
CRITICAL TEACHING AWARENESS IN THE ELT PRACTICUM

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Abstract

This study documents the experiences of five student-teachers from the Licensure in Modern Languages at Pontificia Universidad Javeriana (PUJ) at their pedagogical practicum. The study aimed to document how it is that they enact Critical Teaching Awareness (CTA) during the process of becoming English Language Teachers (ELTs). Aiming at reaching a decolonial standpoint and following analytical principles of grounded theory, this narrative study presents the analysis of student- teachers' life stories. In search of narratives that could account for critical positionings about institutional and personal teaching discourses and practices, this study attempted to find critical positionings that have led student-teachers to develop a sense of agency to not only resist hegemonic and colonial discourses and practices they encounter within their communities but also to seek for traces that indicate a change in their pedagogical practices. Data shows that critical discourses about teaching emerge from student-teacher's interactions with their teaching environment. As such, they go from a critical standpoint to the development of decolonial teaching discourse that allows them to develop a sense of agency to co-exist with, resist and put some tension on discourses related to gender, native speakerism, construction of pedagogical knowledge, and inclusion in the classroom.

Keywords: Decoloniality, critical teaching awareness, teaching practicum, narrative research, life story

Resumen

El presente estudio documenta las experiencias de cinco docentes practicantes de la Licenciatura en Lenguas Modernas de la Pontificia Universidad Javeriana (PUJ) en su práctica pedagógica. El estudio tuvo como objetivo documentar cómo ellos ejercen la Conciencia Crítica de la Enseñanza (CCE) durante el proceso de convertirse en Profesores de Inglés. Con miras a alcanzar un punto de vista decolonial y siguiendo principios analíticos de teoría fundamentada, este estudio narrativo presenta el análisis de las historias de vida de los docentes practicantes. En busca de narrativas que puedan dar cuenta de posiciones críticas sobre los discursos y prácticas de enseñanza institucionales y personales, este estudio intenta encontrar posicionamientos críticos que hayan llevado a los docentes practicantes a desarrollar un sentido de agenciamiento tanto para resistir los discursos y prácticas hegemónicos y coloniales que ellos encuentran dentro de sus comunidades, como para buscar rastros que indiquen un cambio en sus propias prácticas pedagógicas. Los datos muestran que los discursos críticos sobre la enseñanza surgen de las interacciones entre estudiantes y maestros con su entorno de enseñanza. De esta manera, los docentes practicantes pasan de un punto de vista crítico al desarrollo de un discurso de enseñanza decolonial que les permite desarrollar un sentido de agencia para coexistir, resistir y poner en tensión los discursos relacionados con el género, el hablante nativo, la construcción del conocimiento pedagógico y la inclusión en el aula.

Palabras clave: Colonialidad, conciencia crítica de enseñanza, práctica pedagógica, investigación narrativa, historias de vida

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Chapter I

1.1. Introduction

English Language teaching (ELT) has become predominant for educational systems all around the world. This phenomenon has been both promoted by the spread of hegemonic notions about the English language as the language of prestige “acting as a crucial gatekeeper to social and economic progress” (Pennycook, 2017, p. 13); and about language teaching as an instrumentalized labor that responds to a linguistic market in which English remains dominant (Barrantes-Montero, 2018). Such notions have their origins in a coloniality that manifests itself through many dimensions of ELT. For instance, materials development, methodologies, and types of testing and training scenarios that have ended up universalizing teaching by having teachers follow dominant discourses to inform their teaching practices (Kumaravadivelu, 2016).

Hegemonic notions of teaching in ELT have influenced how student-teachers are educated. When they face their first teaching experiences within the current educational system, they seem to bring a set of pre-packed practices. Furthermore, there is evidence in which student-teachers engage in instrumentalized teaching practices as “no mechanisms of reflection on how to teach English in context are provided during the pedagogical practicum” (Lucero & Roncancio-Castellanos, 2019, p. 178). Therefore, this study poses concerns about the preparation of student-teachers and how their pedagogical practicum (PP) is being carried out in a context influenced by colonized ways of being and doing. It seems to be pivotal to reflect critically upon this since educational spaces such as the PP have been linked to and driven by colonial principles of teacher and learning.

English Language Teachers (ELTs) are immersed in structures in which they have fixed roles that are emptied of meaning by ignoring the educational environment's conditions and the teachers' relations with it (Castañeda-Peña, 2018). In fact, educational systems promote models of existence for teachers as a consequence of the utilitarian and instrumentalized view on language teaching and learning that has lasted until today. As a result, student-teachers' agency has been reduced by the standardization of language teachers (Reagan, 2004; Usma, 2009). This is why I agree that student-teachers should be able to dynamize their educational environment through their practice, exploring the variety of cultural and social dimensions language teaching allows for, and by adopting roles that are informed by their teaching environments. Nevertheless, for that to happen, they need to be able to have an active and initial critical position towards those forms that systems have validated as "appropriate." Consequently, my preoccupation in this study revolves around the emergence of Critical Teaching Awareness (CTA) in student-teachers to allow them to reflect upon pedagogical discourses, practices, and notions of their professional selves. Such a critical stance is concerned about reclaiming their agency within the ELT field.

The PP constitutes the first exposure and the first contact with a real teaching environment (Cohen, Hoz & Kaplan, 2013), with real teaching necessities. The PP might then represent for many student-teachers a period in which critical reflection on teaching occurs as they interact with the community, allowing them to become aware of hegemonic notions in the systems they are part of, to form a positioning towards them, and participating in transforming or changing them to improve their environment (Kumaravadivelu, 2016). In essence, the PP is the space in which teachers should start to construct pedagogical knowledge and locate themselves

in a teaching context where interactions with learners and colleagues may encourage them towards critical reflection about their knowledge and beliefs.

Now, regarding the profile for student-teachers at the Pontificia Javeriana University (PUJ), I am interested in documenting as well how student-teachers get to acquire “theoretical and practical elements for reflection and knowledge construction on their teaching processes” (Pontificia Universidad Javeriana, 2019). The PUJ states that integral education requires a reflective and critical habit that should allow student-teachers to discern the meaning of local and universal historical processes. In this approach, they must be able to see the value of models and projects that try to transform concrete situations, such as the concrete educational contexts that student-teachers interfere with (Consejo Directivo Universitario, 1992). Consequently, based on both the PUJ’s mission and the educational goals of the Licensure in modern languages for student-teachers, the pedagogical practicum appears to be a critical dimension that is part of the integral education of students-teachers.

It seems then relevant to document student-teachers’ experiences at PUJ to identify how they get to construct and enact CTA in their pedagogical practicum. Accordingly, since coloniality has marginalized the construction of local knowledge (Mignolo, 2007), it is crucial to analyze the student-teachers’ voices and experiences if the construction of new approaches to teaching is a goal in Teacher Education Programs (TEP) in Colombia. As Mora (2014) puts it, “it is necessary to adopt a teaching perspective that allows teaching spaces to validate local values instead of rejecting them” (p. 17). Therefore, only by “taking seriously both the contributions and the implications of local histories of neglected and marginalized epistemologies” (Walsh, 2007), will TEP be able to build a bridge in which student-teachers can be seen as knowledge producers informed by their educational environment.

All in all, to contribute to the generation of pedagogical knowledge that includes student-teachers' voices and experiences, it is crucial to use these to inform the local ELT about how the PP is experienced at PUJ. Therefore, exploring narratives "through an in-depth exploration of the meanings student-teachers assign to their life experiences" (Salkind, 2010) is relevant for this study. Moreover, I am to maintain a horizontal relationship with those who participated in this study as the intention is to represent each participant's cosmology and how they make sense of the context they are part of (Atkinson, 2002). Consequently, this narrative research will contribute to the conception of student-teachers as essential participants in the construction of pedagogical knowledge.

1.2 Statement of the Problem.

This research revolves around student-teachers' experiences about teaching in the PP. Thus, I want to explore and document how the PP opens space for student-teachers to enact CTA in the presence of different discourses and practices they encounter in the pedagogical experience. Regarding these discourses, one may find "native speakerism, language competence, learning styles, communication patterns, conversational maxims, cultural beliefs, and even accent as the norm to be learned and taught" (Kumaravadivelu, 2016, p. 73). Importantly, these discourses have been present in the Colombian ELT and have informed practices performed and reproduced by teachers. However, it is essential to note that these discourses and practices are brought into educational institutions by the influence of academic colonialism by which models for teaching and conceptions of the English language are promoted as optimal, having emerged from Western/American knowledge (Pennycook, 2017). As a result, not only do such discourses constitute the dominant narrative student-teachers own when facing the teaching practicum, but

they also represent a cannon that has prevented them from generating knowledge independently and critically.

The interactions and exposure to discourses are stages that student-teachers will naturally go through during their practicum. However, we usually see that, in the rush for providing enough knowledge for pre-service teachers to be well-equipped to face pedagogical practicum, mentor teachers may fall into just imparting instrumentalized teaching techniques and “survival” practices to cope with this academic space, the role of student-teachers in their PP is to contribute to their PP’s institutions and vice versa. This contribution requires the development of critical reflection about learned models for teaching and their relation to their local contexts (De Tezanos, 2007). The aforesaid is critical considering that reflection about the collective and individual teaching practices would allow them to construct knowledge from the observation of their realities. Therefore, considering that the PP is the first place in which students take the role of teachers in a real educational context, a reflective process should start taking place during it.

Hence, when it comes to student language teachers at PUJ, I have myself gone through varied types of discourses, practices, perspectives on language teaching. These include those of pedagogical advisors¹ and teachers with whom we, student-teachers, share teaching scenarios at PUJ, known as mentor teachers. Remarkably, their teaching practices and beliefs, and the overall relationship with them can have some impact on student-teachers' self-reflection processes and the co-reflections with them (Castañeda-Peña, Rodríguez-Uribe, Salazar-Sierra & Chala-Bejarano, 2016; McNamara, 1995). For instance, I experimented with such influence

¹ At PUJ, the pedagogical advisors' role is to guide student-teachers' practicum by giving them advisory on their planning by observing and assessing three of their classes at their corresponding institutions during a semester.

when trying to apply the disciplinary knowledge learned at PUJ. However, there were expectations from the practicum school and my pedagogical advisor about what I was or was not supposed to do and even who I was supposed to be that made me aware of inevitable tensions about teaching.

Among the practicum's objectives at the Licensure in Modern Languages at PUJ, one purpose of the PP is to have students gain theoretical tools to contribute to the language teaching process knowledge (Pontificia Universidad Javeriana, 2019). However, as mentioned before, this gain of theoretical knowledge can conflict with what occurs during the actual practicum, what is expected from the educational community around the student-teacher, and what a student-teacher thinks and does in it. For the process of practicum to be constructive, the views coming from student-teachers' experiences cannot be overlooked, for they constitute a contribution to the construction of knowledge. This research then comes from an approach to education in which student-teachers at PUJ do their practicum not only to apply disciplinary knowledge but mainly to contribute and build a sense of agency over the issues they encounter within their educational contexts.

Therefore, I believe that having records for understanding whether the practicum period at PUJ is contributing or not to the emergence of CTA and including students' perspectives about the discourses and practices they encounter is of great importance as it could inform the Licensure about the process student-teachers are going through in their PP scenarios. In that sense, I proceed to present the research questions for carrying out this research.

1.2.1 Research Question

What does the use of life stories inform us about student-teachers' CTA when reflecting upon their pedagogical practicum at PUJ?

1.2.2 Research Objectives

- Identify how student-teachers at PUJ get to construct and enact CTA in their pedagogical practicum.

1.2.3 Specific Objectives

- Analyze student-teachers' positioning regarding institutional and personal teaching discourses in ELT.
- Identify the types of teaching discourses that emerge when inspecting learning experiences and their relation to teaching practices.
- Explore student-teachers' resistance to hegemonic and colonial discourses.

1.3 Rationale

As a student-teacher at PUJ, I have found myself amongst different teaching discourses and practices for language teaching that influenced the way I conceive teaching. Some of these teaching discourses and practices go along the same lines as those described by Kumaravadivelu (2016), throughout which specific learning styles and evaluations are promoted. During the PP, I experimented with the contraposition of what the university courses taught me, what the school expected from a student-teacher and my reflections on teaching. Therefore, even though I had the opportunity to discuss those contrapositions with my pedagogical advisor and the teachers at my

practicum institution, I found myself reproducing some practices in my classes regarding group control, methods, activities, and lesson planning. However, in theory, I disagreed with them. After realizing that those practices I had seen in my educational community had had some influence in my practice, I wondered how such practices and beliefs were a product of my conscious reflection or were impositions I was unconsciously keeping alive.

Being curious about the above phenomenon, I decided to resort to other student-teachers at the practicum stage to inquire about their experience. As a result of this dialogue I built with them, I noticed some similar concerns regarding the beliefs and practices each of them encountered in their practicum schools and how they dealt with them. Considering this, I believe that investigating those contrapositions that might have taken place in other pedagogical practicum experiences and recognizing the variety of teaching discourses that emerge from them and the reflection on them could be very informative of the practicum processes that are taking place at PUJ.

In recognition of those alternative discourses, I include student-teachers' voices and experiences in this research. Therefore, carrying out narrative research, where the voice of the student-teachers is being considered and where they can create their discourse in the form of narratives to describe their realities (Castañeda-Trujillo & Aguirre-Hernández, 2018), opened room for *other* ways of understanding the PP and in so doing, inform the Licensure of Modern languages at PUJ about what the process of the practicum is generating in them. This is why I consider that not only can this research contribute to broadening knowledge about the PP, but it can also have an impact on the student-teacher's role in the construction of knowledge.

2. Chapter II

2.1 Literature Review

The theoretical framework for this study consists of four theoretical constructs that arise from my interest in documenting the experiences of student-teachers at PUJ and, in so doing, identify how it is that they get to construct and enact CTA in their PP. Therefore, I will elaborate on the ELT Pedagogical Practicum, Decoloniality of Knowledge in ELT, Discourse, and ELT, and Critical Teaching Awareness as my main theoretical foundations. Right after this, I intend to provide a state-of-the-art review in which I mainly consider the most current research in ELT concerning the constructs above. This attempt is summarized in Figure 1 in which I show how, from a decolonial perspective, I attempt to inquire on a variety of teaching discourses that emerge from their reflection which could result in the recognition of enacting of CTA by student-teacher.

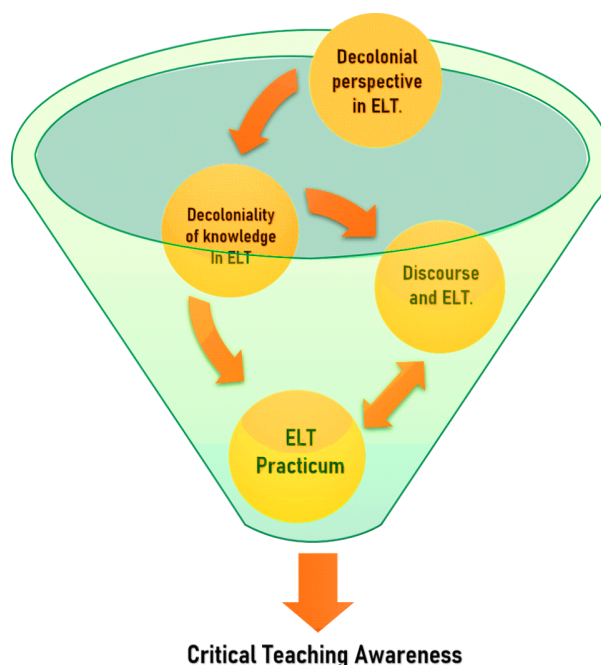


Figure 1. Theoretical Foundation. Source: own elaboration

2.1.1 ELT Pedagogical Practicum

Student-teachers often regard the PP as “the most important learning experience in learning to teach” (Orsdemir & Yıldırım, 2020), and the first time they have contact with a real teaching environment. For this reason, PP is also generally considered by student-teachers as one of the most important learning experiences in their education. In essence, the PP implies being exposed to a series of knowledge, practices, relationships, and discourses that are present within the teaching scenario. That is, within institutions, there exist discourses that inform the community’s conceptions of subjects such as teachers, student-students, pedagogical advisors, as well as institutions, materials, methods, or the language itself.

Teacher education programs require the learning of pedagogical knowledge that, in theory, is to be applied by the student-teacher during their practicum (Castañeda & Zuleta-Garzón, 2005). It has been remarked by Kmaravadivelu (2006) that, due to colonial influence, there exists a tendency in ELT educational programs to transfer “a set of predetermined, preselected, and pre-sequenced body of knowledge from the teacher educator to the pre-service teacher” (p.216). Following the same line of thought, Colombia has not been an exception to this phenomenon, since there is a tendency to prioritize disciplinarily standardized knowledge influenced by a colonial standpoint in which local knowledge and practices are disregarded (Castañeda-Trujillo, 2017).

Furthermore, the view of teaching training as a technical orientation that aims towards instrumental purposes has limited student-teachers’ agency. Therefore, it is a view that perpetuates the passive consumption of ideas (Kumaravadivelu, 2016; Mahon & Smith, 2019) by student-teachers who will try to apply knowledge absorbed through their education programs

instead of constructing knowledge informed by their personal experience at their practicum institutions. In the Licensure in Modern Languages at PUJ, knowledge is acquired through the different courses of the Licensure, which are aimed towards the teaching of languages (Pontificia Universidad Javeriana. 2019). In this sense, I consider that the PP must be continuously reviewed to document how knowledge theories shape student-teachers processes at the PP.

As socially constructed individuals, student-teachers construct their pedagogical knowledge by social interaction with the educational community from their practicum institution, and through collaborative action and reflection (Aguirre-Garzón & Castañeda-Peña, 2017). Knowledge about the pedagogical practice is “accumulated by community members before their arrival in the community and is eventually reconstructed with other members through dialogue” (p. 83). Bearing this in mind, the practical aspect of the PP requires applying the knowledge that student-teachers have learned in every teaching scenario. However, it should respond to real and contextualized demands of students-teachers to look after new forms of teaching. The PP should then enable student-teachers to develop a critical agency by engaging in observations and analysis of their own experiences (Armutcu & Yaman, 2010). Such a critical positioning would also require student-teachers to engage in the construction of new pedagogical knowledge. This would suit the necessities of a determined teaching context (Lucero & Roncancio-Castellanos, 2019), in conjunction with their pedagogical advisors and the people and institutions where the PP takes place.

Therefore, the absence of legitimate participation or engagement within the educational community, as I see it, prevents dominant knowledge to be contested, improved, or changed. This is problematic regarding what is expected from ELT student-teachers in Colombia and at

PUJ, as it is influenced by a colonial logic that forces teachers to adapt to a series of hegemonic practices where the practicum is taking place (Kumaravadivelu, 2016; Pennycook, 2017). At this point, conflicts can emerge about what is expected from ELT student-teachers. Therefore, any PP scenario should be a space in which student-teachers are allowed to challenge teaching discourses they are bound by and their previous beliefs, considering their education processes (De Tezanos, 2007). Moreover, the PP should be a space in which student-teachers are considered legitimate participants of the process, and whose ideas and critiques must be taken into consideration to better respond to specific teaching situations and contexts.

2.1.2 Decoloniality of Knowledge in ELT

Decoloniality, as described by Mignolo (2011), means to dispose of “decolonial options confronting and delinking from coloniality, or the colonial matrix of power” (p. XXVII). This matrix of power conceives modernity from a Western/American perspective in which the hegemonic structure of knowledge has been implemented in many domains. Not surprisingly, ELT is not an exception since many dominant practices that are promoted in English teaching are rooted in a type of colonialism (Pennycook, 2017) that has established a unique type of knowledge and existence, marginalizing other alternative knowledges and ways of being.

Following the above, knowledge is understood, in this study, as organized under a colonial matrix of power. As such, it has been subjected to a single broad narrative in which “global and Eurocentric/American knowledge is the valid form of knowledge for progress” (Walsh, 2005, p. 42). This dominant and vertical construction of knowledge, as Pennycook (2017) suggests, is present in ELT as “some of the central ideologies of current English Language Teaching have their origins in the cultural constructions of colonialism” (p. 22). I think

then that it is necessary to reflect on how student-teachers have been encouraged to have a role of adapting to those current hegemonic methods and knowledge because it is a reality that has limited other possibilities of doing and thinking for them (Kumaravadivelu, 2016). Therefore, it is necessary to adopt a perspective that offers student-teachers the possibility to locally generate options for educative approaches different from teaching models influenced by globalized capitalism and the discourse of modernity.

For instance, Hsu (2017) claims that there are possible paths that teachers can choose to act against the colonial forms of English teaching. Hsu argues that “philosophical reconsiderations and epistemological challenges to the hegemonic narrative of English superiority at the macrosystem level are necessary for a transformation towards decolonial education” (p. 115). Indeed, actions from student-teachers can contribute to the change of power relations in which they find themselves marginalized (Kumaravadivelu, 2016), transforming the view from teachers as passive consumers of pedagogical knowledge to one as producers of knowledges by “paying attention to the local exigencies of learning and teaching” (p. 82). Student-teachers must then participate in the construction, distribution, and organization of knowledge to get to a point where reflecting on the dominant beliefs that inform teaching practices becomes part of their duty as professionals.

Coloniality is present in teachers’ beliefs and in the educational institutions that educate them to perform according to established models (Mahon & Smith, 2019). Furthermore, coloniality present in student-teachers’ beliefs and the discourses that they assimilate have an effect on their practices. This is why I believe alternative approaches within the same institutions must be considered if, within ELT, we want teachers to be able to resist the colonial systems. The

first step to achieve such goal is to reflect upon the relation on personal teaching discourses and personal teaching practices. As Barrantes-Montero (2018) suggests, “in order to confront the hegemony and coloniality of western thinking it is also necessary to face and make visible our own subjectivities and practices, including our pedagogical practices.” (p, 10). In that sense, this research provides a different perspective to ELT’s understanding of knowledge by approaching student-teachers’ experiences about their pedagogical practicum. Such a perspective aims to position student-teachers’ local knowledge, which has been for years both neglected and marginalized.

Along this line of thought, it is important to note that the attempts to produce universalistic knowledge and establishing fixed roles for teachers are complementary. By conceiving knowledge as globalized and objective, the possibility for student-teachers to create knowledge from their locus of enunciation (Mignolo, 2007) is not possible. In other words, by marginalizing types of knowledge, colonizing systems are marginalizing discourses that correspond to individuals’ own positioning and location within those systems, in order to construct an idea of universalized impartial knowledge (Grosfoguel, 2011). Those epistemic determinations are tied to the subjects’ identities, which, under colonizing systems, are interpreted as unique and idealized “constituted as disposable beings by the structuring of hierarchies and systems of power/knowledge” (Castañeda-Peña, 2018, p. 29); Therefore, I also attempt to put some tension over this “non-existence” narrative imposed in ELT, in which student-teachers are “stripped of their chances of being” (p. 29) by the standardization of their roles and identities as teachers.

2.1.3 Discourse and ELT

Discourse, as understood by Michel Foucault (1969), is about the “practices that systematically form the objects of which [we] speak” (p. 49). Discourses can be thought of as a single system in which statements give meaning to the objects and subjects that they refer to. Therefore, they are ways of constructing different pieces of knowledge and social practices that carry forms of subjectivity and power relations with them (Weedon, 1997). Discourses then shape how people, from a community, interpret reality, for there is no meaning outside a discourse that has been legitimized in it.

When it comes to ELT, discourse seems to play a relevant role in the way we conceive the role of student-teachers and the practices they perform. In fact, the construction of teaching discourses is present in educational systems and classrooms which tend to follow those of their socio-cultural realities (Kumaravadivelu, 2003). The different relations of power related to the use of language are evident within the global context, evidenced by the English spread around the world in the last decades. Some of the discourses present in EFL around the world include, the discourse of English to have access to education, employment, and even social prestige (Pennycook, 2017), the legitimacy of native teachers, which goes along with the native speaker’s presumed language competence, have marginalized ELTs (Holliday, 2005). Besides, the beliefs on specific teaching methods such as communicative language teaching or the promotion of accents as the right forms of the language (Kumaravadivelu 2016) continue having a hegemonic domination over ELT practices. As a result, teaching discourses have worked as an instrument by which student-teachers give meaning, validate, or reject certain teaching practices. This has significant importance in what is expected from student-teachers in TEP.

The formation of practices is related to historically specific discourses as they are structures that determine the way a given society organizes and relates to one another (Cocker & Hafford-Letchfield, 2014). While this network of relations gives meaning and legitimizes one group of statements or beliefs (forming hegemonic discourses), other alternative statements or thoughts that are not accepted by this net of relations are marginalized and subjugated (Foucault, 1969). Therefore, to operate, discourses need to be legitimized within the educational community. However, they can be contested by individuals who participate in different discursive practices if questioning hegemonic practices occurs as an objective among student-teachers. This process of identification, critical reflection towards discourses, and the potential for transforming teaching practices by the construction of alternative knowledges, are elements for the generation of CTA.

2.1.4 Critical teaching awareness (CTA)

This study focuses on student-teachers' experiences in the PP. Therefore, I think it is relevant to say that CTA is used in this study to refer to the critical consciousness that is the result of teachers' exercise of critical thinking during their teaching activity. Furthermore, CTA is about parting from such critical consciousness for the construction of a sense of agency and the subsequent change in teaching practice. This implies the recognition of institutional and personal hegemonic discourses about teaching and how those discourses influence their practices in order to respond to their teaching environment's necessities.

CTA requires, in the first place, the exercise of reflective thinking about one's own beliefs and practices. Reflective thought or thinking can be thought of as an "active, persistent and careful consideration of a belief or supposed form of knowledge in light of the grounds that

support it, and the further conclusions to which it tends” (Dewey, 1910, p. 9). By adopting a critical, active position, teachers start questioning models that have been standardized, generating some critical awareness of the system they are part of. This would be the initial position for CTA to happen.

Furthermore, considering the Colombian context in which student-teachers are marginalized or non-existent producers of knowledge, they must commit to enacting CTA in an active role as “subjects of the transformation” (Freire, 2005, p. 114). That is, student-teachers must be able to generate a sense of agency that allows them to revise discourses from their community as well as personal discourses and, consequently, act in order to generate a change in their own practice, responding to what they have observed in their environment. This, I believe, is a crucial perspective on teacher education if we want student-teachers to be able to generate alternatives to being and doing in their educational communities regarding their teaching practices.

The importance of critical reflection about teaching is included in the syllabus’s objectives for the student-teacher of the Licensure in modern languages at PUJ. In the syllabus for the practicum theoretical subject- *Práctica docente de lenguas*-, it can be read that generating critical reflection in students will lead to interventions in a real educational context since student-teachers are to revise, evaluate, and apply models, methods, and teaching practices that are pertinent and coherent with observed phenomena and with the educational context’s parameters they are immersed² (Pontificia Universidad Javeriana, 2019). Then, critical reflection is already considered part of the student-teachers’ profile for them to perform their practice. This

² “Generar la reflexión crítica en el estudiante llevará a cabo intervenciones en un contexto educativo real al tiempo que revisa, evalúa y aplica modelos, métodos y didácticas pertinentes y coherentes con los fenómenos observados y con los parámetros del contexto educativo en el que está inmerso” (Pontificia Universidad Javeriana, 2019)

study attempts to inquire through the analysis of student-teachers' discourses, whether they are getting from a critical thinking place to the emergence of agency over their practices, enacting CTA. Having developed a sense of critical awareness as described above, student-teachers should be able to enact CTA.

Regarding the role of discourse and coloniality of knowledge in ELT practicum, I attempt to research the emergence of CTA as one alternative possibility for student-teachers to resist hegemonic knowledge. In essence, by the critical reflection on the systems they work in, and the questioning of institutional and personal discourses and practices, student-teachers should develop a sense of agency to make epistemological and material changes in their profession when necessary, and informed by their teaching experiences. Additionally, the opportunities to perform CTA are especially necessary for new teachers whose knowledge is commonly marginalized or invisibilized. Finally, taking into account PUJ's and the Licensure's educational objectives, student-teachers' enacting of CTA in the PP should be consistent with the profile that is expected from their language student-teachers.

2.2 State of the Art

Regarding the PP, Castañeda-Peña, Rodríguez-Uribe, Salazar-Sierra, and Chala-Bejarano (2016) identified meaningful narratives on the student-teacher's educational process in their qualitative study. They collected narratives from a self-assessment instrument and focused on student-teacher's relation with the pedagogical advisor. Their findings showed that the PP from private universities in Bogota seems to be more focused on the disciplinary aspect, such as lesson preparation, forsaking other dimensions of language teaching. They also remarked on the role of the pedagogical advisors as to the owners of knowledge, which is itself a colonizing discourse on

knowledge. Moreover, Ubaque-Casallas & Aguirre-Garzón (2020) used life story interviewing for inquiring about personal local knowledge that student-teachers produce in the process of planning. They found some instances of resignification of hegemonic constructions of teaching by student-teachers. Since I aim to study similar phenomena by exploring student-teachers' discourses, these studies are quite relevant methodologically speaking.

Accordingly, I have opted for narrative research to explore the stories of the student-teachers to recognize the subjectivities of the student-teachers and other forms of knowledge that might arise in the PP from the educational discourses to which they are exposed. Likewise, Lucero and Roncancio-Castellanos (2019) explored stories to help problematize situations that might occur, such as “the sensation of being located directly within the practicum context, the difficulty of putting theory into practice, and the manner in which they begin to teach” (p. 182). Their use of oral interviews allowed her to include teachers' subjectivities, beliefs, and feelings as part of student-teachers' education, especially in their first encounters with the practicum, finding the importance of the relationship with mentor teachers on a student-teachers' journey. Finally, Samacá-Bohórquez (2012) explored the emergence of critical reflection for pedagogy and remarks on the value of generating “environments for pre-service teachers both understand and reflect upon our roles as society's transformers and generators of change.” Theoretically speaking, this conception of teachers as active agents and the builders of knowledge is pivotal to this study, since it is a conception that requires constant reflection and examination of the knowledge available in order to distinguish which of those knowledges respond to current educational necessities and which should be revised, complimented or changed.

There have been other studies that suggest finding decolonial options for teaching and researching in the Colombian ELT community. Regarding this, Granados-Beltrán (2018) found that there is a tendency in research to focus on aspects of language teaching that are a result of an instrumentalist view of the matter. Granados-Beltrán argues that it is necessary to recover the role of critical researchers for language educators through a grammar of decoloniality, “encompassing new research questions (...) recovery of local pedagogies and practices, and exploration of local contexts and participants” (p. 189). He also suggests that, for dealing with the Coloniality of knowledge, “researchers could appropriate other methodologies that might enrich their understanding of contexts and participants” (p. 188). The same author discusses the links between decolonial pedagogy and teacher education in another study in which he concludes that a decolonial approach to pedagogy requires the promotion of critical thinking and reevaluation of subjects, experiences, and forms of knowledge, to “counteract the emphasis on the instrumentalization” of the ELT field (Granados-Beltrán, 2015, p. 173). In this way, I attempt to apply a decolonial approach to research in ELT that allows for this reevaluation of forms of knowledge, and find examples of experiential knowledge whose examination might be useful to avoid the instrumentalization of ELT knowledge.

Following this line of thought, Mastrella-de-Andrade and Rocha-Pessoa (2019) examine discourses about teaching, the subject, and language that emerge in teaching instances. By comparing student-teachers’ experiences in education teaching programs in Brazil, they explored modernist conceptions of teaching and current discourses, and how they can be challenged by student-teachers. They highlighted the possibilities that can emerge through the conversation of critical agents and the subjectivities that manifest from those interactions. This study shows the importance of inquiring about teacher education from an approach that goes beyond the modern

rational models of language teaching; a task that requires a view of student-teachers as critical agents when researching their experiences in ELT.

Regarding discourses in ELT, several studies have analyzed their importance in Colombian Language Teacher Education (CLTE). These studies claim that through discourse, there are, in fact, discourses about learning of English, which Escobar-Alméciga (2012) claims to “have negative implications in cognitive, cultural, linguistic and identity interrelationships” (p.57). She remarks in her study the importance of understanding the powerful linkage between political and socio-economic forces regarding bilingualism and its influence on educational practices. Keeping this perspective in mind when exploring teaching discourses, this research aims to inquire about this linkage between the discourses that are reproduced in teaching education programs and the practices that student-teachers perform. Moreover, Camargo-Cely (2018) found that teachers who participated in his research had beliefs grounded in hegemonic, colonial, and manipulative ideas that favored English over other languages. However, through their community, they could find some resistance to those discourses and reconstructing their pedagogical knowledge. In this line of argument, the participation of academics and teachers in the construction of relevant knowledge is key to respond to our educational needs, and it requires reshaping of ELT by the new, local knowledge, by the consciousness of both institutional and personal discourses (González-Moncada, 2007). In this research, I understand that the recognition of locally constructed knowledge contributes to the transformation of teaching education programs that respond to our educational needs, a recognition that should be present in the process of the PP.

Other studies have also emphasized the importance of critical awareness for teachers to resist prevailing discourses. Moncada- Linares (2016) after having done a review of student’s

critical cultural awareness, recognizes the necessity of critically reflecting on the interaction with the *other* in the language classroom as an interaction in which individuals are constantly building themselves from the contact with each other, to promote “feelings of oneness that cultivate mutual recognition, appreciation, respect, collaboration, and intercultural exchanges among people” (p. 140). She suggests that research should also be done specifically on educators’ awareness about things like interculturality in the classroom, which can be significant regarding their relationships with students and colleagues. The discourses about relations with others in the classroom could play a role in enacting CTA whereby it is important for me to pay attention to critical positions that have to do with the conception of others (students, mentor teachers, pedagogical advisors, other student-teachers, etc.). On the other hand. In the same line of thought, Marin and de la Pava (2017) found a relationship between the lack of critical thinking in teaching and the tendency towards the instrumentalization of teaching manifested throughout teachers’ experiences. The study goes beyond and focuses on other teachers’ and students’ skills and their learning and autonomous thinking. As the author suggests, this type of research can contribute to the collective construction of knowledge in which more and more voices of teachers participate in the conversation. Finally, Echeverri-Sucerquia, Arias and Gómez (2015) explore teachers’ experiences in relation to development of critical consciousness in teaching. They found that critical reflection on teaching experiences leads to the development of critical consciousness about teaching, in which teachers reflect about themselves as part of the world and about what is happening in the world itself so that they can construct an informed practice. According to the authors, this awareness is a fundamental within teacher development programs and training to develop a more relevant L2 education. This study is theoretically important as it recognizes the importance of reflection on experiences for the construction of alternative to

instrumentalized ELT practices and remarks the importance of thinking beyond the mere teaching of language skills.

All these studies provide some theoretical and methodological considerations that are relevant to document how student-teachers' CTA might be enacted after reflecting upon their PP at PUJ. As this study is interested in identifying the types of teaching discourses that emerge when inspecting learning experiences in becoming ELTs, these studies will serve as a reference to explore as well upon the discourses in ELT.

3. Chapter III

3.1 Type of Study

This study adopts a narrative inquiry methodology to document student-teachers' experiences in the PP. Narrative, as research methodology, is a tool I use in this study to inspect, in student-teachers' experiences about becoming ELTs, how the pedagogical experience at the PP leads them to enact CTA. Such exploration aims to document student-teachers' positionings regarding different teaching discourses, looking for experiences where student-teachers attempt to resist hegemonic discourses and experiences where they act as knowledge producers or as teachers with a sense of agency to identify whether and how they get to construct and enact CTA in their PP.

Narrative research is a type of qualitative research by which I attempt to understand the way student-teachers create meaning of their experiences in their lives (Clandinin & Connelly, 2000), in this case, at the PP. It is worth noting that the units of analysis used in this study are seen as a series of life story interviews, in which student-teachers tried to make sense of their practicum experiences in the form of narratives. To this respect, I see narratives, as an umbrella term, understood as "a text that connects events, actions, and experiences across time and that additionally evaluates these events and experiences" (Menard-Warwick, 2011, p. 565).

Narratives are then the analytical tools of the narrative research methodology that allowed me to investigate how student-teachers are situated in specific social contexts" (Barkhuizen, Benson & Chik, 2014, p. 11) and their relationships with the different people at their institutions.

Accordingly, narratives allow me to understand how the institutional and personal discourses

around student-teachers and teaching shape, construct and coexist with student-teachers' knowledge in their teaching practices (Clandinin, 2006).

3.2 Context and population

This study takes place at PUJ, a private university in Bogotá, Colombia. The participants were Salomé, Carlos, Laura, Isabella, and Flora (not their real names), student-teachers from 22 to 25 years old, who were in their ninth and tenth semester of the Licensure in Modern Languages. They were selected considering a heterogeneous sampling approach by which the variety of gender, background, and age were taken into account as well the variety of institutions student-teachers did their practicum. These criteria were considered to have a vision of phenomena from different angles (Etikan, 2016). This is relevant since, depending on the different teaching environments, student-teachers had to teach and interact with students of different ages with varied backgrounds and in different socio-economic conditions, as well as with different backgrounds institutional practices and discourses and personnel. The student-teachers chosen to participate in this study did their PP in ELT during the second semester of 2019 and the first of 2020. Regarding the language level, students of the Licensure in Modern languages at PUJ must have completed the English component as an academic requirement to start their practicum, so they are expected to be at an advanced level of English at that time by both the university and the practicum institutions

3.3 Researcher's role

The narrative inquiry approach this study adopted allows for the generation of a researcher-researched horizontal relationship. Then, I attempt to use narrative inquiry as a collaborative tool that recognizes interviewees epistemes and whose success requires my

commitment as researcher to actively listen, while it also gives the opportunity for both researcher and researched to get something out of the narrative exercise (Kanno, 1997). This is why interviews conducted were carried out in a way to interfere the least possible in student-teachers' narrations, so that they could reflect freely about their experiences.

Furthermore, student-teachers are here regarded as knowledge producers which implies that, for this study, it was crucial that there was no hierarchical relation between me and student-teachers as such. It was then important that the research tool allowed the interviewee's control to present their narratives and reduce interviewers' participation for clarification and guidance, which can be achieved by the use of life stories (Goodley, 2004). I aimed then to establish a horizontal relationship by acknowledging the other, the researched, not as an object of analysis but as part of the critical dialogue (Granados-Beltrán, 2018).

3.4 Data Collection Instruments and Procedures

The corpus of analysis used to explore student-teachers' experiences was a group of narratives compiled through a series of life story interviews. They were compiled after the completion of student-teacher's PP within a period of six months. According to Atkinson (2002), life story interviews are a "qualitative research method for gathering information on the subjective essence of one person's entire life" (p. 123). The life story interview aimed to encourage student-teachers to narrate their experiences about the PP. The stories that participants shared during these sessions include "the important events, experiences, and feelings of a lifetime" (p.125) of such period. Therefore, life story interviews, as a data collection tool, were important for the objectives of this study since they are used to narrate and give meaning to experiences as interpreted by the interviewees, as a result of their interactions with others and an environment

(Charriez, 2012). This allowed me as a researcher to get closer to different relevant data regarding the discourses they encounter within their environments and their positionings towards them. Furthermore, as a research tool that regards temporality, it allows for the description of different instances that encouraged students to generate changes in their beliefs and practices in comparison to what they believed before having such experiences, therefore, allowing me to explore how student-teachers enacted CTA.

Student-teachers who agreed to participate in the research were previously informed about the procedure, the purpose and research objectives. The process of informed consent was made with each participant so that they had a clear understanding of what they were enrolling in and to clarify participant's doubts about the research (González, 2002). Then, after having understood the procedure, a consent form was signed by each student-teacher. Furthermore, taking into account that student-teachers included comments on their relations with people from both institutions, PUJ and their practicum schools, I have decided not to use their real names in order to preserve their confidentiality (Kanno, 1997).

For this study, an interview protocol was created as well. Each participant concurred with a life story interview in which they were asked to provide an account regarding their PP experience. Life story interviews were made in a way so that student-teachers could have the most control of the narratives as possible. In this sense, each interview was initiated with an open question about their overall experience in the PP so that they could start narrating without interruption, controlling the discourse, and deciding the order of experiences. Furthermore, a list of possible questions related to this study's objectives was previously developed. I considered those questions but only used them if they were coherent with the student-teachers' experiences.

That way, as a researcher, I only intervene for clarification or further development of a given topic touched by the interviewer.

3.5. Data management and coding

Having collected narratives throughout life story interviews, the analysis of the participants' life stories will be presented to disclose discourses that could contribute to explaining the core category of this study, Critical Teaching Awareness. In this chapter, I refer to the process of coding considering the analytical elements of Grounded Theory (Charmaz, 2006) to approach student-teachers' life stories as a unit of analysis. That is, through inductive reasoning and based on the research questions, I extracted codes from qualitative data to create concepts and in so doing develop an understanding of the studied experiences that allowed me to explain a core category of CTA. Such an approach allowed me, as a novice researcher, to explore student-teachers' experiences and positionings within the social processes and contextual factors that influenced and shaped their teaching during their PP.

To carry out the analysis, each life story interview was transcribed and then analyzed using Atlas.Ti, an analytical software that assisted me in the identification of codes and their relationships. Each narrative was then identified and coded using open coding by which phenomena were identified within the narratives and then assigned a label to be scrutinized and compared for similarities and differences (Strauss, Corbin & Zimmerman, 2002). In that sense, the names of codes try to synthesize the most important aspects of their teaching discourses within the narratives. Afterward, the codes were organized in a graph in Atlas.ti to establish the relationship between them and with the main category of Critical Teaching Awareness (CTA).

Chapter IV

4.1. Findings

Taking into consideration the research question: What does the use of life stories inform us about student-teachers' CTA when reflecting upon their PP at PUJ? I proceed to present the results of the analysis. As figure 2 illustrates, the different discourses that emerge from student-teachers' narratives serve to explain the main category CTA. The figure shows the different codes that correspond to student-teachers' discourses that allowed me to explore their positionings on several teaching-related issues such as inclusion, the language, knowledge construction, and role in the practicum.

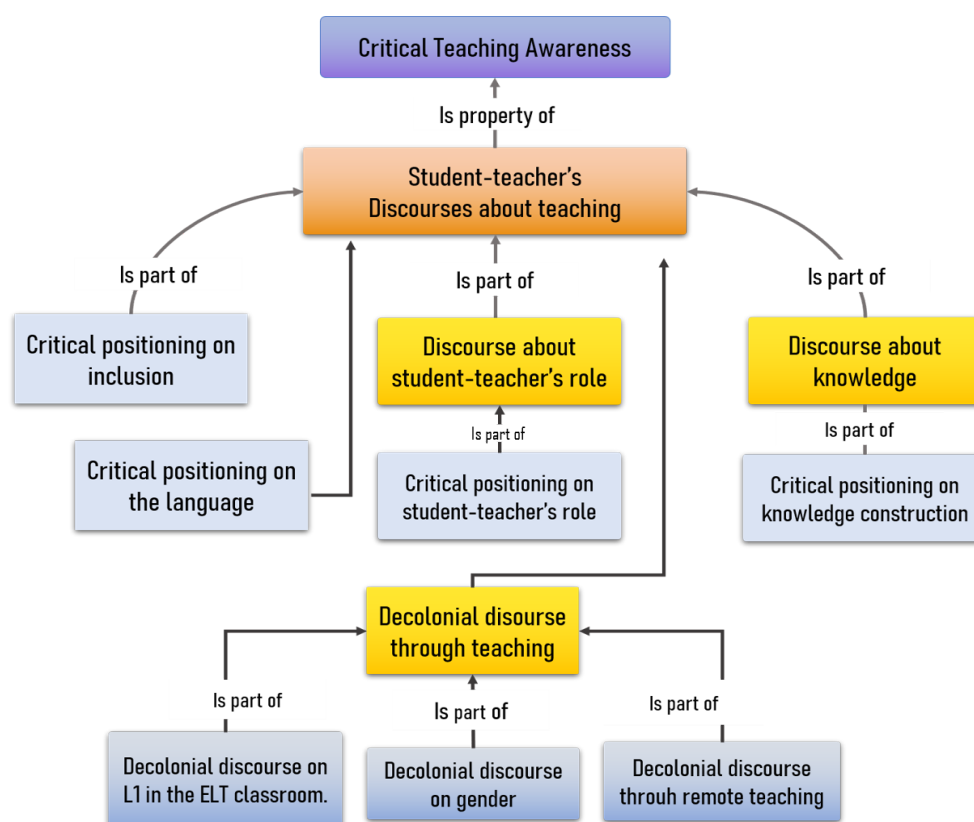


Figure 2. *Main category and Codes*. This figure shows the relation of codes that explain the CTA category.

CTA, as the main category in this study, is explained here through the different teaching discourses that emerged from student-teachers' narratives. In that sense, it portrays the relation among discourses about teaching within which some critical discourses emerge. These are the main properties of the category of CTA. In figure 3, student-teachers's discourses about teaching emerge.

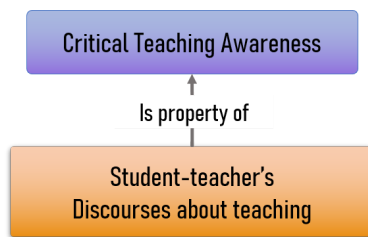


Figure 3. *Student-teachers' discourses about teaching*. The figure shows the first code to explain the CTA category.

Student-teachers' discourse about teaching: This code entails student-teachers' discourses about different teaching-related phenomena. From this discourse, other discourses about inclusion, the role of the student-teacher, knowledge, and the language emerge. In the following excerpt, the student-teacher talks about a colonial practice that is being recognized and questioned by another student-teacher which shows a pattern regarding common teaching discourses at different institutions.

P# (1): Informant-2020.rtf - Codes: [student-teacher's discourse about teaching]

Spanish

English

No funcionaban mis clases porque los chicos estaban tan acostumbrados a esas formas que ya cuando yo trataba de cambiarles el chip, les parecía aburrido, se molestaban, para ellos la clase ideal era completar el libro o escuchar las canciones del libro. Una cosa que me parecía...y que no quería usarla, pero me tocaba porque así funcionaba con mis niños, fue el tema de los puntos.

My classes didn't work out because the students were so used to those ways and when I tried to do things differently, they would get bored or upset. To them, the ideal class was completing the textbook or listening to the songs from the textbook. One thing that seemed to me... and that I didn't want to use, but I had to because

La plataforma que ellos manejan en mi colegio, allá todo es con pantallas inteligentes, allí están los nombres de todos los estudiantes. Si ellos participan y si hacen las cosas bien, se ganan puntos positivos, si no, se ganan puntos negativos.

it was what worked with my students, was the points (system). On the platform at my school, there, everything is done with smart boards, which have the names of all the students. If they participate and do things right, they get positive points, otherwise, they get negative points.

In this narrative, the student-teacher recognizes and manifests a positioning on the use of certain strategies when teaching. Both discourses show the recognition of an institutional practice with colonial remnants and such recognition is important for CTA as it is the first elementary step for student-teachers to potentially develop a sense of agency. However, some discourses are so rooted in the community for both mentor teachers (Sanyal, 2014) and students themselves that student-teachers might be pressured to perpetuate them, as it happens in this specific instance where the opportunity to opt for an alternative practice was not allowed. As a result of this assimilation of discourses by the community, “certain practices become engrained, unquestioned, and naturalized” (Sanyal, 2014, p, 154) as they are based on assumptions about teaching at the institutions. Such is the case of behaviorist strategies for discipline control that are based on generalized knowledge as a solution to teaching-related issues and that have also been linked to the role of students as recipients of knowledge (Alissa, 2003; Faryadi, 2008; Budiman, 2017). In essence, the student-teacher is here manifesting against the application of a certain practice related to instrumentalized methodologies, mechanical use of language, and tendencies to routine-like teaching practice (Núñez-Pardo, 2020).

When enacting critical reflection, contradictions between personal discourses and the practices that are expected from the institutions can emerge. What life story interviews revealed here is an awareness of this contradiction and a willingness to reflect on them by student-teachers. However, although these student-teachers’ experiences suggest a rejection

against passive behaviors as teachers, there is no trace of the development of a sense of agency or a change in practice coherent with such critical discourse. For CTA to be enacted, there must be, beyond the awareness of a tension of discourses, a willingness to change personal practices in a way that they are coherent with personal discourses.

In that line of thought, in these narratives, I started to note that the teaching environments influenced student-teachers' roles and construction of knowledge. In that sense, the following excerpt explores student-teachers' positionings regarding those specific aspects of the teaching practicum. As figure 4 illustrates, student-teachers' discourses about their role in the teaching practicum emerge as one type of discourse on teaching.

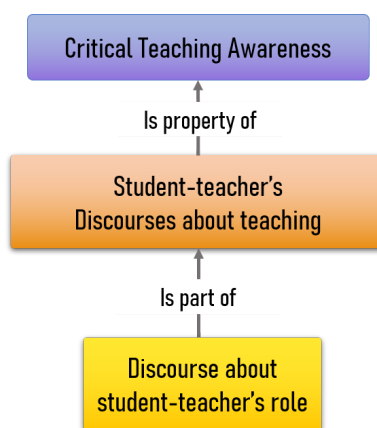


Figure 4. *Student-teacher's roles*. The figure shows discourses about the role as part of teaching discourses.

Discourse about student-teachers' role: Among the discourses on teaching, some discourses emerged on the role student-teachers had in their practicum. This had an impact on their agency and concerning the construction of pedagogical knowledge. It also regards that role concerning the interactions they had with their community (mentor teachers, students, and other teachers from the schools). Therefore, to begin elaborating on this, the following two excerpts

present discourses on the roles of student-teachers in their practicums about their interactions with their community.

P# (3): Informant-2020.rtf - Codes: [Discourse about student-teacher's role]

Spanish	English
<p>Ya en la práctica yo dije “bueno voy a tener un poco más de espacio”, al menos en la semana me darán una o dos horas, pero esas tres semanas no hubo nada. No hubo una discusión previa con la profe en que nos pusiéramos de acuerdo. Pero una vez le dije que quería dar una clase completa antes de que me observara la guía pedagógica pero ella decía que no y sacaba excusas del tiempo y así, que tenían proyectos y ella estaba muy enfocada en eso. yo me di cuenta que no me estaban dando el espacio necesario para esto, debido a la agenda que tenía la profesora con los estudiantes para crear estos proyectos. Se guiaban más por el libro y pues por esa razón, la verdad, las horas completas que tuve fueron las de la observación con la guía pedagógica y ya. A veces me decía “ay, cuidalos mientras voy a allá, llama lista”.</p>	<p>In the practicum I thought “well, I'll have a little more space”, I guess they will give me one or two hours (to teach), but those three weeks there was nothing. There was no previous discussion with the (mentor) teacher in which we could agree. Once I told her that I wanted to teach a whole lesson before the observation by my pedagogical advisor, but she said no and made excuses about time and the projects they had planned and she said she was very focused on that. I realized that they were not giving me the necessary space for this, due to the agenda that the teacher had with the students to create these projects. They were guided more by the textbook and for that reason, the only times I taught were those of observation with my pedagogical advisor and that's it. Sometimes she would tell me more than anything like ... "Take care of them (the students) while I am gone, take attendance".</p>

The student-teacher displays in this narrative a discourse about her role in the teaching practicum. It suggests that her relation to the other teachers at her institution is not horizontal; in fact, it seems to be hierarchical power relation which is caused by an institutional discourse on student-teachers' identities that has directly affected their roles as such, reducing their opportunity to generate some sense of agency. In this regard, Salinas and Ayala (2018) explain that student-teachers' roles are in constant construction, and they are affected by influences of their contexts, such as social interactions with other teachers, whereby the relationship with the mentor teachers has a significance for student-teachers' development (Lucero & Roncancio-Castellanos, 2019). The role that the student-teacher is being given is exemplified by instructions such as “Take care of them (the students) while I am gone, take attendance” and by

the student-teacher's claim of not having the space to teach a whole lesson. According to this narrative, the student-teacher cannot position herself as such, because that possibility is hampered by a narrative in which their role is to follow the mentor teacher's directions rather than collaborating with them, and their capacity to generate a sense of agency gets reduced. Within such a role, it is not likely for the student-teacher to find opportunities to bring her learning from their educational process and life experiences (Bulfin, & Mathews, 2003) since real teaching life experiences become non-existent as well as her role as a teacher.

The role that student-teachers conceive themselves in during their teaching practice is key for the development of CTA since they can only develop it as active agents. In the teaching practice, the types of relationships that student-teachers create within their community contributes to shaping their professional identity (Fajardo-Castañeda, 2014). Therefore, relations that student-teachers construct with their community, especially with their mentor teacher seem to be key in the construction of an active role and in the construction of a teacher identity as a critical agent. It is clear then that the relationship between student-teacher and the mentor teacher needs to be thought of as a horizontal one in which cooperation for the construction of knowledge is predominant. Finally, the student-teacher relates a passive role with an impossibility to propose alternative knowledge because of the role of assistant she has been imposed by her mentor teacher. Hence, there can be seen a relation between discourses about the role and knowledge, and knowledge construction.

Similarly, the following excerpt presents another discourse about the perception of student-teachers within a community which affects student-teacher's sense of agency.

P# (2): Informant-2020.rtf - Codes: [Discourse on student-teacher's role]

Spanish	English
<p>Después como que en esa parte hubo unos choques con los profesores porque yo trataba de tener otra percepción. Una vez revisando como lo evaluaban ellos, le dije a la profe “Mira, y si tenemos en cuenta esto y esto porque pues estos ítems no cuadran con lo que ustedes quieren pedir”. Creo que no se tuvo mucho en cuenta. Entonces, las clases eran igual que todas como, “hoy vamos a aprender el presente simple”, estos son los usos, entonces ahora vamos a hacer unos ejemplos. Entonces, yo siento que, yo le decía a la profesora, “bueno y si no les damos como gramática, sino que haya un enfoque más que digamos que algo gramatical como tal” Pero nada fue tomado en cuenta.</p>	<p>There were some confrontations with the (collaborating) teachers because I tried to have another perception. Once, reviewing the evaluation process, I told the teacher "Look, what if we take this into account, since these items do not match what you are demanding from students." I do not think that is taken into consideration. Therefore, the classes were the same, just like “today we are going to learn the present simple, these are its uses, so now we are going to do some examples”. So, I feel that...I told the teacher, “Well, if we don't teach them just grammar and instead, we go beyond the grammatical aspect.” but nothing was taken into account.</p>

The narrative shows a conception of student-teachers that hampers opportunities for meaningful contribution to the community. The student-teachers is, according to his reflection, seem to be conceived as a passive technician that applies that should accommodate to a passive role (Tezgiden-Cakcak, 2016) following the the forms of teaching and evaluating of the mentor teacher, without there being a real dialogue or consensus, but more a confrontation of teaching views. This passive role is not directly imposed on the student-teacher, but when he manifests his suggestions were taken into account and the confrontations that occurred as a consequence, a vertical conception of the relationship between the student-teacher and mentor teacher can be seen in this discourse. Regarding the student-teacher and mentor teacher relationship, Lucero and Roncancio-Castellanos (2019) describe the PP to have a dimension of doing in that has two to do with the support that student-teachers must get from mentor teachers and the overall environment, and a dimension of *relating* which has to do with the functional relationship they must have with their community which “potentiates pre-service teachers’ knowledge, skills, and attitudes about ELT” (p. 174). In that sense, the dysfunctional relationship that is manifested in

this discourse and the passive role that is allowed for the student-teacher has negative consequences regarding the construction of knowledge, as this student-teacher manifests that his discourse is disregarded by her mentor teacher who, according to the narrative, seems to prefer established instrumental practices such as grammar-based lessons and textbook-based classes.

Rejection of student-teachers' contributions to the construction of knowledge represents an obstacle for CTA. The obstacles that student-teachers manifested due to their roles in their teaching practice seemed to perpetuate the continuity of instrumentalizing practices as it prevented pedagogical knowledge from being rethought in the presence of new educational necessities. Therefore, from these discourses about the role of student-teachers, I consider it is crucial for CTA that student-teachers be encouraged by being integrated within the community allowing for a construction of knowledge between critical active agents. I want to remark that a relation between the roles of student-teachers and the construction of knowledge is present in this narrative and will be present in other discourses I found.

Having analyzed student-teachers discourses on their roles as teachers and seeing the relation to the construction of knowledge, I will continue to present narratives that have to do with knowledge and the construction of knowledge in ELT as displayed in Figure 4.

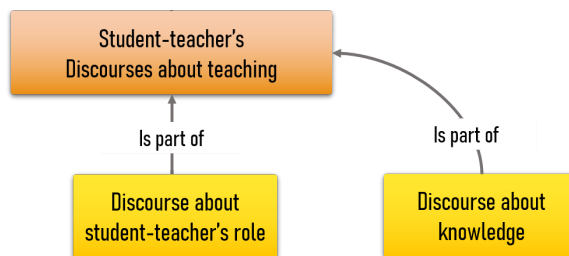


Figure 5. *Discourse about knowledge*. The figure shows one type of teaching discourse that emerges is about knowledge.

Discourse about knowledge: Within student-teachers' discourses on teaching, they displayed discourses about the construction of knowledge. In some of them, they revealed certain influence from colonial discourses that affect their practices. On the one hand, some of the following narratives show the influence in ELT of colonial discourses regarding knowledge. And, on the other hand, other discourses present critical positioning towards the construction of knowledge at their institutions. The following excerpt shows a discourse on knowledge that is not yet critical and shows the influence of the educational environment on student-teacher's practices.

P# (4): Informant-2020.rtf - Codes: [Discourse about knowledge]

English

Spanish

Pues hacer este plan de cuatro semanas fue denso porque literal me tocó hacer 5 lesson plan en dos días y yo con uno solo me tomaba un día entonces pues fue bastante duro y estaba estresada. Además, uno no tiene mucha experticia planeando clases, que las actividades sean variadas para que los chicos no se aburran. Entonces yo tenía veinte mil páginas abiertas sobre cómo hacer dar ups, sobre cómo hacer presentaciones de clase y me toca acomodarlo para clase virtual. Entonces es acomodar todos los recursos que tienen en internet para la situación actual. Ya era algo difícil dar una clase virtual de cuatro horas. Entonces lo que empecé a distribuir a mis chicos en tres grupos y ya dar las clases virtuales en tres franjas de una hora solamente, solo les puedo dar input de una hora a cada grupo. Entonces no solamente es hacer lesson plan, mirar cómo les explico, qué diapositivas uso, worksheets, actividades de listening o yo misma diseñarlas y hacerles actividades para que ellos hagan durante las otras tres horas que no están tomando clase, entonces ya es más trabajo obviamente.

Well, doing this four-week plan thing was tough because I literally had to do 5 lesson plans in two days and one plan per day, so it was difficult and I was stressed. Besides, I didn't have much expertise in planning classes to plan varied activities so that students do not get bored. So, I went through a lot of webpages on how to do warm-ups, on how to make class presentations and I had to adapt it for remote classes. So, it is about adapting all the resources I find online for the current situation. It was already somewhat difficult to give a four-hour remote class, so I started distributing my students in three groups and so to teach them in three periods of one hour each, I can only give each group input for an hour. So, not only did I have to make the lesson plan, but also to find the way to explain the topics, slides to use, search for worksheets, search or design listening activities by myself, and have activities for them to do during the other three hours that they are not taking the class. So, I had more work obviously.

In this narrative, the student-teacher displays a discourse about knowledge in which the influence of instrumentalizing practices is present. The student-teacher refers to the structuralist

view of the class regarding the lesson plan. She has been influenced by the presentation-practice production (PPP) structure used in structural teaching methods (Criado, 2013) when she goes to look after “webpages on how to do warm-ups, on how to make class presentations”. What is manifested in this narrative concords with the theory on the coloniality of knowledge, since under a colonial system, marginalized subjects are influenced into positioning epistemically like the subjects in power that have marginalized them (Grosfoguel, 2011). Following this idea, it can be seen in this discourse that an assimilation of a structural view of class and class planning has been carried out from face-to-face lesson to an emergency remote lesson situation. This narrative evidences that hegemonic practices and discourses that are normalised in institutions can leave a considerable impact on student-teachers' views of teaching, making them reproduce practices that are in line with fixed teaching paradigms.

What this life story tells us as in this instance is that the teaching practicum is a space that is not exempt of hegemonic discourses and practices that can be perpetuated or taken as a standard by student-teachers, such as the different teaching methods, strategies, and models that are present in that respond to structuralist positivist views of teaching. Therefore, student-teachers should adopt self-questioning as a habit or a common belief among student-teachers (Olaya-Mesa, 2018). The exercise of reflection followed by the development in CTA can signify the emergence of alternatives to structuralist and positivist practices that are present in institutions and even internalized by student-teachers.

Furthermore, it is important to bear in mind that this narrative refers to the context of remote education during a crisis such as the CoVid19 pandemic. Although this crisis could indeed be an opportunity to start generating knowledge that responds to students' learning

necessities, it is important to recognize the effect that the pandemic itself and the shift to remote teaching might have on both students and teachers. This emergency remote teaching scenario requires that teachers regard much more than just the disciplinary dimension of teaching which means using experiences to build meaningful learning processes based on empathy, and care (Bozkurt & Sharma, 2020).

Regarding knowledge, other discourses emerged that show different positionings. In figure 5, critical positionings emerge among discourses on the construction of knowledge by student-teachers.

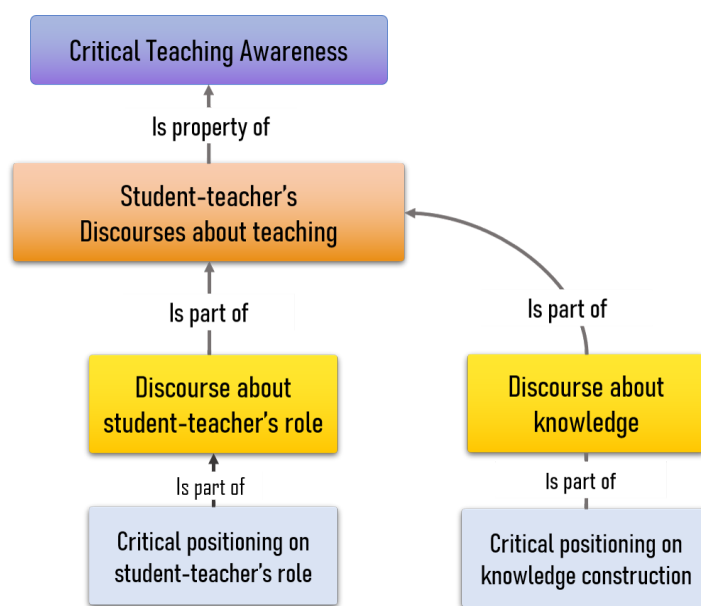


Figure 6. *Critical positioning on knowledge construction.* Among teaching discourses, critical positioning on knowledge emerges.

The following excerpt is about the construction of knowledge in relation to the interaction with the pedagogical advisor.

P# (3): Informant-2020.rtf - Codes: [Critical positioning on knowledge construction]

Spanish	English
<p>Con mi guía pedagógica sólo hubo tres encuentros, el resto fue en línea y ella solo me daba la instrucción “envíame ese lesson plan y luego yo te lo corrijo”.</p> <p>Pero antes de hacerlo no me daba ninguna guía y no pensábamos en la planeación juntas. Aun así, la guía pedagógica me dio recomendaciones al ver las clases, sólo hasta después de la observación. Ella me dijo que se notaba que no había tenido experiencia.</p> <p>Me acuerdo que en los temas que yo proponía, yo les propuse hablar sobre paz y ella me decía que ese era un tema muy complejo para ellos porque tenía que presentar mucho vocabulario hasta gramática y así. Pero no lo dijo cuando estaba el lesson plan sino después de la clase. No le pareció que el tema fuera pertinente pero a mí sí me pareció. Como era el primer lesson plan, yo dije “quiero seguir con el tema”. Para mí era pertinente porque era un colegio masculino y yo veía que había mucho conflicto entre ellos entonces era una manera de recordarles que existe como el perdón, la inclusión.</p> <p>Eso fue lo feo, que yo no hubiera podido cooperar con la guía para hacer el plan. Ya para la segunda, escogí un tema después más sencillo, más concreto porque me daba miedo la nota, que quedara muy bajita.</p>	<p>There were only three meetings with my pedagogical advisor, the rest was on-line, and she only gave me the instruction "send me the lesson plan and then I will correct it". But before doing so she did not give me any guidance and we did not think about planning together. Anyway, the pedagogical advisor gave me recommendations after observing the classes, only until after the observation. She told me she could tell I had had no experience.</p> <p>I remember that in the topics that I proposed, I proposed to talk about peace and she told me that this was a very complex topic for them because she had to present a lot of vocabulary, even grammar and so on. But she said so only after I taught the lesson. She didn't think the topic was relevant, but I did. Since it was the first lesson plan, I said “I want to continue with the topic”. For me it was relevant because it was a boys-only school and I could see there were some conflicts, so it was a way of reminding them that there is such a way as forgiveness, inclusion.</p> <p>That was awful, the fact that I was not able to cooperate with the guide to make the lesson plan. For the second one, I chose a simpler topic, a more specific one because I was afraid that the grade would be too low.</p>

The construction of knowledge concerning student-teachers’ interaction with the pedagogical advisor emerges as part of this narrative. There seems to be an emphasis on student-teachers’ performances in terms of class control, planning, rather than in the process of producing knowledge in collaboration or with guidance. Although the performance of student-teachers and evaluation are crucial, It is also important to note that too much emphasis on aspects like results and grades and disregarding the importance of process for the student-teacher education can contribute to an instrumentalization of the practicum itself

(Castañeda-Peña, Rodríguez-Uribe, Salazar-Sierra, & Chala-Bejarano, 2016) positioning student-teachers “as learners of teaching rather than as teachers” (p. 61) who should learn constantly from their experiences. Here, the student-teacher seems to be positioned as the former in the sense that she’s being *eva*. In that sense, it is noticeable the pedagogical advisor remarking her “lack of experience” in the first observation has an effect on student-teacher’s focus which shifts from her own students’ needs to more aspects such as grades which is a form of instrumentalizing her own practicum.

Furthermore, in this narrative, the student teacher mentions a discussion about the relevance of a topic for a lesson when she says “She didn't think the topic was relevant, but I did”. Posing such questions should ideally be an opportunity to generate knowledge from collaboration and dialogue. However, the student teacher manifests that “ I was not able to cooperate with the guide to make the lesson plan” which might have represented an obstacle to having a dialogue about the relevance of such a topic. In this case, a relationship where dialogue seems to be minimal with the pedagogical advisors in addition to a focus on results regarding student-teacher performance shifts attention from the educational process to more instrumental goals.

More specifically, it is interesting to see student-teacher’s interest in bringing peace as a class topic. In regard to this, it has been observed how ELT has not represented a significant component for the construction of peace in the country, as a conjunctural topic in Colombia (Hurie, 2018). In this narrative, inclusion of topics for an English lesson emerges from an observation of students’ interactions as the student-teacher manifests that she “could see there were some conflicts” among students. In that sense, I believe that encouraging the local

construction of knowledge regarding matters such as student relationships allows for the emergence of important questions such as what is or isn't relevant in the ELT classroom regarding the socio-cultural reality that surrounds the classroom? Then, the act of reflecting on how conjectural topics for the country such as peace can have a place within the ELT classroom and how they should be approached might be a way of innovating in the construction knowledge for Colombian ELT specifically.

In the following excerpt, also taken from the student-teachers' discourse about the knowledge category, a contrast is evident in the relation of the student-teacher to the community which has an impact on their agency and construction of knowledge.

P# (5): Informant-2020.rtf - Codes: [critical positioning on knowledge construction]

Spanish

English

Yo siento que no hubo ningún choque con la profe, siento que nos llevamos muy bien académicamente hablando, también como persona. Siento que eso no nos hizo muy bien y porque pues yo era muy propositiva y ella también era muy receptiva. Siento que fue una buena relación porque ella me preguntaba, mira pensamos hacer esto para esta clase, ¿qué propones? Sentí que le dio a mi palabra importancia, y lo mismo también con la otra profesora, a las dos siempre las sentí así.

Para mí, de verdad que la enseñanza es un proceso vivo, es algo que no es estático y que uno constantemente tiene que estar buscando. Siempre vi a las profesoras buscando nuevas formas de hacer las cosas, de verdad que es un proceso vivo, uno tiene que actualizarse.

I feel that there weren't any confrontations with the (collaborating) teacher, I feel that we got along very well academically speaking, and also as a person. I feel that was good for us because I was very proactive, and she was also very receptive. I feel like it was a good relationship because she would ask me, look, "we are thinking of this for this lesson, what do you propose?" I felt that she gave my opinion importance, and with the other teacher it was the same, I always felt that way with both of them.

For me, teaching is really a living process, it is something that is not static, and you must constantly be researching. I always saw the teachers looking for new ways of doing things, it really is a living process, you have to update."

In this instance, the student-teacher presents a discourse in which her position as an active agent is recognized by the other teachers, which has an impact on the construction of knowledge and sense of agency. The discourse indicates that the environment of collaboration at

her school has an influence on student-teachers to see themselves as active agents (Meierdirk,2018) as the institution allows not only personal discourses to exist, but regards student-teachers' knowledge construction as crucial for the community. For student-teachers to bring significant contributions to their practicum institutions in terms of knowledge, there must be a dialogue among critical agents. Such attitude towards the student-teacher allows for the generation of an ecology of knowledges in the student-teachers which means that they can interrelate with other knowledges in a way that does not disregard her owns, it allows within herself the coexistence of knowledges without a hegemonic relationship between institutional and personal discourses (Castañeda-Londoño, 2018). It is interesting then to see how her conception of herself as a teacher is tied to an active role at her institution.

The contrast between this discourse and the previous ones shows the importance of a functional relationship within the ELT practicum community for the emergence of agency. This narrative shows that more horizontal relationships between the community and the student-teacher are possible and allow for the student-teacher to conceive herself as an active critical agent and a potential co-producer of knowledge. Such a dialectic construction of pedagogical knowledge can enrich both student-teachers' and mentor teachers' perceptions of teaching. This interaction results in the student-teacher having a perspective of active agency that implies a constant update of their practices, by innovating in their ways of being and doing.

Having explored in relation to the construction of knowledge and on student-teachers roles, I will continue to explore other discourses related to more specific instances of teaching, beginning by a discourse about inclusion.

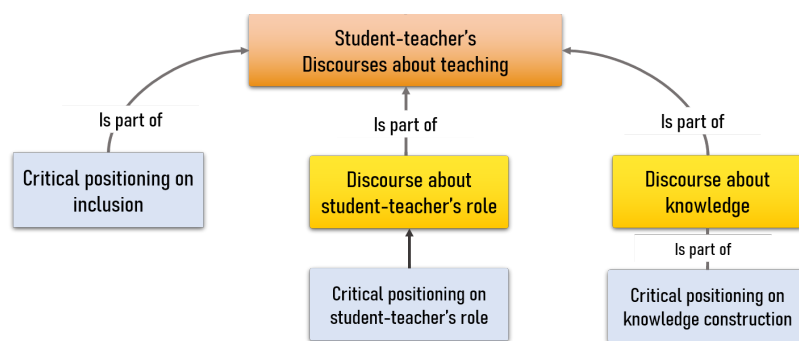


Figure 7. *Critical positioning on inclusion.* A critical positioning emerges about inclusion.

Student-teacher's critical discourse about inclusion: Among different critical discourses, student-teachers made references to instances that account for different teaching-related issues. One of them is about inclusion in the ELT classroom as manifested in the following excerpt.

P# (2): Informant-2020.rtf - Codes: [critical positioning about inclusion]

Spanish

Creo que uno de los casos más representativos es un chico de segundo, que incluso hablé con la psicóloga y me comentaba que él tiene problemas cognitivos y de déficit de atención. Hablando con la profe que, ella me dijo, “tienes que concentrarte en ese chico, ayudarle mucho a él, mejor dicho, toda la clase tú estás pendiente de él porque él tiene un proceso a parte”. Es decir, a él lo estaban apartando un poco del grupo y hacía actividades diferentes. Yo le decía “yo siento que estamos haciendo como todo al revés, yo creo que deberíamos más bien adaptar las actividades para que el grupo se integre a él, se adapte a las necesidades que él tiene obviamente encontrando un equilibrio.

English

I think that one of the most representative cases was one of a second-grade boy. I even spoke to the school psychologist and she told me that he has cognitive and attention deficit issues. Talking with the teacher, she told me, "You have to focus on that boy, help him a lot, rather, the whole class is watching him because he has a separate process." I mean, they were taking him away from the group and giving them different activities. I told her "I feel that we are doing it the wrong way, I think we should rather adapt the activities so that the group integrates him, and adapts to his needs, finding a balance, obviously.

The student-teacher displays in this narrative a critical positioning towards an institutional discourse about inclusion. Regarding this teaching discourse, it has been discussed how tensions emerge around the conceptions of inclusion in the classroom in several institutions as such conceptions have pedagogical implications (Haug, 2017) as the risk of segregation, lack of access to facilities and services (Norwich, 2008), or pedagogical strategies for students with special learning necessities. In this excerpt an acknowledgment about the pedagogical consequences of discourses can be seen and leads student-teacher to a discourse of balance in which integrating students with special necessities can be done while recognizing learning differences. The student-teacher recognition of differences among his students shows an interest beyond the disciplinary dimension of the practicum in an instance that requires a different understanding of inclusion from that of the institution that should manifest itself in class planning.

Inquiring about the student difference is part of the critical reflection that allows for student-teachers to enact CTA. This critical positioning has to do with recognizing and validating the existence of difference in the ELT classroom. Although the narrative focus on differences in learning necessities, I believe that the questioning of the concept of inclusion that is held by an institution could allow for the educational community to contemplate other views on inclusion regarding not only special learning conditions or disabilities but also other differences among students that are followed by situations of marginalization such as gender, race, culture, or beliefs (Thomas, 2013). Such reflection might require student-teachers to rethink and adopt new inclusive practices. Additionally, I think that, for student-teachers to act upon their reasoning, a sense of communication with their mentor teachers is necessary and tensions between student-teachers' vision on something like inclusion and that of the institution on things like

inclusion should be taken as an opportunity to rethink what is understood by key concepts such as inclusion or inclusive education, given the pedagogical consequences they have when put into practice.

The following critical positioning, as figure 8 displays, is about a discourse on language. More specifically a native-speakerism discourse present in the classroom and student-teacher 'positioning on it.

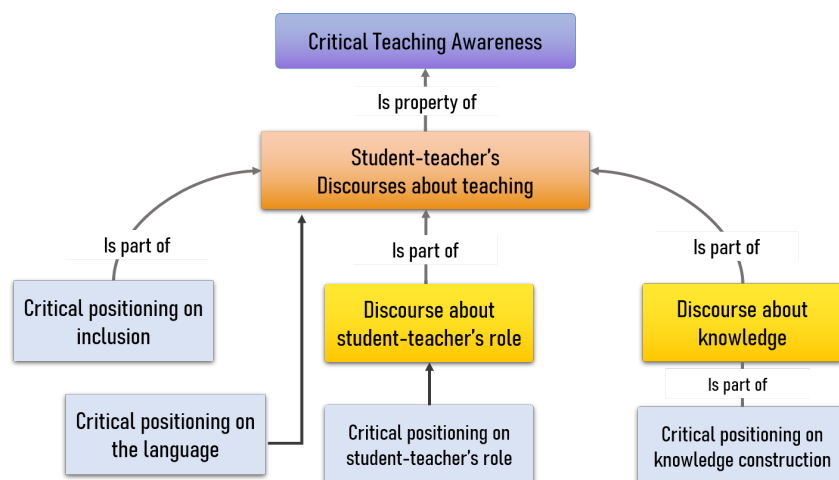


Figure 8. *Critical positioning on language.*

Student-teacher presents in this narrative a critical positioning regarding language that makes her rethink her own beliefs about the English language in the ELT classroom.

P# (1): Informant-2020.rtf - Codes: [critical positioning on language]

Spanish

English

Una de las cosas que aprendí, de la cual de pronto me arrepiento un poco pensarlo así, es que mi

One thing I learned, and I now regret thinking that way, is that I wanted my students to pronounce the

estudiantes pronunciaran como un nativo, quería que mis estudiantes se parecieran a un nativo, me empieza preocupar más porque tuviera una buena pronunciación pero que internet acento como colombiano no está mal. No tienen que parecerse a un gringo para hablar bien inglés. ellas me decían “¿Miss tú eres profesora de inglés, pero de Estados Unidos?” y yo les decía no soy colombiana, pero eso no significa que no pueda hablar inglés.

language like a native, I wanted my students to speak similarly to a native. But then I started to focus more on good pronunciation but I started to understand that speaking with a Colombian accent is not wrong. You don't have to talk like a gringo to speak English well. The kids would ask me "Miss, are you an English teacher from the United States?" and I would tell them "No I'm Colombian, but that doesn't mean I can't speak English".

In this instance, the student-teacher presents a critical discourse regarding a very common colonial discourse in ELT, which is native-speakerism. In the narrative, the student-teacher has a teaching experience that leads her to challenge her own beliefs on the English language itself and the way it should be spoken and taught. She presents a critical positioning regarding the idea that students should speak like a “native speaker” and goes on to question the discourse of native-speakerism in ELT which proposes an ideal “native speaker” teacher as representative of a “western culture” (American/European) both of which are tied to forms of teaching that emphasize those ideals (Holliday 2005). This label on speakers and teachers is problematic and reflects inequality in the context of ELT (Silalahi, 2019) as it presupposes a superiority of the so-called “native speaker” learner and teacher: In that sense, the student-teacher is manifesting against a discourse that could marginalize herself as a teacher as a preference of “native-speakers” teachers over “nonnative speakers” ones has been a common practice in ELT with social implications such as discrimination of the latter (Tosuncuoglu, 2017). The change in belief is evident in these instances as the student-teachers abandon the discourse of native speakerism for a more inclusive view regarding the use of language and that change is made explicit in her interaction with students.

In Colombia, this type of discourse is especially relevant since the category of “native speaker” holds value in the eyes of several institutions. In this regard, it has been researched how there is an exclusion of Colombian teachers as their “non-nativeness” is regarded as linked to a low proficiency in the language (Martínez, 2018) and “the standard of nativeness becomes the ideal that all teachers ought to demonstrate in order to be employed” (p. 83). Additionally, Espinosa-Vargas (2019) remarks that the tendency to require teachers of student-teacher's to adopt a native-like way of speaking does not respond to the Colombian educational necessities but rather to an imposed goal that has become an educational custom that can “lead non-native teachers” to feeling of inadequacy when teaching the language (p. 106) as they tend to be more judged by students “native teachers” and even themselves.

In this case, we see a case of colonial discourse that, although related to language, requires the student-teacher to go beyond the disciplinary standpoint of her teaching practicum. In this regard, Holliday (2006) argues that native speakerism needs to be “addressed at the level of the prejudices embedded in everyday practice, and that dominant professional discourses must be put aside if the meanings and realities of students and colleagues from outside the English-speaking West are to be understood” (p. 386). In that sense, abandoning the concept of ideal models for speaking the language and the awareness that there are a variety of ways in which a learner can use it might contribute to classroom coexistence and inclusivity, as the interactions in the classroom are no longer shaped by a western ideal of correctness when speaking English. Then, the first step to resisting such discourse is recognizing and even manifesting explicitly that such “non-nativeness” is not a valid criterion to speak the language or communicate adequately. The recognition of this should have an impact on the perception of

students by student-teachers and vice versa, as well as in their conceptions of themselves as professionals.

A student-teacher presents in the following excerpt a critical positioning in which she reflects on what the role of language is in the ELT classroom.

P# (4) Informant-2020.rtf - Codes: [critical positioning about language]

Spanish

English

Cuando estábamos hablando de profesiones, yo les empecé a dar ejemplos sobre políticos de Colombia, qué sé yo, Juan Manuel Santos, todo este tipo de personas que yo puse en el Lesson Plan y la profesora me decía “No quita eso” y en el comentario ella me decía ”trata de evitar personajes que sean controversiales o que tengan una influencia negativa.

When we were talking about professions, I began to give them examples about politicians in Colombia, let’s say, Juan Manuel Santos, all these types of people I put in the Lesson Plan and the teacher told me “No, don’t include that”and she commented ” try to avoid characters that are controversial or have a negative influence and I was like “well it’s fine. ”

Otro día hice un lesson plan sobre los adjetivos y pues yo escribí un ejemplo super sencillo “my brother is ugly” y me corrigió esa frase y me dijo quita esa palabra, quita el ugly ” porque lo que hay que hacer es que hay que evitar los contextos negativos ” entonces siempre me está como eliminando todo lo que pues sea negativo. Yo soy profesora de Inglés, pero es que la lengua no es una burbuja, porque a través de ella no podemos hablar de otros temas de la vida real y de temas de los que ellos ya son conscientes. El hecho de que yo no les hable de esos temas no significa que ellos no sepan sobre eso.

Another day I made a lesson plan on adjectives and well, I wrote a super simple example "my brother is ugly" and he corrected that sentence and told me remove that word, remove the ugly "because what you have to do is avoid negative contexts ” so she is always editing out everything that is negative, that made me feel a bit upset. I am an English teacher, but the language is not a bubble, why can we talk about other topics while learning it and talk about topics that they already are aware of. The fact that I do not talk to them about these subjects does not mean that they do not know about it.

Entonces esos espacio de reflexión si los he tenido con mis con los chicos a los que les estoy dando clase, les pongo un tema sobre la mesa y les digo “que opinan uno”. Algunos lo cogen de chiste, algunos lo toman más en serio. Con los chicos si ha sido posible un espacio de reflexión incluso conmigo misma, sobre su conocimiento, qué me pueden aportar a mí.

So, if I have had those space for reflection with the students. I am teaching, I propose a topic and tell them “what do you think”. Some take it as a joke, some take it more seriously. A space for reflection has been possible, even with myself, about their knowledge, what they can contribute to me.

The student-teacher presents here a discourse on the role of language in the ELT classroom. In this narrative, the student-teacher attempts to recognize other dimensions of language in which it is not isolated from social context. In regards to this, Usma-Wilches (2016)

talks about two dimensions of language learning that go beyond instrumental goals, which are cultural goals, that allow for intercultural sensitivity, and cognitive or intellectual dimension, which opens a “possibility to know other ways of perceiving the world through language, other alternatives to name what is around us” (p. 133). In that sense, this student-teacher is attempting to go beyond a utilitarian goal of language. For the student-teacher, language learning can be an opportunity for being aware about general knowledge of their immediate reality that has a potential impact on students’ lives. From this perspective, student-teachers can start asking questions about what topics are pertinent for a class, regarding the socio-cultural reality outside the classroom.

It is interesting to see here that student-teacher’s discourse about language in the ELT classroom can influence teaching decisions. In that sense, what seems like a simple decision about vocabulary or a topic for developing a class is somehow influenced by the student-teacher's beliefs and their purpose for teaching a language. Furthermore, although this discourse focuses on language, the student-teacher connects her discourse of language learning with the idea of the ELT classroom as a space of discussion. Then, what this narrative shows is how conceptions of the different subjects that attain ELT have an effect on the real space of the classroom and the interactions within it, as it is referred to in the last lines of the excerpt in which the student-teacher’s recognizes that knowledge from students is also valuable for the discussion she proposes.

Having shown some critical positionings on teaching, I continue to explore discourses that indicate a change in practice from student-teachers. Figure 8 shows how three decolonial discourses through teaching emerge from teaching discourses.

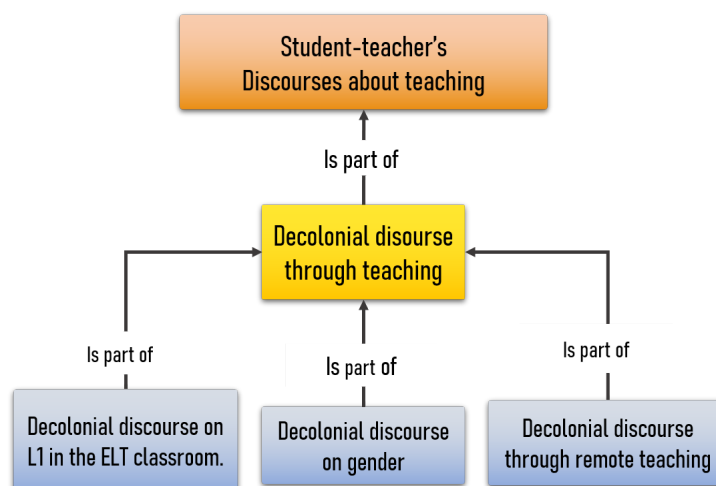


Figure 9. *Decolonial discourses*. Decolonial discourses emerge through the practicum.

Decolonial discourse through teaching: Teachers' practices should always respond to their environments' necessities. In the following excerpts, it can be seen how different instances of specific teaching issues led students to go from critical thinking to generating decolonial discourses that caused a change in their teaching practices. Therefore, critical discourses about teaching that emerged from specific teaching instances allow student-teachers to enact CTA which would require a change in practice. Then, in the following excerpt I will explore has to do with a colonial gender discourse existent in the classroom and how student-teachers deal with it.

P# (1): Informant-2020.rtf - Codes: [Decolonial discourse on gender]

Spanish	English
<p>Una vez yo me di cuenta de que mis alumnos, cuando yo repartía colores, los niños me decían yo quiero el color azul. Pensaba que era por preferencia o algo así pero un día, no tenía más colores y le di un color rosado a un niño. El niño me hizo escándalo, y me decía que la</p>	<p>Once, I realized that my students, when I gave out colored pencils, the boys would tell me "I want the blue one". I thought it was a thing of preference or something like that, but one day, I didn't have more (blue) colored pencils and I gave a boy a pink one. The teacher had gotten them used</p>

profe los tenía acostumbrados a que los niños eran con color azul y el rosado para las niñas, y los niños no podían usar el color rosado porque eso es gay. Y sentí que no solo lo pensaba ese niño, los otros niños se reían de él por haber recibido el color rosado. Entonces yo dije, voy a hacer una actividad en la que los niños entiendan que yo puedo ser una mujer y tener color verde y eso no me hace no ser mujer. Y entonces hice una actividad con hojas Iris en las que yo tenía colores que sabía que no les gustaban y son cosas que, aunque parezcan tontas y que de pronto mi observador ni siquiera note, pero quiero ver qué sucede.

to the idea that blue was for boys and pink for girls and that boys couldn't use a pink colored pencil because it was "gay". And it wasn't only this boy that thought that the other boys laughed at him for having got the pink pencil. So, I said, "I am going to design an activity in which children could understand that I can be a woman and use green color and that does not make me less of a woman". And then, I designed an activity with colored papers in which I gave everyone colored papers that I knew they would not like and those are things that seem silly and that maybe my pedagogical advisor would not even notice, but I want to see what happens.

In this excerpt, the student-teacher presents not only a critical discourse about teaching but also goes on to a decolonial one regarding an established teaching discourse about gender and sexual orientation in the classroom. Data show the recognition of a heteronormative pedagogical discourse that can be present at schools. Regarding this sort of discourse, Pearson and Wilkinson (2009) regard that sort of discourse as "strongly embedded heteronormative patterns" (p. 543) around gender within classrooms that promote a binary pattern of expected behavior for female and male students. More specifically, the pejorative use of words like 'gay', is related to the reject towards those students who do not act according to gendered behaviors.

By being aware of this discourse, the student-teacher can enact CTA in that they go from a critical standpoint to an active change of the common practice to challenge a colonial discourse about gender that affects the learning environment. She takes the opportunity "for a teachable moment to discuss how colors have been arbitrarily chosen to represent particular genders" (Goehring & Whittington, 2017) through an activity. It is important to remark that the recognition of this specific gender discourse goes beyond the disciplinary dimension of ELT as it has to do with broader social discourses that are reproduced within classrooms by teachers and are assimilated by students themselves (Baltacı, 2018).

As it is seen in this instance, discourses that are present in society can shape classroom interactions. In such cases, student-teachers should not see the classroom as isolated from societal influences, and enacting CTA can be an attempt, as in this case, to promote diversity in the classroom through the questioning of current practices. Therefore, what I found most valuable about this discourse is that the teaching practicum can be thought of as a place for challenging different prejudices related not only to gender but to other differences among students, which, as discussed in the discourse about inclusion, is necessary to broaden the conception of inclusivity in education (Haug, 2017).

The following excerpt is a teaching experience in the context of the CoVid19 crisis. In this instance, the student-teacher reflects on remote teaching and its effect on students.

P# (2): Informant-2020.rtf - Codes: [Decolonial discourse through emergency remote teaching]

Spanish

English

No sé si sea pertinente agregar algo sobre la modalidad virtual. Porque siento que todas las clases ahorita no son pensadas desde esta problemática. Siguen siendo muy “presenciales”, o sea, como los profesores decían de forma presencial “vamos a hacer que los chicos completen esta tabla” ¿qué hacemos con la virtualidad? entonces no, le tomamos una foto y que la completen en la casa”. Siento que no se han adaptado aún y a los chicos también les cuesta muchísimo.

I do not know if it is relevant to add something about remote modality. Because I feel that all the classes right now are not being thought of as such. They are still thought of as "face-to-face" too much, that is, teachers said: in “face-to-face” classes students were going to complete this table "What do we do in remote sessions? “Well, we will take a picture of it and they will complete it at home”. I feel like they haven't adjusted yet, kids also have a hard time.

Hay que pensar muy bien las dificultades y todo lo que, con lo que cuenta la gente, es decir algo a veces los chicos tienen problemas con el internet, no tienen acceso al computador y eso hace difícil que puedan tomar la clase. Entonces, pues planeemos algo que no sea solo estar frente al computador, no sé vaya y haga un dibujo, hagan ejercicio, graben un video. digamos que en el tiempo de clase no tienen que estar todo el tiempo frente al computador, no van a estar tanto tiempo ahí. Pues este tema de estar encerrado afecta

You have to think very well about the difficulties and everything, the resources that people have, sometimes the kids have connection issues, they do not have access to a computer and that makes it difficult for them to be in class. So, let's plan a class that is other than being in front of the computer, I don't know, go and draw a picture, exercise, record a video. That way, during the lesson they don't have to be that much time in front of the computer, they will not be there that long. Well, being locked up also

también la parte psicológica del estudiante. Y no es solo digamos mandar y mandar y mandar trabajos por qué ahorita los estantes tienen unas clases sincrónicas y asincrónicas entonces pienso que se le duplicó ahora el trabajo a ellos.

affects students psychologically. It's not about just giving them a lot of work to do because, right now, they have synchronous and asynchronous sessions so I think that the work for them has now been doubled.

In this excerpt, this student-teacher presents a critical discourse regarding teaching practices in remote teaching and what its use during the current emergency signifies for both the teacher and the learner. The student-teacher encounters the challenges of online teaching, and focus on the difficulties for students such as the fact that social circumstances makes it difficult for some students to have access to remote ones. He also points out the inefficacy of transferring everything from face-to-face sessions to remote ones since not all strategies transfer well when teaching online. Most importantly, the student-teacher reflects on the adaptation to online teaching requires as, given the current emergency, remote teaching requires not only methodological changes but also the consideration that the emergency has an emotional weight in learners which changes learning conditions and teaching focus. As Bozkurt & Sharma (2020) suggest, emergency learning processes “should not aim at purely learning, but rather, be directed towards therapy, empathy, and care. We should show our commitment to support our students, and to institute teaching and learning on the grounds of a pedagogy of care, not on purely didactic and insensitive grounds” (p. iii).

In that line of thought, this student-teacher's experience shows a shift of preoccupation from purely disciplinary goals towards creating a teaching environment that recognizes the emotional impact the emergency causes on their students. In normal circumstances, online teaching would require methodological changes, flexibility from both students and teachers, and

trust in learners' autonomy to work. In the current circumstances, creating a healthy learning environment that goes beyond language learning.

Finally, emergency online teaching might represent a learning opportunity for student-teachers to question their teaching knowledge and their role as teachers, and it can give students some autonomy towards their responsibilities. However, it is important to remark that the current emergency invites student-teachers to focus on creating a space of empathy (Zembylas, 2013) rather than the act of teaching per se. In this sense, what the student-teacher manifests with this experience is an awareness that the teaching environment cannot be separated from real-life circumstances, as the current emergency leads him to regard the “difficulties and everything, the resources that people have, since sometimes the students have connection issues or they do not have access to a computer and that makes it difficult for them to be in class”, and that recognition requires actions that respond to students' new necessities.

Finally, one student-teacher presents a narrative regarding the use of her mother language in the teaching practicum and how it impacts the communication with her students.

P# (5): Informant-2020.rtf - Codes: [Discourse on the L1 in the ELT]

English	Spanish
<p>Fue interesante crecer, algo muy curioso que me pasó es que niños, yo les hablaba todo el tiempo en inglés, y ellos pensaron que o no hablaba español, en mi observación, los niños, ellos estaban muy confundidos. Pero, luego yo noté que los niños no me querían, buscaban cómo alejarse de mí porque yo no hablaba español. Una vez estábamos había como dos niños, no sé qué les había pasado, alguien le hizo algo a alguien y estaban dos niños de jardín y uno de mis niños. entonces fueron como “ay, vamos a decirle a ella” entonces “miss miss” no sé qué cosa, entonces mi alumna le dijo</p>	<p>It was interesting to grow up. Something very curious that happened to me is that I spoke to students in English all the time, and they thought that or did not speak Spanish. In my observation, the students were very confused. But then I noticed that they didn't like me, they were looking for ways to get away from me because I did not speak Spanish. Once, we were there, there were two children, I don't know what happened to them, someone did something to someone else and there were two kindergarten children and one of my group. So, they were like "oh, let's tell her" then "miss miss" then one little student told her "Oh, no but she</p>

”Ay, no, pero es que ella no nos entiende español, no le digamos nada”. Entonces yo empecé a incorporar el español y ahí sí los niños me ponían las quejas, me preguntaban cosas. Antes les daba miedo hablarme, pues a veces no entienden y pues les da penita hablar, porque pues tampoco hablan super así de Inglés, esa era una barrera tenaz y cuando ya como que yo logré cómo pasar eso fue demasiado genial.

doesn't understand Spanish, let's not say anything to her." So, I started to incorporate Spanish and then the children would talk to me, they would ask me questions. Before, they were afraid to speak to me. So they understand, but sometimes they don't understand everything and it makes them embarrassed to speak, because they weren't as fluent in English, but they got it, that was a tough barrier and when I sort managed to get through that it was great.

In this narrative, the student-teacher displays a critical discourse regarding the use of the mother language (Spanish) in the ELT classroom. In the beginning, there is a manifestation of an hegemonic discourse that would indicate that teachers must use exclusively the target language in the classroom which has been promoted in ELT through the use of approaches such as “communicative language teaching, task-based learning” (Hall & Cook, 2013, p. 8). However, from her experience in the teaching environment, she observed how the exclusive use of L2 signified lack of communication with students, who felt embarrassed to talk to her. Throughout that experience, her belief in the use of the mother language in the classroom is transformed. She then displays a discourse in which the use of the mother language in the classroom can sometimes be helpful for constructing better teacher-student interactions. It has been studied how the use of the mother language in the ELT classroom can signify, as Cook (2001) claims, contact between the teacher and learners as real people as it reduces the feeling of intimidation that learners might experience (Auerbach, 1993) which allows for a better student-teacher communication and freer expression of ideas, among other benefits for the ELT classroom.

Language classrooms must be thought of as spaces for communication and practices that interfere with the teacher-learner interactions might have a negative impact on the learning environment. In that sense, student-teachers should always prioritize having a functional

relationship with their students and this instance is an example of transforming one's beliefs to improve communication in the ELT classroom. However, what I think it is important in this narrative, beyond the use of mother tongue in the classroom, is the fact that teachers can have practices that they carry out and that have an impact on their relationships with learners. This discourse transformation shows that some practices we carry out go unnoticed until a teaching experience makes us reconsider the reasons behind them. This is the importance of experiential knowledge for enacting CTA as it allows for the examination of assumptions that have been normalized in ELT and that student-teachers themselves have assimilated.

Overall, the narratives shared by student-teachers showed several teaching discourses that were informative about the development of CTA in the PUJ teaching practices. They showed opportunities and limitations for student-teachers to critically reflect on different teaching scenarios and generate a sense of agency. They also showed the interest of student-teachers for phenomena that go beyond the teaching of language skills. Therefore, in the following chapter I will share some conclusions I drew from the previous analysis.

5. Chapter V

5.1 Conclusions

Student-teachers' life stories were informative about the possibilities, as well as some obstacles, for developing and enacting CTA in the teaching practicum. Following the research objectives, by documenting the experiences of student-teachers at PUJ, was informative in that it helped me to identify how student-teacher's go from a critical reflection standpoint to the construction of a sense of agency.

Regarding the exploration of student-teacher's positionings, as one of my research objectives, it can be seen how student-teachers displayed some critical positionings towards several teaching discourses. In that sense, some of their discourses put in tension some of their knowledge with the existing ones at their institutions, as they are encouraged to think beyond the disciplinary dimension of teaching such as their interactions with their community, inclusion, language, and construction of knowledge. Additionally, despite these obstacles aforementioned, by contrasting student-teacher's discourses, a relationship can be observed between student-teacher's roles at their institutions and their possibility to produce knowledge in collaboration since narratives about this to dimensions of the practicum showed to be linked.

Secondly, I consider that some experiences of which student-teachers showed to be in the process of generating a sense of agency, informed by their PP. In some instances, they were able to problematize existing teaching discourses at their school and generate a sense of agency to attempt a change or to transform their practices. Student-teachers showed that some changes in practice guided by reflection are possible within the practicum. It is interesting to see that the three most important examples have to do with attempting to generate a healthy learning

environment. When a student-teacher declares “I am going to design an activity in which children could understand that I can be a woman and use green color and that does not make me less of a woman.”, such change in practice aims to challenge a prejudice that has a potential to interfere in classroom coexistence. Likewise, when another student-teacher recognizes that “being locked up also affects students psychologically” and attempts to develop activities that gives them a break from the screen, he shows preoccupation with learning ecology (Bozkurt & Sharma, 2020) in the current crisis. Finally, when a student-teacher incorporates her mother language because “it makes them (students) embarrassed to speak, because they weren’t as fluent in English” her change of practice is for the improvement of communication in the Teacher-student relationship. Therefore, it can be noticed how critical reflection in general invites teachers to think out of the box in that there are more dimensions to explore in the ELT classroom.

Among my research objectives, I attempted to find instances in which student-teachers conceive themselves as constructors of knowledge. Regarding this objective, narratives showed that experiential knowledge did lead student-teachers to consider teaching-related phenomena that go beyond an instrumentalist view of the teaching practicum. However, it was evidenced that educational environments along with institutional discourses and practices can have a great impact on what student-teachers believe about teaching, to the point of getting into contradictions between personal discourses and practices. Such environments and the different agents that inhabit them, such as mentor teachers, have a direct influence over the student-teacher’s sense of agency as they can represent obstacles or support (Meierdirk,2018). In this regard, student-teachers presented narratives where they show to have assimilated instrumentalizing or colonial teaching discourses. Furthermore, due to this assimilation of

discourses and the existence of vertical relationships between student-teachers and members of the community, it can be said that some opportunities for enacting CTA were hampered and did not go beyond an imagined agency by student-teachers.

Bearing the aforementioned in mind, it is important to note here that student-teachers' discourses are not showing decolonial teaching practices, as for doing so they must manifest consciousness of the colonized nature of such discourses, and it is also not the intention of this study. Rather, what life stories show here is the development of CTA around colonial discourses they encounter as a first step to, perhaps, build a decolonial practice from a critical agency in their future as teachers.

In synthesis, student-teachers' narratives showed a certain resistance to hegemonic discourses, obstacles to the generation of a CTA and instances of change in pedagogical practice through lived experiences in the PP. Informed by specific experiences, student-teachers got to transform their teaching discourses related to; for instance, gender in the classroom, emergency remote education, and use of the mother language in the ELT classroom. The reflection about specific instances affected their teaching environment in that they attempted to put those discourses and practices in tension with actions that could challenge them.

5. CHAPTER VI

5.2 Limitations

The present study had some potential limitations. A large part of this research was developed during the COVID-19 pandemic which had an impact in education in general. This signified some difficulties for everyone involved in this research and every procedure had to be done remotely. However, I believe the research development was adapted to the situation in order to continue with the exploration of their experiences.

Furthermore, access to some documents were denied or limited, including institutional information about the profiles of student-teachers and pedagogical advisors and some reference material. Nevertheless, I was able to collect most of the necessary reference material through the PUJ databases. Moreover, I was able to get some of the information, regarding teaching practice and the profile of student-teachers from online resources, such as the Intranet platform from PUJ. Shortly, I believe that access to information did not affect greatly the overall development of the research.

Finally, being a qualitative researcher that uses life story interviews, I considered any potential influence as a researcher in the interviews with student-teachers. In order to avoid biases, the interviews were done attempting to respect student-teachers' narration. Therefore, as can be seen in the Appendix 2, I tried to follow student-teachers narratives and only ask questions provided student-teachers had manifested their personal discourses in order to not induce answers that referred to any particular discourse or practice.

7. CHAPTER VII

7.1 Ideas for Further Research

I consider that some topics that were touched here throughout the exploration of student-teachers' narratives are material for future research. In the first place, I think that more research in student-teachers' narratives could be informative about other instances in which student-teachers attempt to resist hegemonic discourses, for which the category of CTA could be useful. Furthermore, having explored discourses, it is clear that not all the critical positionings were not followed by a change or transformation of student-teacher's personal practices; therefore, some specific types of discourse that emerged here can be explored in more detail in further studies to see what alternative practices are developed by student-teacher regarding those specific teaching practices.

Furthermore, I believe that the teaching environment showed to be a crucial element in the development and CTA. In this regard, the interactions of student-teachers within their environment and the way they were perceived by others had an impact in their professional identities and their potential to develop a sense of agency. In that sense, it would be very informative to research about this identity construction as teachers in a study that focuses on the relationship between student-teachers with members of the community and their impact on the development of a sense of agency, critical reflection, or CTA.

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7.3 Annexes

Annex 1. Informed Consent Form

PONTIFICIA UNIVERSIDAD JAVERIANA FACULTAD DE COMUNICACIÓN Y LENGUAJE INVESTIGACIÓN

FORMATO DE CONSENTIMIENTO INFORMADO PARA LA PARTICIPACIÓN EN INVESTIGACIONES INVESTIGACIONES

Título: CRITICAL TEACHING AWARENESS IN THE ELT PRACTICUM

Ciudad y fecha: _____

Yo, _____, una vez informado (a) sobre los propósitos, objetivos y procedimientos que se llevarán a cabo en esta investigación, autorizo a ser parte de ella. Adicionalmente se me informó que:

Mi participación en esta investigación es completamente libre y voluntaria, estoy en libertad de retirarme de ella en cualquier momento.

No recibiré beneficio personal de ninguna clase por la participación en este proyecto de investigación. Sin embargo, se espera que los resultados obtenidos permitirán tenerse en cuenta para mejorar los procesos de enseñanza.

Se utilizará mi nombre propio más no mi apellido a la hora de transcribir y analizar las entrevistas de las cuales he hecho parte.

Toda la información obtenida y los resultados de la investigación serán tratados confidencialmente. Esta información será archivada en papel y medio electrónico. El archivo del estudio se guardará en la Pontificia Universidad Javeriana bajo la responsabilidad de los investigadores.

Los resultados personales no pueden estar disponibles para terceras personas como empleadores, organizaciones gubernamentales, compañías de seguros u otras instituciones educativas. Hago constar que el presente documento ha sido leído y entendido por mí en su integridad de manera libre y espontánea.

Firma Documento de identidad No. _____ de _____

Annex 2. Interview transcription

J: Cuéntame sobre tu experiencia en la práctica docente.

P1: Bueno, voy a contarte un poquito porque, yo realmente comparaba mi proceso con el de otros compañeros. Yo no entendía porque, tenía seis cursos, tenía a cargo pre kínder, kínder, prepa A, prepa B, primero y segundo. En el mismo día los seis cursos, tenía que rotar por los seis. Fue super pesado porque yo, digamos, no lograba comprender muy bien la dinámica de cada clase, aprender los nombres de todos los niños, además, que en cada clase teníamos dos profesores diferentes.

Yo no sentí una diferencia entre observación y práctica docente porque yo hice lo mismo en las dos cosas y siento que eso sucedió porque el colegio era un convenio nuevo con la universidad y tampoco sabían qué hacer con los practicantes, y tampoco sentí esa actitud pues de cuestionar o de preguntar por parte de la coordinadora de las prácticas como al coordinador de la universidad que era lo que teníamos que hacer realmente. Tampoco era culpa de nuestras profesoras de inglés.

Éramos asistentes todo el tiempo, en el salón en el almuerzo en el recreo y no había un rol de docentes practicantes de clase de inglés. Algo muy importante de mi práctica es que yo estaba en un colegio de inclusión, por cada salón había máximo dos niños de inclusión. Digamos que todas esas asignaturas y la teoría en la universidad, todas esas ideas que yo tenía de deconstrucción y prácticas decoloniales de la universidad nunca pude llevarlo a la práctica porque realmente no estaban esos espacios o se invisibilizan un montón. El proceso con los niños de inclusión fue difícil porque yo no había tenido una clase sobre cómo atender esos casos. Entonces llegué a la práctica a ciegas a intentar entender las cosas, pero desde el desconocimiento

También creo que en el colegio llevaban lo de la inclusión de una manera muy romántica, decían “acá los niños de inclusión aprenden un montón y se llevan bien con los otros niños” y muchas cosas bien veía que las clases no funcionaban con los alumnos de inclusión incluso con la profesora y yo como asistente no lo grabamos que ellos tuvieran un avance en su proceso formativos. Asistían al colegio para jugar con los compañeros y no para aprender. Yo esperaba mucho más de mis prácticas tener un rol más activo en mis clases, la única diferencia es que iba alguien de mi universidad a calificarme.

J: ¿Tu rol como profesora ha sido muy diferente a lo que esperabas cómo te habría gustado que fuese ese rol de profesora practicante?

P1: Muchísimas cosas la universidad tiene que ser muy clara con el colegio con lo que tenemos que hacer y debe haber un proceso de acogida a los practicantes no solo que tengamos un observador en la universidad sino en el colegio que también se a una guía, yo siento que para mi futuro como docente me gustaría encontrar ese equilibrio.

Yo sé que estoy en esa institución que tiene sus normas, pero también quiero encontrar esa libertad de clase. que pueda estar en una clase pero desde lo critico, yo quiero que mis estudiantes hagan algo más que leer y completar un libro, quiero que lo que aprendan tenga un impacto con cada tema que vemos cosa que no lo logré en mi práctica, en mi práctica me decían, “vamos a ver pasado simple entonces trae una actividad de pasado simple ” y yo bueno vamos a ver si en esta actividad logramos a hacer algo, pero tenía muchas limitaciones y tratar de llevar todo lo que tenía para la práctica era difícil

De hecho, una vez lo intenté, y de hecho te lo quería contar, una vez yo me di cuenta que mis alumnos, cuando yo repartía colores, los niños me decían “yo quiero el color azul”. Pensaba que era por preferencia o algo así pero un día, no tenía más colores y le di un color rosado a un niño. El niño me hizo escándalo, y me decía que la profe si ellos tenían acostumbrado a que los niños eran con color azul y el rosado para las niñas, y los niños no podían usar el color rosado porque eso es gay. Y sentí que no solo lo pensaba ese niño, los otros niños se reían de él por haber recibido el color rosado. entonces yo dije, voy a hacer una actividad en la que los niños entiendan que yo puedo ser una mujer y tener color verde y eso no me hace no ser mujer. Y entonces hice una actividad con hojas Iris en las que yo tenía colores que sabía que no les gustaban y son cosas que, aunque parezcan tontas y que de pronto mi observador ni siquiera note. quiero ver qué sucede.

J: Me hablabas sobre de tu profesora titular y esa práctica que tenía con los niños ¿Cuál crees que ha sido la influencia de esa comunidad educativa en tus prácticas de enseñanza?

P1: O sea pues, me pareció como muy triste porque yo me planteaba muchas cosas en la licenciatura, “cuando yo sea profesora voy a hacer muchas cosas, desde la emancipación”. Pero cuando llegué al proceso de práctica bueno no todo lo que yo pensaba puedo hacerlo y también pues nadie lo va a notar. No funcionaban mis clases porque los chicos estaban tan acostumbrados a esas formas que ya, cuando yo trataba de cambiarles el chip, les parecía aburrido, se molestaban. Para ellos la clase ideal era completar el libro o escuchar las canciones del libro. Una cosa que me parecía y que no quería usarla, pero me tocaba porque así funcionaba con mis niños, fue el tema de los puntos. La plataforma que ellos manejan en mi colegio, allá todo es con pantallas inteligentes, allí están los nombres de todos los estudiantes si ellos participan y si hacen las cosas bien, se ganan puntos positivos sino se ganan puntos negativo y tú puedes especificar por qué fue y entonces todos actuaban como por ganarse los puntos entonces mi manera a veces de manipularlos para que participaran era con los puntos. entonces yo pensaba sino es por los puntos.

Siento que es como ese reto que me impuso mi colegio, pienso como que “qué tipo de instituciones haya en mi futuro como docente o qué tipo de instituciones si me dejan ser más libres como educadora, y de pronto, si mis esfuerzos son como invisibilizados por las mismas directivas del colegio pues yo igual las voy a seguir haciendo porque siento que en algún punto estoy dejando algo a los estudiantes.

Otra cosa que pensé es, A veces uno piensa que como están en primer nivel los niños, los niños se dedican solo a jugar y pintar y hacer actividades “tontas”, la verdad no son actividades tontas sino que tienen una lógica discursiva implícita que tienen tantas cosas que van haciendo que ellos formen su carácter y su personalidad. Con el tema de los colores me parece muy fuerte que un niño desde pequeño ya tenga tan marcado eso.

Realmente, yo cuando llegué al colegio empezó ese proceso de adaptación, para mí era tener que manejar seis mundos diferentes lo único en común lo único que tenían en común era el sistema de puntos. pero yo no quería usarlos porque no quería que funcionaran en pro de un anotó un punto, pero como ya estaba establecido dije bueno también dije cómo bueno hay que adaptarlo y utilizarlo. En algún punto, satanizar el tema de los puntos a veces está bien si el niño se siente premiado. También entendí que es muy diferente un niño de cinco años y uno de dieciocho años, a uno grande tal vez un punto le vaya y le venga, pero al niño más pequeño de pronto sí le importa más. tiene una carga más fuerte en su proceso formativo.

J: ¿Tuviste la oportunidad de conversar sobre esto con tu profesora titular?

P1: Mis profesores del colegio de los 6 cursos me decían como “¿qué es lo que tienes que hacer?” y bueno se supone que yo soy la practicante, “acá nunca nos dieron como un instructivo de qué se supone que tienen que hacer”. Y aun como no sabían cómo llevar la clase conmigo fueron geniales y muy cariñosas conmigo y me acogieron. Sabían que todas esas cosas estaban pasando, pero no sabían cómo actuar para cambiarlas.

En cuanto al informe al final de la práctica que tenemos que escribir, puse que, aunque aprendí mucho y conocí a estas profesoras tan buenas, pero que faltaba bastante organización , mayor acompañamiento por los practicantes porque la verdad uno si se pierde de muchas cosas que le van a hacer falta cuando uno se encuentre realidad como docentes.

J: ¿Crees que esas sugerencias que has dado a lo largo de la práctica fueron o van a ser tenidas en cuenta?

P1: De hecho, recuerdo otra cosas y es que en el proceso de prácticas uno tiene el guías pedagógico y mi profesor muy bueno me dijo “siento que no estás a gusto con la práctica” y yo “no es que no esté a gusto pero estoy haciendo cosas que yo se que no tengo que hacer

como practicante , pero él también se dió cuentas que había un problema más estructural pero que no permitía que yo me desarrollara como practicante, él me sugirió ponerlo en el texto, digamos que yo intenté hacer todo de mi parte pero mientras que el colegio no cambiará esas prácticas respecto a la disciplina, respecto a los niños de inclusión pue iba a hacer muy difícil que yo pudiera hacerlas en mi práctica, y probablemente en la futuras prácticas tengan en cuenta. Por ejemplo, yo tengo compañeras que tenían como que rendirle cuentas al colegio, yo podía por ejemplo faltar un día o dos y ellos no se iban a dar cuenta, yo recuerdo una cosas muy chistosa y que me dijeron “tú nunca te puedes quedar solas con lo niños en el salón” y desde la segunda semana me decían “será que te puedes quedar un momento con los niños” y pues uno como va a decir que no, yo estaba muchas veces sola con los niños en el salón. Y me tocaba inventar cualquier cosa a veces ni siquiera clase en inglés sino que yo les ponía una película para calmarlos, digamos que mi práctica no fue tan enfocada en inglés sino fue como “práctica docente con énfasis en inglés básico ” fue algo así.

J: ¿Consideras que ese espacio te permite desarrollar algún tipo de conciencia crítica sobre su labor como docentes?

P1: Yo creo que poner todo lo que aprendiste en tu proceso formativo hace que tu reflexiones, ya te encuentras con un grupo diverso, de estudiantes heterogéneos. Tú dices como “tengo que hacer que mi clase funcione” ¿voy a presentarme con un libro para que completen o voy a darles algo más? Siento que hay espacios en los que se puede hacer más esa labor de agencia, por ejemplo, en ASE en el que eres tú como profesor titular, con tus estudiantes no hay nadie que te esté viendo en esa clase entonces tienen que planear las estrategias como pedagogo. Creo que la mayoría de los practicantes los que podemos integrar algo significativo en la práctica, ya encontrarse con un estudiante real pues ya te hace notar cosas que tu pasabas por alto pero que tienes que resolver, así sea que tu tema no tenga que ver consenso. Por ejemplo, tú puedes enseñar presente simple, pero, dentro del presente siempre puedes encontrar muchas otras cosas temas culturales que si puedo tener en cuenta en mis clases.

J: ¿Qué crees que ha cambiado en tus prácticas y creencias respecto a la enseñanza en el proceso de práctica?

P1: Una de las cosas que aprendí, de la cual de pronto me arrepiento un poco pensarlo así, es que mis estudiantes pronunciaran como un nativo, quería que mis estudiantes se parecieran a un nativo, me empieza preocupar más porque tuviera una buena pronunciación pero que internet acento como colombiano no está mal. No tienen que parecerse a un gringo para hablar bien inglés. ellas me decían “¿Miss tú eres profesora de inglés, pero de Estados Unidos?” y yo les decía no yo soy colombiana, pero eso no significa que no pueda hablar inglés

Se me hace muy fuerte decirles a los padres que los niños están aprendiendo en un colegio de inclusión cuando ni siquiera los profesores en las clases salas están planeando para acogernos a todos y para que todos se desenvuelvan en la clase. Otra cosa es como cuestionarme el tema de la importancia y el prestigio del inglés, siento que los niños se sienten mal “me dicen, profe yo soy muy bruto no me va bien en tu clase de inglés” y yo como bueno “no te va bien en inglés, pero sí en educación física” si no hablan inglés no es que sean unos brutos buenos para nada, son seres humanos.