The Emergence of Third Space and Gendered Subjectivities in the EFL Class

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Masters of Arts in Applied Linguistics to TEFL

UNIVERSIDAD DISTRITAL FRANCISCO JOSÉ DE CALDAS

SCHOOL OF SCIENCES AND EDUCATION

MASTERS OF ARTS OF APPLIED LINGUISTICS TO TEFL

BOGOTÁ D.C.

2019

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A thesis submitted as a requirement to obtain the degree of Master of Arts in Applied Linguistics to the

Teaching of English

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SCHOOL OF SCIENCES AND EDUCATION

MASTERS OF ARTS OF APPLIED LINGUISTICS TO TEFL

Bogota

2019

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Acuerdo 19 del Consejo Superior Universitario

Artículo 177: "La Universidad Distrital Francisco José de Caldas no se hará responsable por las ideas propuestas en esta tesis"

To God, my mom, my father,

my brother and all my students.

They made me who I am today

Acknowledgments

I would like to thank Doctor Castañeda-Peña for all his patience in these difficult times. His advice, guidance and comprehension allowed me to move forward and achieve this colossal task. I would also like to thank Doctor Quintero-Polo for his patience and feedback during my studies.

I would also like to thank all those who somehow contributed to the accomplishment of this study, such as my coordinators at the Centro Colombo Americano, my students, classmates from my masters, professors, family and my beloved one. I learned a lot from a lot of them and thanks to all of them, I see the world though different eyes today.

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Abstract

There is no evidence so far in the Colombian research literature about studies related to Third Space and its relation to gender. Therefore, Third Space is understood as a hybridization of people's own discourses with the discourses and the culture of their social context (Bhabha, 2004) Thus, this research report discusses the findings of a Feminist Post Structuralist discourse analysis (Baxter, 2003) that aims at shedding light about how the Third Space generates discourses of dominance and resistance (Van Dijk, 1989) when EFL students construct their gendered subjectivities (Butler, 1990) during interaction in the EFL class. This study was carried out in a private language center with five female and four male adult learners, whose ages vary from 17 to 42 years old. These students attended an upper-intermediate level (B1 class (according to the common European framework of reference) and the data was collected

through audio recording students' discussions related to controversial issues in society. Afterwards, students were interviewed to follow the analysis and interpretation principles of FPDA in which the participants' voices about their own interpretation of data are heard in the data analysis process (Sunderland, 2005). Consequently, this study discusses the concepts of Gender (Butler, 1990), Subject (Foucault, 1982) and the Third Space (Bhabha, 1994). Findings show that students consolidate their gendered subjectivities by means of hegemonic masculinities, hegemonic femininities, the gendered discourse of the ideal student and transitioning femininities.

Chapter I

The Emergence of Third Space and Gendered Subjectivities in the EFL Class

Just as Foucault has demonstrated (1980, 1988) subjects are not one-dimensional beings. Thus, this study defends the idea that EFL students' construction of subjectivities is a hybridization of views of the world established through language. Likewise, these views are immersed in social relations of power within the social dimensions of gender, race, ethnicity, social class, level of education and even religious background, among others. Nonetheless, little is known about the relation between the aforementioned social scopes and the hybridization of those experiences known as the Third Space (Bhabha, 1994) in the EFL class. In that sense, one of the purposes of this study is to show how the Third Space emerges while students construct subjectivities in a local context such as the EFL class.

Another purpose of this study is to give theoretical tools for EFL teachers to reflect upon the implications of social dimensions namely gender, age, and background knowledge for the students' learning process and the teachers' daily school practices, as well as the discursive spaces (Archer, Fryer & Williams, 2013) that emerge during the social practices that occur in the EFL classroom. With this study, I also want to put forward Kumaravadivelu's (2001) concern about the disruption between teaching methods or approaches in TEFL and the local context, which could lead to the establishment of a utilitarian perspective of education. (Kumaravadivelu, 2008; Short & Freire, 1987). Thus, the current study might serve the purpose of creating a bridge between theories in language teaching and the local context.

Contrary to the utilitarian perspective in TEFL about adopting teaching methods that do not consider local context variables in their discourse (Kumaravadivelu, 2001), this research report proposes a perspective (among many proposals available) on how to approach problems of power imbalances in class exerted through language by showing teacher researchers how students represent different femininities and masculinities in learning communities (according to Paechter, 2003 understood as communities of practice) and how subjects resist power inequalities by opening Third Spaces of enunciation (Bhabha, 1994). This implies that teachers need to think of students beyond the ideas of mere receivers of the benefits or consequences of implementing any teaching approach or method.

To go deeper in the social implications of the learning of EFL, one of the starting points in this study is gender (Butler, 1988). In fact, Cabezas, Camacho & Florez (2012) demonstrate how gendered experiences in the EFL classroom might turn into a liberating practice for students, who define a discursive position of themselves in terms of gender. However, according to Tyagi (2014), by paying attention to gender exclusively and ignoring the other social practices that occur in the classroom, we

would be falling into a colonizing discourse, in which gender inequalities are highlighted, but race and social class are set aside.

In this way, Tyagi (2014) proposes to approach these inequalities from the standpoint of the Post-Colonial Feminism, which is an area of post-colonial studies that that complements and expands what authors such as Cabezas et al (2012); Castañeda-Peña (2008); Durán (2006); Rojas (2011) among others have done in terms of gender in the Colombian context, and also to what Maldonado-Torres (2011) De Sousa Santos (2012) and others have gotten so far in their own local contexts.

Taking into account the authors mentioned in the previous paragraph, this study aligns with Tyagi's (2014) proposal of understanding gender from a socially-layered perspective that detaches from colonial notions of it, in which according to Tyagi (2014) gender is often related the dichotomy between the white middle class men and women. The multi-layered notion of gender that I refer to acknowledges factors such as social class, ethnicity, race, religion, age among others to understand power imbalances in the EFL classes.

Thereafter, Brookfield (2001) states that many teachers who consider themselves as practitioners of liberating teaching practices can unconsciously be reinforcing discriminatory and colonialist discourses that they aim at reverting, when intervening in students' learning process. These discriminatory practices are also present in the EFL classes, especially as gender discrimination (Rondón, 2012). In fact, by paying attention to the Third Space, which is the result of the interweaving of different gendered discourses (Bhabha, 1994), I would like to posit that EFL teacher researchers can have a wider perspective on how EFL students construct themselves as gendered subjects.

Besides, the data analysis of my current study will show the reader how students position themselves in regards to colonizing discourses of domination during their learning process, such as invisibilization of students and other forms of domination, which according to Althusser (1970), they

are reproductions of macrostructures of power. Henceforth, it becomes necessary for EFL teacher-researchers in Colombian contexts to inquiry about how the processes of discursive dominance befall in the classroom and their implications for students' learning process. In order to accomplish this colossal task, I have focused my attention on the gendered construction of subjects within the Third Space framework.

Because of all the reasons explained before, I position this study within a deconstructive perspective (Derrida, 2009) and I grasp ideas from decolonialism (Grosfoguel, 2011) and even though I cite research that could be considered as part of the colonial epistemological north, (De Sousa Santos, 2012) I use all my references with the purpose of interpreting research in the fields of gender and Third Space in a local way, which connects to Kumaravadivelu's (2008) call for the local use of theories and the post-method era. Likewise, after analyzing the available literature, I noticed there is room to explore the area of Third Space and find its implications within the learning of EFL.

Thereby, the discursive hybridity that results in the positioning of subjects within Third (or alternative[1]) Space of gender is related to power relations of domination and resistance. In fact, this intertwining of power and discourses is the act that defines subjects in society (Foucault, 1982). Thus, Delgado (2015) found that relations of power are executed through discourses of domination, submission and social alliances to gain power, and these are transformed over time. Delgado (2015) also states that these discourses of domination are contested through local struggles of power by part of the subjects in the social group. Moreover, the term "subject" (as I will explain furtherly) refers to an

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[1] By saying alternative space of gender I refer to subjects who do not exert masculinities or femininities expected in our society, such as dominant males or submissive females.

entity that is linked to something else; in our case, the subject is linked to gendered social practices within the learning a foreign language.

Another important aspect to deal with during this study is the Third Space (Bhabha, 2004) as a social and intersubjective space where different discourses of gender interweave. Although the studies on gender developed in Colombia focus on other issues, such as the role of the teacher or the influence of gender in the students' learning process, rather than the concept of the Third space, they do argue the fact that EFL teachers are not only instructors that transmit a linguistic code (Duran, 2006; Castañeda-Peña, 2008; Rojas, 2012; Rondón, 2012; Castañeda-Peña & Mojica, 2017). In that sense, these authors point out the fact that gender is a social issue that influences students' learning process and teachers need to be aware of it.

Likewise, DeMont (2010) claims that Third Space is a concept that explains linguistic and social phenomena that occur in classes, such as students' imitation or mixture of discourses in class. Hence, I argue that the Third Space is a hybridization of gendered discourses in EFL classes and as it can be noticed in the literature about gender, there is a gap about the relation between gender and Third Space.

In order to develop comprehension about the aforementioned gap, I will use the Feminist Post-Structuralist Discourse analysis or FPDA for brevity (Baxter, 2003) to analyze data (participants' discourses) since it is a qualitative research approach that analyzes "the complex relationship between power, gender and discourse" (Baxter, 2003, p. 181). According to Baxter, these interrelations of power and gender inequalities occur through the speakers' negotiation of their cultural identities, social relations and gender positionings (Cabezas, Camacho, & Florez, 2012) in the social context. According to Baxter (2003) these negotiations occur through competing and interwoven discourses, which is how the Third Space operates (DeMont, 2010). Because of these reasons, it is feasible to understand Third Spaces through this approach.

Moreover, FPDA is also a necessary tool for analyzing how gendered power operates and the discourses embedded in the process of heteronormative male domination over genders such as the female and LGBTI ones. FPDA starts from the analysis of single utterances made by speakers to the analysis of more complex units of language, such as oral and written texts in order to reveal hidden intentions and ideas of the language users as well as the nature of discourses in a more holistic way. By developing this study, we will be able to reflect how gendered discursive practices that support the foreign language learning process bring inter-subjectivities (Furlin, 2015) into play within the Third Space framework.

Furthermore, this study is developed in the area of Discourse Studies within Educational Contexts of the Masters' Program in Applied Linguistics to the teaching of English as a foreign language at Universidad Distrital Francisco José de Caldas, since this line of research aims at understanding written and spoken texts produced in educational settings. One of the themes of this area of research is domination and resistance through discourse. Due to the nature of that focus, the current study matches with the previously mentioned line of research because of the representations of power resistance and domination represented through the discourses of masculinities and femininities shown during the data analysis chapter.

In that sense, this research connects in a wider sense to the research in applied linguistics since I deeply explored phenomena occurring in an EFL classroom during students' learning process and also how these phenomena occur through language in use. As explained in the rationale, this study might benefit teachers in the sense that it gives tools for teachers to know what could possibly be expected when gender issues are underlying the learning process and how to act upon it. (See pedagogical implications section)

To develop the ideas proposed above, I will mention in the following lines how the idea of exploring the construction of the gendered subject within the Third Space emerged from my daily teaching practices as an EFL teacher. I will propose a research question, sub question and research objectives that will guide the elaboration of this research study. Then, I will discuss how the Third Space emerges as an epistemological necessity for EFL teachers, due to the fact that we tend to overlook the socio-affective implications of the learning process (Castañeda & Mojica, 2016).

In fact, when we look at the Colombian research in TEFL and discourse studies, different authors approach discourses from different perspectives; for instance, on how we as teachers apply methods and approaches (Bonilla, 2012), literacy development (Clavijo & Rincón, 2016), cognitive issues (Gomez, 2016), which has been very enriching for the Colombian research in ELT, but there is still a gap in the way in which gender relates to learning processes and the Third Space (But see Castañeda, 2008; Rondón, 2012; Rojas, 2012).

After discussing the Third Space as the main construct of this study, I will refer to the construction of subjectivity from a decolonial perspective (Mignolo, 2011). Then I will conceptualize the ideas about gender and its implication for the EFL context. After proposing my constructs, I will posit how the Third Space is the basis for the construction of gendered subjectivities and the implications of this phenomenon in the EFL context.

Throughout the theoretical discussion, the reader will find a discussion about Third Space and the gendered subject theories by authors who have conceptualized these ideas, such as Foucault (1989), Butler (1988), Rutherford (1990), Bourdieu (2001), Bhabha (1994), among others. Moreover, the reader will find how FPDA (Baxter, 2003) is used to analyze and interpret the data gathered through the research instruments. After that, I will describe the details of the context of the population that will participate in this study.

In the next chapter, I will refer to the research design, which consists of the setting, participants, instruments and how the FPDA (Baxter, 2003) served the purpose of being the framework for collecting data and analyzing it. When I discuss the findings, I will present the reader the hegemonic masculinity and femininity that marginalize the other (Butler, 2004) the ideal student (Grant, 1997) and the transitioning femininity (Foucault, 1988: Ozkazan & Sayilan, 2008). Then, in the conclusion, I will explain how these findings answer the research questions and how they accomplished the research objectives. Finally, I will refer to the pedagogical implications of this study, limitations and further research.

Statement of the problem

To put forward the discussion stated in my research problem, I took the role of a teacher researcher and started developing some open observations (Hopkins, 2008) in one of the classes I teach. The context of that class was an intermediate English class (B1 level according to the Common European Framework of Reference) in a private language center for adult learners, whose teaching principles are based on the task-based approach (Willis, 1996). I noticed that gender issues could be occurring in the classroom.

In order to show how a possible problem of research emerged in my EFL context, I will start with an anecdote based on the aforementioned observations and that connects with another study on gender positioning in EFL classes (Rondón, 2012). Then, I will refer to a semi-structured interview in which adult learners depict their perceptions about what it means to embrace certain gender as part of individual identity for them (See annex one) Finally, I will argue the fact that there is a gap in the literature about the constructs of this study, which is the interphase between gendered subjectivities and the Third Space.

Firstly, the open observations showed me a concrete situation about gender issues, I presented a sample of a written task as a guide for my students to know what they were supposed to do. When I showed the model of the written assignment to them, I told them: "this is an example of a student who has a very good level. She has an excellent writing skill". In that moment, one of the students exclaimed "Yeah! He is a really good writer". By that time, I thought that they had not understood my idea, since I had said "she" and they exclaimed "he" and I repeated the same sentence I had said before, but then another male student said "yes, he's really good", instead of "yes, she's really good".

When analyzing the situation, I noticed that some students could have a biased belief about what it means to be a good EFL writer by part of some male students. Besides, none of the female students said anything to correct their partners' use of the pronoun. Although one of the possible explanations of the female students' lack of correction –or any student- could be that all students were distracted in that moment and they did not listen to the use of possessive adjectives. However, I repeated the sentence to call their attention and yet, they did not notice their mistake, probably implying that a proficient writer was a male student.

That situation above led me to think that some EFL practices are framed into notions of what masculine and feminine capacities are, naturalizing roles of women and members of the LGBTI community being submissive and also naturalized performances of heteronormativity, just like Butler (1990) stated. One of the features of gendering is the power that it has in order to naturalize and denaturalize the notions of what characterizes itself or any different gender. For instance, men who seemed to be the ones holding power, stated certain heteronormativity (Butler, 2004) by not paying attention to the possessive pronoun "her". In this situation, there was no place for a discursive Third Space since there was only room for male-dominant behaviors. This situation made me feel the need for inquiring about how gender dominance discursively occurs.

The aforementioned situation relates to Rondon's (2012) "short-range narrative" about how a female adult student was talking about people that were close to her life. That student referred to her "girlfriend" and suddenly, the teacher corrected her saying that she should say "boyfriend" instead. In this case, there is also a discourse of heteronormativity, in which the subject who held power (the teacher) tried to show the student what is normal and what is not through her teaching practice. The difference with the former anecdote is the subject who reproduced the dominant discourse. Nonetheless, both cases show an enactment of gendered power (Rondón, 2012)

The two previous situations occurred in EFL classes in similar contexts, which demonstrates that even though this place is not a formal institution of education such as a school or a university, social issues also occur in this type of places, more specifically, gender-related matters should also be considered in places where adult learners receive foreign language instruction.

In order to go deeper in the topic of gender in adult EFL classes, I carried out two semi-structured interviews that worked as an instrument to argue how important it is to research about these phenomena, in which it was possible to see how students assume certain gendered practices as something normal (see annex one). In order to help the interviewees not to reveal any information about their sexual orientation, I stated the gender-related situations mentioned above as hypothetical situations. Then, the interviewed students were asked some questions related to the situations from the previous paragraphs.

In fact, when I asked "Tom" one of the interviewed students about his opinion regarding the situations presented in the interview (see annex two), in which a teacher corrects a female student when she utters the words "my girlfriend" instead of "my boyfriend" , he answered "Ella (the teacher) obedeció a su naturaleza, que era la heterosexualidad." (She obeyed her nature, which was heterosexuality) (Interview one, annex two). Besides, a female woman (her nickname is Cristal) says

"lo "normal" es que uno de mujer tenga un novio, mas no una novia". (The normal thing is that we as women should have boyfriend, instead of girlfriend) (interview two, annex three).

In the former cases, it is possible to infer that these students accept the fact that heteronormativity is a dominant discourse in society. This implies that the interviewed students think that it is not normal to see homosexual behaviors by part of the members of a social group. This might lead to Butler's idea of heteronormativity (2004), which seems to be present in the EFL students' discourses. In fact, according to Butler (2004) normalizing certain behaviors, such as affective relations, ways of dressing, behaving, ways to address people, etc. through their reproduction and repetition in a social group is a way of shaping a gender identity in a heterosexual community. It is this normalization what causes other alternative gendered identities like gays, lesbians, transgender, transsexuals to be invisible and labeled as not normal. Just like Rondón has demonstrated it (2012) this discourse of what normal is or should be is also present in the EFL classes.

By analyzing this situation from the perspective of the FPDA, a number of questions to posit would be whether gendered discourses are being used in EFL classes on behalf of egalitarian relations of power or if, on the contrary (as seen on the examples), the EFL class is a social space where the members of the group perpetuate heteronormativity (Butler, 1990). Apart from diverging gender identities, what other social inequalities are invisibilized due to the notorious gender power difference between men and women?

Although there have been some studies about gender in Colombia (Durán, 2006; Castañeda-Peña 2008; Rojas, 2011; Cabezas et al, 2012; Rondón, 2012; Benavides, 2017) To align with a decolonial perspective on gender, this study explores Third space and gender issues in a local and non-prescriptive perspective to enrichen the Colombian field of research within gendered studies in applied linguistics.

In that way, it is important to explore how the hybridization of discourses of gender within educational contexts, and the EFL learning process relate among them.

Likewise, Third Space is a linguistic phenomenon that occurs in classes (DeMont, 2010), I argue the idea that the Third Space is a hybridization of gendered discourses in EFL. Accordingly, I used the FPDA (Baxter, 2003) to analyze data (subjects' discourses) since it is a qualitative research approach that analyzes how speakers negotiate their cultural identities, social relations and positioning in the social context in terms of gendered relations of power (Baxter, 2003; Castañeda-Peña, 2008; Delgado, 2015). According to Baxter (2003) these negotiations occur through competing and interwoven discourses, which is how the Third Space operates (DeMont, 2010). Because of these reasons, it is feasible to understand Third Spaces through this approach.

Research questions and objectives.

The statement of the problem above has led me to pose the following questions and objectives.

Main question.

What gendered subjectivities do adult learners construct within the emergence of the Third Space during their EFL learning process?

Sub question.

What social practices are invisibilized through the construction of gender subjectivities in the Third Space?

Besides, in order to structure this study, I have stated the following research objectives

General Objective

❑ To comprehend ways in which the Third Space interweaves gendered discourses in EFL

students' construction of subjectivities.

Specific Objectives

❑ To shed light on the process of constitution of gendered subjectivities in the EFL classes

❑ To interpret the implications of the emergence of gendered subjectivities' Third Spaces for the

adult students' EFL learning process

In the following lines, I will describe why it is important to carry out this project and also what

research has been done about the issues concerning this proposal.

Rationale

By developing this research, I aim at describing and interpreting the ways in which the Third

Space emerges when adult students construct their gendered subjectivities in a learning community,

where different processes of domination and resistance to power occur. These gendered subjectivities,

namely femininities and masculinities hybridize among them, breaking the known and fixed concepts

of what being a male or female student learning a foreign language is. We construct discourses when

we interact in another language, as we will be able to see in further chapters.

Thus, considering Baxter's words of social constitution of the gender and sex (1990) this study

understands the learner as a social construction of the subject that emerges through Third Spaces, the

subject hybridizes different discourses of her/his social environment, namely the EFL class, which I

understand as a place where meaning negotiation, language exchange and interaction in both foreign

and mother language is given. Because of those characteristics of the EFL classroom, the possibility

that emerges for hybridization of discourses is more likely to happen rather than with other classes like mathematics, geography among others.

Additionally, this study aims at shedding light on what it implies to construct and hybridize discourses of masculine or feminine learners in an environment of interweaving discourses of gendered power relations. This is a study that describes how gender constitutes learners as subjects (Foucault, 1988; Butler, 2004) in a Colombian context of adult learners. In this way, this study initially hypothesizes that the EFL classroom is a social space that entails several linguistic implications that go beyond a mere instructional process of teaching certain knowledge.

Additionally, this study can be a tool for teacher-researchers who are interested in the area of discourse analysis as a means for inquiring about gender in a particular EFL context that is not a regular school. Thus, this thesis project might enrich the literature about gendered subjectivities and the Third Space, which has not been fully developed in our context, as it was stated in the introduction.

In order to answer the research question and accomplish the objectives of this investigation, I carried out a discourse analysis study that reveals clues about gendered discourses that influence power relations of domination and resistance among individuals who label themselves as people belonging to a certain kind of gender. Thus, we could see the way in which these discourses of gender domination or resistance are normalized (Butler, 1988) or contested (understanding contestation as the subversion and resistance to mainstream forms of power).

This project will also benefit students in the sense that we as teachers may be able to understand how the use of language in the classroom can be a means for both perpetuating gendered hegemonies and also as a means for opposing to the hegemonic gendered hetero-normativity through discourse (Butler 1998). Henceforth, teachers can bear in mind that the different activities that they plan should not benefit one gender's participation over the others, and in that sense, teachers may be able to

understand that the classroom is a place of gender diversity, and both students and teacher, who are social beings are active individuals in the construction of our own subjectivities.

Moreover, this study can also benefit the area of Discourse Studies within Educational Contexts of the Masters' Program in Applied Linguistics to the teaching of English as a foreign language at Universidad Distrital Francisco José de Caldas, in the sense that it would create a precedent for other teacher-researchers who might be interested in how different sociolinguistic post-structuralist theories influence the field of ELT in Colombia. To sum up, this study proposes to reflect upon discursive phenomena that have not been fully explored in our context.

Chapter II

Theoretical Discussion

As stated above, the theoretical foundations that conceptualize the discussion in this study are Third Space, gender, and subjectivity. Although we can find studies about gender in ELT in the current academic literature (Duran, 2006; Castañeda-Peña, 2008; Cabezas et al, 2012; Rojas, 2012; Rondón, 2012; Castañeda-Peña & Mojica, 2017) Third Space construction and its relation to literacy practices (Gutierrez, 2008; Bellocchi, 2009) there seems not to be studies so far that discuss the role of the EFL classroom as a place where gendered discourses of resistance to domination emerge as an alternative space to the hegemonic discourses of heteronormativity (Cameron & Kulick, 2003), racism and other ways of social colonialism. Thus, this theoretical dialog becomes necessary for dealing with the gap in the literature within the Colombian context about the relation of these constructs and the TEFL.

Despite the effort in this research to use local studies to portray a decolonial-like display of validity, in which priority is given to local authors, it was necessary to use literature from authors that belong to the global north, due to the importance of their work within the discussions around Third Space and gender. Also because the literature within involving the Third Space, language learning and/or education is too limited in the Latin American arena. For this reason, I will refer to studies of contexts that are not necessarily close to the Colombian one, but that they do share the purpose of contesting different ways of domination to individuals (Ozkazanc & Sayilan, 2008).

Why should we discuss how colonialism is contested in a Colombian context of English language learning? Citing Brookfield (2001) states that we are always immersed in relations of power, and these relations of power occur as an interweaving between power and resistance, it means that the EFL classroom is also a place where power and resistance to it occurs. Likewise, there are different ways of power execution in the classroom, some of them are what Maldonado-Torres called "The Dehumanizing practices" (Maldonado-Torres p. 2, 2011) provoked by the cultural and discursive colonization. Some of these practices are ethnical discrimination, racism, gender discrimination, social class discrimination, among others. This study will focus especially on the ways of contesting specific practices of gender discrimination among male and female students.

As I will explain in the section of the Third Space, this Third Space of enunciation is a way of contesting dehumanizing discourses of power. In fact, the concept of the Third Space is grounded in the post-colonial studies developed in Asia and Africa (Bhabha, 1994). Furthermore, I want to bring the concept of the Third Space to the Colombian context, where Third Space can also be developed within the decolonial discussion, since it has worked as a means of resistance in the contexts where the post-colonial theories have been developed, such as India.

Thus, it is important to briefly differentiate the post-colonial theory from the decolonial perspective in order to understand their close relationship to the Third Space. When we refer to post-colonialism, it is the theorizing of the effects on colonized people after the conquest and gained independence from powerful nations, more specifically European countries over African and Asian nations (Sawant, 2011).

Furthermore, decolonial studies refer to the processes of hybridization and acculturation occurred in Latin America after the European colonization and also how the knowledge produced in these countries should move towards a decentralization and a production of what is called the Epistemologies of the South (Maldonado-Torres, 2011). According to Mignolo (2011) even though both post-colonial and decolonial studies are ways of resistance, decolonial theory gets closer to Latin American studies that criticize current forms of power.

What is the relation of decolonialism with the TEFL and this study? Estacio (2017) Kumaravadivelu (2016) and Viafara (1984) developed studies on the native-speakerism versus the nonnative speakerism in the field of TEFL from a critical and decolonial perspective. Research in that area of knowledge provides us with a first step to link discursive practices occurring in the EFL class with the emancipatory nature of the Third Space concept that I will explain below.

To approach the main constructs of this research project, I will discuss them through the scope of authors that have shaped the aforementioned concepts through history, as well as studies from different places around the world. Besides, I will discuss these concepts within the field of education, as well as their relation to EFL. To begin with, I will refer to the Third Space and how it might complement the construction of the gendered subject in EFL classes. Then I will move the discussion to areas of study within gender, such as gendered subjectivity (Bonder, 1998) heteronormativity (Cameron et al, 2003) masculinities (Connell & Messersmidt, 2005) and femininities (Carrieri, et al, 2013) and

also what research has been done in the Latin American context regarding gender and how they might complement the construction of the gendered subject in EFL classes.

Third Space

As we will be able to see in the following sections, subjects positioning are enacted within social encounters in the classroom and through language (either native or foreign language). These subject positionings also generate power relations that are often unequal and shifting. Based on the findings of this study, I state that gendered subjects use alternative spaces of enunciation, such as the Third Space to confront what Gutierrez (2008) has labeled as the layered structures of power existent in the classroom. In the following lines, I will discuss different ideas related to the Third Space.

Bhabha (1994), who can be considered as the predecessor of the concept of Third Space, argues that it consists on the symbolic representation of the culture of a subject inside an enunciation. It is the space between the "I" and the "you" when a message is transmitted. It is also the distance between the subject who utters a proposition and the subject embedded in the proposition darkening the clarity of language, inserting more meanings in an enunciation. In other words, it is a cultural positioning of language inside a specific time and a specific place. These ideas shed light on how the transformation of subjects is given from a linguistic perspective since the author places the social representations in the linguistic field.

The Third Space is a concept that has been mostly used to discuss the effects of cultures on migrant population that moves to countries where there might be negative effects of symbolic colonialism over them, in the sense that the individuals could adopt the new and most powerful culture, leaving behind their own culture. However, rephrasing Gutierrez (2008), Third Space is also a symbolic

location where colonial authority is challenged by those being colonized and where hybrid identities are created.

Additionally, in Bhabha's words, there is not always a binary effect of one culture defeating the other. In fact, there is new culture that emerges from both, but opposes to the colonial act of homogenization that dominant cultures exert over the invisibilized ones. But how does this relate to the teaching of English? The classroom is a social space where different discourses operate (Baxter 2003). Even though this study does not discuss the area of culture, it does use Bhabha's ideas on how the Third Space is used as an alternative to face power inequalities.

Additionally, Bhabha (2004) states that the intervention of Third Spaces of enunciation destroys the mirroring effects that individuals have over their cultures, subjects no longer feel represented with a culture that has historically belonged to them. The anthropologist theories need to reflect about the fact that cultures do not produce a homogenizing effect on people. Paraphrasing Bhabha, in the post-structuralist era, the subjects are a blend of cultures, who establish a unique, but not unitary cultural identity.

Likewise, Third Space is not only used in anthropological theories of migration and culture, authors from different disciplines have referred to this concept, such as Fahlander (2007) who uses it to discuss the historicity of physical/symbolic spaces in archeology, whereas Oldenburg (2000) discussed the Third Space as a physical location, where our home is the first space and the workplace the second, which means that any place in-between, such as places for chilling out is a Third Space, where behaviors and social representations different from the everyday ones emerge. Gutierrez (2008) deals with literacy practices and describes Third Space as a space for learning, in which students from at-risk communities can learn not only from textbooks and institutionalized knowledge, but also from experiences brought from home and learning experiences that go beyond the classroom.

As the reader could see in the previous lines, Third Space is a concept that can be applied either in a metaphorical or a literal way, depending on the discipline and approach. However, there are some points in common from the previously mentioned views of the concept. Firstly, there are two initial spaces, be it colonizing versus colonized cultures, home versus workplace, school knowledge versus background knowledge. Secondly, there is a juxtaposition of the two spaces that creates a new something, where new behaviors, discourses or possibilities emerge. And those shared characteristics from various disciplines are what this study aims at unveiling in the EFL learning process.

Furtherly, an important characteristic of the Third Space that Rutherford (1990) highlights is that it is not an identity in the psychoanalytical sense, which defines identity as a representation of ourselves in relation to the world that is fixed. On the contrary, Rutherford (1990) explains that the Third Space is an identification, a process of feeling identified with something else in a non-permanent way. Thus, the participants of the EFL learning process might feel identified with a new discourse that emerges during their construction as subjects with different masculinities or femininities they adopt different discourses, but they can also leave them behind to embrace a new idea. Apart from the characteristics of Third Space previously mentioned, it is worth mentioning some important concepts used with this theory.

The adoption of new discourses, shifting identities or ideologies is known in post-colonial theory as "Mimicry" (Fahlander, 2007). It refers to the initial stage of intersubjectification of discourses. In other words, it is when a subject tries to imitate a social conduct, such as a way of dressing, talking, gesturing or behaving in general. It is important to remember how this usually occurs when people are constructing their gendered subjectivity by imitating things they see or hear from members of a mainstream community. For instance, when a young student (of any gender) goes to a new school, she/he might start to behave or talk in a similar way as her/his partners. Or a young woman

or man might start dressing similarly to the members of her/his own gender that belong to their own context.

Just as some studies on Third Space have demonstrated it (Pane, 2007; Gutierrez, 2008; Wilhem, 2010) the subjects who are faced to a powerful force do not merely imitate the discourses or culture of the powerful ones, but they combine what comes new with what they already have. This process is called hybridity (Bhabha, 1994). Paraphrasing Bhabha, when interviewed by Rutherford (1990), hybridity takes the histories of subjects and displaces them to set up new structures of authority, political initiatives that are understood through the wisdom of the subjects.

In terms of this study, hybridity is the process of mimicking certain discourses of gender in class, such as what has been imposed as the normal and using it, interpreting it in a different way in class. It is to act when the structures of power in the group are established, it is to set apart from the ones with power or challenging the current condition of power in the classroom by using either the native or foreign language.

In Bhabha's (1994) "Location of Culture" he argues that Third Spaces are linked to layers of political structures, power structures and a historical moment in the time. Third Spaces are transitive moments that go by and they occur in what he calls social encounters. According to Fahlander (2007) these social encounters are moments of interaction among individuals that result in "contradictory and ambivalent spaces in which social identities and ideologies are questioned and negotiated" (p. 23) contextualizing this idea to the current research study, the social encounters in the classroom are moments for discussing views of the world about different topics, where the use of discourse used by learners allow us to see their subjective representations of femininities and masculinities when interacting with others.

Third Space: symbolic or physical?

Fahlander (2007) considers that the notions of the Third Space are still diffuse since the term "space" can easily be biased because it is not clear whether Bhabha referred to a physical space that transforms individuals due to the context or if the space refers to an abstract location embedded in societies. As mentioned above, the concept of Third Space can be considered as something explicitly physical, like in the case of architecture, but also as a symbolic space, where two former "spaces" intersect each other. According to Fahlander (2007) Bhabha has never specified the real nature of his idea about the Third Space and that is one of the biggest criticisms that the concept of Third Space has received.

Similarly, Fahlander (2007) claims the importance of physical spaces to be recognized as Third Spaces, since certain geographical, aesthetic, class and ethnical conditions can influence the way in which the Third Space emerges. I agree with his argument, since the locations where English is taught can also influence the role of the teacher, the students' learning, motivation. Etc. However, I consider that the physical space has also been transformed by certain cultural, historical, economic and social conditions, it is not the physical space that determines emerging identities and discourses, but these conditions that are results of power dynamics, where political decisions are made and the subjects act upon them.

Although Third Space theory is coherent with an interpretation of a physical third space, the subjects are the ones who have the capacity of action on objects, just like Foucault describes it in the History of Sexuality (1978). The body, -which would be the object- is tied to the subject's decisions, and the consequences of these decisions can affect the subject in return. For instance, if we eat badly, we will be affected by the malfunctioning of our bodies. That would happen to the idea of physical third spaces. Even though they can affect the way in which a raising discourse shows up, the members

of a society and the power structures affect this space. And because this influence is got through language, it is important to discuss the Third Space in relation to language in the following lines.

Third Space and language.

Beyond discussing whether the Third Space is physical or not, Bhabha posits his ideas of Hybridity as the Third Space of Enunciation, where he also describes it as the metaphor of a virtual location that appears when the two individuals -or more- "I" and "you" interact (Fahlander, 2007). This idea explicitly takes the Third Space discussion through the field(s) of linguistics. Henceforth, it articulates with the need of this study to analyze discourses for figuring out what gendered subjectivities emerge in EFL classes.

To start with this discussion, Pane (2007) states that Third Space theory is "(a) situated in postcolonial Discourse, (b) related to culturally responsive teaching, (c) defined by power relations, and (d) applicable to marginalized youth literacy learning" (p. 79) this means that Bhabha developed the theory as a response to colonial issues and also a consequence of certain power relations in social encounters. Pane locates the Third Space in some of the focuses of research of this study, such as power relations, post-colonial theory and education. Now, I will discuss Pane's statement in a more detailed way.

Although I will expand the idea that Third Space is situated in post-colonial theory in further sections, it is also important to talk about the role of Third Space as discourse. As Fahlander (2007) points out, "Enunciation is a key-word here, which on one level can be rephrased as 'articulating', or if we put it from a perspective of practice rather than speech or text, we may also add performance" (p. 23)'. In other words, Fahlander says that there is something beyond the creation of a written or oral text, there is a production of something new, say performance, cultural hybridity or a hybrid discourse.

Correspondingly, Fahlander (2007) also refers to the enunciation of the Third Space as the articulation of a speech that results in a clear and intelligible message to the hearers. In fact, a hybrid discourse that an individual adopts does not contradict itself; for instance, if someone criticizes male chauvinist behaviors when talking about it with other people, but he/she behaves in a sexist way in some situations, there is arbitrariness in his/her discourse and therefore it is not a hybrid discourse, we cannot call that discursive contradiction as Third Space. Instead it is just an act of enunciation of an ideal discourse of anti-sexism, but by adopting sexist behaviors while preaching the contrary, it would only be a mimicry or imitation of what someone else has done and said.

As mentioned in the previous paragraphs, Pane (2007) relates Third Space to power relations. Why to relate Third Space with power relations? Bhabha (1994) remarks that the current era has moved away from the singularities of the discussions in social studies present in the modernism and structuralism, which were class and gender to new conceptual and organizational categories in the era of post modernism, post structuralism and post colonialism. These categories are the shifting of subject positions among race, gender, generation, institutional, local and sexual orientation. All of these categories are driven by discourses and ideologies. This implies that social and educational research in ELT should not focus on the traditional angles of study, such as methodologies, class or gender; instead, we need to deconstruct the narratives of students, teachers and policy makers to unveil the power inequalities in our society.

As discussed in the sections below, power operation is undeniably connected to subjectivity, which is a key concept in the theory of Third Space. In fact, Fahlander (2007) paraphrasing Bhabha (1994) refers to the interstices or in-between situations that subjects face when discussing different topics; for instance, a person can position him/herself in an opinion against racism, but can somehow support it in certain cases. This shifting in positions is only revealed through interaction, when the

subject transmits a message either in a written or an oral way. As the reader will be able to see in the data analysis section, female students might shift from a position of mimicry to a more defensive and power challenging position.

Like I said in the first paragraphs related to Third Space, it is a configuration of two discourses or cultures in order to create something new that reconfigures and replaces its predecessors. But as the reconfiguration of the Third Space entails interaction and struggles of power, not always do these tussles work in the binary logic of the powerful ones versus the powerless ones. Third Space also occurs from intersubjective and collective activity (Gutierrez, 2008). This collective activity, which in post-colonial theory often refers to cultural production, can also turn into hybrid discourses or as Wilhem (2010) points out, students' learnings. Those things are what I would call the Third Space outcome. An alternative claim for balanced feminine and masculine positionings, a space for learning, where we acknowledge and learn from the visibilized other.

Third Space, Language and Subjectivity Constitution.

So far, I have discussed the relation of the Third Space with language by referring to Pane's definition of the Third Space, which refers to its post-colonial discursive nature and its implications in terms of power relations. I also referred to the enunciation aspect of the Third Space and its link to discourse, thus arguing the need of considering the Third Space theory when we research about gendered subjectivities and EFL

Constructions of subjectivities are given through language. In this sense, McNamara (2018) states that language is not monolithic. All the dominant meanings, established truths and common sense can be contested. And that is also what I have stated throughout this document. One of the established meanings that is usually contested is the common sense. McNamara (2018) defines common sense as

"a number of social meanings and the particular ways of understanding the world which guarantees them" (p. 72). In this sense, the common sense looks like a complete set of concepts that define a particular vision of the world that is made common because many people share it.

However, what happens when this vision of the world seems distorted and fosters unequal conditions of individuals? According to the previous ideas, meanings of common sense are contested and they undergo redefinition, in terms of the gendered subject, such language practices as invisibilizing the other or establishing power authorities becomes what Butler (1988) calls as performative practices, in which those with power repeat unfair acts to the point that it becomes normalized and part of the common sense.

Indeed, McNamara (2018) also argues that gender is an area where the redefinition of the common sense "is an active site of change" (p. 74). This also implies that the EFL classroom is a place where subjects and common sense are constantly changing, which is a call for gender researchers to keep exploring the dynamics of power within this and other contexts.

This construction and reconstruction of subjectivity that individuals carry on is done in a social way, other individuals, religion, race, socioeconomic background, gender, age, among others shape and define the outcome of our subjectivity construction, it is done as a collective subject. This intersection of social factors defining a subject is also giving individuals with social agency the possibility to create a Third Space, in which the merging of discourses and views of the world create a new version of oneself.

Just like Sheehy (2002; p. 281) said "People live in collectivity. Powerful subject positions are not available to all people in all situations; however, it may be powerful for collectives to make use of the varieties of positions available within a structure of relations making up a place." This means that the making of a collective or social subjectivity, the positioning that many people would like to have are

more feasible when they show solidarity and unity in language use and communication, as the reader will see in the findings of this research. Similarly, Mendez (2012) discussed the relations among subject, discourse and power in order to understand how the constitution of a collective subject occurs.

Likewise, Mendez (2012) states that subjects are in a constant and dialectic opposition to forms of power oppression. It is that dichotomy of power and resistance that constitute subjects since individuals become active in the process of contesting power. This generation of subjectivity(ies) is done through language and might generate a Third Space. In fact, Mendez (2012) argues that becoming a subject is a mere effect of language. We are constituted through language. Therefore, these ideas are remarkably important because this demonstrates that the EFL learning process does not simply entail acquiring a new language, it entails becoming a subject with the fusion of discourses adopted throughout classroom experiences. To make this point clearer, I will now conceptualize discourse in relation to Third Space.

Discourse and its Link to the Third Space

Why to refer to discourse when we talk about subjectivities, gender and Third Space in ELT? Although discourse is not one of the pillars of this study, it is an important concept that shows how the gendered subjectivity construction and reconstruction is done through language (McNamara, 2018) and language is organized and created by social entities such as the family, school, religion, government, etc. In this way, it becomes necessary to let the reader know what I understand by discourse before going beyond in the discussion about gendered subjectivities and Third Space.

Although Schiffrin's basic definition of discourse (2002) could give us a general view of the word, since she initially states that it refers to sentences put together in order to transmit some meaning to a speaker, it would only refer to the initial stages of speech acts -locutionary and illocutionary ones- Thus, Schiffrin (2002) also describes discourse as language in use that is aimed at transmitting some

implicit meaning. The former conception belongs to the structuralist paradigm of language and the latter corresponds to the functionalist paradigm. Due to the discursive nature of this research, I adopted the functionalist version of Discourse, since some findings in this study let me see that imbalances in power seem to be occurring during interaction moments in the EFL class.

Foucault (1982) states that discourse is a body of knowledge that individuals have; but apart from being just a body of knowledge, discourse is also a set of texts, -either oral or written- that represents the aforementioned body of knowledge. Consequently, not only do individuals own these texts, social institutions such as the school, religion, state, ethnicity, nation, family, etc. also own their texts or bodies of knowledge. In the context of this research, this translates to the fact that there are a lot of interweaving discourses in the social space where students interact, in this case the classroom. All of these interweaving discourses are both from individuals and institutionalized discourses, in Bhabha's words (1994), we could say that the individual's discourse refers to the first space and the institutional discourse to the second space. The merging of these discourses could generate a Third Space of discourse.

Apart from the linguistic aspects of discourse, it is important to reflect upon the social aspects of it; thus, Bloemaert (2005) provides a view of the different factors that integrate the concept of discourse beyond its linguistic denotation. In the following lines, I will explain how culture, ideology and history shape the concept of discourse and how these concepts relate to the construction of a gendered subject and the emergence of the Third Space in the EFL Class.

In the first place, Bloemaert (2005) asserts that when we talk about discourse, we have to refer to the narratives of speakers: this is about "the ability of matching the content of a story with certain mood, for instance, if you are saying a story about horrors, it should be told in a dramatic way so that it

matches the expectations of the hearer" (pg. 87). Or else, the effect that the speaker would get from the hearer would be different from the one expected for that communicative act. This characteristic of discourse is important for my study in the sense that subjects position themselves through words they say. Not only do speakers say the right words to position themselves as powerful or powerless subjects, but they also use the appropriate mood to position their subjectivity the way they should do so.

Likewise, narratives do not have the same value in all cultures, in fact if we look at the way in which the hearers of a determined socio-cultural group interpret a joke or a story told by a speaker from another culture, it would not be the same that if they all belonged to the same group (Bloemaert, 2005). On the other hand, Bloemaert (2005) also mentions the existence of indexicalities, and they consist in the criteria used by people to label the narratives as good or bad. These criteria are based on cultural and social backgrounds. As it might be present in the data analysis of my study, indexicalities are an aid that shows how individuals implicitly label the others as good or bad through the use of language and the way they address or invisibilize the others.

Apart from the tools to enhance the data analysis through the understanding of discourse, it is also important to focus on the social aspects of discourse, we cannot limit ourselves to the mood or indexicalities that Bloemaert (2005) mentions. As the social institutions and individuals carry their own discourses, this means that we need to study other dimensions of the social fabric, like the political, economic, historical and cultural ones. These are the layers that form the texts and narratives of speakers and the ways of interpreting these discourses. Thus, Bloemaert (2005) argues that we create identity when we produce and represent our discourses. These discourses that we represent are also part of what others remember from us, our social image or our discourses of otherness. And as we can see throughout the section of the Third Space, facing discourses of otherness helps us to move forward to the creation of alternative discourses and subjectivities.

Accordingly, Van Dijk (1989) remarks the fact that institutional power uses dichotomies in its discourse to upkeep their ideological and social control; for instance, male/female, bourgeoisie/working class, white/black people, young/old, citizen/land worker, or colonial nation/colonized nation, in which one of the two elements is superior, and this superiority is maintained through different ideologies that are transmitted and reproduced by people through written and oral language. This idea is also related to Foucault's notion of the dividing practices (1982) As mentioned in the introduction of this research, the current study tries to break up with the discursive dichotomy of male versus female, which is an initial step in a process of deconstructing these binary discourses. (Freire, 1972; Fuelgros, 2011).

Moving the aforementioned characteristics of discourse to the classroom context, Candela (1989) affirms that her study reveals the complexity and relativity of classroom discourse structure as much as its order and systematicity. She analyzed the interaction among teacher and students in order to determine what discursive elements and strategies are used in discussions. She concluded that "language use in classrooms are overlapping, sometimes confusing, and often indeterminate" (pg. 141).

This previous idea shows that there is no a structured use of discourses in classroom talk. Candela (1989) also reported that the teacher used IRE discourse structure (Initiation, response, evaluation) but the flow of ideas and the class discourse was not what the teacher expected it to be, students did not answer the kinds of answers that the teacher wanted from them. Hence, we cannot expect to find a universal discourse on teaching methods that applies to all kinds of classrooms, we need to find what best suits for our local contexts and detach from the prescriptions of the epistemologies of the north. This is how the need to develop my discourse analysis study emerges as an alternative to try to develop a reflection upon aspects in the classroom other than the techniques or methodologies.

As the literature about discourse shows, discourse is more than a set of linguistic elements that are part of a text; it is a social representation of several dimensions of the human being, such as her/his history, culture, beliefs, knowledge, experience socioeconomic context, etc. Hence, Gee (2002) states that the production of oral and written texts carries the meaning of what we are and what our discourse is, ways of acting, interacting, valuing, feeling, dressing, thinking, believing, with other people and with various objects, tools, and technologies, is a way to enact unique social identities into some specific activities and contexts. In other terms, to create meaning, we have to communicate our identity, and our discourses can make it in just a few words. This represents our subjectivities.

Moreover, Gee (2002) refers to a primary discourse, it consists of a discourse that shows our personality and makes us aware of what we think we are in front of the society. On the other hand, there is the secondary discourse, which is the way in which we feel think, interact and use the language in everyday situations and therefore be part of a society. According to him, we draw on different discourses since we do not act in the same way in every situation. He calls these discourses as "Sorting Discourses" (p. 84). This idea connects with the fact that subjectivities are not static, but rather shifting (Bonder, Stoller & Rubin, 1998) and how we position our subjectivities in different discourses so as to make Third Spaces emergent.

After referring to the sorting discourses, Gee (2002) mentions two types of discourses, which are the in-house and the external discourses. The former one is product of the individual's cultural group, and this in-house discourse places the student as a learner of some specific knowledge and skills –and not others- the apprentice is supposed to acquire certain social practices in order to gain more acceptance in society and his socio-cultural group. An example of a gendered dichotomy of in-house discourse is the fact that women in some cases are expected to learn how to cook, whereas the men are expected to learn a profession and bring money to the family.

Regarding the "External Discourses", Gee (2002) denotes this term for scientific concepts and the way that individuals approach to these concepts. In fact, these external discourses are a part of the sorting discourses at school that I previously mentioned. Apart from this, the author highlights the importance of regional meanings of words, idioms and slangs as an influence when people interpret the concepts of the world and the external discourses. I interpret these external discourses as the second space of enunciation, where individuals' first or in-home discourses come to act with the institutional or external discourses to shape the emergent Third Spaces or third discourses.

To sum up, and for the sake of this research report, I define discourse as the body of knowledge immersed in language that entails social and cultural elements such as the jargon, indexicality, tone that are shared by a social group and is modified by social institutions through ideologies and dichotomies that determine what is good or bad. This discourse has both knowledge from individual narratives and influence from social institutions, what in the first section of Third Space I referred to as first and second spaces. Having a clearer picture of what I understand as discourse, I will move the discussion towards Third Space and education.

Third Space and Education

Despite the fact that more and more researchers are writing about the Third Space in educational settings, most studies use Third Space to inquiry about migrating students or literacy processes (Pane, 2007; Gutierrez, 2008; DeMontt, 2010; Wilhem, 2010). My study aims at exploiting the usefulness of the Third Space for one of its most important purposes, which is the study of imbalances in power relations, in my specific case, when students are constructing their gendered subjectivities whilst learning a foreign language. Nonetheless, the aforementioned studies have enriched the literature and

shaped the concept as well. In the next lines, I will refer to what has been done in the field and what needs to be done.

Firstly, Pane (2007) states that Third Space is a place "in-between" during the learning process when we refer to literacy practices. This learning entails receiving a new culture or cultures. According to the author, this can be both fruitful and limiting for students in the sense that it develops a new identity of learners, but it might also leave behind the background identity. However, it is important to remind the reader that the Third Space always implies transitioning from one subject position to another. It is a never-static process.

Furthermore, Gutierrez (2008) developed a case study, in which he observed a group of migrant students and he was able to bring the Third Space to the education field by arguing that Third Space has its origins in the classroom by thoroughly observing students' engagement, participation and evidences of learning, considering the learning instruction as the institutional power that its layered, internal and conflicting structures of power and multiple discourses. This is supposed to be the first space, having student' own narratives as their second space and resulting in learning as the Third Space. Besides, Gutierrez (2008) emphasizes the fact that this learning occurred in official and unofficial contexts; for example, the classroom, but also break time and the time between classes.

This situation allowed me to think that not only are subjectivities constantly shifting, but we should not only consider the Third Space as a single entity. Instead, we should consider as an ever-changing entity or multiple Third Spaces. This means that even though I get to demonstrate how gendered subjects interweave and create their Third Spaces, these will no longer represent their current Third Space in the future.

DeMont (2010) refers to it as the intersection of the student's own culture and discourse (first space) and the school's and context's culture and discourses that creates a new identity of the learner.

Thus, the third space is the result of power exertion in a specific class among specific individuals, it is the constant transformation of subjects into new subjects. Contextualizing these ideas, the aforementioned authors demonstrate how the Third Space becomes an intersectional point in the process of individuals becoming subjects.

In her doctoral dissertation, DeMont (2010) posited that students do not find it easy to interpret meaning based on a specific context when it comes to learning about other cultures. In her qualitative case study, the author realized that the participants were marginalized people in society that were seeking for empowerment in the class, which was achieved through the Third Space. According to DeMont (2010), the Third Space is a means of representing multiple literacy processes in class that was reached through interaction among students and their discourses changed over time.

DeMont's study (2010) is a very important research for my proposal since it shows how the Third Space is generated in a second language class. However, it still lacks a post-colonialist discourse, where language practices can be seen as emancipatory practices against imbalances in the local structures of power, not only in terms of gender or class, but it should also consider differences in genders, race, age, etc. In that sense, my study seeks to deal with those gaps in the EFL literature, making meaning and knowledge out of a local context in Colombia.

Similarly, Wilhem (2010) aligns with the transformative nature of the Discourse of the Third Space. Actually, the author refers to the Third Space of classrooms and he posits them as "more democratic and dialogic spaces than a traditional classroom, as well as a metaphor for a space in which new, hybrid, and challenging discourses and real-world knowledge and applications are created" (p. 56). The implication of this is that by turning classrooms into more democratic spaces, we as teachers could start paying attention to social inequalities within classroom interaction, such as gender, race, class, age, ethnicity issues and be more aware of how these problems might affect students' learning processes.

To wrap up, Third Space is an emancipatory practice in education, in which individuals in seek of a learner subjectivity are confronted with multiple layers of institutional and dominant discourses, be it students' instruction, school context, school policies, etc. and by using their own knowledge, discourses and narratives, students create alternative ways of learning and reacting to unfair social conditions within school social encounters. This reflection about education helps me to identify the elements and processes to be considered during the data analysis stage.

Third Space and post-colonial/decolonial studies.

The Third Space emerged as an answer for the problems of coloniality described in post-colonial studies. As I previously mentioned at the beginning of the Third Space section of this chapter, Bhabha (1994) conceptualized this idea within cultural studies of post-coloniality. Conversely, with this study, I am trying to develop the literature related to de-coloniality in a Latin American context.

Thus, it is important to set the difference between de-colonial and post-colonial turns. The latter refers to a movement that emerged in countries like India and south-east of Asia, in which Bhabha started developing his ideas on how to fight against the colonies. This movement emerged there since these countries were former European colonies. And even though they got their independence, from the European colonizers, there are currently subtler forms of domination that need to be unveiled.

On the side of the de-coloniality, it is an epistemic movement that according to Lopez-Calvo (2016) seeks for the liberation of ideological forms of domination on Latin America by part of the global north, which refers to developed countries that dictate what the current epistemological state of the art in a discipline should be. These countries are not necessarily located in the geographical north of the globe. In this way, I have tried to locate this study within the limits of the de-colonial epistemologies, instead of the post-colonial epistemic movement since the Third Space allows for a

development of local knowledges that not necessarily have to become universal principles, which, as said by Grosfoguel (2011) it is one of the principles of the decolonial epistemology.

It is important to mention that by being part of a Latin American or Asian country does not necessarily makes it possible to label a study as decolonial or postcolonial. In fact, an academic study in these regions might just be accepting, reproducing or confirming discourses that come from the global north.

According to Grosfoguel (20011) In order for a research study to be set aside from the global north, it needs to consider local literature on the discussed issue to be highly relevant, contest the epistemic notions within the discipline and/or use a bottom-up way of achieving results in research, in which the data is the starting point of the discussion. In the case of my current study, I align this research with epistemic ways of contesting power and current notions about gender by exploring it from the perspective of the Third Space. Although I cannot affirm that this is a de-colonial study, it attempts to discuss topics within that area of knowledge.

Nonetheless, Grosfoguel (2011) criticizes the fact that texts written under the scope of decoloniality use knowledge from dominant countries, such as those researchers that use Derrida or Foucault (see page 3, 2011) instead of more local authors. In spite of this criticism, there is no much local literature on Third Space that feeds this study. For this reason, this study seeks to promote the interest in Third Space in my local academic community.

Third Space and subjectivity.

To end the discussion of the Third Space, I want to discuss its links to subjectivity. Riu (2008) states that students are in constant seek for a subjectivity, by moving from an everyday place to another, for instance from home to school, then to a part time job. And in all of these places, students

try to configure and reconfigure their subjectivities. These students are Chinese students who migrated to Japan and they bring with them their own life stories and they hybridize them with the Japanese dominant culture. This study demonstrates that the configuration of subjectivities that end up creating a Third Space not only occur in the classroom, there are other places where discursive shifts change students' subjectivities, which could also have effects in the learning of a foreign language.

It is also because of this constant shifting in the seek for subjectivities that we can never predict what kind of Third Space to expect from an individual. Consequently, Fahlander (2007) argues that the wide social diversity as well as the different views of the world of each individual might also create misunderstandings in the interaction. This misunderstanding might also influence the reaction of the speakers and they can contest enunciations in unpredictive ways, which makes the need for data analysis in this study even stronger in order to avoid misjudgments and misinterpretations by only listening to what theory and literature say.

Finally, a point to consider when dealing with subjectivities in a decolonial sense, is the problem that Bhabha (1994) describes when there is multiculturalism and diversity, which is the lack of tolerance to the otherness and therefore the racism that it might generate. In that sense, Grosfoguel (2011) not only refers to racism as a problem, he states that heterogeneity of subjectivities always generates any form of colonial discrimination, such as religious, gender or sex, ethnic, class, racial, age, job, etc. Henceforth, it is our task as educators to foster Third Spaces where those who are discriminated in the classroom context can contest the imbalance in power and achieve learning and social empowerment.

As a conclusion, Third Space is a symbolic location of subjectivities that seek to react against hegemonic situations of colonization, such as gender, race or class inequalities. This symbolic location is achieved through mimicry and hybridization of institutional and individual discourses by part of the

individual, who is constantly moving from a Third Space to another, since the relations of power are constantly shifting.

As these representative studies show, there is still a gap in the gendered construction of subjectivity by part of adult learners in language institutions. All the previously discussed theories and authors' voices represented through their studies have shared meaningful insights for this research study; also, they show evidence about what is left to be done. Hence, these theories will also support the analysis of the data in the following chapters of this paper. In the next section, the reader will find how the research was carried out, the context and the tools to gather data.

Subjectivity and the ELT

To discuss the concept of gendered subjectivity in ELT and its relation to the Third Space, I will start by referring to Foucault's theories about this matter. Foucauldian work about power is very known; conversely, as he points it out in his article about the subject and the power (1982), the main purpose of his work is not to conceptualize or describe how to study power, his main goal was to study the subject in relation to power, how a human being is transformed into a subject based on the relations of power and resistance in his/her own local context. Thus, Foucault (1982) deals with the concept of subject as his main area of focus (not power). In this way, Foucault's ideas are important in this research since the EFL classroom is a local context in which we as teacher-researchers can reflect upon power relations in class and their implications for the students' learning process. (Mendez, 2012; Ramos, 2007)

Henceforward, Foucault refers to human beings as subjects, he refers to the word subject in three ways; the first one is subject as a "matter" or an issue. In that way, he argues that sciences objectivize what we should refer to as subject; according to him, the sciences are in charge of turning

human beings into a body of objective knowledge that can be studied from different disciplines. In this way, the human being is turned into a multidisciplinary body of knowledge that can be counted, tested and discarded if necessary (Hicks, 2010).

In fact, the productive subject is an area of study of economics, the biological subject is an area of concern for biology. In other words, the human being, who is supposed to be a subject, becomes an object. Thus, it is also important to use this study in order to understand to what extent the gendered subject is turned into objects for science or even in the field of ELT, to what extent the learner is considered a subject instead of an object. To achieve this analysis, I consider as necessary for researchers to reflect about Foucault's statement when revising the literature in ELT since making detailed descriptions in order to make universalized assumptions in research studies in our field would be to fall into a structuralist and dehumanizing view of language students.

An illustration of this objectification of the subject in ELT, in which according to the blog of the TESOL international association (2014) and the teachingenglish.org.uk (2018) the focus on language research moves toward issues like world Englishes, use of ICTs, students' cultural awareness and the post method era. With this study, I claim that teachers also need to be aware of social phenomena that might occur in the classroom, such as racism, ethnical identity or gender identity and also teachers need to know how to deal with these situations.

The second concept of subject that Foucault (1982) posits is how humans are objectivized instead of being subjectivized through what he calls the "dividing practices" "The subject is either divided from himself or divided from others" (pg. 778, 1982) Being self-divided means that we are told to have an inner goodness and an inner evilness. Whereas being divided from others means that we are labeled in society as the good people and the bad people, rich or poor, black or white, etc.

Besides, a common dividing practice is heteronormativity in gender (Warner, 1991), in which gender identities such as the LGBTI community and females people are considered as inferior. What is the relation with the EFL? Although studies in gender such as Castañeda Peña (2008) or Duran (2006) among others do not show evidence of explicit gender violence, they show how the dividing practices of heteronormativity are still present in the classroom.

The final idea of subject that Foucault proposes is the transformation from a human being to a subject with an individual identity. He also states that in order to explain how this process occurs, he chose the human sexuality in order to show how people recognize themselves as "sexual subjects". Although the sexual identity is not a focus of my study, it is important to acknowledge its importance for those researchers who want to explore in depth the relation of gendered subjectivities and ELT.

Additionally, when we refer to subjectivity, it is important to differentiate this concept from others that might be used by people in a similar way and therefore it can cause an epistemological lack of clarity. This is the case of Identity. Weedon (2004) states that identity is more referred to a cultural and language production of individuals that is never complete. Identity refers to the unfinished social production of meaning made by both individuals and social groups; whereas subjectivity refers more specifically to a meaning construction made by individuals within a context. Besides, both phenomena of identity and subjectivity occur in the classroom, since it is a social space where there is a discursive construction of meanings.

Similarly, Weedon (2004) refers to individuals as the knowing subjects. This categorization of people as knowing subjects means that we are self-conscious beings that have the rational capacity to produce and understand language and meaning in a social context. Furthermore, we acknowledge the existence of other people as knowing subjects by addressing them. In fact, when we address someone else, we presuppose that she/he is able to construct meaning out of the sounds we utter. Weedon (2004)

illustrates her point Althusser's (1971) example of how a person calls another one on the street. In that moment, the hearer comes to existence in the social context where the utterance occurred and therefore both speaker and listener become knowing subjects.

Turning into knowing subjects is essential in an EFL class because the EFL classroom is a space where social meaning is produced by speakers and listeners. The EFL classroom is a space where we acknowledge the existence of others through language. Nonetheless, becoming the knowing subjects is not always easy. If we refer to the gender dimension of the social interaction, invisibilization of people of non-male genders, such as the women and the LGBTI community is existent (see the finding of this study for more information) This is a normalized practice in the EFL class; their gendered intersubjective condition is not recognized. Thus, a need for alternative spaces of power balances is required in the EFL context.

As seen in Weedon's (2004) example of enunciation, intersubjectivity plays a role in the construction of a subject, a realm of factors influences the construction, deconstruction and reconstruction of subjectivities, and one of them is our image in relation to what other subjects construct of our image. Kennedy (2002) sees subjectivity "as a continuous reconstructive process" (p. 167) that entails a relation with other elements, such as the object and the culture to be considered a knowing subject.

In this way, Xiao (2008) concluded that subjectivity is always in construction and reconstruction process. Indeed, the researcher worked on longitudinal ethnographic study about a group of Chinese girls that moved to Japan to study and work. Because of the researcher's interest in feminist post structuralism, she wanted to find out Chinese women's subject positioning in that new context. Through the use of participant observation, qualitative interviews, field notes and research journals, the researcher found that participants' experiences of living, studying and working in Japan meant a

continual and on-going construction and re-construction of their gendered subjectivity, in which they faced diverse discourses in different power relations that changed over time.

Xiao (2008) also demonstrates the poststructuralist conception of human subjects as having multiple and changing subjectivities modified by the use of language, in this specific case, English as a second language (ESL for brevity). The importance of this study is that the Chinese students not only learned English, but the context of the English class, such as the culture they were immersed in also transformed their subjectivity over time. We as teachers of English need to be aware of that fact, so that we do not assume prescribed ways of treating students and other actors in the learning process.

Likewise, these changes in subjectivity are dependent to conditions in the context, which might also foster Third Spaces of discourse, in which students shape their own subjectivities based on a blending of discourses they receive in and out of the ESL class. In fact, Xiao (2008) finds the Third Space is an issue worth considering in the discussion about subjectivities. In the following lines, I will refer not only to students' construction of subjectivities, but I will also move toward the adult student and her/his subjectivity.

All in all, I define subjectivity as a socialization process, in which individuals subjected to a social context that has specific cultural, economic and historical characteristics adopt and generate meanings of the world that surrounds them. This construction of meaning is always done within and through language use. That is the reason of the importance of discussing subjectivities in the TEFL field.

Besides, this construction of subjectivity is linked to the individuals' agency and therefore it is immersed in relations of power, in which there is a constant interrelation between domination and resistance, exerted by means of gender discrimination, racism, socio-economical discrimination, etc.

These processes are always done through the use of language and they are carried with different discourses that determine the construction of meaning when there is a power struggle.

Gender in relation to ELT and the Third Space

From an initial and general perspective, Stoller (1984), who was one of the pioneers of the concept of gender, argued that gender is the social differentiation between men and women, as opposed to sex, which refers to the biological characteristics of human beings. However, it is important to remark that the author posits that the theoretical differentiation of genders, such as men, women, lesbian, gay, transgender, etc. are done based on the biological distinctions that characterize men and women.

Although Stoller (1984) contributed to the gender studies by defining it from the perspective of gender, these ideas are limited in the sense that this author does not recognize the social construction of gender. Besides, he discusses the dichotomy between men and women in a moment of the history when dichotomies were being questioned by post-structuralism and deconstructionism (Derrida, 1978). Nonetheless, Stoller (1984) contributes to my research in the sense that Third Spaces start from the difference among subjects.

On the other hand, in Butler's 1988 book, "The Gender Trouble" she argued how we are not born with a gender, it is just a social construction in which boys who are biologically constituted as males and girls who are constituted as females by their parents and society; these social constructions are strengthened by the social institutions such as the school and the religion. And maintained by individuals, who do not accept the idea of biological men constructing the idea of a gendered femininity or vice versa. Butler also posits that even the biological concept of sex is a socio-historical

construction that constrains individuals from accepting the fact that everybody is free to decide how to construct his/her own gender.

In this sense, Bourdieu (2001) also approaches the discussion around gender. Apart from acknowledging the social nature that the notions of the masculine and feminine have in terms of gender and sex, he criticizes the existent dichotomy that goes beyond the concepts of masculine and feminine. "The order of sexuality is not constituted as such and where sexual differences remain immersed in the set of oppositions that organize the whole cosmos, sexual attributes and acts are heavily charged with anthropological and cosmological determinations" (2001, p. 7) This means that the dualistic opposition goes beyond men opposed to women. There is an unmeasurable semantic load of symbolic masculine dominance over women, in which ideas of power and strength have historically been related to men, whereas women have been compared and related to concepts that denote submission and secondary or less important tasks.

Bourdieu (2001) also found that male dominance has been produced from the scientific discourse as well. In fact, the biological differences between masculine and feminine bodies are the basis for the social construction of the anthropocentric masculine reason that historically has given a higher status to the man. Hence, by knowing this masculine hegemonic predominance in the academy that has gone through history, we as ELT teachers need to prevent disadvantageous situations or students' positionings that might affect as women as LGBTI students during interactions in the classroom context.

Moreover, Bourdieu also deals with social practices between the masculine and the feminine as the sexuality. He states that sexuality is a field of action where the historicity of the male dominance is exerted in aspects such as behaviors (The man generally wants to dominate and the woman be dominated), the body language, among others. In this context, the masculine domination is normalized

and socially accepted. The masculine power is even seen as something good and desirable and in a symbolic way, the feminine role undesirable, even to the point that feminizing a man turns out to be humiliating. This logic in sexuality is transferrable to other spheres of social life, in which all what makes a person feminine might somehow be humiliating, invisibilizing not only women, but also the LGBT community.

As I just mentioned it, the transferability of the glorious masculine symbols and behaviors and the humiliating feminine submission is something that is present in our educational contexts as well. And not only do we as teacher-researchers have to be aware of it, but also we need to reflect upon ways in which we can help our students (including those of masculine gender and sex) to find their Third Space and social positioning in class.

When we refer to male dominance, it is necessary to refer to heteronormativity as the means by which this dominance is achieved. According to Rondón (2012) heteronormativity refers to the assumption that heterosexuality is an embedded characteristic of humanity. This assumption leaves aside the LGBT community, regarding them as abnormal people that are invisibilized. If we refer to the context of the ELT, this practice also occurs, as Rondón (2012) describes it, LGBT community is seen as something out of the standard, and this exclusion could be somehow affecting students' language production and learning.

This discourse of heteronormativity is embedded in the ideas of regulation and agency in gender (Butler, 2004). Regulation refers to the way in which people are made regular by means of a set of rules and norms. Although we may think of gender as one of the regulations existent in society, Butler argues that gender is a norm by itself, instead of being regulated by norms. Nonetheless, it is not a common norm. "Gender requires and institutes its own distinctive regulatory and disciplinary regime" (p. 41, 1989). This means that there are norms within the regulation of gender. These norms might be either

implicit or explicit, these norms determine what masculine or feminine means; how we should get dressed, behave or talk.

So far, I have mentioned how gender evolved from its sexual and binary concept, (Stoller, 1984) to a more complex social construction determined by aspects of the social context, such as our family's beliefs, religion, historical and cultural background, etc. Butler (1989) complements her notion of gender by arguing that it is the apparatus that determines the normalization of masculine and feminine by taking into account the biological (meaning hormonal, chromosomal and physical) and performative forces that the human assumes.

Moreover, gender is not only determined by the social construction of the sexes, but also by how we act, how what we make as men or women in a group become everyday activities and what Butler (1988) calls as performative acts. The author also describes performative acts as parts of "a fragmented identity constituted in time shaped through repetition" (p. 519) In the context of my study, this implies that we as teachers who have the power to establish routines in class also have an important influence in students' shaping of their gendered identity. Thus, we must make the imbalances of gendered power relations explicit and find ways to equilibrate such imbalance by allowing the emergence of Third Spaces of enunciation, students need to have the chance to express their feeling about these imbalances and clearly renegotiate power relations in class.

Furthermore, when researchers deal with gender, we should not adopt an absolutist vision of the concept of gender. This concept has been built within a post-structuralist view of the world, in which the context plays an important role and where there is no any gender that is superior to the other. In this sense, Francis (2000) developed a qualitative study in which he wondered whether there is a shift in secondary school students' construction of gender and the students' ability at certain school subjects.

Still, Francis' (2000) study involved classroom observation and semi-structured interviews with 100 students that were from 14 to 16 years old at three different schools. The study showed that although there are individual students that stand out in some school subjects, there is no a superior gender in any school area. Additionally, the researcher found that school subject preferences are not explicitly related to gender. Instead, individualities of students determine the students' preferences. This study helps me to understand that there is no a superior gender in the learning of English, there is no a pre-established gender performance that determines the construction of subjectivities in the English class.

Likewise, Castañeda-Peña (2008, b) developed an FPDA study with preschool students, in which he demonstrated that despite the social conditions created in the classroom to balance gender inequalities from traditionally male dominant spaces to gender representations in a more equitable way, boys were positioning themselves against female dominant roles, such as the one of the teacher or their female partners. The findings of this study enlighten my research, since it demonstrates how male dominant discourses are exerted against other visions of gender that seek for equality.

In that sense, Rondón (2012) developed a qualitative study in which the author used feminist post-structuralist discourse analysis to study LGBT students' narratives. According to this study, LGBT students avoid participating in class and restrain themselves from being active participants in the social construction of knowledge due to the heteronormativity discourses that exist in class and also due to the fact that they are constantly trying to avoid displaying their sexual identity in class. The researcher revealed that the teacher displayed a heteronormativity discourse, whereas some students challenged it through a discourse of emancipation and other students silenced their own discourses through the discourse of vulnerability. This study is elemental as a support for my research because it reveals how teachers reproduce certain discourses that restrain students from freely constructing their gender subjectivities.

To wrap up this section, I define gender in relation to ELT and the Third Space as a social, although historically preconceived construction of identity that occurs through repetition and assimilations of performative acts that can be contested and challenged through language. Although language users are immersed in a society in which there are established gender norms, they are free to define and redefine their femininities and masculinities to break the binary conception of masculine and feminine. In the next section I will explore in deeper detail what I understand as masculinities and femininities.

Gendered Subjectivities.

Discussing subjectivities implies much more than the relation of the subject and the power, as we could initially grasp from Foucault's ideas (1982). It goes even beyond the power imbalance between men and women that I discussed in the section about gender. Authors such as Connell (2000) and Forbes (2002) argue that male subjects can also be agents of change and despite the oppression against them, women might also reproduce hegemonic patriarchal discourses towards silenced voices of other women, LGBTI community or even male subjects. Thus, it becomes necessary to clarify how different individuals assume different subjectivities within a social group in the gender arena, by assuming different femininities or masculinities.

Before referring to the different gendered subjectivities as such, it is important to refer to social spaces where gendered seeks of subjectification occur. Although gender imbalances might occur in almost any social space (Forbes, 2002) schools are spaces in which gender differences are more remarkable than in any other space and gender encounters are more visible at the early stages of life, such as the childhood (Kumler 1994). Additionally, Kumler (1994) found in her case study that girls and boys assumed highly gendered subjectivities within the school setting in the first month of their first year of primary education.

Likewise, Kumler (1994) found that the construction of meaning starts from a very early stage. This implies that students get familiar with hegemonic and patriarchal views of the world, gender roles and concepts taught by their cultural background, families and the school. In fact, Tischio's (2003) feminist study in an English academic writing class at a university level showed that although teachers have historically had the most powerful role in a classroom (Francis, 2000) male students contest this role when a woman has the powerful role of a teacher.

Furthermore, race, social status, culture, the context and even publishing houses help determining the initial dialectical relations of power among students and the teacher, which influences the development of the classes. Although the previous idea reinforces the argument adopted in my research study about the school as a social place where subjects oppose to power in a local way (Foucault, 1982) Tischio (2003) did not refer to other genders apart from masculine or feminine, excluding a considerable amount of voices from his study.

Additionally, Kumler (1994) and Castañeda-Peña (2008) have shown that power of a determined gender emerges but is not static. We could also say the same about the kind of man or woman a subject enacts. According to Paechter (2003) we can choose to be a particular kind of man or woman or other, no matter what our biological sex is. These choices in gender are what we could call as a masculinity or femininity. In the following paragraphs, I will start discussing the concept of femininities and then I will move to masculinities.

Several studies agree on the fact that the concept of gender or more specifically of a woman cannot be simply reduced to the idea of a sex different from the man, either biologically or behavioral (Connell, 2000; Paechter; 2005). In that sense, Connell (2000) defines Femininities as a project of gender, the setting up of a discourse developed through time and places that seeks for a balance in power relations with male and other genders. But by considering a woman as an idealized project of

gender, we might suffer the dangers of idealizing hegemonic versions of a woman that reproduce sexist discourses among women.

An example of the aforementioned situation is Watson's (1997) exploratory FPDA study, in which parents and girls have ideas about femininities that they want to reinforce through the school's discourses. By being in a unisex school, the study demonstrated how the participants of the study have an idea of what it means to be an ideal woman and the students' parents seek for schools whose discourses are aligned with their notion of ideal. The researcher analyzed the resulting data of six interviews of young girls and their parents through the scope of the FPDA showed that both parents´ and girls' decision-making processes are gendered mediated towards achieving what they consider as success.

The aforementioned example is evidence of the educational setting as a place where actions must be taken in order for teachers to show female students a different way of seeing their construction of femininities. Being a language teacher gives us the chance to design activities, materials, projects and reflection moments in and out of class about what it means to be a woman that has the same rights and opportunities than people from other genders. By following the same historical practices, accepting the same roles that women have always had, we as ELT teachers would be falling into what I would call femininities as a discourse of colonization. In fact, Connell (2000) relates patriarchy present in female discourses as a way of colonizing gender. It is not only the men who oppress the women; women themselves maintain the status quo.

Congruently, Berbary (2012) found that college students adopted a competing discourse of "ladylikeness" of femininity prescribed by the culture; women were what the patriarchal culture expected from them. This was a way to gain power in their society. Her analysis demonstrates how women might adopt mainstream femininities that help them to empower themselves in a patriarchal

space, such as the academy. In this sense, her research might help my current study as a possible explanation about why women adopt hegemonic femininities in the EFL class.

There is a reason why I only referred to the discussion about the mainstream femininity. Unfortunately, the literature about alternative femininities has not been fully explored. Although my study might suggest an alternative femininity discourse, research trends in gender studies need to shift their attention to describing what these femininities that challenge heteronormative and sexist discourses of women are about. We need to know how women oppose mainstream women discourses in contexts such as the classroom.

To wrap up, the project of the idealized female gender has to change. It can no longer be a submissive woman that accepts her role as the housewife that normalizes the higher and better conditions that men have in education and job opportunities. We as EFL teachers have the chance to at least provide students with tools to challenge this colonizing femininity.

Whenever we refer to gender studies, the starting point is the woman and its unbalanced condition in comparison to the man. The third wave of feminism has opened the door to the theory about emancipation of the LGBT community. However, it also becomes necessary to study the role of men seeking for the emancipation of women, as well as other factors that according to Connell (2000) also influence the inequalities of women and some groups of men as well, such as racism, chauvinism, social, cultural and historical differences that interweave the gender representations of men and women.

Besides, gender dominance is also given in a heteronormative tradition, where gay males are also invisibilized. Although my study does not go deeper in gay masculinities or other gender representations, it is necessary to mention this since a considerable amount of theory in the field of gender research focuses on the hegemony of heteronormativity.

Henceforth, studies in masculinities become necessary in the sense that as Conwell (2005) argues, most gender studies are connected to women oppression and opposition to male patriarchy, leaving aside the perspective of men, the differences among groups of men in regards to gender. We cannot assume that all men adopt discourses of opposition to the women emancipation. Essentially, Forbes (2002) calls masculinity as the invisible gender since men are assumed to be the cause of inequalities, but little has been said about differences among men's way of relating to other genders. Thus, my study proposes the Third Space study as an alternative to hegemonic masculinities. Not all men are the same and this can be seen in different social arenas such as the ELT classroom.

For Connell (2005), masculinity, understood as an alignment of decisions and actions in everyday life, is substantially a social construction. This means that masculinity refers to male bodies (sometimes symbolically and indirectly, built by individuals), but is not determined by male biology. According to the author, "It is, thus, perfectly logical to talk about "masculine" women, when women behave or present themselves in a way their society regards as distinctive of men)" (p. 2, 2005).

Moreover, Connell (2005) also expresses that male subjects also tyrannize other male subjects. This colonization may occur in spheres of race, religion, social class and others. On the other hand, this subjugation might create an opportunity for change. In fact, Connell points out how a kind of emancipatory masculinity emerges, which struggles along with women for an emancipation of the unfairness of power relations in society.

The aforementioned author also states that in principle, some men acknowledge the importance of the gender equity, but in practice, they do not accept changes in roles or in actions that lead to a fair balance of power. As Connell (2005) states, "Some men accept change in principle but in practice still act in ways that sustain men's dominance of the public sphere and assign domestic labor and child care to women. In strongly gender segregated societies, it may be difficult for men to recognize alternatives

or to understand women's experiences" (p. 1811) Thus, my study shows how the interviews reveal men's acceptance of Third Spaces of enunciation for women, but when these men interact with women, they act in such a way that seems to be oppressing women. (See the chapter of data analysis below)

Another key element of masculinities (and femininities) is that they are achieved and/or projected through language. In that way, not only how the subjects use the language affects the emergence of certain gendered subjectivities, but also the concepts in language that have been socially and historically created in favor of patriarchal relations of power, such as the house and the wife, the boss and the secretary and so forth, where without a context, we tend to assume that it is the man represented in those nouns the one who owns the power of the dialectical relationship.

According to Forbes (2002), we cannot say that language is gender neutral. Although in ELT classrooms, students start their interaction with the same conceptual gender power (since everybody who is there is learning a language) they cannot ignore the sociolinguistic advantages that male learners have over women. What the findings of the undercurrent research let us see is that it is the female learners who need to empower themselves. Men do not necessarily need to empower their persona because society has already empowered them. By proposing the concept of the Third Space in ELT, it might be possible to at least to make students aware of the inequitable conditions of power and how this can be changed through language use in class.

To wrap up this section, I define masculinities and femininities as projections of gendered discourses and identities. These masculinities and femininities are ever-changing and no matter the biological sex of the person, we might assume certain gender projection at any point in our lives and it will change over time. In the same way, these masculinities and femininities emerge in a non-neutral language that puts the balance in favor of patriarchal and hegemonic gendered subjectivities. Thus, it is

the EFL teacher's duty to foster balanced conditions of power by showing them alternative spaces of enunciation, such as the Third Space that was discussed in the previous sections.

But then, how can we as EFL teachers propose alternative spaces of enunciation and construction of gendered subjectivities? Cabezas, Camacho & Florez (2012) implemented an FPDA study aimed at finding out how to help students to construct and re-construct positions of identity during debates in EFL. Findings showed how men and women positioned themselves in the social network of the classroom by identifying themselves with certain roles such as managers, helpers, humorists and experts. This is an example of how students can recognize social roles they have or might have in class and how these roles can be used in a way that shows balanced positions of gendered power.

Chapter III

Research Design

Type of study

The type of approach that was used in this research is the feminist post-structuralist discourse analysis (FPDA). As I stated it in the objectives of this research study, I plan to shed light about the gendered subjectivities that adult learners construct by means of the emergence of the Third Space during their EFL learning process. To achieve this, I used the FPDA to comprehend ways in which the Third Space interweaves gendered discourses in EFL students' construction of subjectivities, describe discourses of gender and domination in the process of construction of subjectivities in the EFL classes and to interpret the implications of the construction of gendered subjectivities for the adult students' EFL learning process. In the following lines, I will describe the research approach, setting, participants, instruments, and the use of data.

As said before, I used the feminist post-structuralist discourse analysis (FPDA). This kind of discourse analysis has been mainly developed by Baxter (2003). In her book, Baxter defines FPDA as a "feminist approach to analyzing the ways in which speakers negotiate their identities, relationships and positions in their world according to the ways in which they are located by competing yet interwoven discourses" (p. 1). This approach to analyzing discourse is founded on post structuralist theoretical

constructs such as deconstructionism, intertextuality and transformation (Baxter, 2003). These pillars are key to develop my research study since I seek to comprehend ways in which the Third Space interweaves gendered discourses in EFL students' construction of subjectivities

Likewise, the FPDA is a discourse analysis approach that serves both as a tool to collect data and to analyze it, as I will explain below. Additionally, the FPDA works for written and spoken discourse, since it takes elements and procedures from conversation analysis and critical discourse analysis, which turns out to be highly beneficial for this study because the current research deals with spoken discourse as the main source of data.

The FPDA has two dimensions of analysis that are used for each category of analysis. These are the denotative and the connotative analysis. In the former, a textual analysis occurs; in other words, there is a description of what is happening in the interaction. To achieve this, the denotative analysis has two micro-levels of description. The first one is the synchronic stage, in which the context of the significant moment is described and the excerpt of the conversation is presented. The second micro level of analysis in the denotative dimension is the diachronic level. At this point, little pieces of speech or text are taken and the textual elements of discourse are described, such as overlapping, speech acts, use of questions, intonation, etc. Also, there is a brief interpretation of the researcher about what happened in the chunk of interaction.

The second dimension of analysis is the connotative dimension. In this level, the triangulation of the researcher's critical interpretation of the enactments of power and gender issues found in the denotative analysis, the participant's interpretation gathered through member check interviews and the theory about the phenomena of study are the means of achieving a concluding version of the research findings. By following these stages, the current study attempts to follow the FPDA principles of data collection and analysis, which are heteroglossia and polyphony.

According to Sunderland (2005), heteroglossia refers to giving a voice to the participants of the study in the interpretation of data, in other words, give a voice to the voiceless. This means that we as researchers can ask participants about their feelings and what the participants meant to say in the moment when the qualitative data was collected. According to Baxter's principles in FPDA (2003) there is no a single interpretation of events, we need to allow others to share their opinion about what might be happening.

In regards to the polyphony, which is closely related to the heteroglossia, it consists on using different sources of interpretation and the juxtaposition of these voices in order to come up with a unified but not homogeneous interpretation. Although speakers' speech gathered through video and audio recordings is one of the main source of data when doing FPDA (Baxter, 2003), it is necessary to use complementary sources of information, such as member-check interviews to give more reliability to our findings and therefore achieve the principles of giving voice to the voiceless (heteroglossia) and having heterogeneous views of an event (polyphony).

Setting and participants

This research was carried out in a private language center that is a non-profit organization and a place for cultural exchanges between Colombia and the United States. This place offers different English programs for different kinds of populations. For that reason, I developed this study with the adult English program of the institution. Besides, students attend classes in a physical space. Additionally, students take classes from Monday through Friday for two academic hours a day of 50 minutes per hour. Every class has from 10 to 20 students.

I worked with students and no other members of the education community, such as teachers, head masters or policy makers because Baxter (2003) postulates that the FPDA is a type of discourse analysis "that focuses on students' voices and how the gender dominance is presented in the

community to be studied" (p. 83). In that way, I carried out this study using seven participant students from one of the classes I taught. The learners' ages varied from 16 to 30 years old and the level of the course is an intermediate level with an English proficiency of A 2.5 level according to the CEFR It is important to mention students' foreign language proficiency level because most interactions occurred in English and not in their mother tongue. In general, the students who attend these classes are middle class people.

For considering to whom and how many people I should select for the study, I bore in mind different aspects, such as having both men and women so that I can analyze differences in the discourses of both sexes. Afterwards, I decided that students should have an intermediate level of English because in this way, I could analyze ideas and feelings that students communicate in English and also because it was more likely that I could be assigned this kind of population, rather than basic or advanced English students.

Additionally, I made the decision to select only seven students because it could be easier and more practical to interpret their speeches and getting deeper data from the transcriptions, instead of recording a larger number of students and getting only superficial data; moreover, the number of students is not smaller because I need to study different patterns of interaction, and not always the same people talking. In order to select these students, I considered factors like students who accepted the consent form and who interacted in different social groups in the class to see how different people use the language with different purposes in class.

Even though I audio recorded the interaction in class of seven students, I could only develop member-check interviews with four students. The reason for this is that one of the students did not accept being interviewed and the other two did not enroll again once they finish the course and it was not possible to contact them. It is also important to mention that despite the piloting, there was a lot of

noise in the recordings and it made it very difficult to transcribe speech. Therefore, some words were not clear and some parts of the recording had to be discarded.

Data Collection Techniques

Transcriptions of speech were the main source of information for this study. Thus, a transcription can be defined as "the process of creating a representation in writing of a speech event so to make it accessible to discourse research" (DuBois, 1991, p. 72). According to this author, transcriptions are subjective and somehow biased by the author because they may reflect the researcher's view of language and the transcriber only pays attention to things of his/her interest. That is one of the reasons why I also used transcriptions of interviews that might help with the reliability of this study when trying to perceive issues of gender that are going on.

As my emphasis was on spoken discourse; I paid attention not only to the words that were said, which were represented in every transcription, but I tried to perceive pauses in speech, hesitations, overlapping, interruptions, changes in intonation, volume and people that the speakers address to, as well as the silence of both speakers and hearers, since according to Delgado (2015) this silence can reveal us something about discourses. In order to achieve this, I used certain transcriptions symbols that according to DuBois (1991) these symbols help us to differentiate different elements in speech that could not be very visible by only describing them (See annex 4 for details).

Audio-recordings.

To gather discourses through transcripts, I used audio-recordings. This tool emerged in the 1970s to gather qualitative data that field notes could not grasp (Forum: Qualitative Social Research, 2000). I used audio recordings instead of video recordings due to its difficulties, such as participants`

anxiety and lack of naturalness in interaction that having a camera in front of them may cause (Delgado, 2015). Likewise, I audio recorded the participants of the study when they had to interact in small groups. The participants of this study were audio-recorded for three sessions during some interaction moments of the class, or as the language center calls them, the Communicative Events. Thanks to the teaching approach of the language institution, which is task-based approach, it was easier to plan the logistics of the recording moments since there were constant moments of interaction (Willies, 1996)

Semi-structured interviews.

Furthermore, I used semi-structured interviews in order to collect data about students' opinion and interpretation of what was happening during the interaction moments (see annex two). According to Louis & Cohen "The interview is a flexible tool for data collection, enabling multi-sensory channels to be used: verbal, non-verbal, spoken and heard. The order of the interview may be controlled while still giving space for spontaneity, and the interviewer can press not only for complete answers but also for responses about complex and deep issues." (Cohen, 2007, p. 349)

What is more, when we refer to semi-structured interviews, it is a kind of conversation among the interviewer and the participants; however, this conversation follows a specific order, the researcher asks specific questions and the interviewee is free to answer what he/she want and the interviewer will only interrupt the answer when he/she considers it necessary. Although it is also necessary to transcribe the interviews, these transcriptions are not as rigorous and systematic as the ones from the audio-recordings.

As I mentioned in the settings and participants section, I only interviewed four participants out of seven. The criteria for selecting the interviewees is that of speakers whose uttered words, sounds or

linguistic behaviors during interaction seem to mean something that is not literal and that could have different interpretations. Also, the participants that were willing to participate, because some of them participated in the interaction, but not in the interviews.

Use of data

To accomplish FPDA's principle of polyphony, I initially recorded the sessions, then I transcribed some of them, read the transcripts and wrote notes next to some of the lines where I found a significant moment of the interaction and then contacted the participants. Next, I interviewed a participant to do member-check. After that, I also transcribed the interview and wrote some comments about significant moments in the interview. In that way, I tried to find patterns or commonalities among the data. Throughout this process, I received feedback, recommendations and a different perspective from my thesis advisor and some research professors at the master's program, which also helped me in the process of polyphonic analysis.

Unit of analysis versus significant moments.

This study does not display a specific unit of analysis, understanding it as the major entity that is being analyzed and the one that is used for sampling evidence (Web Center for Social Research Methods, 2000) instead, the transcripts selected for the interpretation process were taken by following the principle of gathering "Significant Moments" taken from the FPDA methodology (Baxter, 2003). These significant moments refer to specific moments of the oral interaction, in which "meanings are negotiated and contested, manifested by differences of viewpoint, clashes of opinion or conflicting readings" (Baxter, 2003, pp. 187).

Not all the transcription of participants' speech is useful to be analyzed. Therefore, the criteria for selecting the chunks of analyzed conversation were to have a moment when tension in terms of

gender conflicting issues appear and they must be revealed by examining the use of language through the different layers of analysis that the FPDA offers, such as denotative, connotative and polyphonic analysis (Baxter, 2003).

First stage: arranging the data collection process.

Firstly, I talked to the coordinator of the program in which I work to let him know about my research idea and to ask him to assign me some kind of population that I can use in order to record complete and intelligible interactions in English (Intermediate or advanced courses). Then, I chose the class and gave the consent form (See annex1) to all the students in the class, so that I could use any other student in case that any participant of the study could not continue helping me.

We as teachers from the place where I work can only be with the same group for three months, for that reason, I had a really tight schedule. Consequently, before starting to record the sessions, I decided to pilot the instruments with a different group to see what kind of issues I should expect, especially with the audio-recordings. Recording another class helped me to decide the best moment of the class to record, approximate number of recordings, and it also helped me to realize that it would be better for this research's purposes not to record all class long.

Before recording the audios that I would use for the research, I selected which students to work with (see criteria in the data collection techniques section) I recorded the students during three sessions. Each recording lasted approximately 30 to 45 minutes, using three different devices, which means that I initially had about four hours of recorded interactions. Having done this, I evaluated the quality of the sound and listened to the recordings in order to find out whether there was any conversation with content that did not seem to be a literal and direct message. After having discovered which chunks of conversation called my attention, I interviewed some of those people.

Second stage: gathering data from the audio recordings.

I audio-recorded the sessions. Despite the importance of carrying out transcriptions and analysis as soon as possible, due to time constrains, it was not possible to develop this stage at this point, since the amount of work as a teacher and the level of difficulty that transcribing implied, I could not interview all the students when necessary, and I had to contact them furtherly.

Even though there is software to carry out transcription, I could not get any of them for a cheap price and the free options do not work properly because of the environment noise in the audios, so I had to transcribe conversations by myself, which took a long time and affected the development of the research process. After at least some of the transcriptions were ready, I used some transcription symbols in order to describe the linguistic behaviors that are not completely captured through speech (see annex 4).

Third stage: the interviews.

In order to interview the subjects of the study, it was necessary to start with the data analysis process, which I will describe in detail in the next chapter. In fact, I had to come up with my own interpretation of the linguistic events occurring in the already transcribed data, so that I could tell the interviewees what my perspective was, so that we could do member-check. Thus, I contacted the participants I could and I interviewed them. Finally, I transcribed the interviews as well and I started the data analysis process that I will be describing in the next chapter.

Chapter IV

Data Analysis

As it has been stated before, the research question of this study revolves around understanding what gendered subjectivities adult learners construct within the emergence of the Third Space during their EFL learning process. Likewise, the sub question digs into what social practices are marginalized through the construction of gender subjectivities in the Third Space. Additionally, the general research objectives of my study are firstly, to comprehend ways in which gendered discourses interweave Third Spaces in the students' construction of subjectivities. Secondly, I want to describe discourses of gender and domination in the process of construction of subjectivities in the EFL classes. Finally, to interpret the implications of the construction of gendered subjectivities for the adult students' EFL learning process. The purpose of this chapter is to briefly describe how the process of data analysis was carried out.

Initially, the reader will find a brief description of the framework used for the analysis, which is FPDA and the purpose of using it. Then, how I used data, which are heteroglossia and polyphony. After that, the reader will find how the heteroglossia data analysis was divided into connotative and denotative stages. I will then refer to the textual analysis, which refers to the name of the categories. Afterwards, there will be a denotative description of the samples of data. I will then show a connotative description of the category. In order to include the polyphonic validity, I will include evidence taken from the member check interviews and I will relate it to theories and research about subjectivities, gender and third space. I will keep the same process

of the denotative description and the connotative interpretation with the other two categories to finally answer the research questions.

FPDA as a Framework for Analysis

The feminist post-structuralist discourse analysis is not only a methodological way to collect data. According to Baxter (2003) the FPDA is also a way to analyze linguistic phenomena related to discursive production of subjects within a context. Thus, by taking elements from conversation analysis and critical discourse analysis, FPDA is in charge of analyzing systemic linguistic data at an early stage and after the researcher has a general panorama of how language is operating during the interaction, it is possible to interpret data critically from a polyphonic perspective, which means that various voices are considered during the analysis, but mainly the voices of the participants of the interactions, who provide the researchers with insights about what was happening or what they were thinking during the interaction moment.

FPDA is a type of analysis that aims at deconstructing the visible interaction patterns in order to see power inequalities, in this specific case, gender inequalities. In order to accomplish this, it is important to consider the stages of the analysis, as well as the type of data that is required to be used. (See research design chapter).

Use of data.

To start with, it is important to mention the kind of data that I analyzed. FPDA relies upon heteroglossia and polyphony. The heteroglossia consists of the oral text that I will be reading and interpreting throughout this chapter, it also refers to the initial analysis of the

discourses within the transcription of the recorded sessions and its contrast to theory. Then, the polyphony can give me the chance to give reliability to the initial interpretations.

Denotative and connotative stages of analysis of the heteroglossic data.

As its name indicates, the denotative stage or textual analysis refers to the revision of the transcripts and the detailed description of the linguistic events occurring in the conversations. In order to achieve this, elements of speech such as turn taking, deixis, speech acts (Illocutionary acts, especially) overlapping and interruptions were examined. The connotative level is about giving interpretations about the speakers' social use of these elements. It is also at this point that I can use the interviews as a means of giving the participants a voice in the interpretation process.

Textual analysis: findings.

After analyzing the transcriptions, I found common linguistic patterns, such as deixis, overlapping, interruptions, among others during interactions. These common patters were also associated with my interpretation of the interviewed participants' answers with three categories that shed light on how the subjects use their gendered discourses to resist, accept or reproduce the power structures in a social group and consolidate their femininities and masculinities within the Third Space. These categories are hegemonic masculinity and femininity to marginalize the other, (Sayilan & Ozcazanc, 2008), the ideal student and the transitioning femininity. Likewise, the first category is divided in two subcategories, which are hegemonic masculinity to marginalize the other and hegemonic femininity to marginalize the other.

Structure of the data analysis stage.

In order to state these categories, I firstly transcribed the students' interactions during three different classes. Then, I developed a conversational analysis of the transcripts by considering things like turn taking, deixis, speech acts, overlapping, interruptions and silence of participants at certain points. That initial analysis showed me that not all of the transcript was giving me valuable information. Instead, I noticed that some chunks of the transcripts were rich in information about shifts in power relations and gender issues. I read these transcripts and then focused on significant moments. (Baxter, 2003)

Bearing that in mind, I interviewed four participants of the interactions. To remind the reader, the criteria for selecting the interviewees was that their words, during interaction seem to mean something that could have different interpretations. Also, the participants had time and willingness to participate. Thus, by doing this member check, I was able to provide the three data categories with the required polyphony of the FPDA process. Figure 1 represents the analytical order in which each one of the categories was divided.
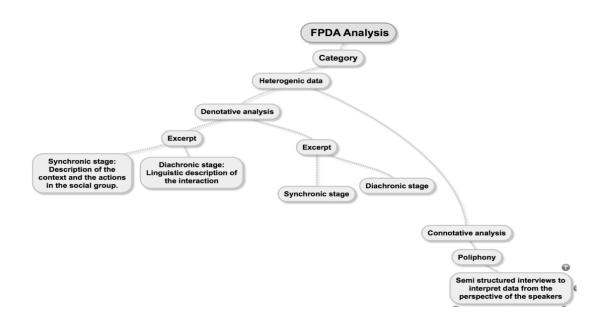
Figure 1: The process of the FPDA analysis developed with each one of the categories. This is my own diagram..

As the reader can see in the figure 1, I used the data of the interaction transcripts as the heterogenic data, which refers to the transcriptions of the audio recordings and the voice of the interviewed people as the polyphony of each category. In the case of the former data, I labeled the initial discourse analysis as the denotative analysis. Besides, I developed a micro-analysis of discourse with all the excerpts that showed evidence of the categories by showing a synchronic stage, where I describe the context of the interaction moment, and then a diachronic stage, where I show the linguistic elements that were analyzed. Finally, I show the contrast with theory and my final interpretation in the connotative or interpretive comment of each category.

Category 1: Hegemonic Masculinity and Femininity to Marginalize the Other

Denotative stage of category 1.

Feminist theory has criticized male dominance in the gendered relations of power. (Butler, 2004) In fact, this sexist domination has been discussed as a discursive element of the patriarchy (Cameron & Kulik, 2003) However, this patriarchal dominance is not the only way in which oppression is exerted. As the reader will see, domination is also exerted by part of women (Sayilan et al, 2008). In the following excerpts, I will analyze the linguistic strategies that subjects use to exert domination.

Subcategory 1: Hegemonic masculinity and marginalization of the other.

In the following excerpt, the participants are Gabriel, Javier and Sofía. At first, they are supposed to select two topics for a debate and then give their opinions about the topics by using

some expressions for agreement and disagreement. Likewise, Javier starts exerting dominance in the group by means of being the one who talks the most and the way he addresses Sofía and Gabriel. As a reminder for the reader, the names used in these excerpts are the nicknames that the participants selected in the consent form.

Excerpt 01, synchronic stage

In the moment of the recording, students were supposed to discuss three different controversial topics, such as violence on TV, capital punishment, punishments for corrupt people and so forth. They were supposed to use nouns like politics, people, the news in which there is no plural form in general speech. They were also asked to use expressions for debating, such as "I know what you mean", "that's a good point, but…" Students have to discuss in groups of three.

1. Gabriel →J, S: We are talking about eh capital punishment and the videogames for kids. I'm going to…

2. Javier →G: You can. You can
3. Sofía →J, G: Do you agree or disagree with our topics? I'm going to talk about videogames for

   kids.

4. Javier →S: But we have to select… one OK? You have to write some ideas.

5. Javier →G: Um what do you think about your topic?

Excerpt 01, Diachronic stage

At the beginning of the interaction, Gabriel started directing the conversation. At first, this fact does not seem to reveal anything about the dynamics of the conversation. However, as I

will show in the following extracts, the fact that either Gabriel or Javier always start the conversations instead of Sofía, reveals a tendency of solidarity between the two men, whereas Sofía does not seem to be empowered. This situation shows a shift from the archetypical stereotype of women's solidarity (Tannen, 1994) As it will be demonstrated in the connotative analysis of this category, below.

Nonetheless, Sofía does not remain silent during Javier's and Gabriel's attempt of conversing. Instead, she asks them about their opinion in relation to the discussion topics. She also includes herself in the conversation by saying the word "our". Although the men in this conversation are showing a patriarchal and dominant masculinity, Sofía comes into a Third space of neither struggling for a recognition in the group or a submissive acceptance of her male partners' ideas. This matches with Rutherford's (1990) notion of hybridity, in which a subject takes elements from both sides of the coin to make them of her own. In this context, Sofía is in a power disadvantage that she adopts, but she somehow modifies with her speech acts.

As I will demonstrate in the connotative analysis, the former situation of male solidarity subverts the previously stated ideas of female solidarity for resisting male dominance (Tannen, 1994) which could be evidence of the emergence of Third Spaces in the EFL class.

In terms of deixis, there is an inclination for Javier to only address Gabriel in his interventions, contrary to the cases of Sofía and Gabriel, who try to address everybody. Additionally, by analyzing some of the embedded illocutionary speech acts of Javier's interventions, it is possible to see how the repetition of the words "You can, you can" in line 2 and the opinion question from line 5 (what do you think about your topic?) shape the path for the conversation.

On the other hand, Javier does not foster interaction in the same way with Sofía. Javier only tries to correct Sofía by explaining the instructions of the activity to her, even though in line three, there is evidence that Sofía had understood instructions since she says the topic that she plans to discuss. Another piece of evidence about Javier's not fostering the conversation with Sofía is the use of the connector "But" in line 4, instead of using an expression to encourage Sofía's statement. In this case, Javier is constructing his discourse around the idea that he knows what they have to do and he explains the activity to Sofia without her asking for help. In the following lines, I will show a piece of Gabriel's interview in which he interprets his interaction with Javier.

19. I: "¿Sintió que había algún asunto de género en aquella conversación?"

   /"Did you feel any issue about gender in that conversation?"/

20. G: //No profe, no lo sentí y específicamente en los Skills ni en los Challenge no sentí un tema de género, es la verdad, no sentí un sesgo de género, de pronto en algún momento cuando, cuando era profe mujer eh…si vi como otro tipo de comportamiento, ahí si

   / No teacher, I didn't feel it, and specifically neither in Skills nor in the Challenge courses did I ever feel an issue of gender, it is the truth, I did not feel a bias of gender, maybe some time, when the teacher was a woman, eh… I did perceive another kind of behavior, just like that./

21. I: //¿Sí?

          / Really?/

22. G: Ahí si lo recuerdo claramente y más si la profe era muy bonita… Eso sesgaba mucho… Porque la profe bonita tenía un poder sobre, sobre el público tanto masculino como femenino, pero puntualmente hablando de…digamos, de este caso, no sentí un sesgo de género hacia Sofía, creo que es más sesgo de generación, era más un sesgo de posibles y saberes, a que me refiero, eh…Javier era profesor, Javier era profesor universitario de Ingeniería y él en muchas ocasiones cuando nos presentamos, cuando teníamos que hablar, salía a relucir pues su experiencia como docente ¿no? Entonces él decía acerca de sus clases ta, ta , ta, eso ya le otorga un peso a Javier ¿no?, entonces no solamente eh… bueno creo que es un peso

social ¿no? De porque él es profesor puede que tenga razón en algo ¿no? Aun cuando tenía muchos errores gramaticales ¿Cierto?...Entonces puede que lo que él diga sea aceptado, pero y también sean aceptados sus errores gramaticales ¿No?, entonces cuando uno ve a una persona como Javier entonces uno no solo le creía todo lo que él estaba contando, sino que uno decía "uy ¿será que soy yo, él lo dijo bien, será que así es la pronunciación? Si, debe ser porque Javier es profesor. No, esa clase de sesgo si, entonces creo que cuando nos presentábamos y hablábamos si existían los sesgos de cuál era la posición que teníamos profesionalmente ¿no?, entonces yo también en algún momento yo había dicho "no, yo eh…estudio tal cosa y soy profesor ¿no? Entonces en algún momento de alguna manera me entendía con Javier, cuando estaba Sofía, Sofía estaba estudiando su pregrado y creería yo o puede ser otra cosa, puede ser otra cosa, puede ser simplemente que no preparó el tema, pero creería yo que sobre ella recae ese peso social de las otras dos personas, puede que si estuviéramos hablando de lo mismo, de la pena…de la pena capital, si estuviéramos hablando del peso de los video games o no me acuerdo como era mi tópico creo que era Dios, no me acuerdo, pero creo que si a ella le hubiera tocado hablar con dos pares, con otras dos niñas, ella puede que haya tomado el liderato ¿no?, entonces creo que en eso influyó el peso social y puede que también el del peso de eh…edad, de generación… Bueno puede que haya…porque finalmente de una u otra manera nosotros teníamos más conocimientos en español, sobre lo que pasaba, intentábamos balbucearlo en inglés y puede que, estoy casi seguro que Sofía tenía mejor inglés, pero no tenía como argumentar

 /Oh! I do remember it clearly, and more if the teacher was beautiful… That was a big bias… Because the teacher had a power on, on the public, as masculine as feminine, but specifically talking about… let's say, about that case, I did not feel any bias toward Sofía, I think that the bias is more related to the age, it was a bias about possibilities and knowledge, what I mean is, eh… Javier was a teacher, Javier a university professor of engineering and in many times, when we introduced ourselves, when we had to talk, his experience as a professor was brought to the surface. Wasn't it? Then, he talked about his classes, "ta, ta, ta" That fact gives some importance to Javier, doesn't it? So it was not only eh… Well, I think that's a social weight, isn't it? The fact that he is the professor, it might be that he is right about something. Isn't he? Even when he had a lot of grammar mistakes. Am I right?... It may be that what he says could be accepted, and also his grammar mistakes are accepted. Aren't they? Then, when you see a person like Javier then you would not only believe in all what

he was saying, but also you would say' "Oh Is it just me? Did he say it properly? Is it the right pronunciation? Yes, it must be because Javier is a professor. No, that kind of bias, yes. Then when we introduced ourselves and we talked, there was some bias depending on the job position that we had in our profession, Didn't we? Then, I also said at some point "Well, I studied this and I am teacher, right? Then, at some point, somehow, I got along with Javier, when Sofía was there, Sofía was studying at her undergraduate studies and I would think it was something different, it might be that she just didn't prepare the topic, but I would also believe that she also has the social weight of the other two persons, it may be that we were talking about the same, about the punishment, if we were talking about videogames or I do not remember what my topic was, I think it was about God, I don't remember, but I think that if she had had to talk with two peers, with two other girls, she my have taken the leadership. Hadn't she? So I think in that sense, it influenced the social weight and it might be the weight of the age as well, the generation… Well, it might be that there is… because at the end somehow we had more knowledge in Spanish about what was going on. And we tried to babble it in English and it may be that… I'm almost sure that Sofía was better at English than us, but she did not know how to argue".

Apart from the linguistic resources that Javier and Gabriel used to construct their gender subjectivity by means of hegemonic masculinity, Gabriel's discourse in the interview let us see that he acknowledges the bias when interacting with a female teacher, whereas he feels that the way of addressing a male teacher is more objective and he shows respect to Javier and he did not say anything about respecting Sofía; he said that he did not feel any issue related to gender, even though they all shared the same condition as EFL students. Gabriel said that probably Sofia did not prepare the topic, which could have been a valid idea if this situation had not occurred with all topics and with different people. This perception about Sofia's situation let us see how normalized this way of addressing and silencing a woman is, which matches with Butler's (2004) notion of normalized practices of gender oppression.

Excerpt 02, synchronic stage.

Moving to the Excerpt 2, the conversation shifted towards videogames and its implications for children at home. During this moment of the conversation, participants refer to different

aspects of videogames, such as the videogames that do not require a controller to play and the implications of letting children see murder as something normal. Students continue working on the same activity described for excerpt 1. However, the teacher asked them to start with the next topic of discussion.

Additionally, we can see in lines 38 and 45 that both Javier and Gabriel take their time to share their opinions respectively. Nonetheless, this does not happen with Sofia. It is not possible to know what she thinks about videogames in general. Moreover, there are more interventions of Gabriel and Javier and not of her. Besides, Sofia's interventions are limited to trying to complement her partners' ideas with very short sentences. Also, Gabriel rejects Sofia's idea that complemented Javier in line 43. Finally, the fact that Gabriel constantly used the word "no" to silence Sofia and then changing the topic, all of a sudden line 45 let us see that Gabriel wanted to impose his voice over others, since he did not use any connector or pronoun to include Sofia in the conversation. We can see in here that there is meaning negotiation between Javier and Gabriel in order to co-construct knowledge in English.

38 Javier →G, S: But in my case, I use that for eh punishment, punishment to my children. If they don't… they didn't do homework, they can't play videogames, if they don't… they don't do the chores, they don't do the chores, all the chores in the home, they can't play videogames. This is the tool that I use for my kids in my case, yes? Um but the problem is when the you said, you said that (he directs to Gabriel) Eh videogames has problems with the violence. If they have violence, I consider that this is not good for the kids, I prefer the videogames that they… app to do in this moment, for example eh, how do you say the "consola" Xbox? e mem the the… the little machine that is in front of the TV and they move, they move… I don't know how is the name, um

39 Gabriel →J, S: Oh! the button!

40 Sofia →G: Oh! my button in the control!

41 Javier →S: //No, you don't need the control. Only you control all

the actions with your hands, with your movements and…

42 Gabriel →J: Like… such as the

43 Sofia →J: //It's like a Wii, but without

44 Javier →S: Ah OK, it's like the…

45 Gabriel →J, S: No, no, no hands game? Em I don't know how is the name. It's incredible I forget

that. em That's what I think I think that some videogames can… can destroy the… the death

concept. For example, You can kill… you can kill to someone if you want, you can kill someone in

the game, but you don't have a punishment   for kill. And have a medal or points

or you have a price

Excerpt 02, diachronic stage.

In this excerpt, we can also see how the construction of knowledge occurs only with

men. Although Sofia is a knowledgeable subject since she is the only one who knows the name

of the videogame console, she is taken by her partners only as a receptor of the ideas that her

partners state, even though we can evidence her willingness to participate in the interaction.

According to Foucault (1988) the use of knowledge by part of subjects is a display of power

domination, which is an evident characteristic of this group. One of the reasons for this to occur

is the fact that men outnumber women. Unfortunately, there are no other groups where there are more male than female and this idea could not easily be verified.

Conversely, why if Sofia is the only one who knows the name of the games console and how it works, she is not empowered? What is the relationship between knowledge and power in this interaction moment? Just as Foucault (1988) has discussed it, knowledge in current society has been determined by scientifically established notions of truth, kept by traditional holders of power. In this case, despite the fact that Sofia has power gotten from experience, the male participants overview this kind of knowledge and is not interpreted as such. What do these male participants consider as notions of knowledge? In the following interview excerpt, Gabriel enacted what could be a characteristic of knowledge for him.

36. " G:…. Se empiezan a generar por el tema generación, ¿no? Como yo veo que tú tienes mi misma edad, tenemos las mismas dificultades de interactuar con el otro grupo generacional, yo no me considero que tenga ese problema, pero sabía que tenía menos habilidades que los chicos quince años menores que yo, ¿no? Y yo estaba haciéndome con ellos porque con ellos la conversación fluía, ellos no tenían los mismos argumentos que Javier, pero ellos hablaban inglés y trataban de buscar la forma de explicarse o de traer argumentos diferentes, de la televisión, del cine, de lo que le pasó a mi amigo, ¿no? Eso me pareció muy chévere. No vi temas femeninos, vi temas de poder fuertes en el tema de profesión, recuerdo que en Skills había, no sé si estuvo con su merced, un abogado."

/ It starts being generated because of the age generation issue, Doesn't it? As I see that you are the same age than me, we have the same difficulties to interact with the other age group, I don't think I have that problem, but I knew I had less abilities than the guys 15 years younger than me. Didn't I? And I was working with them because the conversation flowed naturally with them. They did not have the same arguments as Javier, but they spoke in English and they tried to find the way to make themselves be understood, or bring up different arguments, from TV, from the movies, from what happened to a friend, didn't they? I found it very nice. I did not see any female gender issues, I saw strong power issues in regards to professions. I remember that in a Skills course, there was… I don't know if he was with you, a lawyer./

In this interview, Gabriel attributes the lack of interpellation to Sofia because of the age gap. He says that he feels more represented by Javier than by Sofia due to his profession and knowledge. Apart from the solidarity generated in both the transcription and interview excerpts, in which Gabriel shows explicit agreement with Javier's ideas because of their similarity of age, I interpret that there is gender exclusion here because of the invisibilization of Sofia's knowledge.

On the other hand, he also feels fine with people like Sofia because young people are comfortable using English to communicate. In this case, Javier's and Gabriel's experience as educators, which is considered by them as valuable knowledge for the English class is a means for exerting a hegemonic masculinity that is also constructed through male solidarity by part of Gabriel and Javier. Thus, the exertion of power, understood shown above confirms Foucault's (1988) idea about knowledge as a means for achieving power.

Excerpt 03 synchronic stage.

In Excerpt 3, Jonatan, Isabel, Paula and Diana are socializing some of their ideas about the use of cannabis. Although Diana did not participate very often in the conversation, this could show us how Diana positions herself in a silent and submissive position. Nonetheless, as we will be able to see in a different excerpt, Diana changes her role completely, which shows that subject positions are not static and how the Third Spaces are ways to react to power in different ways.

In the upcoming lines, Jonatan starts stating his opinion, then his talk is complemented by his classmates' ideas. In order to continue strengthening his arguments, Jonatan echoes his classmates' answers. In this case, students are following the same instruction displayed in excerpt one. However, in this case, students decided to talk about drugs first.

70. Teacher → J: Drugs ARE bad. And you, Jonatan?

71. Jonatan → T: For example, I could ah… For example, beer, beer is a drug, but it's legal in

Colombia. And she she says that the this drug the drug is bad because the person em don't have

the all feelings and maybe they have killed someone and I think that the beer is similar, because

maybe a furious person drink a lot of beer and and kill someone and the same

72. Teacher → Class: Yeah, this is very controversial. How about here? (The teacher asks a

different group) What topics? Did you agree or disagree?

73. Isabel → T: We agreed, we agreed on the same topics

74. Teacher → I: On the same topics?

75. Isabel → T: Yes

76. Teacher → J, P, I: So, what's your conclusion?

77. Isabel → T: Eh we think that the…first, the cannabis is important for the mental treatment

it's a it's it's a thing, and also for the drugs, at least I think that we agree also that em at least I

think that we agree that em the drug is a good is a good thing. Finally, the worst or the bad thing

is when people use in a bad way that, but for example, me, I didn't say… I think the same with

Jonatan, it's a drug, it's for example, it's it's em a beer, like a… a sugar.

78. Jonatan → I: //Yes

79. Isabel →T: You can take it one time, I don't know, maybe one time in month, in six months.

Yes.

80. Paula → Class: I think that cannabis is a good way to to find a um solution for healing the

pain in some illness, for example the cancer. Cancer is e… is a good…

81. Isabel→P: //Thing

82. Paula →Class: Medicate, medical treatment because it's natural… Well, the the cannabis, in

we are agree when it's used in a natural way, without chemics and other kind of narcotics? Em

the… It's a good treatment, it's natural and they, they don't have side…

83. Teacher →P: //Side effects

84. Paula →T: Side effects.

85. Jonatan →T: And they, they had a good point for example they said that Colombia is not

prepared for take this or do legal the

86. Teacher → J: //to legalize

87. Jonathan → Class: Because the poor people and a lot of people, poor people eh I don't

know…they take bad decision and maybe because there are this eh for example "El Bronx" and

the "vendedor".

Excerpt 03, diachronic stage.

Jonatan starts showing his opinion in line 71 by comparing drugs with alcoholic drinks and also criticizing Diana's idea, which was against the use of drugs. Although Jonathan stated his opinion, he did not continue using more arguments to defend his idea. Instead, he became an ally with Paula and Isabel, his ideas were short, which demonstrates how Jonatan also positions himself by echoing and supporting his classmates.

25. I: Y digamos, ¿te llegaste a sentir incomoda con alguno de los compañeros por, no sé, por la forma en la que hablaba o lo que decía durante esos debates?

/ And, let's say… Did you happen to feel uncomfortable with any of your partners… I don't know, because of the way they talked or the what they said during those debates?/

26. Isa: Bueno Gabriel, Javier y yo, pues de pronto somos ya gente un poquito más grandes y de pronto podríamos tener, no necesariamente conocimiento pero si de pronto juicios o ideas sobre distintos temas y por ejemplo David, Sofía eh… esta chica no me acuerdo el nombre…

/Well, Gabriel Javier and I, well, maybe we are a bit older people and maybe we could have, not necessarily knowledge, but we could have some judgement or ideas about different topics, and for example David, Sofia eh… this girl, I don't remember her name…/

27. I: //Katerine

28. Isa: //Katerine, Jonathan, pues son más niños y eso en… su criterio eh… pues de pronto nosotros tres eh… teníamos argumentos un poco más sólidos en algunas cosas, yo creo que también eso, eso jugaba ahí, sinceramente.

/Katerine, Jonatan, they're more like kids and in… in their criteria…well maybe we three, eh… we had a bit more solid arguments in some things, I think that that also played a role there, sincerely./

As shown in the in the previous excerpt taken from Isabel's interview, we can see the contrast that Isabel makes between Javier and Jonatan. This discerning shows evidence of how their masculinities are different, but none of them is passive. In both cases, Javier and Jonatan

empower themselves. Nonetheless, like Forbes (2002) argues, hegemonic masculinity discourses can also be performed by women, which is Isabel's case. She acknowledges the power that Javier was having on the group, and as seen in the excerpts, Javier's power is not challenged by Isabel, who is also a dominant subject. Jonatan's case on the other hand, goes along with Bhabha's (1994) idea of hybridity, since he takes hegemonic discourses of masculinity and interprets them in his own way; he makes alliances with women that allow his voice be empowered.

This is also a kind of masculinity that aligns with Connells (2005) ideas about the fact that not all men exert a patriarchal sexist relation with women. In this sense, Jonatan is enacting an alternative Third Space of contesting mainstream discourses of male subjects in social encounters. This masculinity even defies Tannen's (1994) argument about how women solidarity defies male power; instead, they can work together against male and female forms of domination.

Connotative comment about the Subcategory "Hegemonic Masculinity and Marginalization of the Other"

As it could be seen in the former excerpts, Javier, Jonatan and Gabriel used different strategies to maintain control of the conversation. There was solidarity between Gabriel and Javier as it can be seen in the turn-taking pace.

Likewise, male solidarity and the construction of the knowing subject served the purpose of invisibilizing others. And this has become what Butler (2003) would call a normalized social practice as has been the case of Sofia. Equally, Sofia tried to demonstrate her role by trying to be empowered by means of stating her opinion and supporting people's ideas. However, this

process of male domination occurs through silencing the other, by criticizing or not taking seriously what Someone else says. In the previous case, Sofia stopped fighting against gender imbalances and accepted an oppressing condition. After Javier said "But we have to select… one OK? You have to write some ideas" Sofia remained silent without objecting any of the ideas proposed by Gabriel or Javier.

According to Baxter (2003) this silencing that Javier exerted on Sofia has two levels of interpretation. The first one is a tendency of men to silence women by means of interruptions, overlapping, heckling, among others. This tendency has more historical connotations and it might be a custom that men learn over time because older people do it. The other level of interpretation that Baxter (2003) mentions is the "theoretical level, it may refer to the 'dominance' view (e.g. Olsen, 1978; Spender, 1980) of an excluding, 'man-made' language which has constructed females as the 'othered' or 'silenced' sex" (p. 71)

In general terms, most of the male participants of the previous discussions used several linguistic strategies in order to position themselves as the powerful ones, such as gender solidarity, construction of the knowing subject, the one who owns the power (Foucault, 1989). Conversely, we as researchers interpreting data should not give full credit to the individuals who place themselves at the top of the power relation. In fact, power means social phenomena and it is constructed socially through language. (Van Dijk, 1989)

Moreover, it is common to listen about male oppression over female subjects. However, female subjects are also seeking power. (Sayilan et al, 2008) and similar phenomena as the one in the case of male domination might occur. In other words, females also use linguistic strategies to position themselves and be positioned by others as dominant subjects. In the

following paragraphs, I will discuss how it occurs and also the way in which the Third Space of enunciation is embraced in the data.

Subcategory 2: Hegemonic femininity, Marginalization of the Other

    Denotative stage.

    This phenomenon was more evident in recordings in which most of the participants were women, like the case of the following extract, in which the participants of the study were Diana, Edwin, Katerine and Sofia. In this conversation, speakers are supposed to talk about the causes of social problems such as corruption by using some expressions to agree and disagree.

    Excerpt 04, synchronic stage.

    This is the same class of excerpt 03, but students had to work with different people in the next discussion. This time, students are supposed to discuss using expressions for opinions, such as agree to disagree, I second you, no offense, but, among others.

29. Sofia →D, E, K: Is it possible to end the corruption? Or…a part of it.

30. Edwin →D, K, S: The education…

31. Diana → E, K, S: //The corruption is a problem in general in the world

32. Katerine →D: Yes!

33. Edwin →D: Yeah

34. Diana → E, K, S: All countries has this corruption

35. Katerine → D: Yes, but… but with the education ….

36. Diana → K: It depends the education in your home, with your parents, with the school

37. Katerine →D: Yes, but…

38. Diana → E, K, S: What do you think about the corruption? (She laughs)

39. Katerine → D: Guess what!

40. Diana → E, K, S: It's not necessary to have education to be…

41. Edwin → D, K, S: There are a lot dif… differences between between the people and another

    people

42. Diana → E: //But… no

43. Edwin → D, K, S: For this reason, there are a lot of corruption in this country

44. Katerine → E, S: People could get some money, that is…

45. Edwin → K: Yeah! That is the problem.

46. Katerine → E: No, the problem is of people could get some money and be free… if you take

    some money that is not your, that is not gonna be yours…

47. Edwin → K: That is a question?

48. Katerine → E: Yes (Katerine and Diana briefly laugh) If you could take…

49. Edwin →D, K, S: If I if I work in this moment, I take this

50. Katerine → E: The money? Or…

51. Diana →E: The other's money?

52. Edwin →D: No

53. Diana →E: The other money? Noo!

Excerpt 04, diachronic stage.

In the previous sample, Diana assumes the role of a dominant woman in the group. What is the relationship between leadership and gender roles? Just as stated by Bourdieu (2001), the woman has historically held the submissive roles at home whereas men are the ones whose leadership role is determined by nature. In that sense, Diana's role of leadership challenges the traditional function of serving men.

Thus, I concluded this after analyzing different systemic functional elements such as the interruption she did in line 31, in which Edwin was talking and she breaks his idea, while being supported by Katerine and then by Edwin, who decided not to fight back, but to join her. Furthermore, there is another kind of interruption in line 42. In this case, Diana does not overlap Katerine's utterance; instead, she interrupts her topic by asking a question that does not continue with Katerine's idea in any sense. In fact, Katerine voluntarily stopped talking.

In regards to illocutionary acts, which refer to the either direct or indirect messages that the person wants the listener to understand (Searle, 1968), there is a tendency in the ones that Diana uses for her speech. In that way, Diana informs her opinion to all the students whenever she wants to say something related to the topic, which means that she does not have any preference towards anybody in the group. Besides, she judges her classmates' statements, like in line 8 and she also takes the role of asking questions that helps verifying the information that the others said, for instance in line 23.   In the following extract, I will show Edwin's interpretation about Diana's role.

I: ¿Cuál es su interpretación sobre los roles de Katerine y Diana en la conversación?

/What is your interpretation about Katerine's and Diana's role in the conversation?/

1.   E: Que es mucho más sumisa, (Katerine) un poquito más ... eh, pero eso también depende de la edad, cuando yo estudié ingles a esa edad era igual ¿ya? Porque... yo iba a estudiar inglés porque la universidad me lo pedía, pero no le vi

una proyección a un futuro como lo veo ahora en mi trabajo, que yo necesito el inglés todo los días porque todo los días me escriben de otra parte, pero yo necesito el inglés ahora, lo mismo que Diana y Diana estaba ahí, no hacía, no hace nada porque no estudia, no trabaja, Diana estaba ahí para aprender, ella tenía que sacar su inglés adelante, pero desde otro punto de vista de otras personas pues ya piensan diferente, ya es un, eh y yo pienso que también depende de la edad… de que, si está en la universidad, de que, si está terminando la universidad, de las proyecciones que tienen, de las metas, si quiere ir a estudiar afuera o quiere hacer más dinero, si, otra cosa diferente.

/I think she is much more submissive (Katerine) a little bit more…eh, but that also depends on the age, when I studied English at that age, I was the same, right? Because… I was going to study English because the university asked it to me. But I did not see any long term projection as I see it now at my job, since I need English every day because people write to me from other places, but I need English right now, the same as Diana, and Diana was there, she didn't do, she doesn't do anything because she doesn't study, she doesn't work, Diana was there to learn, she had to succeed with learning English, but from another point of view, from other people that think in a different way, it is eh… and I think that it also depends on the age… if…whether the person is at the university, if the person is finishing his/her career, the projections they have, the goals, if the person wants to study abroad or wants to make more money, if it is a different thing…./

In the excerpt from Edwin's interview, we can see how he attributes Diana's power to different factors, such as age, her personal background and her level of education. In fact, he uses an example of his own life to justify Katerine's powerlessness against Diana, by saying that it is normal to have other priorities and occupations at Katerine's age.

The aforementioned elements are not the only ones that empower Diana. As it was previously mentioned, power is a process that is constructed socially, and in this group, the members also empower Diana, not only by saying "yes" as in the lines four and five, but also trying to challenge (lines seven and 11). The mere fact that Diana is being challenged demonstrates that at least some of the group members acknowledge that she possibly has some influence over the group. What is more, Diana is being challenged by Katerine´s use of the word "but", which denotes objection to what was previously said. In the case of line 11, Katerine answers in a sarcastic way, which can be interpreted

as a means of disrespecting Diana's authority. Thus, we may wonder, is not Katerine adopting the discourse of the hegemonic femininity (Tyagi, 2014) as well? At first, it may seem that Katerine is empowering herself. However, it does not occur in that way since, as the reader will see furtherly, Katerine completely changes her role and she could no longer be a rival for Diana´s authority.

Excerpt 05, synchronic stage.

In the following excerpt, Diana, Edwin and Sofia continue talking about poverty and its causes. But in the specific moment of the excerpt, they are reflecting about the conversation itself. Indeed, Edwin is telling Diana that she is not using the paper where she wrote down some ideas in preparation for the discussion. Diana seems to be improvising what she is saying. On the contrary, Sofia remarks that she is actually using the paper with her prepared ideas.

134. Edwin → D, S: I couldn't agree more (Diana laughs) You can say this, now you can say this expression. (Long silence)

135. Diana → E: I agree with you. That's exactly what they think… No, in general no. But in my case, yes.

136. Sofia →E, D: //And in my case yes. I had the paper.

137. Diana→ S, E: I had the paper. In general, the people only told me… (In that moment, Sofia was whispering something to Edwin)

138. Edwin →D: //Use the paper (He refers to a sheet of paper in which students prepared their arguments for the discussion)

139. Diana →E: No

140. Edwin →E: Yes

141. Diana →D: No, no, no. (Sofia laughs) I used the paper. You have not.

142. Edwin →D: (In a sarcastic tone) No, I invented.

143. Sofia →E: Yes!

144. Sofia: →D, E: I used it.

145. Edwin →D: All the words

Excerpt 05, diachronic stage.

In line 138, Edwin uses a direct command to Diana for her to use the sheet of paper where Diana wrote some ideas to be prepared for the discussion. However, she refuses in lines 137, 139 and 141 to the insistent command that Edwin gives her. On the other hand, in line 141, Diana takes the attack back to Edwin by arguing that he has not used the expressions. In that moment, Edwin uses sarcasm as a means of defending himself from the confrontation.

Differently from the previous case, the struggle for power is not based on ideas or how the ideas are stated. In this case, the gendered struggle for power is more explicit because Edwin dared to challenge Diana without the need of arguments. This shows evidence about Edwin's self-image. He felt the capacity to confront a woman who was constantly showing her leadership in the group. Also, it is not only a matter of Edwin's self-image; the fact of being the only male in the group might influence the way in which Edwin behaves and therefore it can

show his gendered subject position. In the following excerpt of Edwin's interview, I will show how Edwin denies any imbalance in power related to gender during that conversation.

111. I: "Y…. cambiando un poco de tema, em... ¿siente que hay alguna diferencia, digamos de... las discusiones que tuvo entre solo hombre o con solo mujeres o siente que es lo mismo?"

/ And changing a bit the topic, em… Do you feel there is any difference, say… in the discussions you had only among men only with women? Or do you feel it is the same? /

112. E: M... No, es lo mismo, sólo hay una diferencia cuando… hay una diferencia cuando se habla de relación entre hombre y mujer, ahí es donde se dan las diferencias porque ni siquiera en decir que feminismo o que las mujeres pueden más que el hombre porque en estos momentos estamos iguales, igual de condiciones, la gente dice que la mujer está un poquito abajo pero... ya la mujer, la mujer se ha superado, ya tu encuentras mujeres en puestos muy altos, muy altos, mi jefe es mujer, entonces yo creo que la única diferencia que yo si he visto es que yo, que yo puedo generar una controversia, es diciéndole de que.. el hombre el hombre puede tener eh… más mujeres en este mundo, entonces esa es la única que crea controversia hoy en día porque la mujer va a decir no! solamente tiene que tener uno y yo digo, la mujer puede tener varios.

/M… No, it's not the same, there is only one difference when we talk about the relation between a man and a woman there is where differences are given, because it is not even to say that feminism… or that women can do more than men, because in these moments, we are at the same level, in the same conditions, people say that the woman is a little below the man, but the woman has overcome these obstacles, you can now find women in high job positions, very high, my boss is a woman, then I think that the only difference that I have seen, that I can generate some controversy about is telling women that…. That the man can have, eh… more women in this world, then that is the only thing that creates some controversy nowadays, because the woman is going to say "No!" It only has to be one and I say it so, the woman can have some couples. /

In this extract from the interview, Edwin shows that he is aware of the existence of historical unequal gender conditions between men and women. However, he did not spot any imbalance in classes since certain linguistic behaviors such as the ones expressed above are embedded in social practices in the EFL class. Nonetheless, when Edwin utters the expression "Ya la mujer

se ha superado" (the woman has overcome these obstacles) it shows a strong position of hegemonic masculinity, in which it was normal and even accepted in the past to have unequal conditions of power that affected women in general.

This finding goes along with Kamler's 1994 study, in which there seems to be an institutionalized discourse of respect towards women, but this discourse is often challenged by Edwin's own words in the interview. By saying that women are (or were) in a lower social position, two problems emerge. Firstly, he as a male subject is detracting himself from womens' fight against sexism by not showing any kind of linguistic solidarity, using pronouns like "they". The second problem is that because of the way he acknowledges that women have overcome these problems of working inequalities, he is recognizing the struggles, but not the problem.

Connotative analysis of the Category 1: Hegemonic Masculinity and Femininity to Marginalize the Other

As I have discussed in this section, female hegemony could be achieved when subjects use certain linguistic strategies, such as speech acts that show their opinion, interruptions, overlapping and alliances with other members of the group. Likewise, these are elements that are also used in male domination, which explains why I described both phenomena under the same category. The seek for power is present in both female and male subjects, since they are immersed into local struggles for power (Foucault, 1982). Of course, other genders belonging to the LGBT community could be involved in this struggle, but none of the participants (to my own knowledge) belonged to this community.

Although there are explicit similarities between hegemonic masculinities and femininities, they are not the same. Butler (2004) Discusses how heteronormativity has always given priority to the patriarchal power, which shows that those men who want to struggle for power against women or LGBTI individuals have a historical and cultural advantage. Men are likely to be more powerful than people from other genders. Because of the previous interaction excerpts (1, 4, 5) in which Javier, Gabriel and Edwin took the floor of discussions, we can see how they try to maintain their power advantages in the group by using different linguistic strategies such as turn taking, deixis, overlapping, interruption, questioning the women's ideas with words like "but" we can see that male hegemony in class is a more frequent situation than the female hegemony, which is given in terms of knowledge about the use of English as well as knowing how to defend a point in discussions (see the ideal student category, below) power where we could an examples in excerpts 3 and 4, in which Isabel was leading the discussion by portraying the idea of an ideal student, whereas Diana was also leading the discussion in excerpt 04.

As I showed in all the interview excerpts, students feel empowered by factors such as age or more knowledge about the topics to be discussed. Besides, they do not feel that there is any gender issue among them. They are aware of gender imbalances in our society, but they do not think it occurs in the classroom. An important issue to consider here is the pre-existent artificiality of the interactions given in an EFL class, in which students discuss the topic the teachers asks them to discuss, using specific language content and talking to people in class that might not be close to them. These factors may encourage students to state neutral opinions about different topics and they could try to be respectful to everybody. These factors could make them feel in a neutral and safe environment for interacting in a foreign language.

This view of the classroom as a non-gendered community of practice, which stems from Edwin's and Isabel's interviews allows us to see Butler's (2004) notion of normalized male-dominant heteronormativity. It is through these arguments and that they find a hybrid Third Space, in which they reject institutional sexist practices, but they use strategies like challenging women's opinions and supporting people from the same sex, despite the contribution of other women (see excerpt 03 to see Sofia's case) to empower themselves in class to feel they are having a successful language learning process.

Another aspect that was discussed above, is the silencing of the other. Based on this analysis, I conclude that some subjects are silenced when someone is empowered. There is an imbalance in the power relations of the groups. The fact of subjugating someone empowers the oppressor. Also, this oppression is made more explicit when it is made by part of men to women. Nonetheless, as seen in the second conversation, oppression can also be exerted by people of the same gender. It is important to note that the aim of this study is to interpret the implications of the emergence of gendered subjectivities' Third Spaces for the adult students' EFL learning process. Thus, these samples show specific characteristics of different masculinities and femininities

In regards to the marginalization of the other, we cannot say that a person will always be dominant in all contexts because there are external elements that might affect how a subject is discursively positioned, like Sofia's case, who was completely inhibited when she was in a male-only group, whereas she had a more active role in a group where there were more female students. This fluctuating subjectivity is not an exclusive characteristic of Sofia. Katerine was firstly positioned as a powerful student who was able to challenge Diana's authority, but then she was completely passive when the group shifted to other discussion topics.

Henceforth, how are these phenomena related to the Third Space of enunciation? The gendered subjects use the mimicry (Bhabha, 2004; Bellochi, 2009; Ozkazanc & SayIlan, 2008) to reproduce discourses of domination as an alternative to avoid being dominated. We could see here different linguistic strategies that the people like Javier and Edwin used to gain power over other subjects like Katherine, Diana or Sofia. We could say that these struggles for power were gendered because there were alliances between men like Javier and Gabriel against Sofia. Also, even though Edwin had the chance to make an alliance with Sofia to gain power against Diana, he did not do it and kept ignoring Sofia's solidarity attempts. These were remarkable gender conflict moments that place the struggle for power within the dimension of the gender.

Most cases of gendered mimicry shown in the excerpts let us see how an either male or female subject takes the floor of the conversation, using linguistic strategies, knowledge and views of the world that are accepted by others, creating some sense of solidarity and sometimes silencing others. Likewise, these power inequalities are more remarkable in terms of gender, instead of other means of oppression, such as social class, race, religion, ethnic background and the forth because most of the participants share similar social and cultural conditions, which let me see that no much relevant information can be gathered about those ways of oppression, whereas gender played an important role in this context, where the study was carried out.

To sum up, those male and female students who use hegemonic gendered discourses, resort to different linguistic resources, such as turn taking order, frequency of turns, length, overlapping, interruptions, change of topic, contesting the other speakers' opinions, ignoring people, etc. in order to achieve what according to some of them means learning English, which in their words implies to speak in English as much as possible, even if they take the longest turns, affecting the chances that the other speakers would have to speak as well. By achieving

this, the powerful students are free to give their opinions and they often receive support from others, even though their ideas might be arbitrary or controversial for the rest of the speakers. This situation is perpetuated by the other people's reactions, such as interruptions, overlapping, backchannels and words of approval.

Category 2: The Ideal Student

Denotative stage.

After checking the transcriptions and its significant moments, I found that knowledge is a key element to empower subjects during social interactions. In fact, Foucault (1982) discusses the fact that knowledge is a form of power and it implies subjects to enjoy or suffer the effects of power. Besides, knowledge was a means of achieving power for hegemonic masculinities and femininities. Through following excerpts and interpretations, I will demonstrate how students aim at becoming a certain knowledgeable student that empowers them during class time. Something important to remind the reader, is that some of the excerpts were labelled according to how the process of subject positioning occurs, so that it is easier to refer to the excerpts in the connotative comment.

Excerpt 06, synchronic stage.

The participants of this interaction are Javier, Gabriel and Sofia. This conversation is part of the first out of three audio recorded class discussions. Each student was supposed to select a topic that she/he wanted to discuss with her/his partners and also use some expressions to agree and disagree. The initial proposed topic was death penalty for rapists.

22. Javier →G, S Em... I select the capital punishment... Um What is? Capital punishment is when the people, I think when the people builds a crime, for example he killed to another person, he has had killed too, to receive the capital punishment, yes? to receive the capital punishment. Um

23. Sofia →T: How do you say violadores?

23. Teacher →S: Violadores? (Javier: Violadores) Rapist, because rape is the verb

24. Javier →G, S: Because some people rape.

25. Sofia →J: Yes

26. Javier → T: And they... (He directs to the teacher: ¿Merece?) (Teacher: deserves) Deserves

27. Sofia →J: Deserves

28. Javier →G, S: (Long silence)... Deserve... MMM Yes, this word is clear, jajajaj they deserve

that. Um they deserve to be killed. And Gabriel, it's your turn. Gabriel selected videogames for kids

29. Sofia →J: But, what is your opinion, is it good or it's bad? It's depends the videogame, no?

Excerpt 06, diachronic stage.

When Javier was discussing in what situation a person should receive the capital punishment, Sofia abruptly interrupted Javier's idea to ask the teacher about how to say a word in English. This is a way in which Sofia challenged Javier's power, since she had been continuously ignored (see the excerpts from category 1) Thus, Sofía changed her linguistic strategy by calling a figure of authority such as the teacher and asking him about a word to prepare her intervention. This way of contesting power and behaving is related to Francis'

(2000) study, in which she explains how female lean towards certain school subjects, such as languages. The aforementioned study is connected to Sofia's role in the sense that Sofia is a student who performs very well in the use of English language, compared to her partners and she shows reactiveness as a language learner by asking questions to the teacher more often. In the following interview excerpt, Gabriel acknowledges how younger students perform better in the use of English. In that case, he attributes that knowledge as an influence to be empowered.

"Yo en particular no vi un sesgo de género, vi más un sesgo de lo que el horario nos da, que es como eh… en este horario muchas de las personas ya trabajamos y eso implica que estamos en empresa y que la empresa requiere que hagamos unos posgrados, que nos especialicemos, que tengamos unas experiencias de vida, ta, ta, y somos la mayoría y hay una minoría que son chicos de pregrado y son los chicos de colegio, pero cuando voy al horario de las cinco de la tarde, y me paso, la situación es otra, sigo siendo la misma persona que trabaja, que tiene posgrados, sigo siendo exactamente el mismo, que sabe arto pero soy el que menos inglés sabe porque ese horario esta eh… lleno de chicos del pregrado que vienen del bachillerato con muy buen inglés, entonces la posición cambia porque ya eh.. uno tiene que ganarse el liderazgo, tienen que ganarse el poder de argumentar porque si bien puede que ellos no tengan la misma, el mismo poder de argumentación tienen el inglés, nosotros tenemos.. puede que no tengamos el inglés que ellos, es más generación – conocimiento como esa interpolación de generación – conocimiento la que influye mucho en que uno hable o no acá, ¿no?"

/Particularly, I did not see any bias about gender. Instead, I saw more about some bias about the bias related to what the schedule gives us. That is like, eh…. In this schedule, many of the people already work and that implies that we are in a company, and the company requires us to make some postgraduate studies, that we get specialized, that we have some life experiences, ta, ta, and we are the majority, and there is some minority that are guys from undergraduate studies, and they're the school guys, but when I go to the schedule of 5 p.m. and I move to that schedule, the situation is different, I am still the same person who works, that has postgraduate studies, I keep being exactly the same person, the one who knows a lot, but I am the one who knows the least about English, because that schedule is eh… full of undergraduate kids that come from high school with a very good level of English, then the position changes because now eh… you have to win the leadership, they have to win the power to argue, because if it may well be that they do not have the same, the same power of arguing, they have the English level, we have… it

may be that we don't have the English level that they do, it is more about generation -knowledge as that

interpolation of generation – knowledge is what influences a lot in whether you speak or not in here, doesn't it?/

Gabriel shared an example of partners that resembled Sofia in terms of participation. By positing that example, he shows how learners of English with a better performance level than his, become a challenge to his power position as someone who knows about the world because of his job and university studies.

Excerpt 07, synchronic stage.

In this significant moment, the participants of the interaction are the teacher, Isabel and Jonathan. This is the first out of three audio recorded classes. Students discussed different topics and used expressions to agree and disagree. Then, the teacher asked this small group to report their conclusions. In this case, we can see how Isabel empowers herself by having a very elaborated answer.

6. Teacher → I, J: So, what's your conclusion?

7. Isabel → T: Eh we think that the…first, the cannabis is important for the mental treatment it's a... it's… it's… a thing, and also for the drugs, at least I think that we agree also that em at least I think that we agree that em the drug is a good is a good thing. Finally, the worst or the bad thing is when people use in a bad way that, but for example, me, I didn't say… I think the same with Jonatan, it's a drug, it's for example, it's it's em a beer, like a… a sugar.

8. Jonatan → I, T: //Yes

9. Isabel →T: You can take it one time, I don't know, maybe one time in month, in six months.

Excerpt 07, Diachronic Stage

In this conversation, the teacher starts asking the group about their conclusion. Isabel's answer shows some degree of elaboration since she uses discourse markers, such as "first" and "finally", she included an example, in which she compares sugar and beer. She also summarized the group's discussion in two sentences. Then, Jonatan shows his support to Isabel by saying "Yes". Additionally, the teacher asked the whole group for the conclusions and not any specific person. This implies that Isabel dared to participate and Jonatan supported her. Nobody from any other group objected her conclusion, which somehow demonstrates that she has a powerful role in the class. To confirm this, I will illustrate with an excerpt from Gabriel's interview, in which he gives his view about her, when I asked him about her role in the class.

34. "Teníamos una niña como Isabel, que Isabel vivió en Francia, ya tenía un segundo idioma, inglés era su tercer idioma, ¿no? Entonces tiene una maestría en Francia, viene de unas experiencias, ta, ta, ta, y ella en muchas ocasiones era quien lideraba la conversación, ella era quien decía como eh…eh cuando el profe hacía una pregunta, ella era quien tomaba la batuta para decir "si, no sé qué, ta, ta, tan", así se equivocara en inglés pero tenía el argumento, ¿no? Y eso también creo que ayudaba a que otras niñas eh.. hablaran porque la veían a ella hablar. también me influye el poder que establece el profe, lo que te dije, en un Skills estuve con una profe, con una profe que era muy muy bonita eh… muy churra y ella infringía un poder diferente, ¿no? Porque equivocarse frente a una mujer bonita para un hombre puede ser más tenaz, ¿no? Que equivocarse frente a otro hombre, ¿no? Hay unas relaciones de poder raras."

/ We had a girl like Isabel, who lived in France, she already had a second language, English was her third language, wasn't it? Then she has a master's degree from France, she comes from some experiences, ta, ta, ta and in many occasions, she was the one who led the conversation, she said like eh… eh when the teacher asked a question, she was the one who dared to say "Yeah, ta, ta, ta" Even if she made a mistake in English, but she had the argument, didn't she? And I also think that it helped other girls to… talk because they saw her talk, I am also influenced by the power that the teacher exerts, what I told you, in a Skills course, I was with a female teacher, with a teacher that was very, very cute, eh… very beautiful… and she exerted a different power, didn't she?

Because making a mistake in front of a pretty woman, for a man, it can be more difficult. Can't it? Than making a mistake in front of another man, isn't it? There are some strange power relations./

As we can see here, Gabriel, who is positioned in the relations of power as someone powerful, also acknowledges Isabel's influence over the class. As it was seen in the diachronic analysis of excerpt 06, Gabriel considers that relevant knowledge to the English class not only consists of knowing how to use the language, but also having general knowledge about the world. Likewise, Gabriel asserts that Isabel's active role in class encouraged other women to talk. This finding supports Tannen's (1994) idea of gender solidarity. However, it outpaces this idea, as we can see in the interaction extract 07 since there is a sense of solidarity between Jonatan and Isabel.

Something important to mention in here, is the way in which Gabriel addressed Isabel by calling her "niña" (girl). In fact, Isabel could even be older than Gabriel, but this way of addressing her does not put them at the same level. This power positioning in the linguistic arena contrasts with other moments of the interview, in which Gabriel addresses male participants by their name, such as in the case of Jonatan and Javier. Male hegemony by part of this participant seems to be a constant, even out of the classroom context, in more spontaneous talks.

Excerpt 08, synchronic stage: co-construction of knowledge.

This is the first out of three recorded classes. The participants of this interaction are Gabriel, Javier and Sofia. These students are supposed to discuss censorship of books, which is a topic proposed in the textbook they have. They are supposed to use a learning strategy of using external arguments, such as international or historic examples to support their ideas. As the

reader will see, there was a co-construction of ideas between Gabriel and Javier, whereas Sofia remained silent throughout this part of the conversation.

118.Javier → G: OK Jonathan (Javier tends to confuse Gabriel with Jonathan), Um the first one… Censorship of books and movies? I disagree with that.

119. Gabriel →JA: That's exactly what I think

120. Javier → G: Yes, yes, yes. I know something because when I talk to someone, I know that! Em the persons who want to see whatever, see it! see that!

121.Gabriel→ JA: I remember that in some countries em

122.Javier →G: In China, for example

123.Gabriel→ JA: China and in the… em Germany   and in the the Nazi period

124.Javier → G: Ah OK!

125.Gabriel→ JA: In THE Nazi period! In the Nazi period

126.Javier →G: Ah! in the Nazi period

127. Gabriel→ JA: Hitler's em… with a censorship of books Eh he…(Not clear)

128. Javier → G: Ah Yes! I can remember that! And maybe violence in the libraries. Yes yes yes, I remember that! With the Jews

129. Gabriel→ JA: There is a book named em "Ladrones de…" by Theodor… And it talks about this topic. And I remember that for example in the…

130.Javier →G: That's it! and then we find many many stories

131.Gabriel→ JA: Yes, and for example in the Franquist period, in Spain, when Franco was president in Spain he didn't do censorship of books, but he did a censorship of pictures em posters and illustrations of eh movies, about movies, em for example eeem a movie, a poster of

a movie that showed a woman eeeh naked, but eem they, they showed the shoulder naked, they they invitate to some drawers to do an inhibition of this poster…

Excerpt 08, diachronic stage.

As noted in line 118, there is a direct interpellation to Gabriel by part of Javier. From that point on, the male participants created a bond for the discussion that they kept throughout the entire conversation. Besides, there is a meaning construction, in which one of them proposes a topic (for example, lines 123 and 124) and the other student complements the idea. This portrayal of male solidarity is a way of breaking paradigms of female solidarity versus male lack of gender solidarity, as according to Rojas (2011) it is normatively stated.

Nonetheless, this gender solidarity among men caused the invisibilization of Sofía's subjectivity. Even though Javier and Gabriel may have achieved learning through socialization, this lack of solidarity can also have negative effects on Sofía's side. This demonstrates that the ideal version of a EFL learner is not an integrative subject for male learners. In this regard, I asked Gabriel about the situation and he attributed Sofía's lack of interaction to her defensiveness in the relation of power, but as shown in previous segments of Gabriel's interview(See category 1), he does not attribute Sofía's invisibilization to any issue of gender.

47.   "Entonces, eso me pareció muy raro la verdad, como personas con menos gramática y menos pronunciación, nos botamos al agua porque queremos que nuestra posición, tenemos una posición de poder con respecto a un segmento de grupo, y como otras personas con mayor inglés, ¿no? porque uno los ve que llegan cantando en inglés, ¿no? Porque uno ve que entienden más los videos y las conversaciones, ¿cierto?, no participan casi porque creo que ellos asumen que su posición en la relación de poder, es la defensiva, la inferior la de que puede que "si no lo puedo decir en español como lo voy a decir en inglés."

/ Then, I think it was very strange, actually. How people with a lower level of grammar and pronunciation, dare to speak because we want our position… we have a power position regarding a segment of the group, and how

other people with a higher level of English knowledge… Don't they? Because you see them singing in English, Don't you? Because I can see that they understand videos a lot more, and the conversations. Right? They almost don't participate in class because they assume that their position in the relation of power is a defensive one, the inferior position, and it might be that "If I can't say so in Spanish, how am I supposed to say it in English?"/

In the interview fragment above, Gabriel recognizes Sofia's level of English language knowledge, as well as the existence of power relations in the group, but he does not address gender. Once again, the patterns of knowledge about the world as a determinant for achieving power emerges, as well as the normalization of unequal gender conditions.

Excerpts 09 and 10 synchronic stage: participation for learning.

This is the second out of three recorded classes. The participants of this conversation are Diana, Edwin Katerine and Sofía. Students are discussing the role of education to solve poverty and also the problem of corruption in society. They need to use some expressions to agree and disagree. Contrary to the previous excerpts, Sofia has a more active role in the discussion, whereas Katerine seems to be remarkably less active.

50. Sofia →K, E: You can steal! Yes, the people say that, steal, but yes! But nooo, but make things…. The people say that.

51. Edwin →S: OK

52. Katerine → S: It's terrible!

53. Edwin →K, S: I agree with you

54. Katerine →E, S: I couldn't… I couldn't agree more (Edwin briefly laughs)

55. Edwin →K, S: I couldn't agree more… to use this.

56. Sofia →E: Ah! Yes!

57. Edwin →S: You don't use the grammar

58. Sofia →E: Do you em…

59. Edwin →S: // You need to use the grammar

60. Diana →E: Em the expressions of agreement?

61. Sofia →D: Yes!... OK

So far, Sofía has manifested her subjectivity by participating actively and by using backchannels such as "OK", "Uhum" and "I agree with you" to keep being active and show solidarity with all the members of the group. Apart from empowering others, she has had the chance to participate, and according to Edwin's and Gabriel's interview, being able to practice English in class helps learners a lot in their learning process. In Katerine's case of participation, (line 52) she appeals available discourses, such as reacting to examples of corruption. In this case, she is using a back channel to show she is listening to Sofía and therefore showing that her opinion is important. Both women try to let her voices be heard through alliances and solidarity (Tannen, 2004)

The previous interpretation also goes along with Rojas' (2011) discussion about the fact that silenced women are able to gain more agency and empower themselves when the conditions are given. In the next extract from Katerine's interview, we will be able to see her interpretation of her relationship with Sofia.

27.   // ¿con Edwin? Ah ya, y… y que me puedes decir de Sofía te… ¿no te sentías cómoda con ella o…?

/ With Edwin? Ah alright, and… What can you tell me about Sofia? Didn't you feel comfortable with her? Or…?/

28. K: Si pero Sofía ella es como, pues no hablaba mucho.

/ Yes, but Sofía, she's like… well, she didn't talk much…/

In this interview, Katerine says that she felt comfortable talking to Sofia, but she did not talk much, as we have seen throughout most of the excerpts that I have used for this research. This demonstrates that   participants of conversation might have a sense of who is powerful in a group and who is not. Despite that fact, Katerine and Sofía showed an alternative Third Space of enunciation to enact their empowerment.

Excerpt 10.

For this excerpt, I decided not to write a synchronic stage of analysis because this is the same conversation of excerpt 09..

132. Sofia → D, K, E: And the terrorist eh like this, the people, and the (Unhearable)

133. Diana →S: Eh…

134. Edwin →S: I couldn't agree more (Diana laughs) You can say this, now you can say this expression. (Long silence)

135. Diana →E: I agree with you. That's exactly what they think… No, in general no. But in my case, yes.

136. Sofia →D, K, E: //And in my case yes. I had the paper.

137. Diana →S, K, E: I had the paper. In general, the people only told me… (In that moment, Sofia was whispering something to Edwin)

138. Edwin →D: //Use the paper (He refers to a sheet of paper in which students prepared their arguments for the discussion)

139. Diana →E: No

140. Edwin →E: Yes

141. Diana →D: No, no, no. (Sofia laughs) I used the paper. You have not.

142. Edwin →D: (In a sarcastic tone) No, I invented.

143. Sofia →E: Yes!

144. Sofia: →D, E: I used it.

145. Edwin →D: All the words

146. Sofia and Diana →E: Ye:s!

147. Diana →E: But for the good…

148. Edwin →D: What?

149. Diana →E: The feedback. For me, it's good.

150. Edwin →D: I can't see the feedback (Diana laughs)

Excerpt 10, diachronic stage.

The long silence after Edwin's request for using the expression in line 134 demonstrates that he adopted the discourse of the good learner as the one who uses the expressions and nobody else in the group has been positioned in that way. None of the women provide feedback about the language use, which gives an advantage to Edwin.

Diana refuses the good learner position of power that Edwin usually shows. Diana's utterances are usually: opinions, back channel of support (Yes, yeah, uhum, etc.) and denying her classmates' ideas. She does not ask questions that can integrate the others in the conversation.

In fact, all the participants share opinions and views of the world (except for Diana) In the previous lines, Edwin had discussed with Diana the use of the paper. As she insisted in her answer, he changed his strategy for denying and he used sarcasm. In here, Diana uses a counter

discourse that challenges Edwin's discourse of the good learner. In the following interview

excerpt, I will show Edwin's purpose in regards to his role in the interaction.

29. I: ¿Cómo, que piensa… cuál es su percepción? ¿Qué preferiría hacer usted en ese momento?, como…

/ Like… what do you think? What is your perception? What would you rather do in that moment?/

30. E: // jajaja

31. I: Como, por ejemplo, tratar de: de dar su idea, de exponer su opinión, como tratar de…

/ Like, for example, try to, to give your idea, to state your opinion, like try to…/

32. E: //No

33. I: Ah…

34. E: // Yo siempre trato de utilizar las frases que... que eh, que he visto durante la clase, durante la unidad,

eh: porque el estudiante siempre busca acomodarse a una frase, no todas se las va a aprender: no todas se

las aprende, sino que busca acomodarse a una frase, entonces yo trato de utilizar las frases para poder...

tenerlas en mi mente y utilizarlas en algún momento.

/ I always try to use the phrases that… that eh, I have seen during the class, during the unit, eh: because

the student always tries to fit into a phrase, the student will not learn all of them, but he or she tries to

fit into one, then I try to use the phrases to be able to… have them in my mind and use them at some

point. /

35. E: ¿Ya?... pero si trato siempre de utilizar el lenguaje que utilizamos en la clase.

/OK? But if I always try to use the language we use in the class/

36.   I: //Si

37.   E: Entre uno menos hable, y yo lo que trato es aprender, porque trato de utilizar las frases que he visto en las

lecciones para poder tener y poder siempre tenerlas, siempre tenerlas eh... en la mente, pero cuando las voy a

utilizar no voy a traducir sino siempre las voy a sacar porque las tengo en la mente.

/ The least you speak, and what I try is to learn, because I try to use the phrases that I have seen in the lessons

to be able to have and be able to always have them, always have them, eh… in the mind, but when I am going

to use them, I am not going to translate them, but I always going to take them out because I have them in my

mind./

As Edwin let us see in here, he tries to achieve a subjectivity of a good learner that uses expressions that he finds and he tries to communicates his ideas in the group. This is his Third Space, adopting and adapting discourses of knowledge to his social encounter. Based on this finding, I interpret that he is mimicring the social discourse of an active learner. This communicative action of mimicring an action confirms Fahnlader's (2007) idea of mimicring or intersubjectifying discourses. In less technical words, he assimilates notions that he understands as good actions.

Excerpt 11, synchronic stage: the teacher's pet.

This is the second out of three recorded classes. The participants of the interaction are the teacher and all the students since the questions are not addressed to any specific person. However, it is Isabel who answers these questions. In that moment, the teacher was presenting a learning strategy about how to propose different solutions to social problems that students are supposed to discuss, such as the use of cannabis or death penalty. These solutions are international, experimental or historic solutions. This is a short example of a tendency that Isabel used to have throughout all classes.

221. Teacher →Class: International examples. So those are the types of solutions that we have for our defense. One example is um the use of cannabis. Um imagine that we're going to discuss the use of cannabis. What kind of solution can you propose for that problem?

222. Isabel →t: International examples

223. Teacher →I: International examples! Yes? And we can talk about what countries? or what cities?

224. Isabel → T: Uruguay, Uruguay

225. Teacher → Class: Uruguay (The teacher repeats the word correcting Isabel's pronunciation)

Netherlands.

Excerpt 11, diachronic stage: the teacher's pet.

This is an example of Isabel's typical assertion of a discourse of being a good learner. She tries to answer all teacher's questions before any other student does it. She receives corrections from the teacher and accepts them. Hence, according to what she said when interviewed is that she is in the classroom to participate, practice English and thus improve her level. In the lines below, I will show her words.

15. ¿Tu qué sientes, tú sientes que tienes, que te estas empoderando en clase o…?

/ Do you feel that, do you feel that you are getting empowered in class? Or…?/

16. Isa: Eh digamos, yo siento que a mí me gusta hablar arto en clase porque finalmente yo tomo el curso es para hablar porque es la única oportunidad que tengo para hablar en… en inglés, entonces yo creo que eso me da más que empoderamiento visibilidad, puede ser, visibilidad porque em. ..Claro! además hay unas personalidades que son más tímidas que otras y obviamente aprender a hablar no es fácil pero como yo también estoy acostumbrada eso me da a mí también más seguridad, yo creo que es un tema más que de pronto de empoderamiento de decir como debe ser o hacia dónde va el tema es si hay visibilidad de mostrar lo que pienso y eso le aporta a la oportunidad de hablar y lo que yo digamos, finalmente yo tomo el curso para eso para.. Porque finalmente gramática y demás, esas bases las tenía uno antes es lo que es cursos y finalmente esos cursos de ahorita son, son para eso, para poder hablar, para poder practicar eh… speaking o yo no sé si también puede ser, de pronto soy un poco mandona (risas), lo siento.

/ Isa: Eh, let's say, I feel that I like to speak a lot in class because I finally take the course to talk because it is the only chance that I have to speak in… in English, then I think that it gives me more empowering, visibility, it might be, because em…Of course! Besides, there are some personalities that are shier than others, and obviously learning to speak is not easy, but as I am also used to it, that also gives me more confidence, I think that it is a topic more, maybe about empowering, of saying how it should be, or where the topic is going, the thing is whether there is

visibility, of showing what I think and gives us the opportunity the opportunity to speak, and what I, let's say, finally I take the course for that… Because finally grammar and else, we had those ideas before, it is what it is, courses and finally those courses from these days are, are for that. To be able to to speak, to be able to practice, eh… speaking or I don't know if it can also be, maybe I am a bit bossy (she laughs), I am sorry./

Firstly, she makes a point related to personality. She says that there are some personalities shier than others. In this sense, she acknowledges the differences among students, she also says that she is used to communicate, so it gives her more self-confidence. Then, she refers to self-empowering and visibility and her purposes. Something to highlight in here is the pattern of naturalization and overlooking gender issues in the class. This demonstrates Butler's (2003) statement about how gender inequalities are normalized.

Excerpt 12, Synchronic stage: Teacher-like discourse.

This is the second out of three recorded classes. The participants of the interaction are Sofía, Edwin and the teacher. Just like in the former excerpt, students are practicing the argumentation strategy of proposing different kinds of solutions. In this case, Sofía tries to adopt a teacher-like discourse to empower herself in front of her partners.

503. Edwin →T: Th:e, the

504. Sofia →E: People are coming here, yes. That's a good idea.

505. Edwin →T: The board? A board? That is good? A bord, it's the frontera?

506. Teacher →E: A border

507. Sofia →E: A border! (She whispers: Así se dice)

508. Teacher →E: A border control

509. Sofia →E: A border control

510. Teacher →E: But if you notice, Colombian government is trying to help a lot those people,

In line 504, Sofía complements Edwin's statement and also makes a positive judgement about it. Right after the teacher answers Edwin how to say border in English, Sofía echoes the teacher's answer and she does the same in line 510 after the teacher's correction. This is another linguistic strategy that Sofía adopted in order to become a knowledgeable and empowered subject. This sociolinguistic behavior relates to Castañeda-Peña's (2008) in which pre-school students adopted teacher-like behaviors to get their voices be heard.

Excerpt 13, synchronic stage: world knowledge.

This is the third recorded class. The participants of the interaction are Gabriel, Isabel and Paula. Just like their partners in the previous excerpt, they are practicing the strategy of proposing different kinds of solutions for social problems. In this case, Isabel empowers herself as a knowledgeable subject by making elaborated statements, co-constructing ideas with Gabriel and not struggling against Paula, who is having a role of moderator in the discussion.

12. Isabel →P, G: //If you see, for example, corruption is not only e: It's not only for example a problem of a big company they work for, or something that you learn. E:m finally collides a conflict that is here. People die. E:m people don't have the rent, don't have location so, people (Unhearable. In that moment, Sofia asks the meaning of a word to the teacher) If they don't, if they don't…. if I can I can also smoke… I can also all this thing make also the bad things. And when people say that they can start, there is a problem because finally I am poor. I don't have other opportunity.

13. Gabriel →I: It's a… it's a cycle

14. Isabel →G: //Yep

15. Paula →I, G: Now, we talk about the trouble, the poverty. That is the same thing same cycle of traffic, because people can't scape to this difficult situation.

16. Isabel →P: Mjm

17. Paula →I, G: Because don't have opportunities or tools to improve their quality of life E:m because don't have employment or e:h opportunities to e:h access to good education, or different abilities that society should maybe… that the state should e:h give, give, give them. *Sorry.*

18. Isabel → P, G: I don't, I don't know if you remember the um like two weeks, three weeks, I saw a video of a woman who had a compensation for ch… for children for her, for avoiding to be a… to make a um… *I don't know how to say that…*

After a long turn taken by Isabel in line 12, Gabriel complements Isabel's idea for the first time with some additional words. Isabel accepts them by saying "Yep" Throughout the conversation. The reader can notice that Isabel talks about the main topic of the interaction with remarkable confidence. One of the reasons of this is that Isabel studied political sciences in a university from Bogota and a masters in Paris. She also used to work for a political party.

Likewise, Paula gave her opinion about the topic in turn 15 and Isabel supported Paula by uttering "Uhuh". Conversely, Isabel suddenly stops the interaction with Paula by changing the topic. Apart from any discursive shift that could have happened, it is important to say that Paula's last idea was not clear at all and Isabel could have used a face-saving strategy (Brown & Levison, 1987) Instead of showing a power imbalance, this could be a moment of gender solidarity (Tannen, 1990)

19. I: ¿Tuviste o ejerciste alguna influencia sobre la clase, digamos, que alguien se haya sentido intimidado porque tu hablabas o que los demás se callaban cuando tu hablabas o algo así?
/Did you ever have or exerted any influence on the class, let's say that someone felt intimidated because you spoke or that the others remained silent when you talked or something like that?/

20. Isa: // David!, yo veía eso, que él, no por mi sino por los que hablaban porque finalmente los que hablaban, hablábamos éramos por lo general Gabriel, Javier, a veces Sofía y yo, y eso que también a veces yo también veía a veces que ella se intimidaba un poco pero yo creo que es por eso porque finalmente nosotros en… no sé, acaparábamos la conversación pero no creo que sea porque de pronto por mandar algo sino yo creo que cada uno de los tres veíamos la oportunidad pues de, pues de mejorar.

/ David!, I saw that, I saw that he, not because of me, because of those who spoke, because in the end, those who spoke, were usually Gabriel, Javier, sometimes Sofía and I, and I also saw that Sofía was sometimes a bit intimidated, but I think that it is because in the end, we… I don't know, we took the floor of the conversation, but I don't think it is because maybe to get the power, but I think that each one of us three saw the opportunity to, to improve./

After seeing the demonstrations of power and Isabel's influence over the others, I asked her about this issue and she let me know that she is aware of her influence on others. But she also attributed this influence to other powerful subjects, such as Gabriel, Javier and in a less amount, Sofía. In this case, Isabel's role as a powerful subject in the interactions is strengthened by David's act of submission towards her. In this statement, I refer to submission as the way in which David feels intimidated by Isabel, does not participate actively in front of her and does not challenge her power position. Consequently, Isabel is aware of David's submission and she might feel more empowered in the group because of that fact.[2]

Excerpt 14, synchronic stage: correct to gain power.

This is the third recorded session. The participants of the interaction are Catalina, Isabel and Javier. As in the previous excerpts, they are proposing different solutions for social problems.

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[2] David is a student that was not included in the study because he was in a conversation group that was not recorded.

This time, Isabel portrays herself as an empowered woman by correcting Catalina's mistake and she accepts Isabel's correction. In this way, Isabel keeps consolidating her figure of authority.

176. Javier →C, I: //That people are starving, because I don't know how… how they can sustain (Unhearable because a lot of people talk at the same time) how they can buy these, em these clothes.

177. Catalina →JA: For example, in the other countries, *I'm sorry*, in the other countries, em for example in Canada, e:m… the salary is…

178. Isabel →C: //Income

179. Catalina →I: Income?

180. Isabel → C: Income

181. Catalina →I, JA: Ah, income

182. Isabel → C: OK?

183. Catalina → I, JA: …is for example, this part is for food, this part is for education and the other is free!...

184. Isabel →C, JA: //But here…

In this sample, Javier exposes an idea about poverty and he is then complemented by Catalina. But during the same intervention to support Javier's comment (line 177) Isabel interrupts Catalina to correct her and Catalina accepts her correction by asking a confirmation question to Isabel. Then, Isabel says "OK?" waiting for Catalina to continue talking and in fact, Catalina continues after Isabel's words. In this case, Isabel portrays a discourse of a "good learner" through correcting her partners, thus demonstrating understanding about how to use the language.

Thus, this finding goes along with Schippers' (2007) idea of multiple femininities enacted in social spaces. We cannot say that Isabel's case is a purely hegemonic femininity since according to Schippers (2007), hegemonic femininities serve the purpose of maintaining male domination. Instead, Isabel has created a Third Space of opposition against what would culturally be expected from her, which is to remain silent, listen and agree with her male classmates' ideas. She is somehow exerting power imbalances against other female students, such as David, and because of that.

Therefore, I cannot affirm that she is exerting a kind of emancipatory femininity that equilibrates power roles among all individuals. Likewise, she is not attempting to invisibilize other people. This demonstrates that Third Space demonstrations in gender are never embedded to a binary conception of men versus women within the EFL class and these femininities and masculinities are always shifting.

Connotative Comment for Category 2: The Ideal Student

This is the category with most samples, since both transcriptions and interviews gave evidence of how students manifested their gendered subjectivities aiming at becoming ideal students, understanding the concept from Grant's (1997) concept, who says a that a good learner entails for "an individual hailed as the basic social unit in which freedom and rationality are located. His nature is seen to be inherently good or, at least, malleable and, as the 'sole author of his own beliefs and customs' (Cocks, 1989, p. 128), his rationality is privileged as 'the real basis of authority for regulating the affairs of daily life' (Bowers, 1987, p. 2). His increasing knowledge about the world is assumed to be the crux of change which is ineluctably progressive." (p. 102)

Becoming "an ideal learner" is a way for students to find their Third Space for empowering themselves and others. Despite the fact that both female and male students had active roles in interactions, gender was still an issue of imbalance in the power relations among these students (Tannen, 1994).

Besides, the discourse of the ideal student was constructed from different perspectives, such as co-construction of knowledge among male students, as well as among male and female partners; the teacher's pet behavior, participation for learning, teacher-like discourse, world knowledge, correcting peers to gain power, among others. Most of these cases should not be seen as a hegemonic subject representation of gender in which a speaker silences or inhibits others. Instead, by considering knowledge as a key factor to empower someone, this empowerment is got by more than one individual, differentiating it from more hegemonic ways of achieving power.

Despite the benefits that adopting discourses of ideal learners entail, we cannot overlook the gender inequalities that this idealization of discourses let us see. In fact, there is an ideological structure that different femininities and masculinities share within the communities of practice. However, it is certain subjects who materialize the discourses and views of the world, whereas others simply approve or complement the powerful ones' ideas. All passive participants were women (Sofía, Katerine, Catalina) whereas most male participants had an active and empowered role (Edwin, Javier, Gabriel and Jonathan) This fact confirms the gender inequalities presented by authors such as Baxter (2003), Bourdieu (1998) Butler (1999) Tannen (1994) who discuss gender imbalances among men and women in society.

Moreover, all interviewed participants recognized the existence of relations of power in the classroom among students, but none of them attributed these imbalances in power to gender

issues. This situation let us see how naturalized gender domination is in the educative context. This problem goes along goes along with Butler's (2004) ideas about performative acts that define our gendered subjectivities. In our case, linguistic behaviors that invisibilize women in the groups are overlooked or ignored. However, students also acknowledged that power imbalances and lack of participation by part of certain learners can also be attributed to other factors such as the socio-cultural background, age (which provides subjects with certain amount of knowledge about the world) among others. This idea connects to Tyagi's (2004) study. The author states that gender is performed in conjunction with other social phenomena, such as cultural identity, religion, place of origin and so forth.

Category 3: The Transitioning Femininity

Denotative stage.

According to Foucault (1988), power is not static. There is no one who holds the power until the end of times, instead of seeking for power as such, subjects seek for the effects of power. In the context of the EFL class as a social encounter, the idea above implies that power moves among students, and those who seemed to be empowered, might lose their control of the interaction or vice versa. In the following excerpts, I will demonstrate how this shift in power occurs. Something important to remind the reader, is that some of the excerpts were labelled according to how the process of subject positioning occurs, so that it is easier to refer to the excerpts in the connotative comment.

Excerpt 15, synchronic stage: echoing classmates.

This excerpt was taken from the first audio recording, out of three recorded sessions. The participants of this interaction were Isabel, Jonatan, Paula and the teacher. At this point, students were supposed to report the conclusions of a discussion they had had. In this conversation, we can see how these students make communicative alliances by echoing their ideas, thus showing support among them.

77. Isabel → J, P: Eh we think that the…first, the cannabis is important for the mental treatment it's a… it's… it's a thing, and also for the drugs, at least I think that we agree also that em at least I think that we agree that em the drug is a good is a good thing. Finally, the worst or the bad thing is when people use in a bad way that, but for example, me, I didn't say… I think the same with Jonatan, it's a drug, it's for example, it's... it's em a beer, like a… a sugar.

78. Jonatan →I: //Yes

79. Isabel → J, P: You can take it one time, I don't know, maybe one time in month, in six months. Yes.

80. Paula →I, J: I think that cannabis is a good way to, to find a... um solution for healing the pain in some illness, for example the cancer. Cancer is e… is a good…

81. Isabel → P   //Thing

82. Paula →I, J: Medicate, medical treatment because it's natural… Well, the the cannabis, in we are agree when it's used in a natural way, without chemics and other kind of narcotics? Em the… It's a good treatment, it's natural and they, they don't have side…

83. Teacher →P: //Side effects

84. Paula →T: Side effects.

85. Jonatan →P: And they, they had a good point for example they said that Colombia is not

prepared for take this or do legal the…

86. Teacher →J: //to legalize

87. Jonatan → I, T, P: Because the poor people and a lot of people, poor people eh I don't

know…they take bad decision and maybe because there are this eh for example "El Bronx" and

the "vendedor".

Excerpt 15, diachronic stage.

Firstly, we can see Jonatan's case; his ideas are too short and he did not add remarkable

ideas to the discussion at the beginning. However, he has an active role throughout the entire

conversation, since he uttered the back channel "yes" to show Isabel that he is listening and her

idea is important, thus creating an alliance with her. Although he did not do the same with Paula

after her intervention, he did not challenge Paula's role in the group. This served him to give his

opinion at the end of the conversation that allowed him to conclude the topic. In conversation

analysis terms, Jonatan's turn taking at the end gave importance to his ideas and therefore

empowered him.

A similar example can be seen in the case of Isabel and Paula (lines 79, 80 and 81) In

that case, there was solidarity from Isabel to Paula. As I have demonstrated in previous

categories, Isabel is a powerful student and the fact that she solidarizes with Paula might

somehow empower her. This flow of gendered power connects with Cabezas et al (2012) study,

in which female gender solidarity empowers other members of the group, just like the echoing

and use of backchannels has made it in my study.

Excerpt 16, synchronic stage: 16: changing roles.

This excerpt was taken from the second audio recording, out of three recorded sessions. The

participants of this interaction are Diana, Edwin and Katerine. Students were supposed to discuss

a social problem and propose different types of solutions and use expressions to agree and

disagree. In the following utterances, we can see how Katerine stops supporting Diana and starts

contesting her ideas.

Edwin → K, D, S: The education

Diana → E, K, S: //The corruption is a problem in general in the world

Katerine →D: Yes!

Edwin →D, K: Yeah

Diana → E, K: All countries has this corruption

Katerine → D: Yes, but… but with the education ….

Diana → K: It depends the education in your home, with your parents, with the school.

Excerpt 16, diachronic stage.

    Initially, Edwin starts talking about education. Then, not only did Diana interrupt his

comment, but also ignored his proposal by talking about corruption instead of education. Thus,

Diana started this interaction by challenging Edwin's power. In line 4, Katerine supports Diana

by exclaiming "Yes!" And Edwin changed his mind and supported Diana. This is the first case

of a transitioning femininity. This struggle for power is an example of Foucault's (1988)

statement about how subjects challenge local sources of power, in this case the local power is represented by Edwin.

The second case of a transitioning femininity occurs in line 7. After having supported Diana in line 4, Katerine starts questioning Diana's idea by retaking Edwin's proposal about education. But then, Diana defends her point by relativizing with the word "it depends". In that way, she is submerged in the topic, but does not accept Katerine's idea. In the following excerpt, I will show her interpretation of the situation.

7. I: Aquí inicialmente veo que tú tienes como un rol de poder importante en el grupo, que tratas de participar mucho, ah…aquí como puedes ver en todos los turnos hay… hay mucha…actividad tuya, sin embargo ya después de un tiempo, de un momento en la conversación ah…paraste como de hablar, de repente te callaste completamente ah… entonces ¿tu cómo te consideras a ti misma en las conversaciones?

    / Here I initially see that you have a kind of important role of power in the group, that you try to participate a lot, ah…. As you can see in here, in all the turns there is… there is a lot… of activity of yours. However, right after some time, of a moment in the conversation ah… you stopped talking, suddenly you got silent completely, ah… Then how do you consider yourself in the conversations? /

8. K: Pues… yo siempre opino, o sea me refiero a las conversaciones.

    / Well…. I always give my opinion, I mean, I refer to the conversations. /

9. I: //Si

    / Yes…/

10. K: Eh... Y pues también depende como del tema ¿no? Porque si uno no sabe …pero es mejor como quedarse callado.

    / Eh… And it also depends like, on the topic. Doesn't it? Because if you don't know… But it is better like to remain silent. /

11. I: Si…

    /Yes…/

12. K: //Si sé del tema si hablo bastante, si no sé, pues me limito a hablar.

    / If I know about the topic, I do talk a lot, if I don't know, I limit myself to talk./

In this excerpt from Katerine's interview, there is no direct reference to Diana. However, she changes her initial answer, in which she had said that she would not talk if she did not know about the topic. Then, she says that she would talk anyway, even if she did not know about the topic, seemingly assuming a more instrumental way of learning English, in which she would only restrain to follow instructions. This interpretation contrasts with her role in the group, in which her subject positioning against the hegemonic role of Diana denies her own words.

It is important to clarify that Diana has positioned herself as a powerful and rather bossy subject when interacting with students like Katherine or Sofia, whereas she seems to be more cooperative and even submissive with students like Edwin or Isabel. This is what places Diana into a transitioning and never static femininity. Just like in the previous excerpt, Diana was a hegemonic female subject, but it does not mean that she would remain like that for the rest of the class(es).

Excerpt 17, synchronic stage: the emerging submissive role.

This excerpt was taken from the second audio recording, out of three recorded sessions. The participants of this interaction are Diana, Edwin, Katerine and Sofía. As it was occurring in the previous excerpt, students had to talk about different social problems and propose solutions. In this extract, they were talking about terrorism. As we could see in the previous excerpt, Katerine was an active participant and she either made alliances or opposed against Diana. However, her role has now changed and she became notoriously submissive.

128. Diana → K, E, S: It's the topic, apps or drones, because maybe it's terror it's a pressure em in powerlessness and frustration

129. Katerine →D: Yes

130. Edwin →D, K: Yeah

131. Diana → K, E: And people say yeah, it's frustration because the other countries bomb this country because with time, every day. But this is a cause about racism in other countries.

Excerpt 17, diachronic stage

Gendered subjectivities fluctuate. As seen in excerpt 16, Katerine participated, got alliances and challenged the hegemonic femininity, but now her participation in the discussion lessened. Now, she adopted a more submissive role by supporting Diana's idea. This goes along with the excerpt from Katerine's interview shown in the previous extract, in which she admits that she limits her talk. This shift in Katerine's social positioning shows how it is through the use of language that gender positioning occurs. (Baxter, 2003)

Excerpt 18, synchronic stage: the transitioning subjectivity

This excerpt was taken from the second audio recording, out of three recorded sessions. The participants of this interaction are Diana, Edwin, Katerine and Sofía. Students were discussing different social problems. In that specific moment, they were discussing insecurity on the streets. As Diana had to leave the class, the power relations immediately changed. Katerine became more active than before and her alliance with Sofía was much more evident.

458. Diana → T, E, S, K: Sorry, bye, see you tomorrow (She leaves the class)

459. Edwin → S, K: (Unhearable) The government is the enemy! (Sofia laughs) It's going to be the… (Unhearable) On that board. You know what is a gun?

460. Sofia →E: Ah OK. You guys say this in Spanish

461. Katherine →E: You need to talk… e:m

462. Edwin →K, S: How do you spot the problem… another solution. Other solution. You have to… you have to, you have to for example say… a description, not only the solution. And the example, you need to say the example… The people are going to embrace the different laws that there are here, no?

463. Katherine → E: Yes, but that doesn't…

464. Edwin →K, S: The (Unhearable)

465. Sofia → E: This doesn't have a (she laughs)

466. Katherine →S, E (She speaks so lowly that it is impossible to understand)

467. Edwin →K: No, but gun is the solution for other problem.

468. Katherine →E: No, the thing that…

469. Sofia →E: Security? (She laughs again)

470. Edwin →K, S: Go out, go out and take, go out and take… Teacher what is the verb for that…

471. Sofia →E: What?

472. Edwin →S: Wipe out. Wipe out? And the word is like a…

473. Katherine →E: Make a… strategy

474. Edwin →K: Yeah?

475. Sofia →K, E: And, and, and the migration?

476. Edwin →S: International example, there are. For example, United States to Iraq?

477. Katherine →E: Um yes.

Excerpt 18, diachronic stage

This excerpt was taken from the same conversation of the two previous conversations, thus, it is easy to identify how the same students shift their subject positionings. In this part of the conversation, it is possible to see how Katerine transitioned since line 461 and started getting more empowered right after Diana left the class. Hence, Katerine utters a command to her partners, reminding them that they have to use the expressions for agreeing or disagreeing. In line 468, Katerine is actively engaged in the conversation, she proposes solutions and says why these are solutions. In the following extract from Katerine's interview, we can see her perception about Diana and Edwin.

16. I: Eh… ¿te sentiste en algún momento incomoda con alguno de los miembros del grupo o normal?

    / Eh… Did you ever feel uncomfortable with any of the members of the group? Or normal? /

17. K: Si, de pronto con Diana

    / Yes, maybe with Diana./

18. I: //¿con Diana, y porque?

    /With Diana? And why? /

19. K: //Porque ella…hablábamos y interrumpía.

    / Because she… we talked and she interrupted./

20. I: //Mmmm si, y en y… fue, ¿es como una impresión es como un momento que como el que ya te rendiste y decidiste no… no seguir discutiendo más con Diana?

21. / Mmmm Yes. And in and…was it like a perception or was it like a moment that like, you gave up and decided not to, not to keep arguing anymore with Diana? /

22. K: Si pues ya escuchar, pero creo que el que mejor tenia ideas era Edwin.

    / Yeah, well, just listen, but I think that the one with the best ideas was Edwin./

In the case of this interview, we can see that Katerine does not feel comfortable with Diana's constant interruptions, whereas she said that Edwin was the one with the best ideas and therefore she would prefer to listen to him. Nonetheless, Edwin has also interrupted Katerine very often. If this is so, why does Katerine prefer to be interrupted by Edwin? This situation again confronts Tannen's (1994) argument about female solidarity. In fact, there seems to be an acceptance of the normal, which is tolerating being interrupted by a hegemonic masculinity. Despite Katerine's empowering, there is still a domination by part of hegemonic subjects.

Going back to Katherine's empowering in the conversation after Diana left, we can see the shifting possibilities of the subject. Apart from the hegemony exerted by the male participant of the group, this conversation also shows how hegemonic femininities can also silence other types of femininities. This idea relates to Tyagi (2014) who affirms that there is also a colonial idea of feminine liberation, though this revolted woman represents only the white middle class woman, invisibilizing other female representations. Additionally, Katherine's transitioning example lets us see that those powerless subjects are not condemned to be powerless for the rest of their lives.

Excerpt 19, synchronic stage: transitioning subjectivity 2.

This is the final excerpt used in this category. This is the third audio recorded session and the participants of this interaction moment were Isabel, Javier and Sofía. Students were supposed to propose different solutions for social problems. At this point of the conversation, they were discussing how to deal with poverty in the country. What is special about this chunk of conversation is the fact that Sofía is showing a more empowered discourse, even to the point that Isabel complements and supports her.

97. Isabel →S: What do you mean? About…

98. Sofia →I: These, these novels…

99. Javier →I, S: //When you are in disgrace

100.   Sofia → I: I think It's, it's very, very necessary to change the mind for a poor people, because these people e:h think only in find money, but not into study. Not in a profession. And I need to change that. Because in this moment, you can job very good eh because you don't have any illness, but when you e:m… (She remains silent trying to remember what to say)

101.   Isabel →S: When you get out?

Excerpt 19, diachronic stage.

This is the longest intervention that Sofia has made so far. It shows how she has managed to let her voice be heard in front of students that enacted hegemonic masculinities and femininities. Throughout all the previous excerpts where Sofía has participated, she has shown elements from Third Space construction in terms of gendered positioning, such as hybridization of ideas (Rutherford, 1990) in which she echoed and accepted the ideas of those students that positioned themselves in powerful positions in the class, she also made gender alliances with Katerine and Isabel, which allowed her to climb up in the social ladder of her group and shift from a powerless position to a powerful one through the use of language. As an example of these shifting femininities, Isabel's words from her interview complement this idea.

2.   Isa: Uno tiene que sin necesidad de gritar ni de imponerse, pero si uno tiene que sentar su posición y yo creo que es eso porque yo finalmente soy tímida, pero eh… he tenido que sacar fortaleza eh…en ese sentido para…pero yo

nunca falté de ellos al respeto y yo nunca he escuchado de algún comentario que...directamente a mí, o sea allá en los cursos, nunca.

/You have to, with no need to shout or get imposed, but yes, you have to state your position, and I think that it is because in the end I am shy, but eh... I have had to get strength eh... in that sense to... but, I never disrespected them and I have never heard of any comment that...directly to me, I mean, in the courses, never./

In this piece, Isabel describes what Sofía has achieved in terms of gendered subject positioning in the last interaction excerpt. Sofía is also a shy student and she has been in a male dominant environment, but she has managed to position her gendered subjectivity in a Third and alternative place of enunciation; she does not belong to a hegemonic discourse of femininity that somehow normalizes the existence of unequal relations of power with men. She is not settled either in a gendered position of enunciation of the powerless and invisibilized students. She struggled for her place in the conversation and she got it. If we as EFL teachers were aware of this emancipatory potential of invisibilized students, how could we enhance it?

Connotative Comment for Category 3: The Transitioning Femininity

As it was stated at the beginning of this category, power is always shifting, as well as subjectivities. Ozkazan & Sayilan (2008) state that the school is not a place where the power relations from the outside are reproduced. As I demonstrated in this category, the EFL classroom has its own way for gendered discourses to operate. Multiple femininities emerged and they were constructed throughout interaction and use of the foreign language. Besides, Ozkazan et al (2008) argue that "Gendered nature of school as a cultural institution has varied complex dimensions" (p.35) This means that we cannot generalize what canonical studies in

gender tell us about how interaction within classrooms operate, a new wave of research in gender studies that gets distant from the colonial north is also required.

Moreover, the previous excerpts showed evidence of how individuals transition from a powerful subjectivity to a silenced one and vice versa. In order for students to empower themselves, they used strategies such as echoing classmates (excerpt 15), change alliances (excerpt 16), and transition their subjectivities (excerpts 18 and 19). As Isabel said in the last excerpt, it is important for her and for female students in general to establish a position and defend it. They need to use different linguistic strategies to confront hegemonic roles of domination and thus reach a Third Space of enunciation, in which female learners portray themselves as subjects aware of different modes of invisibilization, but subjects able to confront them without violence, as Isabel suggests.

Despite these positive findings, the excerpts also demonstrate how hegemonic masculinities will still continue, even with empowered women. Paraphrasing Ozkazan et al (2008) the hegemonic forms of masculinity help hegemonic femininities to emerge. Thus, dominant femininities might also invisibilize other forms of femininities (and masculinities). For this reason, the emerging and transitioning gendered subjectivities that challenge dominant discourses in class is an issue worth considering for further research.

Chapter V

Discussion and Conclusions

The purpose of this study was to answer the following research question: What gendered subjectivities do adult learners construct within the emergence of the Third Space during their EFL learning process? And the related sub question: What social practices are invisibilized through the construction of gender subjectivities in the Third Space? In that way, I found different hegemonic, idealized and transitioning gendered subjectivities. In the following lines, I will describe how this study found answers for these questions.

By developing this FPDA study, I discovered that both male and female students adopted discourses of dominance through hegemonic masculinity and hegemonic femininity. In the case of male students that constructed their subjectivity in terms of hegemonic masculinity, they used available linguistic resources to emerge, take control of interactions and therefore be able to practice their speaking skills more often than their partners, since according to one of to them (Gabriel), speaking more would allow them to learn more.

Nonetheless, this practice of taking control of interactions carried some negative consequences with it. The first one is the invisibilization of others. This study allowed to see that those invisibilized subjects were always women. And most hegemonic practices were carried out by men. This invisibilization occurred through turn-taking disadvantages, overlapping and interruptions of women's ideas, exposing counterarguments to what women said (excerpt 1) and male solidarity given in terms of co-construction of ideas, arguments and thus knowledge. Besides, this male solidarity was also given in terms of using expressions to agree among them (e.g. I second you) and also addressing questions among them.

This hegemonic masculinity became more evident due to the fact that Sofía, (a young adult student who worked in groups where the number of male students outnumbered the number of female students and also worked in groups where most members were women) continuously tried to make herself be heard, but her role in the group was always contested by male members.

Another important aspect from the hegemonic male discourse is how naturalized these practices of domination are. This is demonstrated when Isabel, Gabriel and Edwin were interviewed. None of them acknowledged that there were gender imbalances in the recorded conversations. They attributed the lack of participation of some people to other factors, such as age, level of knowledge, interest in the topic, lack of preparation or personality. Although gender must be seen in an intersectional way and across different contexts of the subject, the micro-analysis carried out during the FPDA showed that gender practices were affected by the use of language of some individuals.

The aforementioned overlooking of gender issues by part of the interviewed participants shows how embedded the practices of male domination are in our culture. This is an example of Butler's statements (1988, 2004) in which she says that when a social practice is repeated so many times, it becomes something natural in daily life, to the point of becoming a social norm, especially when it comes to gender practices, where according to Bourdieu (1998) male gender has historically been predominant.

It is thus through gender domination that the male subjects in this study found their Third Space of enunciation. They followed the principle of mimicry, in which they imitated institutional and cultural discourses of sexism and applied them in their local context. Doing this served the purpose of learning a foreign language in their specific cases.

Regarding hegemonic femininity, some women (Isabel ad Diana) were able to keep control of interactions, be heard by others, judge their partners' ideas and participate actively in discussions. On

the other hand, not everything about female domination was positive. As stated in the connotative comment of category 1 in the data analysis, male domination is not only responsibility of men. According to Forbes (2002) women also reproduce discourses of invisibilizing the other. They often use the strategies of domination that are used against women. In the data of this study, Diana ignored and challenged Sofía's and Katerine's ideas. This issue contrasts with Tannen's (1994) idea of gender solidarity. Besides, by destroying the possible gender solidarity, there might be less chances to be heard and treated as equals by part of male counterparts.

When I interviewed Edwin, who talked about Diana's active and dominant role, he attributed her wish for outstanding from the group to the fact that she is not either working or studying, just taking English classes. In this way, it is important to acknowledge that gender is not an isolated phenomenon that causes all imbalances of power. In fact, social, cultural, educational, religious, ethnic backgrounds, as well as age might determine the gendered subject positioning that students adopt.

How is this kind of femininity different from knowledge? Although Isabel was considered a person who is proficient when communicating in English, Diana was not proficient in the language and nevertheless, she made use of her available linguistic resources to exert power in the group. Diana's case demonstrates that becoming a powerful student does not necessarily imply that she has to be proficient in the use of language. Other factors, such as turn taking, deixis, interruptions and challenging ideas may be of great help for these students.

Likewise, the collateral damage that these hegemonic gendered subjectivities leave behind is the marginalization of other people. Participants like Sofía or Katerine may be an example of what usually occurs with other women in the classroom context when working in groups. These students might even lose authority in tasks that would seem to be more equitable, such as peer assessment and feedback practices. An example of this situation is given in Isabel's interview:

"Sí a mí me corregía Gabriel o Javier, yo eh…aceptaba la corrección, pero si me corregían otros yo seguía derecho…No sé, de pronto había más legitimidad de pronto como ellos también hablaban arto… Entonces de pronto por eso, pero inconscientemente no es que yo lo, que yo pensara como… tú no eres legitimo para corregirme, pero yo creo que uno inconscientemente uno hace eso…Una vez me di cuenta que, no me acuerdo quién fue, creo que fue Katerine, me corrigió y yo seguí y luego me quede pensando, pero ya fue cuando había terminado de hablar y ya no hablaba con otras personas y caí en cuenta de eso, pero yo creo que uno siente que hay personas con más legitimidad para corregirlo a uno, pero no es por ser malo es algo inconsciente."

/"Yes, I was corrected by Gabriel or Javier, and I eh… accepted the correction, but if I was corrected by others, I kept going… I don't know, maybe there was more legitimacy than maybe like they also spoke a lot… Then maybe because of that, but unconsciously, that is not what I, what I thought, like… you are not legitimate to correct me, but I think that people unconsciously do that… Once I realized that… I don't remember who it was, I think it was Katerine, she corrected me and I kept going, and then I started thinking, but it was when I had finished talking and I was no longer speaking to anyone, and I realized about Katerine's correction, but I think that we always feel that there are people with more legitimacy to correct me, but it is not something bad, it is something unconscious."/

In this case, even when students have roles assigned by the teacher, situations of marginalization might be present. Female students with power also construct an image of their partners that is biased by their partners. Isabel's case was a clear example of how gendered imbalances can affect students' learning process.

The next kind of subjectivity that was found is the idealized student. Both female and female learners fitted in this category. Although it might seem a de-gendered kind of subjectivity, it is not.

Male and female learners adopted the strategy of the good learner to somehow justify those actions that disempowered some learners. In the case of Edwin, he justified his actions such as interrupting others, making judgments, directing commands; overlooking ideas by saying that he was in the classroom to learn, he knew how to communicate in Spanish and it was useful for him to apply his knowledge as a communicator when he was learning English.

Findings show that the discourse of the good learner entails several aspects, like gender solidarity (in the case of men, although it had been normalized as a feature of female subjects), having a teacher-like behavior, by which students correct their peers, ask questions to their partners and echo the teacher's answers when he was asked about the meaning of a word. Another factor that determines this category as gender specific is the fact that all dominant males adopted this discourse, as Edwin and Gabriel let us know during the interviews. For instance, Gabriel described during the interview what it meant for him to be a good student in the English class. Furthermore, students adopting this discourse of the ideal student have some advantages over other students because those students with any English language accuracy or performance issue will see these empowered students as their examples to be followed and they will accept the established relation of power.

In the case of women as the ones who have the knowledge, we had the case of Isabel. But as we could see, she was also exerting a hegemonic femininity. She was also using linguistic tools to exert power and marginalize other students. Knowledge was the advantage that she used in favor of her learning process, but against other women. Likewise, Isabel was the only woman out of six women that were audio recorded that got to position herself in the discourse of the knowledgeable student.

To sum up this finding, adopting the discourse of the ideal student helped some students of this study to find their Third Space of enunciation. Taking this idea to other contexts would imply that knowledge might be the power of those who do not own the power in society.

The final category alluded to the transitioning femininities. After analyzing the excerpts to see how the Third Space interweaved the invisibilized students' construction of gendered subjectivities, I realized that the relations of power shifted in the class. And no matter if a student exerted a dominant role, conditions might fluctuate depending on the use of language, alliances among students and some external conditions.

The first example I showed was with Katerine (excerpt 16) in which Katerine started having an active role in the group, but because of the dominance in the flow of the discussion by part of Diana and Edwin, she stopped being actively involved in the conversation. Right after Diana left the conversation (because of an external factor) Katerine started using different communication strategies, such as being an active listener (excerpt 17), complementing Sofía's ideas and discussing the class topics with Edwin.

Although the fact that Diana left the conversation might have been the main reason for Katerine for changing her positioning in the group, this demonstrates that students do not uphold the unfair conditions of domination throughout all the class. Change is possible for students. This change because of external reasons demonstrates that we need to find the appropriate conditions for students to foster the emergence of alternative Third Spaces of gender positioning.

Another case of change in the unjust conditions of power was given with the case of Sofía. She had been oppressed by being silenced in her discussion groups. However, in excerpt 19, we can see how she positions herself in a discourse of defending her own ideas and her right to talk. In fact, turn taking patterns, deixis and co-construction of ideas demonstrated how Javier and Isabel, who had always been powerful subjects became allies with Sofía. In this case, we cannot attribute this change to any external factor. Instead, Sofía maintained a discourse of empowerment through alliances, persistence and use of language to express her emotions.

Moreover, the theory and research in Third Space allowed me to analyze and interpret and go beyond the dialectical relation between the institutional discourse and the individual discourse. Also, how the subject moved between these discourses, how she or he adopted or adapted them to consolidate a representation of her/his own gender.

In the following tables, I will show how these findings shed light on the research questions of my study and how the objectives of the research were achieved.

Main Research Question	Findings
What gendered subjectivities do adult learners construct within the emergence of the Third Space during their EFL learning process?	Hegemonic masculinities that invisibilized other gendered subjectivities.
	Hegemonic femininities that reproduce the discourses of male domination and marginalize other femininities.
	Adoption of discourses of "the good learner" as an excuse for gender domination.
	Emerging femininities: The power is not static. Language, knowledge and the intersectionality of gender with other areas of colonialism influence the shift in the power balance.

Table 1. Main research question.

In table 1, the reader can see the types of gendered subjectivities constructed in the EFL class when the Third Space emerges as an alternative space of enunciation to power imbalances.

	Heteronormativity in male dominance invisibilizes other types of masculinities.

| What social practices are invisibilized through the construction of gender subjectivities in the Third Space? | The construction of hegemonic femininities invisibilizes other femininities. |
| | Gender imbalances in power are invisibilized through the normalization of male dominance. |

Table 2. Research sub-question

In table 2, the reader can see findings of how imbalances of power occur when students construct their gendered subjectivity.

Type of objective	Objectives	How were they achieved?
General Objective	To comprehend ways in which the Third Space interweaves gendered discourses in EFL students' construction of subjectivities.	The use of English as a foreign language in class turns into a social encounter, in which different gender discourses are confronted, imitated or adapted through mimicry or hybridization.
Specific Objectives	To shed light on the process of constitution of gendered subjectivities in the EFL classes	Subjects consolidate themselves in gender terms through the construction of hegemonic masculinities, femininities, knowledgeable subjects and transitioning femininities.

	To interpret the implications of the emergence of gendered subjectivities' Third Spaces for the adult students' EFL learning process	Not only do hegemonic discourses of gender blurry construction of gendered subjectivities. They might also overshadow the students' learning process. Language learning is a tool to empower students in unfair gender conditions.

Table 3. Research objectives and how they were achieved.

Table 3 shoes how language learning is a tool for language users to exert power through hegemonic discourses, as well as ways for resisting power hegemonies through language.

Pedagogical Implications and Suggestions for Transformative Actions

As it was stated since the introduction of this study, a pedagogical purpose of this study has been to give EFL teachers theoretical tools to not only put their research efforts into methods, teaching approaches, but instead looking at the social dimension of the students' learning process. A lot of socio-affective factors might influence the learning process and as it was demonstrated in this study, gender is one of them.

Another pedagogical purpose I had with this study was to show the need for teachers to leave aside the utilitarian perspectives of education (Kumaravadivelu, 2006; Short & Freire, 1987) and the student as such. Students are social human beings and they are immersed in a social context that influences the way they learn. If we as teachers only focus on how to improve our teaching practices

without considering our population or the context, the students' learning process might not be as successful as we would expect. I consider it is not a bad idea to research on methodologies or ways for improving our teaching practices, but we always need to adapt and re-adapt what we learn from doing research to different kinds of populations.

Another important implication for us as teachers is the fact that most research that we are applying in our educational contexts comes from the academic north. Although it was there where many theories and concepts that are key to research in TEFL, it is time to find out what has been done in our national context, as well as in the Latin American context. When we do research to improve our teaching, we must prioritize local sources of information, so that we can foresee possible results for our own studies because of the resemblance of the contexts.

Another key point in the pedagogical area is how utilitarian our pedagogical practices could be. In fact, Rondón (2012) found how teachers reproduce embedded heteronormative discourses in class. By doing research with a decolonial perspective, teacher researchers will be able to detract from the reproduction of hegemonic teaching practices in class. I am not suggesting that teacher researchers should do more research in gender or the Third Space. Instead, teachers should figure out how power operates across different social dimensions such as cultural, economic, religious, etc. in the EFL class and thus develop transformative actions that enhance students' learning and/or teacher development.

Hence, what to do? This study was an interdisciplinary research aimed at helping EFL teachers with certain social practices such as gender imbalances. Some of my recommendations to deal with gender issues are:

1. Acknowledge that gender permeates the classroom context. Several studies have demonstrated that gender issues have an impact in the education settings. We cannot ignore that fact.

2. Identify the powerful and powerless gendered subjects in the classroom. By doing this, you can assign roles to empower students, use powerful students to help others, etc. (See Delgado, 2015 for more suggestions on this.)

3. Make your students aware of the existence of gender imbalances and suggest behaviors to prevent these issues. Doing this relates to respect norms. Castañeda-Peña (2008) made evident the need to foster different gender behaviors among kids and this also applies for other age groups of students.

4. Develop/adopt/adapt activities and material that allow students be aware of the existence of gender imbalances, elicit solutions for these issues when the class topic allows you to do so. Apart from fostering behaviors, teachers can also create discussions with content related to gender imbalances to foster discussion related to it by using the target grammar or vocabulary that students are supposed to use.

5. Be more gender sensitive in your lesson planning. Teachers can design some criteria for becoming more selective with material with gender issues. For instance, if there are material where social labors are established in a patriarchal way, LGBT population seems to be seen as a taboo, that material should not be used.

Limitations of the Study

The limitations of this study were mainly caused by the overwhelming difficulty of carrying out the data analysis process. Firstly, it was extremely difficult to transcribe some of the conversations due to the environment noise and in some cases by the participants' low voice volume. I had to listen to the recordings several times in order to get an intelligible transcription. Unfortunately, there was no any software that could help me to deal with those noise problems

and I could not get any person to help me transcribe conversations, which made it a very discouraging task.

The aforementioned problem caused more issues. One of them was time constraint. In order for participants to not forget what happened during the recorded sessions, I was supposed to transcribe as soon as possible and show them my interpretation about the events to make a member check interview. However, time was not enough to transcribe that amount of information on a short period because my job is extremely demanding and time consuming. For those reasons, I could only show some parts of the transcriptions to the participants and an incomplete interpretation that I had about the situations in those moments.

Another problem was some participants' refusal to be interviewed. Despite having contacted on time, some of them gave me excuses to avoid having the interview and another participant simply ignored my request. This study could have shown much richer and consolidated results if those participants had accepted to be interviewed.

Further Research

By the time this study was completed, research in Third Space and ELT was almost inexistent, especially in the Colombian context. Third Space is an area of study that can be explored interdisciplinary and not only in the scope of the teaching and learning of English. Third Space is an interesting field of study that is connected to studies of decolonialism and post-colonialism. Thus, Third Space is a starting point to develop research projects in social dimensions where oppression and domination operate through different means, such as economic, religious, gender, racial, ideological, age, ethnical forms of social control.

Going further in the relation between Third Space and other areas of the teaching and learning of English is required, since it might influence other aspects, such as culture, identity, literacy practices, language acquisition, among others. The relation between Third Space and gender can also be explored within the field of TEFL and EFL learning.

Finally, Colombia needs to develop a tradition of studies related to Epistemologies of the South. Colombian researchers need to detract from dominant theories and research traditions that come from the epistemological north. Decolonialism is an area of study that needs urgent development in the Colombian context, given the social and epistemological conditions of education.

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Fulfillment of the Requirements for the Degree Doctor of Education.

List of Annexes

Annex 1: Interview about Gender Perceptions

Name of the institution where the research was carried out

Encuesta sobre Percepción de Géneros en el Aula

Estimado estudiante,

La siguiente entrevista se realiza con la intención de desarrollar una investigación sobre cómo la clase de inglés es un espacio donde se muestran rasgos sobre percepción de género de los estudiantes. Los resultados de estas preguntas se mantendrán con total discreción para fines netamente investigativos y no afectarán en nada tus resultados académicos. Para asegurar la confidencialidad en el proceso de investigación, no se revelará ningún nombre y podrás usar seudónimos. Agradecemos tu colaboración voluntaria.

Seudónimo usado para esta entrevista (en caso de querer usarlo):_____

Edad: 16-18.___ 19-22.___ 23-26.___ 27 o más_____

Hacia qué tipo de sexo te sientes más atraído(a):

Femenino ___

Masculino ___

Ambos ___

Otro: ___ ¿Cuál? _____

¿Qué opinas sobre las siguientes situaciones que voy a leer a continuación?

Situación 1:

En una clase de inglés para adultos, los estudiantes deben hablar sobre personas cercanas a ellas. Una de las estudiantes mujeres dijo las palabras "my girlfriend". Al escuchar esto, la profesora la corrigió y le dijo que se decía "my boyfriend" En ese momento, la estudiante en voz baja le dijo a la profesora que ella tenía novia, pues era lesbiana. Por esa razón dijo "My girlfriend"

1. ¿Qué opinas sobre la reacción de la maestra cuando corrige el uso las palabras "boyfriend" y "girlfriend"?

2. ¿Por qué crees que la estudiante clarificó la información en voz baja?

Situación 2:

En una clase de inglés para adultos, el profesor muestra el ejemplo de un texto que los estudiantes debían escribir. El docente resalta el hecho de que el texto es muy bueno, diciendo las siguientes palabras en inglés: " This is an example of a student I had before. She is an excellent writer" A esto, uno de los estudiantes de género masculino responde: "Yes! He is a very good student" El docente vuelve a decir "She is an excellent writer" esta vez haciendo más énfasis en el pronombre "She". Sin embargo otros estudiantes dicen "Yeah, he is good" y las estudiantes mujeres no dicen nada al respecto.

3. ¿Cuál es tu percepción sobre el uso del pronombre "he" en vez de "she" por parte de los estudiantes de género masculino?

4. ¿Por qué crees que ninguna de las mujeres corrigió el uso de "he/she"

Muchas gracias por tu colaboración.

Cordialmente,

Jonathan Delgado

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Annex 2: Semi-structured Interview

1. ¿De qué estaban hablando durante el momento de la grabación?

2. ¿Qué quisiste expresar cuando dijiste _____?

3. ¿Por qué dijiste eso?

4. ¿Cómo sentiste que los demás reaccionaron ante lo que dijiste?

Annex 3: Consent form

Bogotá,

Name of the institution where the research was carried out

Estimado estudiante,

El motivo de este comunicado es la solicitud de su colaboración en un proyecto de investigación llamado The Construction of Gendered Subjectivities in the EFL Class. En el cual se intenta analizar cómo los estudiantes construyen su identidad de género en el aula de clases. Por lo tanto, esta investigación requiere de su autorización para grabar algunas de sus conversaciones cuando usted interactúa en clase con sus compañeros y su profesor. Así mismo, se solicitará realizar una entrevista para clarificar ideas que usted haya mencionado durante las interacciones grabadas. Igualmente, se garantiza absoluta confidencialidad y que la información personal recogida será usada para fines exclusivamente académicos e investigativos. Además, usted podrá escoger un seudónimo que usted desee. Si decide no ser partícipe de esta investigación, sus resultados no se verán afectados de ninguna manera.

Yo, _____ autorizo que algunas de mis conversaciones con mis compañeros sean audio grabadas y ofrezco clarificar cualquier duda que pueda emerger sobre mis palabras. El pseudónimo que deseo usar para esta investigación es _____

Muchas gracias por su colaboración.

Jonathan Alexander Delgado

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Annex 4: Transcription Symbols

At the beginning of each transcribed session, the reader can find a description of what students are supposed to do, the nickname of the participants of the interaction. Each speaking turn is numbered in chronological order and the speaker's nickname will be in bold.:

Conversation Turns, Interruptions and Overlapping

As the text is organized in a chronological order, it means that when a line of sentences finishes and the next line starts, it indicates that a speaker stopped talking and another speaker has the turn to speak in the conversation. For example:

1. *Isabel: ...Poverty*

2. *Javier: Poor people, yes. Um I think tha:t the: (Unhearable) for things is the government trying to give more tools…*

On the contrary, when someone interrupts, a space in blank is left and the speech of the person who interrupts is shown right below the previous line in this way:

56. Isabel: It means that the people could…

57. Catalina: //Turn the gas?

When overlapping is represented, the same situation of the interruptions occurs, but the overlapping speech is written with red color. For example:

35. Javier: I can see a problem that the other person can help to get out of the poor… poverty. And sincerely, I think that… that never is going to happen. Maybe if you buy the "Baloto" and you win "y ya"

36. Catalina: //More possibilities jeje…

37. Javier: //Yes!

The // symbols mark the beginning of an interruption or overlapping.

Other Transcription Marks

- Elongation of a sound: It is marked with : When the elongation is too long, it is also marked with …

- Italics: Low voice volume.

- Uppercase Lettering: Increasing in voice volume.

- Italics and Uppercase Lettering: High voice volume.

- Bold: Emphasis and stress in a word.

- Underlining: Emphasis and stress in a sentence.

- Parenthesis: They can indicate an action performed during the conversation.

- ? The speaker uses the tone of a question..

- . A pause in speech

- … A long pause in speech.

- , Regular speech pause.

- Addressing a specific person: First, the name of the speaker is written in bold and the name of the addressee is shortened this way: 45. Isabel – J (This means that Isabel is talking only to Javier).

- (Unhearable) The word or phrase was impossible to understand and be transcribed.