ELT) with a modern stance (implementation of a unifying pedagogical alternative in ELT and gender). The above positions entail an identification with decolonial doing as a purpose. Not all of them relate directly to the triangular pattern 'gender-gender and stereotypes-gender and identities.' However, from them, one can understand the decolonial attitude and intention (Mignolo & Walsh, 2018) of their pedagogization practices. Pedagogies can then be conceived as

> [t]he struggles, practices, processes, and wagers for life. They are the praxis of decolonial paths that […] work to regenerate the broken weave of community, territory, ancestral knowledge and memory, spirituality, and existence as life itself. They are manifestations of […] the exercise of spinning threads, to braid knitting from situated places, including from the "epistemic diversity that inscribes this open field that we call 'decolonial feminisms.'" Decolonial pedagogies, in this sense, "imply the possibility of re-knowing the multiple knowledges, thoughts, experiences, existences, cosmovisions, dissidences, and emotions that cross the subjects and populations that produce knowledges from positionalities that locate them as subalternized, exploited, oppressed, etc." (Mignolo & Walsh, 2018, p. 95)

Mignolo & Walsh (2018) raise questions that we lend to further consideration of the search for pedagogies in ELT and gender:

> How do we, and how can we, move into the fractures, open them up, and widen the fissures? How can we vary our gaze so we can see from and through the fractures? How can we be vigilant that these fractures do not close or that the dominant order does not patch them up to hide them? (p. 83)

The argument we defend in this book is to understand the weavers' loci of enunciation initially and to historicize (listening as critique) their practices of pedagogization that can lead to potential liberation: to attentive decolonization of gender in the Colombian ELT.

Horizons as Fractures

By unraveling the threads of the invisible knowledge/learning skeins, we were not only able to link them to the loci of enunciation (see tables 3, 4 and 5), but also to weave them into a better understanding. From such an exercise, we derived colonial situations and ideas for the decolonization of the ELT and gender interface represented in the triangular pattern 'gender-gender stereotypes-gender

identities.' These two themes are posed as horizons for action (not as fixed points of arrival) but as fractures of monolithic visions of both ELT and gender and their interface. We address them below.

Colonial Situations at the ELT and Gender Interface

Before presenting the new interweaving based on the invisible knowledge/learning skeins we review in this book, we clarify the use of the term ELT interface and gender. The interface is the point of interconnection between entities. The ELT and gender interface is not a mechanical 'interconnection' between 'ELT' and 'gender.' The two elements that constitute the interface are multidimensional and multifaceted based on the abuse of power point of view (universal onto-epistemological imposition of power). Power is exercised on each other and between each other relationally. That is, at the interface, there is a double burden caused not by power but by its abuse through which hierarchies are imposed. For example, the opposition of native and non-native speakers in ELT is well known. In gender, the binary hierarchy is recognized through the male-female opposition.

Nevertheless, what happens when in ELT, 'el profe colombiano' (supposedly de facto non-native) is also homosexual, as Mesa's (2019), for example, puts it? 'El profe' is not part of any of the elements of the interface in its universalizing sense, but he does interconnect them, from his marginality, in ways that are silenced or not known; therefore, the very existence of the 'profe' is subtracted, dehumanized. A colonial situation is thus constituted and is susceptible to being fractured. Grosfoguel (2011) states that colonial situations relate to the oppression/exploitation (read abuse of power) of subordinate social groups at the hands of dominant groups. This is the scenario in which the weavers, who contribute to this book, weave. On the one hand, there is the subordination of the undergraduate or graduate students who generate knowledge-learning about the ELT and gender interface.

On the other hand, there is the subordination of the interface itself in the broader field of applied linguistics. Finally, there is (potential) subordination of people with diverse genders and sexualities who participate in teacher education research processes. However, to amplify the scenario, we add that these are the settings of the ELT and gender interface that the weavers fracture and over which they widen the fissures, using Mignolo and Walsh's (2018) language as a response to the colonial situation. Looking at the skeins of threads and weaving them together configures colonial situations 'otherwise' that diversify the same ELT and gender interface. It is a matter of observing from within the fractures that these studies open up to continue fissuring them. Castañeda-Peña and

Méndez-Rivera (2022), see also Gómez-Barris, 2017) speak of "seeing from below" or "from within." This is a dissident proceeding from the traditional observing 'from the point of view' located externally on the surface in the Westernized way of knowing.

This change of gaze not on the weaving but 'from within the weaving' enables us to propose, as options, colonial situations 'otherwise' that are interwoven in the ELT and gender interface.

This is made available to the ELT academic communities through the work of less visible weavers in Colombia.

Interweaving Colonial Situations about 'Gender'

Chapters 3 weaves four new tapestries. First, the tapestry 'Gender and learning English in the classroom' is configured, especially from the power games that emerge, intentionally or not, in classroom interactions (Benavides, 2016; Briceño & Jula, 2020; Delgado, 2019; Farfán, 2002; Micán, 2016; Moyano & Durango, 2016; Sierra, 2021; Muñoz, 2016; Parra, 2020; Aguilar &Villamil, 2018). Secondly, the tapestry 'Gender and female English teachers' emerges where 'women' are subjected to processes of domination in the ELT school environment, which has been assumed to be a safe space for them (Chubash & González, 2019). Thirdly, the issue of ELT classrooms separated by male and female and mixed 'Gender and institutional level where English is taught (the school)' germinates in the country (Erazo, 2020; Sierra & López, 2017; Sierra, 2021). The fourth tapestry that emerges relates to 'Gender and English teacher training,' where the marginality of English language teacher education in both undergraduate and postgraduate curricula is denounced (Moyano & Durango, 2016).

These four tapestries draw on the following skeins:

- Skein of Threads 0–Gender and Social Justice in the EFL Classroom
- Skein of Threads 02–Gender, Language and Equity Education in ELT
- Skein of Threads 04–Gender and Stereotypes as Discursive Production in EFL
- Skein of Threads 05–Gender, Social Representations, and Teachers' Identities in EFL
- Skein of Threads 06–Gender and Subjectivities in EFL
- Skein of Threads 09–Gender, Violence and Multicultural Critical Education in EFL
- Skein of Threads 10–Gender and EFL Learning Through Communicative Tasks
- Skein of Threads 14–Gender and Education in Single Gender EFL Classrooms

- Skein of Threads 19–Gender and Video Games in EFL
- Skein of Threads 20–Gender and Critical Pedagogy in EFL

Interweaving Colonial Situations about 'Gender Stereotypes'

Chapter 4 weaves two other tapestries. The first one relates to 'Learning English in the classroom, stereotypes and discrimination,' where we are invited to go beyond a simple binary conception of gender and its representations not only in everyday English language classroom activities such as 'dramatizations' but even in highly circulated virtual platforms (Bonilla & Hernández, 2021; Gómez, 2020; Gómez & Vargas, 2021; Castaño, 2021; Camelo & Cely, 2017; Cortés & Díaz, 2020). The second salient tapestry is that of 'Vectors promoting gender stereotypes (the textbook).' In addition to the stereotypical discourses that can be found in teaching materials, it is indicated that both teachers and students can exercise discrimination by speaking from stereotypical gender discourses (Cortés & Díaz, 2020; Castaño, 2021; Montenegro, 2021; Moreno, 2011).

The tapestries that flourish from 'gender stereotypes' are nourished by the following skeins:

- Skein of Threads 03–Gender Stereotypes, Critical Literacy, and EFL Textbooks
- Skein of Threads 07–Gender Stereotypes and Critical Learning Processes EFL
- Skein of Threads 11–Gender Stereotypes and Critical Media Literacy in EFL Contexts
- Skein of Threads 15–Gender Stereotypes and Asynchronous Online EFL Communication
- Skein of Threads 16–Gender Stereotypes and EFL Books
- Skein of Threads 18–Gender Stereotypes and EFL Literature

Interweaving Colonial Situations about 'Gender Identity'

In Chapter 5, 'Learning experiences, power and discrimination' and 'Teacher and student identities' constitute two new tapestries. First, the meanings circulating in the English language classroom are context-sensitive. However, more so are the established power relations between the actors involved in the activities, lessons, and courses that teachers plan (Gaitán & Veloza, 2015; Arias & Díaz, 2015; Escobar & Díaz, 2013; Barreto, 2021). The second explores the non-normative

professional and gendered identities of English language teachers and students (Barreto, 2021; Salazar & García, 2014; Hernández, 2021).

These tapestries draw on the following skeins:

- Skein of Threads 08–Gender and Sexual Identities about Narrative EFL Learning Experiences
- Skein of Threads 12–Teacher Identity in EFL from Gender and Professionally Diverse Perspectives
- Skein of Threads 13–Gender Identities and Power Relationships in EFL
- Skein of Threads 17–Gender Identities and Nonnormative Sexual Orientations in EFL

Decolonizing the ELT-Gender Interface

For Castañeda-Peña and Rivera-Méndez (2022), it is "essential for ELT education to comprehend its relationship with pedagogies otherwise and not only with linguistic approaches to English language and teaching" (p. 811). This is a critique of the universalization of pedagogy as a single body of knowledge and standardized ELT teaching as part of a neoliberal and capitalist ideology. This thinking is wedded to the verbality (Vázquez, 2012) of pedagogizations (Mignolo & Walsh, 2018). Until a few years ago, it was evident that decolonization was related to the Colombian ELT (see Introduction). However, it is less common to think of decolonizing the ELT and gender interface within the latter.

The research studies described here show the possibility of critically breaking/interrupting/resisting fixed discourses (Soler, 2020) that have 'governed' a way of gender in Colombian ELT through potential 'pedagogizations.' In the historical evolution of its onto-epistemological foundations, we see that there is a suggestive transition (especially in the years 2020 to 2022) towards a teacher education that contemplates a reconceptualization of gender itself and the 'Latin American cuir´ about the teaching of English (Chapter 3), the recognition of feminisms (mainly Black feminisms) as an epistemological basis in English teacher education (Chapter 4) and teacher education for English teachers in understandings of patriarchy and misogyny (Chapter 5). Underlying these elements of unlearning (normative categories of gender and ELT teaching) and relearning (loci of enunciation 'otherwise') are (not deterministically) as "*forasteiras de dentro*" (Ribeiro, 2017) elements of plural feminisms that have emerged and emerge in Latin America (Espinosa *et al.*, 2013), pedagogies of resistances and emancipation (Soler, 2020), transformative pedagogies for English language teaching anchored in social justice (Ortega, 2021) and pedagogies for the trans-formation/education of English language teachers (Granados-Beltrán, 2022), among

| Énfasis

179

others. This enterprise requires a great effort to decolonize the normative meanings that the terms gender, LGBTIQ+, and queer have acquired from the West (Bello, 2018; Sierra, 2021). The terms dehumanize, rehumanize and humanize have also been used in this book as a tension in the ELT and gender interface, and we take them from proposals of plural feminisms (Espinoza *et al.*, 2013) and 'other' ways of teaching English (Ortega, 2021). Each proposal has a different origin of 'humanizing' (Black feminisms (intersectional) and 'buen vivir' with Latin American Indigenous epistemology), which as an immediate task requires ELT to engage in inter-epistemic dialogues. We also see in the work described above the simultaneous initiative to '(un)methodologize'[2] the 'methodologization' of the ELT (Micán, 2016). These efforts are part of a political-critical action of education in ELT and gender that needs to continue to be built in our country and whose roots we locate in the invisible knowledge-learning described in this book. We are grateful for "the little privilege we enjoy making visible what has been made invisible" (Méndez-Rivera, 2022, personal communication).

Finally, the tapestries, skeins of invisible threads and weavers described in this book open up for the ELT community at large the discussion of the decolonial turn (see Introduction, Castro-Gómez & Grosfoguel, 2007) regarding its interface with gender. Their contribution is essential not only to start the discussion but also to understand that the "decolonization of gender" (Lugones, 2008) is now an urgent task of applied linguistics to ELT in Colombia and, by extension, in the world.

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2 In a decolonial context the use of to (un)methodologize conveys to challenge, subvert, question, destabilize the established methodologies.

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About the Author

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Harold Castañeda-Peña is a passionate educator and researcher dedicated to exploring the intersections of gender, identity, power, and inequality in English language teaching and teacher education. As a faculty member of the Doctorado Interinstitucional en Educación at Universidad Distrital Francisco José de Caldas (Bogotá, Colombia), he teaches seminars on doctoral research as well as gender and education. Holding a PhD in Education from Goldsmiths, University of London, he brings a wealth of knowledge and experience to his academic and pedagogical work.

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The book *Gender & ELT: Invisible Threads* addresses the underexplored realm of educational research in English Language Teaching (ELT) in Colombia from a gender perspective. This research book focuses on weaving together undergraduate and postgraduate research by Colombian English language teachers, which is currently largely invisible—being mostly unpublished and found mainly in digital university repositories. Aimed at both local and international audiences, this book weaves themes such as gender, stereotypes, and identities in ELT, fostering a dialogue on the interface between ELT and gender. Through metaphorical weaving, the book reveals the intricate patterns of "invisible knowledge-learnings." It seeks to decolonize curricular approaches, offering a fresh perspective on gender and sexual orientation in English teaching and teacher education.