

GENDERED SUBJECTIVITIES AMIDST SEX-SEGREGATED SCHOOLING

Of Gendered Subjectivities amidst Sex-segregated Schooling

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Universidad Distrital Francisco José de Caldas

School of Sciences and Education

Master's Program in Applied Linguistics to the Teaching of English as a Foreign Language

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All in all, I thank God.

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It is invisible hands that torment and bend us the worst

Friedrich Nietzsche

Nos quieren separados, etiquetados, enfrentados, dualizados, Individualizados, enemistados

Kase.O

For a world where we are socially equal, humanly different and totally free

Rose Luxemburg

Abstract

Despite growing Colombian studies on the relationship between gender and language, little is renowned for the phenomenon of single-sex schooling. As an English teacher, I not only witnessed the implications of such naive schooling but also observed how contemporary media urged (re)considering and spreading sex-segregated education to improve academic performance. Yet, learners' embodied experiences and local struggles for power in the community of practice contended local micro-practices of resistance in the institutional interstices. Thus, this study problematizes compulsory heterosexuality beneath the sex/gender learning differences discourse by relying on critical and post-structuralist feminist theory.

That issue has inspired an interpretive-qualitative study that attempts to analyze discourses of learners, to identify enactments of subjectivities about its gendered nature in a sex-segregated learning environment at a private school in Bogotá. The purpose of this qualitative research was twofold. First, it aimed at analyzing the EFL learner's (re)configuration of gendered subjectivities in the frame of a sex-segregated schooling setting. Similarly, this study sought to unveil the social actors involved in the linguistic constructions of the heteronormative discourse of sex-gender differences.

Accordingly, by *queering* tenets from Feminist Post-structural Discourse Analysis (Baxter, 2003) and Critical Discourse Analysis (Fairclough, 2001), it was considered to examine a corpus devised of significant moments of interactions. In this vein, via Conversational Analysis and Speech Acts theory (Searle, 2001), audio-recorded classroom interaction and its transcripts. Consequently, data analysis was inductively performed resulting in one emerging theme: *performing a gendered subjectivity a polyhedral ongoing struggle*. The results shed light on how the gendered subjectivities of learners are deemed as complex and polyhedral.

Implications, therefore, allow teacher-researchers in educational settings to study asymmetric sociolinguistic power relationships. Since, there is a need to focus on extending research on gender and English teaching and learning, as language is not the academic goal, but the means of mediating socio-cultural meanings.

Keywords: Gender, subjectivities, heteronormativity, single-sex education, FPDA, critical discourse analysis, sex-segregated education, Discourse, Queer Linguistics.

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Chapter I

Introduction

This chapter will present the introduction, problem statement, research question, objectives and the rationale for this post-structural and critical discourse analysis. In the introduction, I describe what the thesis addresses and how my research interest arose, taking into account my personal, academic, and professional experiences. Using empirical data in English Language Education (ELT) research and interdisciplinary theoretical sources from gender studies and feminist poststructuralist theory, this manuscript provides a discussion about the uncritical plight of single-sex education in coeducational contexts. Herein, I problematize that single-sex schooling as a complicated theoretical space for the configuration of gendered subjectivities. This two-layered problematization will result in the research question and objectives of the study. Finally, in the rationale, I will include the reasoning and the relevance that supports the existence and development of this study and its respective influence on English language education.

Dwelling into research: My personal enterprise and positionality

In the context of sex-segregated schooling, this study analyzes gendered subjectivity configuration processes. Conditions for the moving of knowledge, as discussed later, broaches an examination of social discourses and practices (Fairclough, 2017), that make subjectivities possible (or impossible) (Foucault, 1995). In this way, sex-segregated schooling will be problematized since it seems to mask social, political, and religious agendas. Yet, I will synthesize my personal embodied, scholarly, and professional experiences with the social practice discussed here, prior to discussing the issue of this study (i.e., gendered subjectivities) and the contents of this text.

The subjectivity of the researcher is not exempt when assuming that gendered subjectivities are socially constructed, and while narrating parts of a life story, it is possible to understand my *locus of enunciation* or the geopolitical and body-political location of the subject who speaks (Grosfoguel, 2011 p. 5). I adopt this concept from decolonial studies as I consider that the shaping of our attitudes and stances exceeds merely objective performativity. It also evolves a subjective method of witnessing, sensing, and understanding the universe. Concomitantly, this concept illustrates the positionality where I speak from in terms of place and identity categories forming my subjectivity. To put it simply, how I reflect on myself as a researcher to build up my position within the study. Nonetheless, it is pertinent to acknowledge that decoloniality is not in the scope of this study. Subsequently, citing Marshall (2002) “Positionality [is a] perpetual source of questioning and self-revelation. While we may initially see ourselves primarily as a researcher, other positions, past experiences, and our subjectivities significantly define how we conduct our research” (p. 176). Accordingly, I think it is essential to frame reflective interest and awareness of my positionality as a teacher-researcher within the study. Thence, reflexivity requires a certain attitude. Baxter (2003) proposes that the research entails a level of honesty, openly self-reflective of its agendas, values, and assumptions:

When I enrolled at Universidad Distrital Francisco José de Caldas for a master's degree, I was 28 and had spent most of my life in southern Bogotá. I consider my social upbringing as pertaining to the working class. I assume that the fact that I was abandoned by my father and, as a result, raised by a single mother shaped my views of asymmetrical male-female gender roles (e.g., children's lives in father-absent households) and, in turn, predisposed my support for social justice in general and, in particular, my special attention to feminist struggles. I am the oldest of three men, and while my mother worked, I had to take care of my brothers. When my friends would visit, they mocked me for doing *women's stuff*,

because I was the oldest, I had an extra responsibility to do the housework, something that is not a *male-thing* in common sense language. At that time, I felt that my personal life somehow conflicted with further discourses and practices (Fairclough, 2017), within my social sphere. Therein, I was able to observe some issues of representations which encapsulate subjectivities based on unrealistic essentializations and construction of gendered roles. Possibly the problem was not how others perceived me but the implications of such perceptions. I was not ashamed of doing *women's stuff*. Instead, I was concerned that my mates did not recognize that this action had nothing to do with gender whatsoever.

As time passed by, I received a scholarship to participate in a Massive Open Online Course (MOOC) entitled *Gender through comic books from Ball state University*¹. Such a course examined how comic books can be used to explore questions of gender identity, stereotypes, and roles. My interest in that course was no other than to have direct contact with my favorite authors and writers. Nonetheless, by the middle of the course my perceptions and understanding of gender identity issues broadened by understanding the social-construction of gender and the identification of asymmetries in gendered roles (male-female) with its respective discriminatory practices that such divide implied.

This explicit positioning is an acknowledgment of my influence as a researcher in the study which is not neutral and whose perspective adds meaning to students' interactions (Denzin & Lincoln, 2009). Similarly, it accounts for the teacher-researcher's intellectual agency through reflection within constrained language educational settings and policies (Méndez, 2018; Quintero & Guerrero, 2018). In the same vein, in this problematization I make about the ongoing debate of nature versus nurture, my personal motivation to develop this thesis also has to do, to a great extent, with my sex-gender circumstances, both in terms

¹ A comprehensive account of this course can be found in: <https://www.cbr.com/stan-lee-voices-ball-state-university-massive-open-online-course/>

of identity and roles, from the misplacement of a boy who did not like to play soccer, to the confusion of a teenager with a much more romantic than a carnal vision of the opposite sex within a different perspective. Thence, the irrepressible tendency to transgression (musical, political, intellectual) took me to challenge patriarchal discourses on what it meant to be a *man* (Bourdieu & Nice, 2001; Connell, 2005; Paechter, 2003).

Description of the discourse study

Consistent with the experiential accounts seen above, in this critical and post-structural discourse analysis, I will examine the configuration of gendered subjectivities in the midst of sex-segregated schooling at *Reims' school*². As it is discussed in the problem statement below, Reims' school divides students based on their sex-gender due to a model with a gender perspective. I contest the promotion and sustaining of segregationist division procedures by the school as part of its educational offer. To my view, the heterosexual matrix (Butler, 1990) is legitimized by concealed discourses and agendas which this study is aimed at exploring; henceforth, I shed light on processes of configuration of gendered subjectivities and their relationship with single-sex education in coeducational schools.

To identify and characterize learners' configuration of their gendered subjectivities, I conducted a discourse study through which I interpreted learners' enactments of gendered nature and features of positioning within their interaction in the English class. It is pertinent to acknowledge that this study responds to a broader discussion on studies that tackle the relationship between gender and English language education. To do so, this study proposes to address this phenomenon within lenses other than the utilized in previous local research i.e., approaching Feminist poststructuralist discourse analysis and adapting some tenets from Critical Discourse Analysis. Therein, I collected and transcribed participants' naturally occurring interactions, then excerpts were selected to be analyzed.

² A pseudonym

Shedding light on the issues previously exposed and under the lenses of the theoretical discussion, I sought to analyze enactments of gendered subjectivity within the participants during the English class through the lenses of Conversational Analysis (Schegloff, 1997) and more precisely, through the identification of speech acts (Searle, 2001). The identification of speech acts helped me to materialize agreed and veiled intentions of the participants; similarly, to understand subjection and micro-practices of resistance towards gendered roles and ascriptions. I interpreted those subjects' positions as a constant negotiation of their *embodied* ways of being. By *embodiment*, I'm referring to the mechanisms by which physical bodies absorb traces of previous sociocultural, political, and life experiences. The delicacy attributed to princesses and girls, for example, the carpenter's worn hand, the self-confidence of a child who is qualified to be a champion. The embodiment may be physical, cognitive, or emotional in this context. To put it another way, it refers to the mechanisms by which a person's life experiences are integrated into their physical body (See Fausto-Sterling, 2019).

In this analysis, I interpreted English language learners who participated in this research configured their gendered subjectivities in complex and varied ways. Similarly, the English classroom served a space to contest heteronormative discourses. Such contestations, reveal tensions and contradictions with regard to imaginary about imposed ways of being, and the real discursive acts they take part in.

This manuscript is divided into five chapters. As stated before, Chapter I is dedicated to the introduction, problem statement, research question, research objectives, and rationale. Chapter II presents the theoretical framework of this study. In this vein, I will propose a discussion on two theoretical constructs: *From a general concept of subjectivity towards a gendered subjectivity approximation*, and *Heteronormative gendered discourses of learning differences in sex-segregated Schools*. Therein, in the light of post-structural feminist approaches (Butler, 1990, Foucault, 1980, 1998; Weedon, 1997, 2004, Bondar et al, 1998),

gender conceptualizations, and queer theory (Butler, 1990; Browne, and Nash, 2010; Motschenbacher 2011). I will conclude that homophobia and heteronormativity are both discursively (re)configured and questioned through discourse. Chapter III will address the research design of the study: My role as a researcher based on socio-constructivist ontology and post-structural scholarship.

Concomitantly, I will address considerations for adoption and adaptation of Feminist poststructuralist discourse analysis and Critical Discourse Analysis as a way to move studies on gender and ELT in what I call queering the framework of analysis. In Chapter IV, I will discuss how I adopted and adapted Baxter's (2003) FPDA and Fairclough's (2001) CDA, to transcend linguistic analysis by linking classroom interaction of learners to broader social analysis. Subsequently, I will describe and analyze linguistic restrictions and contestations that are in place amidst sex-segregated schooling networks; and how they produce and sustain particular discursive practices. In this chapter, I will debunk and problematize idealized ascriptions and characteristics concerning sex-segregated education or as it is coined at *Reims* school, education with a gender perspective as harmonious and idyllic places to learn (ALCED, 2020; Sax, 2005). This study will disclose the negotiated and veiled subject positionings as a constant negotiation of embodied forms of being of learners through mapping discursive behaviors and interrogating the subjectivities that they mean. During the denotative, connotative, and explanatory stages: Findings were synthesized and incorporated in one emerging theme: *performing a gendered subjectivity: an intertwined, polyhedral, and ongoing struggle*. In this category, I will regard the configuration of subjectivities as a changing, dynamic and ongoing phenomenon. In contrast to lenses that are essentialist, structural, and homogenizing; and that still consider the subjectivities of the students to be *male* or *female*, the subjectivities of gender are negotiated in a shifting fashion. In the intertextual analysis, I characterized the representation in the heteronormative matrix (Butler

1990) of learners involved in the production, distribution, and consumption (Fairclough 2001) of the heteronormative discourse about gender/sex learning differences.

In Chapter V, I pose conclusions and implications for future pedagogical practice in what I call (TRANS)formative actions: the importance of moving beyond the essentialization of individuals in the English class, and the pervasiveness of gendered-gendering relationships, as well as the paramount importance to nurture reflection environments concerning heterosexism and its implications.

Problem statement

Introduction

In this section, I present the personal inquiry I constructed from a six-year teaching experience at *Reims' school*³ which gave rise to this critical and post-structural discourse study (Butler, 1990, Foucault, 1981, Weedon, 1997). Reims' school overtly promotes and sustains segregationist division practices as constitutive of its educational offer. Such a division is sustained by *social orders* (Fairclough, 2001), i.e., limitations of this social practice. Put it succinctly, the educational offer embraces the essentialist idea of sex-gender immutable learning differences between female and male students and devotes its pedagogical enterprise to such a division. As a result, I problematize the manner that the school positions the participants of this study under the basis of biological deterministic discourses. Those discourses are hidden throughout the curriculum and legitimize the heterosexual matrix (Butler, 1990). Therefore, the expected gender characteristics of learners and over-generalizations have consequences for the English learning process. They seem to show that it affects the position of the learners in relation to their learning processes.

³ A pseudonym

I layered the problematization into two levels. At the macro level, I problematize the (re)emergence of sex-segregated schooling in Colombian settings; at the micro-level, I cast doubt upon sex-gender divisions within *Reims' school* by illustrating with two brief examples. Then, I shed light on the problem of how such pervasive discourses permeate learners' representations of the world and the implications conveyed in the configuration of their gendered subjectivities. This two-layered problematization allowed me to substantiate my research concern: the configuration of EFL learners' gendered subjectivities in the frame of sex-segregated schooling benefits hidden social, religious, and political agendas. Consequently, at the end of the chapter, I pose the research question and the objectives that frame this study. This statement will be supported by work from scholars such as Browne and Nash, (2010) Butler (1990, 2010) Foucault (1981; 1988) Sunderland (2004) Pascoe (2007), and Weedon (1997).

For reasons of clarity, I will define three terms that will be used thorough the problematization. These terms are *coeducation*, *single-sex schooling* and *sex-segregated schooling*: The Cambridge dictionary defines coeducation as “the teaching of male and female students together” (Cambridge University Press, 2020, para. 1). In the same line, single-sex schooling refers to the practice of conducting education with male and female students attending differentiated classes, in separate buildings or schools. By schooling I mean the practice of teaching and learning in formal settings (e.g., preschool, primary secondary, and higher education). Last but not least, Cambridge dictionary defines *segregation* as “the policy of keeping one group of people apart from another and treating them differently, especially because of race, *sex*, or religion” (2021, para 1. My emphasis). This latter is of paramount importance inasmuch as it represents the critical and post-structuralist perspective that this study endorses.

The macro discursive level: Problematizing the (re)emergence of sex-segregated schooling in Colombian settings

In this section, I will examine sex-segregated education as a form of disciplinary power in Colombian education. This level will begin with a brief historical overview of school formation and the role of disciplinary power in achieving the school's social ends. After that, I will deem that sex-segregated schooling was used as a disciplinary power tool. For this, historical and contemporary explanations of the reasoning for sex-segregated schooling will be presented. Finally, I will link the macro-level of problematization to the micro-level of problematization and discuss the consequences for English language learning.

A word of caution: I do not intend to provide an exhaustive account of the history of coeducation and its spread in Western formal education. Rather, I intend to highlight some major turning points that resulted in mixed education as we know it today in the western educational system. As well as to question what I refer to as the (re)emergence of claims for sex-segregated education.

School, rather than an invention, was an event, according to Álvarez-Gallego (1995). Such an event is derived from the needs and expectations of different social actors. These needs and anticipations responded to the need for working-class children to learn new values, knowledge, and working habits of the emerging capitalist society (See Saldarriaga, 2003). Nonetheless, they permeated with other social actors (e.g., the Government, the Catholic Church, political parties, and relatives) for other social purposes (e.g., educating Christian people or docile citizens), these social purposes and ends contributed to the formation of the modern individual in a disciplining manner (Foucault, 1981). The discipline Foucault refers to pervades human bodies, sets boundaries, and shape bodies and individuality at the same time. To put it another way, discipline operates across structures and organizations, as well as conflicts between social actors (Álvarez Gallego 1995).

For instance, the frequent tensions between political parties, as well as their relationship with the Catholic church, impacted education in Colombia for the majority of the 19th century. As Ramírez and Tellez (2014) point out, this resulted in the educational reforms being updated and fully adjusted each time the presidency of the Republic changed parties. As a result, the liberals abandoned education control in 1850, and it was decentralized administratively and fiscally and granted teaching. In 1870, the federal decree organic of public instruction required that public primary education be offered free, compulsory, and secular in 1870. The declaration also stated that the National Government would be in charge of overseeing the educational system. Said reform arose tensions between the Catholic church and the state. These tensions subsided after the 1886 Constitution and the 1887 Concordat. The Conservatives established that primary education, though free, should not be compulsory, and that, aside from that, education in the country should be driven and supervised by the Catholic Church's precepts. The General Education Act of 1892 required that the central government be in charge of education.

Subsequently, historically, men and women have sustained different ascriptions and roles. Men were devoted to the public sphere whereas women were devoted to the private sphere⁴. As Foucault points out, this process of normalization is not restricted to institutions whose explicit aim is to *correct* behavior, such as prisons, but is a widespread feature of all institutions in modern society. In the case of interest to this study, schooling served to divide and perpetuate gender differences and asymmetric relationships, with the exception that then

⁴According to French philosopher Jean-Jacques Rousseau, education should prepare women to perform their future roles as wives in complementarity for males. (See, for example, *Emile or On Education*.) The portrayal of female education by Rousseau elicited a contemporary response. Mary Wollstonecraft (1792), for example, devoted a significant portion of her chapter *animadversions on some of the writers who have rendered women objects of pity, bordering on contempt* to criticizing Rousseau and his claim. therein she directly quotes *Emile* in Chapter IV of her text: Educate women like men,' says Rousseau [in *Emile*], 'and the more they resemble our sex the less power will they have over us.' This is the very point I aim at. I do not wish them to have power over men; but over themselves.

females had access to formal education. In this case, differentiated instruction and expected outcomes were reflected in life and favored men. (Bourdieu, 2001).

Similarly, Colombian education in the nineteenth century was marked by a high level of gender inequality. Male students outnumbered female students after Colombia achieved independence. This was partial since girls were not expected to attend school. Moreover, according to Zuluaga et al (2004) in Salazar and Ramirez (2009), women's schooling in the nineteenth century was inferior to men's in terms of quality and quantity, and women never had access to higher education (p. 227). Females, even in the upper classes, had few educational opportunities in general. The majority went to religious private schools, which had different academic curricula than the males' schools. The curriculum, for example, was dedicated to religious education, sewing, and manners, in addition to teaching them to read and write (Salazar and Ramirez, 2009).

In 1929, Pope Pius XI issued his encyclical *Divini Illius Magistri on the Christian education of the youth* in response to the emerging secularism and naturalism of the time, which threatened the Catholic church's pervasive influence and power. This was the first pontifical document in the Church's doctrinal history that addressed the phenomenon of education completely and systematically. Intriguingly, Pope Pius XI remarked on the desirability of schooling-separation of males and males in adolescence, wherever possible, as it conceived promiscuity and equality embedded in such schooling. In his words:

False also and harmful to Christian education is the so-called method of "coeducation." This [coeducation], is founded upon naturalism and the denial of original sin; but by all, upon a deplorable confusion of ideas that mistakes a leveling *promiscuity* and *equality*, []. The Creator has ordained and disposed of the perfect union of the sexes only in matrimony, and, with varying degrees of contact, in the family and society. Besides there is not in nature itself, which fashions the two quite different in

organism, in *temperament*, in *abilities*, anything to suggest that there can be or ought to be promiscuity, and much less equality, in the training of the two sexes. (Pius, 1929. My emphasis, my edition).

In this case, it is of paramount importance to highlight the dispositions taken to guarantee Christian life and education and the relationships it held with women's equality in education. Yet, as observed for the Catholic church it was problematic to have egalitarian and secular spaces of formation. In my perspective, there exists an idea of male-female complementarity beneath sex-segregated spaces for instruction. Similarly, he made clear the need for Christian over secular education (Negrete, 2011). It is affirmed that there can be no complete and perfect education if it is not Christian since he criticized the efforts to separate education from Christian values and ends. He affirmed that even though the state should uphold the fundamental rights of the Church and the family concerning Christian education in all of these ways of promoting education and instruction, both *public* and *private*, []. As a result, any educational or scholastic monopoly that physically or morally requires families to use government schools in violation of their Christian conscience was unjust.

In 1933, Decree 227 extended the reform of primary and secondary education to female educational institutions. A significant portion of women's education was devoted to instilling an awareness of their roles as mothers and wives. Women's educational institutions were improved, and teaching staff for female elementary schools was provided; in 1935, rural norms were established, welcoming only female staff. Women were admitted to one of the two faculties of education established in Bogotá between 1933 and 1934. Simply put, women eventually gained access to superior education, at least in Colombian settings. As a result, mixed-education became the most common type of education (Herrera, 1993). Overall, this brief contextualization helps to highlight the tensions between conservative educational models and views on sex-segregated or mixed education. In this section, I intend to

emphasize the political and institutional nuance of those perspectives. As previously stated, I did not cover mixed education genealogy in general, nor did I imply that educational models did not survive in modern schools. Nonetheless, in order to develop my thematic thread, I will focus my analysis on the (re)emergence of claims for sex-segregated education in contemporary times.

Schools in Colombia are predominantly coeducational; exceptions are a small number of private and public schools. Nevertheless, there exists a call for single-sex schooling. The debate over the superiority of either mixed-education or single-sex education is a matter that has returned to the discussion table in the educational field worldwide for a few years. The novelty of this contemporary debate with respect to the one that occurred in the past is the effort to provide scientific arguments for part of those who are for and against each one. For instance, when browsing on the internet on news websites it is possible to access publicly shared articles such as news article from the newsletter *Semana*⁵ (2019) entitled: Single-gender schools: what are the pros and cons? (My translation) and *Dinero*'s⁶ (2014) magazine called: five reasons to choose differentiated education. This educational model, based on biological determinism argues that the differences between the sexes are biological in nature, and therefore natural and immutable. It entails that male and female brains sustain a differentiated yet preestablished set of features that enable them to learn differently. Such a premise regulates and defines expectations in terms of ideal learners by relying on biologically informed assumptions (Cameron, 2010). Thence, this kind of schooling is imbued with the adoption of explanations and understandings of learning based on sex-and gender exclusively. Particularly, The *Reims school*, according to its institutional educational project (PEI for its Spanish acronym), has as its main objective comprehensive training which

⁵ Available at: <https://www.semana.com/educacion/articulo/colegios-de-un-solo-genero-que-ventajas-tienen/644324/>

⁶ Available at: <https://www.semana.com/especiales-comerciales/articulo/pruebas-saber-11-2013/203519/>

seeks to train *boys and girls* with equality and *complementarity* in the difference (Manual de Convivencia, 2019, p. 3. my translation, my emphasis).

In such a case, there are some elements worth mentioning to discuss. Firstly, this type of schooling maintains a pervasive notion which conceives learners as heterosexual subjects who can boost their learning by learning apart. Therefore, it is assumed that single-sex education reduces sexual tension and desire in school (McCall, 2014, 2020); secondly and closely related to the former, learners are thus essentialized and positioned under the foundation of hegemonic and traditionalist binarized visions of ideal students.

Consequently, single-sex schooling which participants belong to, endorses the construction of an essentialized discursive border (Yazan & Rudolph, 2018). As it defines who the students are and who they must become based on a biased gendered perspective of subjects. Similarly, it imposes an order of discourse concerned with the “totality of discursive practices of an institution and relationship between them” (Fairclough, 1993, p. 138).

In the process of designing and planning of the curriculum of *Reims’ school’s*, stakeholders approached the aforementioned schooling as one of their main keystones. Correspondingly, they separate female and male students during their classes. Therefore, it is pertinent to acknowledge that gender thus becomes a cornerstone in the design and development of such a type of education. From admissions in preschool to graduation in secondary learners are separated and taught with a *gender perspective*. (See figure.1)



Figure 1. Mapping the Reim's school landscape. Source own

In the same line, the school neglects the possible identities displayed among learners: Lesbian, Gay, Bisexual, Transgender, intersex and/or Queer⁷(LGBTIQ+ henceforth). There is a binary relation of male– female ways of being that limits the spectrum of possible sexualities and hinders the complexity of language teaching and learning; in which individuals encounter, struggle with, and cross borders of *language, culture, place, and identity* on an ongoing basis (Rutherford, 1990 cited by Rudolph et al., 2020), as well as uphold and reify them in intricate and, in many instances, seemingly conflicting ways.

Then, it is pivotal to bear in mind that the analysis of discursive acts of subjection or micro-practices of resistance towards *gendered discourses* illustrate the means discourses permeate learners' gendered subjectivities and how they depict a more profound implication than what it seems to have in commonsense language.

In my view, such a binary relationship that is expressed on the basis of an apparent biological-only view of people hinders agendas of political, cultural and ideological kind that leaves the social component of it aside. This biological vision of individuals endorses bigger socio-cultural and political agendas insofar it ascribes learners as passive consumers of social norms (Guerrero and Quintero, 2016) and who, at the same time, are denied the option of exerting agency upon their realities and serving to specific interests. Therefore, interpreting these phenomena from a bottom-up perspective is a motive for problematizing sex-gender divisions within schools in the light of the configuration of gendered subjectivities processes. In this case, in relation to my research interest, two questions arise: what are the veiled motives and objectives concealed in the development, consumption, and dissemination of single-sex education? What social actors are benefiting from the education of this type?

⁷ The first four letters of this standard abbreviation are fairly straightforward: Lesbian, gay, bisexual and transgender. The Q can stand for questioning -- as in still exploring one's sexuality -- or queer, or sometimes both

The micro discursive level: Problematizing sex/gender division practices at Reims school

Problematizing the (re)emergence of sex-segregated schooling in Colombian settings provided me with some lenses to analyze the hidden agendas and aims of sex-segregated education. Therefore, I cast doubt upon ideal binaries of sex and gender and ideal gendered expected outcomes of students. Those assumptions negate the multiplicity of ways of being in terms of gender identities.

In this subsection, this problematization, which will be done in the light of the discussion posed at the macro level, will be divided into two parts. First, I account for how students' linguistic interactions framed within English language practices adopted at *Reims' school*, remained decisive in the understanding of the phenomena to analyze. Second, I will delve into the fact that there is a gap in the literature about studies on gender and language research, addressed under the scope of feminist theories and this type of context (i.e., single-sex education within coeducational settings) more specifically how gendered subjectivities are (re)configured when students are divided into male-female classes and its possible implications for language learning.

During my six-year experience teaching in Reim's school in Bogotá learners would be divided into separate groups depending on their genitalia: girls and boys attended separated classes. Therein, it is important to remark that the school defines itself as a *coeducational* school, with the particularity of approaching a pedagogical model with a *differentiated Education*⁸. Differentiated education understood by several schools in the world under the hypothesis that children should be trained in environments of the same gender (*Differentiated Education finds its way, 2020*). Such classification is based on school's criteria regarding learners' bodies evidenced through differentiated uniforms and classroom divisions.

⁸ This information can be found in <https://losmejorescolegios.com/tematicas-educativas/educacion-diferenciada-un-modelo-que-abre-paso/21805/>

GENDERED SUBJECTIVITIES AMIDST SEX-SEGREGATED SCHOOLING

To frame the previous preliminary ideas into a research proposal, I carried out a needs analysis conducted through the analysis of students' artifacts and projects, where students positioned their views regarding gendered roles and perceptions while learning English at Reim's school. I decided to observe my all-female and all-male classrooms. From the analysis of the data gathered, in which students' voices were significant, I perceived some gendered-representation situations could be occurring in the classroom. To illustrate the possible occurrence of a gendered representation issue to be researched in my English as a foreign language context (EFL, Henceforth), I will approach first a brief analysis of students' artifacts and projects, where students positioned their views regarding gendered roles and perceptions.

Therefore, in order to assert the existence of a research problem that addressed the relationships between gender and the English language learning classroom, two reflections on my lessons were crucial. The first involved the design of the final English project by students, which aimed to design and present a comic mystery book based on their classwork and ideas.

I deduced that female stories centered on kingdoms and princesses, and that male and female characters were represented invariably. One of the female students, on the other hand, told a story in which the main character, *Raven*, spent her free time on a farm playing, getting dirty, and using weapons. In such a novel, the heroine was not permitted to participate in these activities because her parents found them to be unfeminine (See figure 2). It's worth noting that the student was adamant about telling a different story than their classmates.



Figure 2. *Raven's Journey*. Screenshot notes. Student's artifact 1.

Male learners' stories, on the other hand, tended to focus on detective and crime stories. Despite variations in setting, story, and character development, what drew my interest the most was how women were depicted. Male characters outnumbered female characters in the above stories, but if they were confronted, they were cast as the mother, the damsel in distress, the housekeeper, and finally the victim. Women seem to be depowered as plot devices in comics, as Nelson (2015) and Sierra-Gordillo (2018) point out, by being wounded, killed, or merely used as tokens. Two aspects call my attention, the first one was the insistence of the student to create different stories to the ones that her classmate designed. The second one dealt with her interest of not doing *female thing* in the creation and in the story itself. To my mind, she was depicting gendered assumptions and ascriptions.

The second situation I address entails that in the writing section of the midterm test, I asked students to answer the how girls' lives were different from boys' lives in ancient Greece. A male student replied:

[...] The woman (Sic) have more hair than the boys, the woman (Sic) were more good looking than the boys, the boys were more athletic than he womans (Sic) , the boys have more bad grades than the womens. (SIC) (Prieto's⁹ midterm test artifact 1) (my emphasis).

In this case, I inferred a concrete gender-related belief in the student's response. In his view, women were academically better than men, reflecting the perception that being a woman assured better grades and, as a result, positioning men as intellectual underachievers (Lu & Luk, 2014). In her research, Muñoz (2017) identified a similar situation, believing that gender disparity discourses are implicitly present in the daily practices in an EFL classroom when eighth-graders developed ethics and values-based behaviors as girls behaved as the sub-teacher that often hindered the voices of students.

⁹ A pseudonym

In this vein, the students' depictions of themselves and others demonstrated a strong association with the Reim's school division practices or as in raven story, it provided a counter discourse to such normalization. Provided that students' narratives carry sexist ideas of gendered roles. From the voices of students, I inferred how they described a reified notion of a binarized group. Furthermore, the self-perceptions of students, is maintained to a large extent on the basis of prescribed assumptions and ideas, for example, the reluctance of to conform to *female* items (see, figure 2). The pre-established structures and references therefore substantiate the configuration of a social order framed in constraints and possibilities, along with its privileges and disadvantages. This is troubling to my view, insofar as such references control the explanations and interventions of learners in their contact with the world (Fairclough, 2001).

In this vein, I interpreted the struggles of students to find themselves between an ideal that wants them to be and perform accordingly (i.e., following its gendered roles) and the actual students' interactions. In both cases, the English class served as a space for said enactments and offered an opportunity for students to share their innermost opinions as part of this particular context. Likewise, the *embodied* experiences (Fausto-Sterling, 2019) of students held inside and outside the classroom determine their individualities and subjectivities, which form and are formed within the classroom at the same time. Such experiences also determine their behaviors in and towards the class dynamics.

In the same line, I noticed how the gender/sex division of students amidst the school created a sensation of differentiated characteristics and ways of being. There, I wondered not only about the exclusion of the LGBTQ+ community, but also about learners who do not generally ascribe to prescribed definitions of being (See page 1: personal enterprise and positionality). In my perspective, there exists a disadvantaged group impacted by the division. In other words, the educational context facilitates asymmetries, since it does not

accept the same possibilities of being for multiple identities to emerge. To put it succinctly, how hegemonic ways of being a man and a woman are accepted whereas others are hindered.

As a result of the discussion posed above, I approach two constructs to discuss *embodiments* (Fausto-Sterling, 2019) of gendered subjectivity configuration in sex-segregated education, which served as the keystone of this problematization. First, I deem that there is a relationship between discourse, social institutions, and individual consciousness with respect to sex-segregated schooling. Thence, I claim that the sex-segregated schooling discourse constitutes a space for the configuration of gendered subjectivities under a heteronormative matrix. Thus, this study adopts the multifaceted perspective on *gender* (Butler, 1990). I problematize the notion of gender as a strictly biological phenomenon, instead this study conceives gender as a complex system of social relations and discursive practices differentially constructed in local contexts (Butler, 1990; Pavlenko, 2004). Hence, the aims of the study become twofold: On the one hand, to study ways in individuals make sense of themselves and others during their EFL lessons with regard to their gendered nature (Castañeda-Peña, 2008; Delgado, 2019). To put it succinctly, I aim at analyzing the manner gendered subjectivities are configured in the myriad of discourses in the classroom. On the other hand, to inquire about hidden agendas and interest concealed behind the discourse of sex/gender learning differences.

Therefore, I assert the importance of inquiring on whether gendered discourses present in the EFL classes depart from democratic and participatory relationships or as explained in the situations aforementioned, gendered discourses legitimate pre-established, heterosexist, discriminatory discourses (Litosseliti, 2006). Although research studies have aimed at exploring students' gendered positioning, and gendered subjectivities concerning issues of power relationships, inequalities, discourses (Castañeda-Peña 2008, Delgado, 2019; Durán, 2006; Rojas, 2012; Rondón, 2012). Yet, a *queer* lens (Browne & Nash), 2011 has rarely been

studied directly. Similarly, there is no previous research that adapts and adopts feminist post-structuralist discourse analysis with critical discourse analysis.

Considering all that I have discussed above, I pose the following research question and objectives.

Research question

How do EFL learners (re)configure their gendered subjectivities in the frame of a sex-segregated schooling setting?

Research objectives

General objectives:

- To analyze the EFL learner's (re)configuration of gendered subjectivities in the frame of a sex-segregated schooling setting.
- To unveil the social actors involved in the linguistic constructions of the heteronormative discourse of sex-gender differences

Specific objectives

- To identify gendered self-reported experiences which reflect learners' subjectivities amidst the EFL classroom.
- To characterize and account for emerging learner's experiences and micro-practices of resistance in relation to gendered discourses amidst sex-segregated education.
- To explain the social implications of the interpersonal relations represented in sex-segregated schooling and the heteronormative discourse of sex-gender differences and its respective practices of production, distribution, and consumption.

Rationale

In this section, I put forward the reasons that support the relevance and pertinence of the study. Therefore, I explain the encouraging impact on the participants, the setting, and the field of teaching English as well my expectations on the contribution of my research objectives to the field of applied linguistics. In addition to my *locus of enunciation* as a Colombian English language teacher and researcher who also brings experiences, expertise, and socio-cultural contexts and characteristics of his own life (Croker, 2009; Grosfoguel, 2011), the rationale and significance of this study lies in three key aspects. First, I refer to the commitment of making visible participants as I listened and interpreted their voices. Visible insofar as I intend to provide a space for students voices to be part to a broader discussion. As they do not take part in the curricular decision with regard to sex-segregated schooling. In this case, through the development of this project, it was possible for students to make sense of their embodied experiences in a sex-segregated setting and provide a space for learners to share and express their multiple ways of being. Second, in relation to new and neglected yet alternative areas of research interest (Morgan & Clarke, 2011), this manuscript seeks to adhere to a broader discussion and local scholarships about the relationship between gender and language education, and similarly inform the English teachers' and learners' agency. In particular, it intends to expand the conversation about subjectivation of the body (See Morgan & Clarke, 2011). Finally, building on and extending the growing body of research on subjectivities, the current manuscript adds to the scholarly conversation on subjectivities in language education, as it addresses the gap between studies on discursive phenomena and Colombian single-sex education contexts from a post-structural and critical perspective.

Through this research, by exploring learners' processes of gendered subjectivation, I aim to make the voices of participants visible. By the gendered subjectivation process, I mean to the learners' discursive sense of selves within their immediate EFL context. According to

Baxter (2003), this phenomenon is referred to as *heteroglossia*. That is the participation of multiple voices in an attempt to provide multiple perspectives. Herein, I appreciated the individual, discursive and ideological aspects, which are expressed in daily discourses as learners. Consequently, by accounting own learner's embodied experiences and viewpoints, it was possible to neglect categorical statements and aim for opening more diverse and democratic nuances (Freire & Macedo, 1987), according to Baxter's principles in FPDA (2003) there is no single interpretation of events, we need to allow others to share their opinion about what might be happening. To put it succinctly, through this study, I invited students to participate and express their thoughts and perceptions. This was done considering that participants do not take an explicit part in the creation, design, or evaluation of sex-segregated division and enterprise. Instead, they are subjected by veiled social actors amidst policies and social orders. In that sense, when I recognize that learners perform multiple social identities that reflect different positions when communicating, and when I interpret how such positions provide possibilities for differences and multiple subjectivities (Luke, 1996), I embrace learners' roles as multilayered agents who are aware of their realities, and thus their perspectives of the world are broadened and celebrated in class.

Thereby, it is inevitable not to discuss the way the enriching voices of the participants had me reposition myself as an English teacher, and the role I played in the configuration of their gendered subjectivities within the EFL classroom; as I reposition my subjectivity whilst I reshape my concepts of gender, discourse, and language and acknowledge the influence it implies on students' subjectivities. In light of this, a paramount contribution of this manuscript emerges. By relating to issues of the students' lives and the situations in their lives that are unfair they might be able to reflect and show agency through education. As a consequence, the role of the teacher would move beyond being a mere input giver to the one of a problem-poser for students to solve, enabling egalitarian room for classroom

participation practices. In this sense, I reassure teachers of English to position themselves and their students as active intellectuals and academic activists. I invite colleagues to assume teaching practices not merely as an instrumental activity but also as a social and human practice that entails their transformative intellectuality (Giroux, 1985).

It is therefore my intention to adhere to the research agendas on gender and language issues but to address such subtle dichotomies with shades for understanding how learning identities emerge, to converse, and even to debunk binaries. This research is relevant to provide insights to rethink and demystify the essential orientations that frame our identities, histories, and experiences as learners and users (Castañeda-Peña, 2018) in a single type of existence in the field of English language teaching and learning. In fact, and as the findings suggest, learners have shown implicit and explicit *embodiments* (Fausto-sterling, 2019) of *gendered discourses* (Sunderland; 2005) and such gendered discourses seemed to have an influence on the configurations of gendered subjectivation of learners. Yet, results also indicate that the room of the EFL acted as space for hegemonic discourses to be contested.

Second, this type of research is essential for the local research environment that addresses gender and TEFL issues. In this case, as several researchers have shown, gender as a social phenomenon has clear ties to foreign language education in English (Castañeda-Peña, 2008; Mojica & Castañeda-Peña, 2017; Delgado, 2019; Durán, 2006; Litosseliti, 2006; Rind, 2015; Rojas, 2012; Rondón, 2012; Salami & Ghajarieh, 2016; Sunderland, 2004) as it can influence language learning, so it is important for teachers-researchers, it is therefore essential for teachers-researchers to investigate this issue. In this sense, emerging studies provide this field of knowledge with various meaningful insights and understandings. In Colombia, for example, it is possible to see various approaches that tackle issues related to the relationship between gender and ELT in which teachers' and students' conceptions on gender are sustained and maintained by stereotypes (Duran, 2006; Castañeda, 2008; Muñoz,

2017); or studies that scrutinize on the manner in which teachers' gender-related beliefs shaped their pedagogical practices in single-sex EFL classrooms (Cotrino, 2015). Similarly, it is observed *chunks* of identity construction enacted by and through assertive preschool masculinities and femininities (Castañeda-Peña, 2008), explorations of the way emergent femininities constructed gender identities among power relations inside the EFL classroom through interaction (Rojas, 2012); criticism towards heteronormative EFL learning settings through narratives (Rondón, 2012) and decolonial stances through the hybridization of a third space around gendered discourses and the construction of gendered subjectivities (Delgado, 2019).

Nonetheless, and despite the growing existence of scholars and knowledges with regard to studies of gender and ELT; that have boosted the local research agendas, this study is particularly relevant because it addresses these phenomena within lenses other than those used in previous local research. Herein, the pertinence relies on the contribution to the local panorama by including sex-segregated learners' voices and experiences to understand how pervasive notions on gender are embedded in their personal and academic traits in their respective classroom enactments and interactions. Similarly, this research critically explores the perception of the way social actors pervade the heteronormative discourse of gender/sex learning differences by approaching a queer (Butler, 1990, Browne and Nash, 2010) lens to overcome essentialist dichotomies that disregard diverse human characteristics and identities.

Finally, conducting this study in the context of discourse studies can also bridge the gap between studies on discursive phenomena and Colombian single-sex education contexts (Cotrino, 2015). Herein, Discourse Analysis becomes a relevant research mechanism for language teaching and education research (Escobar & Castañeda-Peña, 2015). Therefore, by referring to the voices of the participants and the social interaction, I am reassorting to the

multifaceted social dynamics of social interaction (Clark,2010; Fairclough, 2003; Foucault, 1988a; Gee, 1999, Norton, 2000)

In this sense, this critical discourse study seeks to expand research work on gender/sex asymmetries displayed by linguistic constraints (see for example Salami & Ghajarieh, 2016). Analyzing discourse beyond the fundamentals of language, while keeping in mind the reciprocal influences that culture has on each other, sheds light on how social structures engages in communication, as well as on how communication reshapes society. This alternative approach to discursive phenomena and embodied experience (re)considers and even demystifies essentialist dichotomies that subject our identities and ways of being (Baxter, 2003; Yazan & Rudolph, 2018). The significance here, therefore, is that this study examines post-structural lenses to complicate essentialist and idealistic discourses and dichotomies that become fiction (Baxter, 2003) in terms of the configuration of gendered subjectivity because there is no justification or substantial evidence to perpetuate the divisions of learners on the basis of their sex (Eliot, 2013; Sax, 2005).

Although it is a difficult task for me as a researcher because I reject and still use this binarism, the importance of developing this study relies on the contribution to further understand our gendered subjectivities as language learners as something dynamic, fluid, and polyhedral (Muñoz, 2007). Therefore, in the context of a sex-segregated education, the naturally occurring interaction of learners disregards ideal binarism and assigned gender characteristics and proposes an ongoing *performative* (Butler, 1990) nature of the negotiation of being and becoming *in situ*.

Chapter II: Literature Review

Introduction

This post-structural and critical analysis of discourse aims to unveil how EFL learners (re)configure their gendered subjectivities within the context of a sex-segregated schooling environment. This chapter serves two purposes. On the one hand, exploring the ontological and epistemological foundations sustaining this research. On the other hand, under the lens of post-structuralism (Foucault, 1981; Weedon, 1997, 2004), this chapter will present a theoretical discussion and previous studies setting the basis of the research and the perspective that this study undertakes on gendered subjectivities in sex-segregated education. Such theoretical concepts and research, which have previously been carried out, have become pivotal to frame, elucidate, and problematize issues relating to the tensions and discontinuities between gendered subjectivities and separatist-essentialized sex-segregated education models.

Therefore, I affirm that these education models are problematic in the light of recent conceptualizations on gender. I will also argue that there are multiple subjectivities presented by English-speaking learners. These subjectivities are configured by their own social and individual discourses. I also argue that these subjectivities clash with institutional binary-oriented interpretations of gender differences (i.e., confined to males and females only) (Cameron, 2007). Thus, this chapter is divided into two sections (constructs): (1) *From a general concept of subjectivity towards a gendered subjectivity approximation* and (2) *Heteronormative gendered discourses of learning differences in sex-segregated Schools*. This conceptualization will help the review of discursive practices that configure gendered subjectivities in the gender-segregated schooling referred to above (see pages 11-13 of this study). Similarly, the discussion proposed in this chapter is also informed by some principles of critical discourse analysis (CDA).

This critical study is informed within a constructivist framework by post-structural feminist perspectives (Butler, 1990, Foucault, 1981,1988a, 1988b; Weedon, 1997, Bonder et al, 1998) and aspects of queer theory (Butler, 1990, Browne & Nash, 2010). While a number of theoretical positions define post-structuralism (e.g., Barthes, 1982; Derrida, 1978; Foucault, 1988; Kristeva, 1988), in this study, I intend to highlight the pre-eminent role of language in constructing and contesting social meanings. Hence the replacement that post-structural thought makes of the question of *who I am*, by the one of *where I speak from*; that is, from what subject position I speak and act in a determined context, which implies having accepted the multiplicity of positions in and from which the subjects conform, and therefore its possible tensions and contradictions (Bonder et al, 1998). In this line, analyzing the experiences of students shed light on how individuals configure, and are configured by discourses in the multiplicity of the interaction of the English language. Accordingly, building on post-structuralism, the analysis of students embodied experience highlight the relativistic essence of social truth, the primary role of social circumstances in interaction, and the awareness of the configuration of subjectivities in the English class. In terms of disregarding the assumption of a single, fundamental truth, the shifting power structures are instead highlighted (Weedon, 2007).

In the same line, this research is associated with emerging critical and queer scholarships and agendas that accept and celebrate ontological positions other than those defined by essentialist perspectives that subject individuals into determined sexual identities and their pervasive gendered traits (Browne and Nash, 2010; Butler, 1990, 2010; Motschenbacher 2011). In this vein, by embracing queer theory to construct knowledge, I critique of the very notion of sexually attributed traits since a queer perspective scrutinizes how heterosexuality appears common or unavoidable and due to regulation and normalization (heteronormativity) through discursive acts and cultural practices. To conclude those

aforementioned perspectives allow me to problematize social creations such as *gender*, *gendered discourses*, *heteronormativity* to understand subjectivation processes entangled in *sex-segregated schooling* practices in the EFL setting.

From a general concept of subjectivity towards a gendered subjectivity approximation

As it was presented in the Statement of the Problem, I identified gender-related matters (see page 21) when a student enacted a gendered viewpoint of academic success (e.g., women are more intelligent than men) overgeneralizing female and male capacities in the English class. In accord with Mojica and Castañeda-Peña (2017), understanding gender as a salient feature in language education is important since it provides teachers with resources from a wider social and educational perspective. This aforesaid situation therefore informed my inquisitiveness to analyze whether some other students have had similar perspectives through their English learning process and the implications for their subject configurations. I agree with Foucault (2005) when he points out that the subject is no longer an ontological entity linked to pure cognitive reason; instead, the subject is to be interpreted *in situ*, keeping in mind that the relationship between the conditions of the world and the subject is open and unpredictable. In contrast with commonsense language, where people incline to accept that they are knowing subjects, i.e., self-governing individuals whose lives are governed by free will, reason, knowledge, experience, and, to a lesser degree, emotion (Weedon, 2004). I deem that the subject is immersed in contingencies of class, gender, sexual and racial kind¹⁰. And in doing so, subjectivities and identities configure socially in ways that serve particular interests,

¹⁰ The use of intersectionality theory in this study may be argued, but the pervasive nature of gender within the context single-sex schooling and its respective social practices at *Reims' School* invited me to focus on this single aspect. Caution needs to be given, as I recognize these subjectivities as complex and intersectional as any other and thought the analysis of data accounted for particular intersections between gender and class, I consider such an analysis would go beyond the realms of this study. Concomitantly, this manuscript embraces the idea that there is not a single way of being, but rather a plurality of them; a diversity that intersectionality facilitates the identification of.

even while they may appear or to be lived as obvious and natural (Weedon, 2004, Rudolph, et al 2020). Put it simply, from my perspective, the subject is a body with an agency, but that agency is intertwined by the control of the other(s). Therefore, life experiences, emotions, beliefs epistemologies intertwine such relationship between the *embodied subject* and other's sight (Fausto-Sterling, 2019). As aforementioned, and in accord with Fausto-Sterling (2019) by *embodiment*, I approach the mechanisms by which physical bodies absorb traces of previous sociocultural, political, and life experiences. Said embodiment subjection may be physical, mental, or emotional.

It is important to underpin my distinct notion of *subject* and *identity*, given that these words are often used interchangeably and without overt precision (Bonder et al, 1998), before moving forward in the discussion. I use the term subject (rather than individual or person) to describe the discursive nature of an individual's points of view (i.e., system of signs and conventions that determines our perception of what we see as reality). In this context, following the scholarship of postmodernists and poststructuralists, I believe that subjectivities are dynamic and performative rather than static (Butler, 1988; 1990). The illusory nature of such performances and conventions is well-documented. In common sense language, such performances and conventions repeatedly produce an illusion that contributes to the definition of a *stable identity*. Despite the fact that I recognize identity as a fluid term, I accept the *subject* in the sense that it encompasses poststructural and postmodern scholarships, as well as the dominant position of language in the embedded configuration.

Hence, the conceptual view of the subject that this paper adopts, takes its foundations from Foucault (1988a) because it permits us to understand subjectivation processes of sex-segregated schooling as a continuous configuration within an intertwined quilt of *power-knowledge* relations. From this perspective, physical bodies become subjects as a result of subjectivation processes. Compatibly, for Muñoz (2007) “the subject is not a plain and

unalterable surface, but variable and polyhedral, this implies an awareness of the heterogeneous processes configured therein” (p. 69, my translation). In his viewpoint, the subject is simultaneously conscience, practice, and language: *conscience* because the subject “reflects” about the self, *practice* because their subjectivities exceed the self, namely in its influence on others and the context; and *language* because subjects are configured through language (Bourdieu, 1986, Foucault, 1999b). Thus, I want to highlight my understanding of the concept of *subjectivation* in its two-fold meaning, as the result of subjectivation and interiorization of domination, or that of an emancipating action based on free will (Foucault, 1982; Muñoz, 2007). Consequently, it can be argued that school’s *a priori* divisions of the subject into *girls* or *boys* have substantial implications on the way the bodies behave by subtle yet problematic impositions of institutional discourses (See Fausto-Sterling, 2019). These processes are defined in Foucauldian terms as the subject’s *objectification* (Foucault, 1988a, 1994).

Foucault (1988a, 1994) unveils three modes of objectification, which are organizing principles that explain how human beings become subjects. These modes are dividing practices, scientific classification and subjectivation. Foucault examines an archeology of madness, in its transition from *typical* to *insane* i.e., mental institutions were built, and walls were established between the abnormal and the rest of humanity. He discloses this process as *dividing practices* (1982). For Foucault, the *dividing practices* are the initial method in which such coercion of the body is instituted. Coercion is embedded through the locating and organizing of the person’s body, on the tangible and material level. The subject is objectified, whether within itself or from others, by a process of division. In this framework, dividing practices are to be understood in those actions that divide a society within a society. As these are historical examples, what is of importance in this study is the identification and understanding of dividing practices found today at an educational level. For instance,

institutions and schools that apply honor-based discipline and examinations (Saldarriaga, 2003, Serrano, et al, 2016), or that determine who is a high achiever or bad achiever of the English language (Silva-Alfonso, 2020), and that students self-configure intrinsically.

Regarding this study, I argue that sex-segregated schooling segregates students by separating bodies into male and female learners. Those men are from Mars and women are from Venus (Gray, 1992) models of education acknowledge the pervasive power of heteronormativity (Kitzinger, 2005; Warner, 1991) in reifying the exclusiveness of heterosexual relationships (e.g., the boy and the girl), which hinders discursive possibilities such as the LGBTQ+. Consequently, an understanding of the *dividing practices* in single-sex schooling sheds light on the manner institutions configure subjectivation processes on the bodies.

In addition, to my mind, unveiling the existence of *scientific subjectivation* within institutions through discourse, how those discourses are distributed, and how they are interpreted by individuals, sheds light on power-knowledge relationships with subjects. Power insofar as it establishes its spheres of practice via knowledge. In other words, power (re)produces knowledge and vice versa (Foucault, 2008). To illustrate this assertion, critical scholarships have documented the manner in which the ELT community has been permeated by foreign imposed discourses (Guerrero and Quintero 2016). These imposed discourses they lead to legislation, and as a consequence, authority discourses insidiously inform educators what books students should read, which teaching strategies can be used, and which systems of belief and expectations of achievement can be taught (Kincheloe & McLaren, 2005, p. 31). *Scientific subjectivation*, as the second mode of objectification, is defined as the *clinically* and *scientific* informed definitions of the subject defined by the disciplines (Foucault, 1982). Scientific classification serves as a way to classify with scientific truths, facts, and breakthroughs the subject. This *will to truth* defines, excludes, subjugates, discriminates, ascribes the *normal* and the *pathological*. In regard to this study, misrepresentations of

evolutionary psychology in sex and gender textbooks (Winegard, et al. 2014) have substantiated a rising call for sex-segregated schooling (see pages 3 and 4). Examples of this include language acquisition differentiation (e.g., women are more talkative than men), biologically endowed traits (e.g., women are maternal), sex-specific skills (e.g., men are outstanding at logic skills), and so on.

In opposition to the two modes of subjectivation mentioned above, it is pertinent to point out that this third mode of *subjectivation* entails., an intricate interplay of resistance and subjection to the two aforementioned modes (Foucault, 1982). In other words, the response of individuals with themselves in light of imposed perspectives. Viewed in this way, both confrontations and ruptures account for spaces of the configuration of the self in the sense they enliven possibilities of agency in the configuration of individuals' subjectivities (Méndez, 2012). To my mind, this latter is of the most paramount importance inasmuch as it is focused on the changes and in individual embodied experiences. In the former two modes of subjectivation, the configuration of power-knowledge relationships is hierarchized, fixed, and structuring, its disciplining shade determines the instituted truths in a deterministic manner. Conversely in the third mode of subjectivation, there exists an emancipatory nuance for the inventive, fluid characteristics of an individual's actions, and an impossibility of confinement of diverse ways of being (Uicich, 2016) (See figure 3).

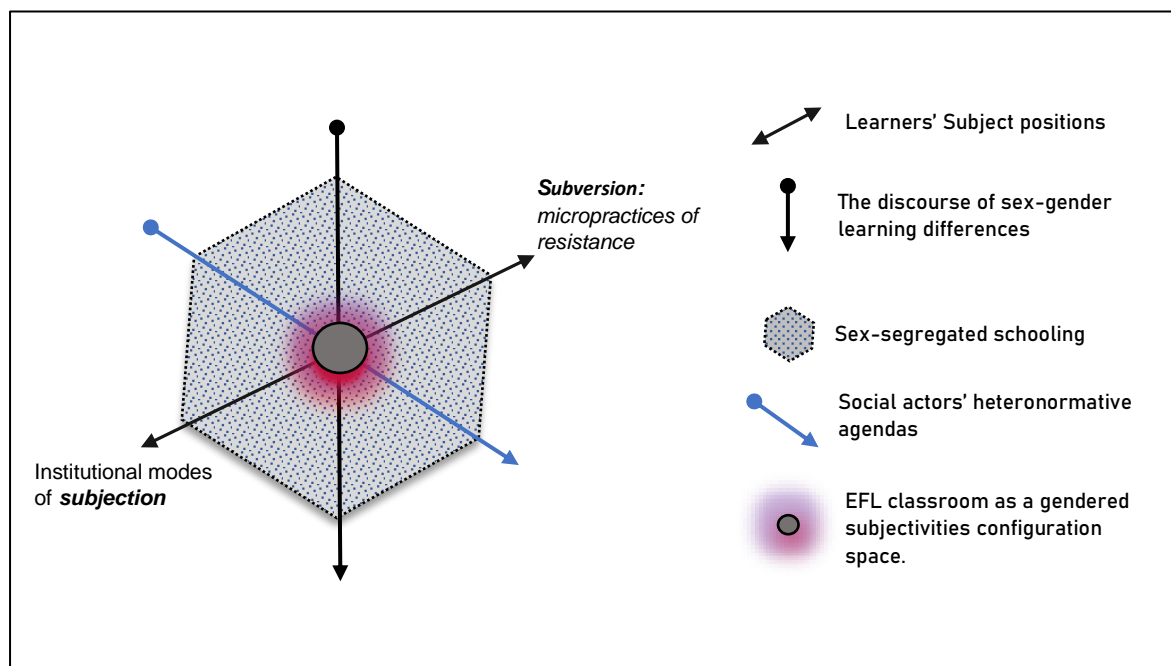


Figure 3. Literature review and concept entanglement of this research. Source: own

The graph above helps to visually represent the elements that outline this literature review. At its heart, I see the EFL classroom as a gendered subjectivities configuration space. Since it encapsulates a variety of concealed interests in addition to schooling (see the macro level of the problem statement), as well as the implicit impositions put on bodies by division practices (see the blue arrow). However, I want to draw attention to the tensions and discontinuities that exist between hierarchical modes of education (such as sex-segregated schooling) and learners' micro-practices of resistance to ascribed characteristics and body impositions. As a result, students constantly negotiate their subject positions and available responses. From a top-down viewpoint, discourses about sex-gender learning differences wield disciplinary power. The classroom, on the other hand, can be used to integrate broader and more nuanced characteristics that develop learners' gendered subjectivities. It also encourages learners to focus on their interactions and experiences in order to understand learners' gendered configuration process.

To sum up, and in line with Gómez-Vásquez and Guerrero (2018), I consider individuals to configure their subjectivities in an array of assorted manners and considering various components from their socio-historical, cultural settings. Those socio historical and cultural settings are a reflection of a social reality spread through language. To my mind, language plays a paramount role in the configuration of gendered subjectivities, as shall be discussed below.

The discursive nature of gendered subjectivities

“Language is the place where actual and possible forms of social organization and their likely social and political consequences are defined and contested. Yet it is also the place where our sense of ourselves, our subjectivity, is constructed”.

(Weedon, 1997, p. 21)

The passage quoted above from Chris Weedon which I have used as an epigraph invites us to conceptualize the relationship between discourse, social institutions, and individual consciousness with respect to sex-segregated schooling. In this subsection, I will discuss how sex-segregated schooling discourse constitutes a space for the configuration of gendered subjectivities under a heteronormative matrix as well as I will discuss some studies that enact the discursive nature of gendered subjectivities.

As it was conveyed earlier, I deem that our sense of ourselves is intertwined by an array of discourses and viewpoints of reality. Although we conceive ourselves as individual subjects, we are social subjects that live immersed in social practices that are mediated by and through language. I thus start to discuss two main points: discourses configure gendered subjectivities, and gendered subjectivities are influenced by sex-segregated schooling discursive practices. From my perspective, hegemonic views regarding gender are materialized by these discursive actions of speakers as they come across the realities of speakers. In doing so, they experience points of convergence or divergence. In that sense,

students are endorsing or contesting specific discourses as they interact with their realities.

That is to say, the students find a space to configure their subjectivities.

It is pivotal thus to examine my understanding of the notion of *discourse*. As already implied, and in line with other approaches dedicated to Critical Discourse Analysis, this research report approaches discourse as a form of social practice (Fairclough & Wodak, 1997). In words of Fairclough, "discourse is a way of signifying a particular domain of social practice from a particular perspective" (Fairclough, 1995, p. 14). Such type of practice entails a semiotic dimension (i.e., signs and meanings) to be understood in an exchange of ideas with social scholarships and agendas (Fairclough, 2004). In other words, discourses represent and constitute ways of thinking and doing. Moreover, Gee (1990) contends discourse is a way of being in the world; it is a way of life that incorporates words, behaviors, values, opinions, attitudes, and social roles; as well as movements, looks, body positions, and clothing. These points of view are crucial to comprehend in which ways the social practice of sex-segregated schooling is pervaded by "discursive practices that form the subject they refer to. They determine modes of constituting individuals as subjects" (Weedon, 1987, p. 101) in its constitutive and non-constitutive essence; situations, institutions, as well as social contexts, shape and affect discourses. Concomitantly, institutional discourses ascribe determined modes of being inasmuch as they propose an overtly binary matrix which divides individuals into males and females (e.g., behavior). Hence, this dividing practice is sustained under the premise that the imposed binary categories of women and men learn differently (e.g., values). This set of discourses find its practical realization in the disciplining of the individuals' bodies into boys and girls (e.g., social roles, movements, body positions, and clothing) and simultaneously reified in learners' utterances and observed through their social discursive practices (e.g., opinions, positions). One practical example can be found in the problem

statement, where Prieto claims that women outperform men academically and are better at learning English (See page 30).

In this sense, discourses are necessarily ideological in the way that I have defined them insofar as institutions aim to spread their discourses and monitor other discourses. While some discourses are cited, reproduced, put in the spotlight, others fade, deemed irrelevant, or excluded. In this vein, a hegemonic viewpoint on masculinity and femininity (Paetcher, 2003) is established as the unique alternative and there is an overt exclusion to homosexuality or at least a subtle tolerance (Motschenbacher, 2011). In other words, these discourses are prevented from manifestation, visibility and search for recognition. Foucault (1981) sheds light on this exclusory and control practice, he alludes it as the *forbidden speech*. That is that at the risk of controversy, the author cannot speak crudely on any subject. There is a pervasive control of the discourses, a control that intends to organize, select and distribute all the discourses that may be produced by individuals as well as their very own bodies. And simultaneously the institutions shade discourse inasmuch as they pertain to chance, difference and desire. In this way, certain social actors such as government, the Catholic Church, stakeholders and parents, among others (Álvarez-Gallego, 1995) appropriate discourse, and by regulating its production and circulation, that is, by creating a *discursive order* (Foucault 1981), they ensure that their dominant perspective is retained. Viewed in this way, subjectivities are affected by gender-based discursive schooling discipline. In the sense that hegemonic views on gender are reflected in the language of the learners and in the way they come through their *embodied experiences* (Fausto-Sterling, 2019) (i.e., gender expressed in the body, like urinating seated or standing-up). In doing so, learners encounter points of convergence or divergence. In that sense, students accept or challenge particular *gendered discourses* (Sunderland, 2004) as they communicate. By gendered discourse (Sunderland, 2004), I mean the discursive representation in text or speech

of individuals, in particular gendered ways (i.e., characteristics and roles) (see next subsection); ways that can be idiosyncratic or universal, conservative or progressive. In light of this, a gendered discourse is not an end in itself but one in its constitutive nature. Put it simply, a gendered discourse is also a gendering discourse.

For instance, Muñoz (2017) concluded that uneven gendered discourses are implicitly present in the daily practices in an EFL classroom when eighth-graders developed ethics and value-based activities. A similar outcome was established in Duran (2006), she explored teacher and students' conceptions about gender in an EFL setting and the way these *gendered discourses* were manifested in their discursive utterances. She found teachers' and students' conceptions on gender were heavily sustained and maintained by gender stereotypes, by doing so, she highlighted inequities regarding boys' and girls' participation during communication, made manifest by verbal and nonverbal attitudes, where male peers did not value nor respect girls' contribution.

A decolonial perspective on the configuration of learners' gendered subjectivities is given by Delgado (2019). He explores the emergence of third space (Bhaba, 1994) and its relation to gender studies. He sheds light about how the *Third Space* generates discourses of dominance and resistance when EFL students construct their gendered subjectivities during interaction in the EFL class. Albeit he recognizes that gendered subjectivities are entangled within *gendered discourses* related to hegemonic masculinities and hegemonic femininities, he acknowledges the emergence of transitioning femininities.

Delgado's (2019) study is relevant to understand the gendered subjectivity concept as a polyvalent activity inasmuch as it considers students' voices at unveiling *gendered discourses* in regards to taken-for-granted teaching practices. Interestingly, this decolonial project is groundbreaking in the sense that it advocates for an understanding on the phenomena of gendered subjectivities with an advocacy for the epistemologies of the south.

Ultimately, gendered subjectivities are context embedded, negotiated and contested through discourse. These gendered subjectivities are intertwined by a quilt of gender stereotypes, and inequities that still maintain a privileged position in educational settings (Pascoe, 2007). In the lines below, I discuss how a hegemonic viewpoint of gender informs sex-segregated schooling, at the same time that it serves as a tipping point for the configuration of gendered subjectivities.

The first aspect to acknowledge is that sex-segregated schooling adopts an uncritical stance of *normal* disparities between boys and girls (McCall 2014). Since the moment of admissions gender, a prominent sociological term, is rarely distinguished from sex, a historically biological category. Therefore, in determining membership either to the *boys'* group or *girls'* group, the biological function of sex is prominent. In the study and daily practices of sex-segregated schooling, the sense of differentiated biological characteristics is fundamental to make sense of how *gendered discourses* circulate. Consequently, the lexical categories of girls and *boys* are recurrent at the *Reims school* as a taken-for-granted category; as a natural, biological state. In this case, those two categories are understood as a *fixed signifier*, (Butler, 1990, p. 4), not as a *floating signifier* (Hall,1997). This alludes to a concept that does not point to any real object and does not have an agreed meaning. In other words, those lexical categories are more concrete than the concepts that they intend to describe. For Instance, a Christian cross may represent the spirituality it represents and the ideals behind it. Nevertheless depending, on the context it can carry either positive or negative significance.

The ascribing of male and female roles entails that, from the division itself you can foresee a determined set of actions, expectations, and opportunities (Hall,1997). This classification is problematic because sorting is generative once a whole number of other traits are categorized as a consequence of it. For Butler (1988) this categorization is one of the multiple ways in which this “compulsory heterosexuality is replicated through the configuration of bodies into

discrete sexes with *normal* looks and *natural* heterosexual patterns” (p.525). In this sense, there exists a struggle between ideal and expected outcomes versus learners’ real manifestations of ways of being.

In sum, our sense of ourselves is intertwined by an array of discourses and viewpoints of a reality. Those pre-established viewpoints of a reality far from being natural, obey social interests and social practices that are mediated by and through language. Second, by understanding processes of gendered subjectivation within sex-segregated schooling it is possible to trace enactments of agency towards (self)-imposed expectations of gendered discourses.

This section has conceptualized the relationship between discourse, social institutions, and individual agency amid a quilt of *gendered discourses*. Wherein, it has argued that subjects are imbued in the contingency of multiple discourses and viewpoints of a reality with concealed agendas. The next part of this chapter will problematize the Heteronormative gendered discourse of learning differences in sex-segregated Schooling.

Heteronormative gendered discourses of learning differences in sex-segregated Schooling.

In this sub-section, I provide a critical account, not necessarily a historical one, of the way discourses of gender and sexuality in sex-segregated schooling, are often taken for granted as being explicit fixed, and static (Gurian et al. 2001; Sax 2005; James 2007, 2009; Kaufmann 2007). That is to say, mainstream sex-segregated schooling discourses elicit girls and boys as heterosexual subjects who can maximize their academic performance by studying separately and mitigating school sexual tension. In my consideration, such expositions are unsatisfactory because the offered outcomes of those studies overemphasize classificatory differences that have produced the reification of the *gender-sex learning difference discourse* and that, consequently, have justified hierarchical separations in a society based on ideas of

innate assigned roles and characteristics. Henceforth, and in line with McCall (2014; 2020) and Cotrino (2015) I claim sex-segregated schools are critical discursive spaces for exploration and theorizing of gender, inasmuch as gender is prominent in the in the establishment of social relations, and curricular activity in this context. By gender I mean a complex, dynamic structure of social relations and discursive practices, constructed differently in local contexts (Butler, 1988; 1990, 2010; Norton and Pavlenko, 2004).

In other words, gender is defined as an exclusive and completely social construction: a fiction, one that, therefore, is open to change and contestation. In this vein, Butler (1990) contests the assumption that certain gendered behaviors are natural, illustrating the ways that one's learned performance of gendered behavior is an act. Thence, Butler (1990) scrutinizes the assumptions of *normative heterosexuality*: the restrictive rules (e.g., social, personal, and legal) that constrain subjects to comply with hegemonic, heterosexual identity norms. In Butler's perspective, even the biological definition of sex is a socio-historical structure that prevents subjects from recognizing that they are free to determine how to build their own gender/sex. Ultimately, these heteronormative discourses and behaviors not only lack trust in the agency of students to manage gendered social interactions, but also restrict the availability of non-hegemonical gendered discourses and subjectivities. Because of this, it can be argued that situations of segregation are pervasive and made invisible by the educational system itself. It is well known in the Colombian context the case of Sergio Urrego¹¹, a Bogotá teenager who committed suicide. The case dates back to 2014 when a teacher from the Castillo Campestre Gymnasium school met a photograph in which Sergio Urrego and his boyfriend were kissing. The event triggered a series of discriminatory acts on the part of the institution against Urrego, and other students. These incidents prompted Urrego to commit

¹¹. The details that reported the case of Sergio Urrego can be expanded to different media in Colombia. An article in this case, El Espectador (2018), was taken from the newspaper

suicide on August 4, 2014, by jumping from one of a shopping center's terraces. Following his death, the Constitutional Court ruled that Sergio was entitled to a discrimination-free education and ordered the school to apologize.

Therefore, it is necessary to explain that gender has been a contested concept in theory and practice. However, in relation to single-sex schooling, it has perhaps been examined from two broad differential positions: gender as a biological truth (Blake, 2012; Dickey, 2014; Gurian et al., 2001; Sax, 2005) and gender from a socio-constructivist perspective (Banegas et al., 2020; Cotrino, 2015; Jackson, 2010; Litosseliti, 2006; McCall, 2014, 2020, Sunderland, 2004). The first view has arisen from biological scientific studies; where sex and gender are understood as innate and conflated (Gurian et al., 2001, 2011, Blake, 2012 Dickey, 2014,) with direct relationship with language endowed traits.

In contrast, the second view delves thoroughly into gender as a social construction and casts doubt upon merely naturalistic explanations (Foucault, 1982; Butler, 1990; Castañeda-Peña, 2008; Sunderland, 2004; Cotrino, 2015; Castañeda-Peña & Mojica, 2017); influenced originally by Beauvoir's account on the subjectivation of women from the points of view of psychology, history, anthropology, biology, reproduction, and affective-sexual relationship and Foucault's understanding of power/knowledge relationships. In this perspective, gender can be understood in manifold ways depending on the lens used. A post-structural view of gender, in general, underscores the premise as created and reinforced in social practice through language. It is concerned with finding relations of how notions of gender are assimilated and (re)produced in social practices (Weedon, 1997, McCall, 2014).

The issue of the discourse of male-female learning differences is persistent in academic and popular discourse. Examples include media (see page 16), self-help books (Gray, 1992) and journal articles (Anfara & Mertens, 2008, Blake, 2012, Dickey, 2014, Páez-Martínez, 2015, Páez and Malagón, 2015; Velandia, 2012). This issue has led to the

construction of the notion of single-sex schooling as a model of education in the sense that teaching under this perspective would boost students' learning separately (Dickey, 2014; Páez, 2015; Páez and Malagón, 2015; Velandia, 2012) based on biological-evolutionary endowed traits given. Consequently, as single-sex education gains interest and appeal, educators, policymakers, and advocates continue to search for research evidence to legitimize this approach. Hence, they shift to *new biologism* approaches that sustain the 'Darwinian turn'.

Cameron (2010) is critical of the rationale underneath sex-gender differences and language relationship, she states that two large-scale generalizations need to be addressed in the field of the *new biologism*: the first one entails that one sex (in most versions of the argument females, but in some versions males) is innately endowed with superior verbal abilities and a greater predisposition towards verbal communication. The second one indicates that in their traditional forms of verbal expression, the two sexes differ: men favor more types and genres of competitive speech, while women are more cooperative, empathetic, and caring. *New biologism* is thus "understood as an umbrella term for a rather heterogeneous group of existing academic enterprises, that on the basis that of a purely biological-evolutionary point of view, they share some fundamental assumptions and concerns and address such discussion within those parameters" (Cameron, 2010, p. 174).

In this context, to the degree that it does not conceive sociocultural contingencies, I think that single-sex schooling takes advantage of such *new biologism* to pervade and justify reified anachronic conceptions of sex-gender differences. In what I deem as the heteronormative discourse of sex/gender differences. Consequently, due to a *gendered discourse* such as in *Prieto's* account (page 30), certain pre-established outcomes and generalizations have a clear implication in the English language learning configuration of

students. As they seem to show that it affects the way learners position themselves about language learning.

Interestingly, few writers have been able to draw on any empirical systematic research into justifying sex-segregated education (Eliot, 2013) and findings have not escaped criticism from poststructural research as poorly developed research. Although extensive research has been carried out on justifying the merits of single-sex education, there is not consensus with regard to the social components and importance of the social and cultural. Furthermore, of the different justifications for sex-segregated schooling, the argument that in boys and girls should be taught in differentiated classrooms because their brains differ is arguably the weakest. The generalizability of much-published research on this subject (Gurian et al., 2001, 2011, Blake, 2012; Dickey, 2014) is questionable as current neuroscience research has found little or no credible differences in learning or schooling between boys' and girls' brains. On the contrary, such an assertion seem to be obnoxious and due to criticism. For instance, Wood and Eagly (2012) cast doubt on a solely biologically based understanding of the origins of human sex differences. They assert that depending on the demands of their social roles, the psychological characteristics of men and women differ. Similarly, Winegard (2014) discredits both intentional and subtle misinterpretations of evolutionary psychology with regard to gender/sex accounts in textbooks. He criticizes it has been used to explain biased misconception about sex-gender traits and expectations. This leads to myriad problems such as the assertion that human behavior can be explained strictly form a biological perspective and second that that some phenomena are entirely cultural whereas others are entirely biological.

In this sense, I consider that this is problematic since single-sex schooling and its educational offer continually convince parents, students and teachers that there exist differences between a *male brain* and a *female brain* which in turn support the ubiquitous,

and unfounded belief that there is an idea that women and men learn differently.

Nevertheless, single sex schooling discipline the body and the configuration of a gendering/gendered discourse of gender and sex differences.

In this circumstance, it is important to state that sex-segregated education becomes a heteronormative exercise of disciplinary power. Disciplinary control in this sense becomes a mechanism linked from the inside to the school and to the purposes of the *dispositif*¹² by which it is exercised. In this sense, Foucault writes that “it is also structured as a multiple, automatic and anonymous power; because if it is true that surveillance rests on individuals, its operation is that of a system of top-to-bottom relationships, but also from bottom to top and laterally” (Foucault; 1999b: 182, My translation).

Such discipline aims at leading individuals conducts and configure them as docile subjects. In other words, the heteronormative discourse of gender and sex differences is understood as a group of statements that adhere to configure individuals based on heterosexist notions of roles and ascriptions. Such statements are configured and rationalized by *new biologism in an attempt to justify reified anachronous conceptions of sex-gender differences*; and enacted in social practices.

Having defined what is unveiled by the heteronormative discourse of gender differences, I will now continue to examine the ramifications of these dynamics. The heteronormative discourse of gender/sex differences in this context embodies the discursive

¹² Lost in translation: It is important to elucidate some of the implications of translating data. Temple (1997) in Bonilla (2017) develops a discussion in which she specifies how researchers should consider aspects of translation seriously. She recognized that translators generally take a lot of meaning of the original text being translated. Thus, I decided to include the word in its original language. I agree with Edwards (2014) when she says that translation goes beyond words. Some of the cases in which this loss may have occurred would probably be in regards to referents that are culturally related or cases/situations that may be commonplace for a language context but not for the other. In this particular case, *Dispositif* is translated variously, as *device, machinery, apparatus, construction, and deployment*. This refers to the various structural, physical, and administrative processes and systems of information that promote and sustain the exercise of power within the social body.

construction of heterosexism and gender immutability, favoring sexuality and relationships of the opposite sex. Similarly, it entails the assumption that individuals are solely heterosexual or that the only standard and therefore superior are opposite-sex attractions and relationships. This assertion is based on the fact that applicants to this type of education must adhere to determined practices such as using differentiated uniforms, attending distinct classroom.

Importantly, this focus on opposite-sexuality necessarily neglects other forms of sexual diversity. Gender immutability arguments have relevance for all such forms of sexual and gender diversity insofar as they do not recognize the discursive nature of subjectivities (McNamara; 2019). Single-sex schooling negates the possibility for students to navigate and explore their diverse possibilities (McCall, 2013, 2014). In this case, marginalized groups increasingly advocate for social and legal recognition (Ramirez & Mena, 2014).

The gendered subject: Hegemonic masculinity and its subaltern counterparts

Bearing in mind that it is the main interest of this study to understand the configuration of subjectivities in its gendered nature in sex-segregated schooling, it is pertinent to understand how perspectives of male and female traits ascribe determined ways of being. The first step is to understand this set of traits as a blueprint in the normalization processes of sex-segregated schooling. By normalization I mean the development of an idealized standard of behavior i.e., the ideal way a female student should stand, talk, perform, and then reward or punish people for conforming to or deviating from this ideal.

According to the website of the *Reims school*, “in 2008 the coeducation project in differentiated classrooms began, from which a kindergarten grade was opened for girls and two grades for boys. This represented an opportunity to generate great changes and transformations in the school, thanks to the *newly feminine* presence that began to integrate school family” (*Reim's history*, 2020, para. 15, my translation, my edition, my emphasis). In

light of this, does it mean that presence of the feminine was absent before 2008? What does it mean to have a feminine presence?

In mainstream language, the terms masculinity, and femininity, respectively, refer to the traits or attributes usually associated with being male or female. Masculinity and femininity have historically been conceptualized as opposite (often complementary) ends of a single spectrum, with masculinity at one side and femininity at another. For instance, Bem (1974 cited in Richards 2014) designed *The Bem Sex-Role Inventory* (BSRI, hereafter) to make sense of socio-cultural constructions of gender¹³ (See Table 1, p. 52). The BSRI

Masculinity Items	Femininity Items
self reliant	yielding
defends own beliefs	cheerful
independent	shy
athletic	affectionate
assertive	flatterable
strong personality	loyal
forceful	feminine
analytical	sympathetic
leadership ability	sensitive to other's needs
willing to take risks	understanding
makes decisions easily	compassionate
self-sufficient	eager to soothe hurt feelings
dominant	soft spoken
masculine	warm
willing to take a stand	tender
aggressive	gullible
acts as a leader	childlike
individualistic	does not use harsh language
competitive	loves children
ambitious	gentle

Table 1: Bem's sex-role inventory in Richards (2014)

provides

a measure of an individual's masculinity, femininity, or androgyny. Since the BSRI was based on the conception of a sex-type person as someone who internalized society's expectations of acceptable conduct for men and women, these characteristics of personality were identified as male or female based on social desirability and not on the basis of male

¹³ In particular, Bem (1974) sought to define androgyny, which was seen as more emancipatory than a traditional idealized sex role (p. 155) that would discourage actions beyond the internalized gender self-concept. Nonetheless the BSRI was critiqued for various internal consistency problems. Since it was created researchers tended to inappropriately use it to measure the male/female binary without thoroughly recognizing the theory

and female differential role (Bem, 1974, p. 155) cited in Richard (2014). Hence, by that definition, the absence of femininity implies high masculinity and vice versa. It can be observed in the school's history this perspective when the history asserts the presence of the feminine was absent because the presence of female students was absent too.

Connell (2005), extending the notion of hegemony in Gramsci to an analysis of gender, contends that each culture establishes a form of conceiving masculinity. This notion of masculinity occupies the hegemonic position, as it has persuaded most of the population of its validity; it organizes society in ways that seem common and natural. Put it simply, it imposes a description of the notion of the masculine, sets the terms in which events are interpreted and problems are addressed. Under this vein, this perspective entails that it is not only about understanding how masculinity is shaped as a unitary fixed notion, instead it involves an understanding of several yet complex masculinities that are constructed and overlapped *in situ*. In turn, the presence of a multitude of masculinity configurations demonstrates the need for meaning in the relationships between different masculinities enacted through the students' utterances during discursive encounters among them. Similarly, Connell (2005), unearths that within a hierarchy there is not only men subordinating women, but also masculinity¹⁴ itself. It remains largely concealed and appears natural rather than intentionally built and preserved. Connell (2005) claims that, within such a hierarchy, people are actively working to raise their rank compared to others. In this regard, *hegemonic masculinity* is understood as a representation of an interpreted reality, regularly associated with heterosexuality and the power execution by men, from the disallowance of the feminine; the validation of homosociality i.e., the relationship with their peers as the really important;

¹⁴ Notice that in this study, as in Connell's (2005) perspective, I am accepting a western construction masculinity. He deems all of those concepts of superiority and physical control over women, men, and children. However, a decolonial perspective is not in the scope of the current manuscript.

to the approval of homo-phobia, and the maintenance of (hetero) sexism (Rodríguez Menéndez, 2007, Demetriou, 2001).

The concept of *hegemonic masculinity* therefore sustains an asymmetric relationship of a determined masculinity over the multiplicity of forms of masculinity, nevertheless, not all of them maintain a privileged status, as Connell (2005) affirms, it constructs itself in relation to other *subordinated masculinities*. Thus, hegemonic masculinity is defined and socialized to what it is not. To illustrate my point, it is pinpoint to remind the differential assignment of activities and roles, taking into account what is characteristic of children and what is characteristic of girls, they reproduce also in school. Boys are educated to compete with each other, to be ambitious, to repress the affections as it is seen as a sign of weakness and low manhood. Girls, on the other hand, are educated to be passive actors, “empathetic by nature”, gentle, kind, maternal, concerned with their physical appearance (Coates 1997, 2004 cited in Rojas, 2012).

Having regard to this, diverse studies critique this notion of male and female on a differential basis, either biologically or behaviorally as reductionist conceptualization of gender (Butler, 1988; Connell, 2005; Paechter, 2003; Castañeda-Peña, 2009). The problem is not the conceptualization itself, but the implications of such an assumption. Assigning individuals as males and females, and thereby assigning a set of characteristics reveals a heterosexist hegemonic perspective. Such control over the subjectivities of individuals constrains other types of gendered underground subjectivities. In this regard, Castañeda-Peña (2009) contends that there is more than a unified masculinity, but masculinities; and there is no single femininity, but femininities. Both “masculinities and femininities configure subjects that create permanently evolving asymmetrical relations in the contexts in which they participate” (Castañeda-Peña, 2009, p. 25). Likewise, queer theorists (Fuss, 1991 cited by Nelson, 1999) caution that sexual identities can be omitted as well as included, constrained as

well as liberated as an exercise of disciplinary power. In words of Nelson (1999), the purpose of the straight/gay binary is not merely to describe sexual identities but to regulate them; in other words, the binary is not neutral but normative (that is, heteronormative; Warner, 1993). This perspective is important to comprehend that educational institutions serve as a breeding ground for tensions and disputes and as a consequence become a space for the configuration of an array of fluctuating gendered subjectivities.

Gender(ed) discourse of learning differences: Between tensions and discontinuities

As discussed in the previous section, students are endorsing or contesting specific discourses as they interact with their sex-segregated schooling reality. In doing so, they experience points of convergence or divergence. In this contingency, learners configure their subjectivities in an overt distinction between males and females, based on the premise that learners have a different set of brain attributes based purely on gender/sex given traits, also learners at *Reims school* are positioned as a *fixed signifier*, (Butler, 1990, p. 4), not as a *floating signifier* (Hall, 1997). Thence, not only do alternative identities are hindered but homosexual sexualities are not considered whatsoever, gendered traits and ascriptions are pervasive. These phenomena are informed by discourses derived from new biologism in a way to justify division practices.

Such idealization and division among certain perspectives on what masculinity and femininity are, have fostered debates around this binarism that essentializes and subjects the subjectivities of the learner. Recent research has emerged to refute and investigate how some gendered subjectivities are situated in privilege, and superiority, whilst others are deemed to marginalization and subordination as English language learners (Sunderland, 2004). For instance, Rind (2015) pointed out that female students' roles as learners were influenced by their socially constructed gender identities and gender roles in studying English as a Second Language (ESL) at a public university of Pakistan. Through a qualitative interpretative

approach, female students' gender identities acted to limit their actions and interactions with textbooks, peers, and teachers. However, some female students challenged their socially structured identities. Against certain social norms, they were found to exercise their choice and agency, though such autonomy is limited and conditioned. Similarly, Salami and Ghajarieh (2016) acknowledged the representations of male and female social actors in selected EFL textbooks. Grounded in Critical Discourse Analysis, their findings report that the representations endorse the discourse of compulsory heterosexuality as an institutionalized form of social practice. The two previous studies demonstrate that a societal level not everybody has access to making their own statements.

Thence, it is necessary to understand subjectivities configuration as a discursive process mediated by multiple interests and viewpoints of the world. In his analysis of masculinity Bourdieu (2001) contends gender is subjectively constructed in a *field*, as a scenario of tension where cultural values are put into play and traditionally exclusive social practices in relation to gender and others are apprehended and replicated, becoming acts of objective and subjective imposition. One of those *fields* of force is undoubtedly the educational one.

In our particular case, this division practice has become hot bred for an array of gendered discourses derived and opposed to the heteronormative discourse of gender/sex differences multiple since learner's positions unearth and disrupt the social order. One question that needs to be asked, however, is whether the gender(ed) discourse of learning differences is based on the idealization and legitimation of the sex-segregated division (e.g., the masculine and the feminine) as an exclusive characteristic that marginalizes and subjugates other subjectivities (Paetcher, 2003) which social actors are benefited from these exclusionary practices? Who is excerpting disciplinary power?

In conclusion, I assert that language plays a crucial role in the configuration of gendered subjectivities, as it enables learners to define themselves as social individuals who display their various subject positions discursively. They engage in discursive processes that create roles in the various contexts in which they are involved. These contexts support the concept that the subject is not stable, but fluid, polyhedral and contextually embedded, because as long as those discursive activities are bound to the situated discourses, stories of learners, and experiences, they find themselves in contradictions.

Nevertheless, in a heteronormative setting that constrains social behavior, learners navigate their subject positions, this navigation is what this manuscript adopts as the configuration of *gendered subjectivities among sex-segregated education*. In addition, there exists a multitude of supporting ideas rooted in the heteronormative discourse of gender/sex differences; *gender immutability, heterosexism, hegemonic masculinities and femininities* that can be grouped as gendered discourses (Sunderland; 2004). In sum, these gendered discourses often serve as gendering discourses, producing the subject that they describe (Butler, 1990).

Besides, the analysis of the configuration of gendered subjectivities amidst sex-segregated schooling is an opportunity to understand social action and discursive practices in its subversive and (re)productive nuance. Therein, it becomes an asset that promotes the questioning of the taken-for-granted categories of gender/sex. In the process of achieving this study's research objectives, I acknowledge the unnumbered struggles learners face in class relationships and the difficulties to express themselves in.

Consequently, the analysis of learner's reconfiguration of their gendered subjectivities entails an opportunity to evaluate my instructional practices and configure my personal and professional subjectivity as a researcher, teacher, learner, and speaker of the English language.

Chapter III: Research Design

Introduction

This study aims at unveiling how EFL learners configure their gendered subjectivities in the frame of a sex-segregated schooling setting. In this chapter, I opted for an alternative research design while maintaining formality and systematicity in the research process. Concerning outline my research approach, I address Denzin and Lincoln's (2008) insights on qualitative research in terms of organizing what they claim as generic activities of research into a five-phase event. They state them as the (i) researcher and the researched as multicultural subjects, (ii) major paradigms and interpretive perspectives, (iii) research strategies, (iv) methods of collecting and analyzing empirical materials, and (v) the art of interpretation. In this vein, I find those phases useful to organize this chapter. I do not, however, cover each of them in that order, as I do want to imply that the research process emerged as part of a structured linear research process, but, on the contrary, I want to highlight this research study was loosely structured, open-ended and iterative (Maxwell, 2012). In doing so, this chapter will be organized into six sections, as explained below.

In terms of epistemological and theoretical influences, the first section discusses my position as a researcher focused on a socio-constructivist ontology and post-structural scholarship. Then I shall address the type of study, therein, I shall discuss considerations for queering the framework of analysis. In this subsection, I will explain that the discursive nature of gendered subjectivities justifies the methodological adaptation and adoption of Baxter's (2003) FPDA with some features of Fairclough's (2001) CDA as a framework for data analysis. Later, I shall discuss the section on data collection procedures, explaining the corpus to analyze. Next, I will present the section unit of analysis of the study. Subsequently, I shall outline the procedures of data analysis, accounting for the manner in which I adapted and combined the *connotative* and *denotative* interaction analysis proposed by Baxter (2003)

and the three analytical phases proposed by Fairclough (2001), namely, description, interpretation, and explanation. Finally, I shall identify the ethical issues that I have considered as a researcher in this study: reflexivity as a way of moving beyond validity, trustworthiness concerns and confidentiality of participants.

Approaching research: Epistemological and theoretical Influences

In this section, I address how my position as a researcher is informed by the ontological and epistemological views underpinning this study, and therefore the analysis of data. As I aforementioned in chapter II, this study is informed by post-structural feminist perspectives (Butler, 1990, Foucault, 1981,1988a, Weedon, 1997) and aspects of queer theory (Butler, 1990, Browne and Nash, 2010) within a constructivist paradigm. The post-structural highlights the primary role of language in constructing and contesting social meanings. According to Weedon (1997) through language, alternative and established forms of social organization and their socio-political consequences are defined and contested. Yet, it is also where the sense of self, the subjectivity, is formed. Then analyzing students' interactions revealed how individuals configure and are configured by discourse in the multiplicity of the English language interaction.

Building on post-structuralism, this study of the interactions of students, therefore, emphasized the relativistic existence of social truth (Butler, 1990, Foucault, 1981), the paramount role of social conditions in interaction, and the awareness of the configuration of subjectivities in the English class. In other words, the shifting power dynamics of social interaction (Fairclough, 2003; Foucault, 1988a, 1988b) disregard the presumption of a single, fundamental reality. Thence, I intended to approach an understanding of EFL learners' subject (re)configuration rather than working in the formulation of monolithic, rigid truths. Accordingly, this research methodology under post-structuralism lenses aimed at finding complex, multiple, open-ended readings of a piece of analysis. Such readings approached a

balance between my interpretation and socio-critical scholarships and agendas. Hence, the methodology entailed a thought-provoking process, in which I reflected on how post-structuralist and queer influences could be approached in a harmonious and congruent way.

Queer theory: a call for multiperspectival approaches

In this subsection, I argue the reasons why it is relevant to approach a queer scholarship to unveil the heteronormative discourses that configure binarized *gendered subjectivities* in *sex-segregated schooling*. This perspective develops from conceiving female-male ascriptions as a heteronormative practice in the sense that it configures the subjectivation process under a binary matrix. The broad concept of queer entails, in essence, a politically-advocated contestation to norms, and an actively-informed resistance to structures which define, ground, classify or define what queer is (Roy, 2013). In words of Browne and Nash (2010):

“Queer is taken to destabilize particular understandings of the nature of the human subject and subjectivities, power relations, the nature of knowledge and the manner of its production, a ‘*queering*’ of methods themselves might pose particular difficulties as well as possibilities for traditional data collection methods”. (p. 12, my emphasis)

The queer then entails possibilities of doing particular things, to open new spaces for (re)interpretation in terms of understanding and approaching a multitude of methodologies. In this light, I find the concept useful for this study in its ontology in a way that contests *heteronormative discourses of learning differences* (see chapter 2). Particularly, in more practical terms, it serves as a way to reconcile epistemologically differing FPDA and CDA in such a way that it enriches the understanding of the phenomena of gendered subjectivities from the voices of the students without hindering the institutional heterosexism critique.

Consequently, my approach to merge FPDA and CDA is part of an epistemological stance that is open to possible, often contradictory forms of collaboration. Hence, as part of sketching my methodology, I delve into a discussion around how I approached discourse

studies in such a way that it merges CDA and FPDA that what I name queer/ing the framework of analysis. I will discuss why, even though there is a variety of approaches to analyzing discourse, queering CDA and FPDA meets the research objectives of this study.

Type of study

This research is concerned with the gendered configuration of subjectivities as a result of the imposition of *heteronormative discourses of gendered differences in sex-segregated education*. In this segment, in what I call a queer approach, I shall argue why this objective involves researching said discursive enactments from a post-structural and critical perspective. This argumentation will be structured into three moments. First, to explain the election of a discourse analysis model in this study, I will briefly recapitulate the discursive nature of gendered subjectivities. Secondly, I will discuss the considerations I bore in mind to adapt and adopt epistemological differing FPDA with some tenets of CDA as a manner to fulfill the research objectives of this study. Thirdly, I shall explain how such adaptation was carried out and the key concepts that I took into account in the unification of the models.

As postulated in Chapter II, social actors (i.e., Catholic Church, educational stakeholders, language learning, parents) exert power by imposing *gendered discourses* (Sunderland, 2004) of male-female roles and biological traits on participants. The power execution is conceptualized in this study as *subjectivation processes* (Foucault, 1988a, 1988b). Subjectivation has traditionally consisted of mechanisms through which bodies become subjects by modes of objectification, such as scientific determinism, division of practices, and self-awareness (Foucault, 1988a) (See Chapter II for a broader discussion of this). In other words, in dynamic power-shifting relations, bodies have been created and configured as subjects in an interplay of subjection and resistance. It is through said gendered discourses that the powerful subject the bodies to their interests; therefore, it is important to

expose the agendas that subject learners when studying the gendered subjectivities of EFL learners in sex-segregated education.

Gendered subjectivities, seen in this way, are meaning embedded, negotiated, and disputed through discourse. Moreover, a quilt of gender roles and inequities still hold a privileged role in educational settings. These gender roles interweave gendered subjectivities (Pascoe, 2007). Consequently, in the light of discourse studies, a post-structural and critical perspective allowed me to identify patterns of communication that emerged in classroom interaction and lately to make meaning of those discursive enactments. In this vein, the feminist perspective on post-structural discourse analysis considers gender differentiation to be a dominant discourse among competing discourses in the analysis of all types of text (Baxter, 2003). FPDA finds gender differentiation to be one of the most common discourses in numerous cultures in terms of its systemic power to discriminate between human beings based on gender and sexuality.

Similarly, the approach of this research is advised by CDA since the social process of separating students based on their genitalia implies the normalization of *heteronormativity*. In this regard, illustrating how institutional heteronormative discourses of differences in learning (see Chapter 2) fulfill the function of CDA “to make [...] ideological systems and representations transparent and to show how they are related to the broader social order” (Pennycook, 2001, p. 81).

Therefore, as part of outlining the ontological and epistemological assumptions, I dive into a conversation about how I approached discourse studies in such a way that CDA and FPDA are combined with what I call queer/ing the framework of analysis. I answer why, while there are a number of approaches to discourse analysis, queering CDA and FPDA fulfill the research goals of this study.

Considerations for queer/ing the methodology framework

One of the highlights that led me to approach FPDA is its adaptability as a multidisciplinary approach that works supplementary in addition to a variety of techniques by supporting a variety of research frameworks (Baxter, 2003). For instance, Castañeda-Peña (2008) makes FPDA his focal methodology for analyzing the language classroom interaction of preschoolers in Colombia but also draws upon Conversational Analysis (CA hereafter) to micro-analyze sequences of conversational turns. Thus, instead of advocating for a single style of researching, FPDA agrees for an interplay of different angles. Hence, my methodological perspective is going to be presented in this section and can be summarized by the following table.

Table 2 Relationship between FPDA and CDA

FPDA	FPDA-CDA COMMONALITIES	CDA
A transformative agenda	A constructionist agenda	A critical emancipatory agenda
FPDA ascertains how power is experienced from a myriad of power shifting relationships	Macro-social and concrete linguistic analysis	It unveils discursive mechanisms that legitimate power in oppositional dialectical relationships.
Discourses are contradictory, diverse	The construction of meaning within localized or context-specific settings.	Critique is a binary one and it is directed against those institutional discourses that serve hegemonic interests.

Source: own

Both FPDA and CDA are framed in constructionism, which rejects any claim to absolute truth or knowledge since no claim can be objective and free from its historical and social background. Thus, constructivism employs reflexivity in itself and its study. Based on

constructivism within both FPDA and CDA, my aim is not to explain the *true* nature of what is happening to the students but to explore how the students discursively position themselves and create their version of reality, in what circumstances and for what functions. That is to say, how learners configure their gendered subjectivities.

Albeit in Colombian contexts, FPDA has provided spaces for an understanding of the power-shifting nature of gendered subjectivities from a bottom-up perspective (Banegas et al., 2020; Castañeda-Peña, 2008; Mojica & Castañeda-Peña, 2017; Delgado, 2019; Durán, 2006; Muñoz; 2017, Rojas, 2012; Rondón, 2012), criticism about institutional subjectivation regimes has been scarce (Serrano, 2011). Thence, the revision of Baxter's (2003) FPDA and some tenets of Fairclough's CDA (2001) as a framework for data analysis served as twofold. The former allowed me to approach a transformative agenda that made visible participants' voices and their realities and, the latter served to make sense of a socially constructed world submerged in unequal control, injustice, and ideological imposition. Moreover, as Van Dijk (2015) posits *language use, discourse, verbal interaction, and communication* belong to the micro-level analysis of the social order. *Power, dominance, and inequality* between social groups are typically terms that belong to a macro-level of analysis. This means that CDA ties the space between micro and macro. For instance, a racist comment in a classroom is a discourse at the interactional micro-level of social structure in a contextualized activity as a debate, but at the same time, it may display the reproduction of racism at the macro-level (Soler 2012, 2019).

Moreover, the use of this theoretical framework implied several aspects that added methodological values to the frames of FPDA and CDA alone. FPDA and CDA sustain ontological differences. Nevertheless, their methodological perspective in this project has in common an interest to challenge structures by rendering uneven power relations visible (Baxter,2003; Castañeda-Peña, 2008; Guerrero,2010; Van Dijk. 2001). From the view of

CDA, those structures are taken as the product of patriarchal or masculinist discourses (Lazar, 2005). While FPDA specifically analyses them from the view of bottom-up, *in situ* power shifting complexities that challenge dominant discourses (like gender learning differentiation). These are aspects that this study particularly adds to the use of CDA. In particular, other methodological issues are common to the theoretical framework while they are not for CDA. For instance, to offer alternative views to dominant discourses, FPDA, in line with Bakhtin's (1981 as cited in Baxter, 2003) ideas on *heteroglossia*, is suited to small-scale, ethnographic case studies in which subjects have some degree of agency to change their conditions. In this vein, the data collection opened the space for students' voices. In doing so, students' accounts provided ideas of the way gender, gendered subjectivities, and educational practices were part of their experience. Therefore, students' voices were considered as an insightful element for this research.

I will more specifically refer to how central concepts of FPDA and CDA studies were used as the basis for (corpus) data organization and analysis in a subsequent section. For now, having discussed some of the methodological perspectives that locate this study, particularly in the frame of CDA, the following section describes the methodological aspects that operationalized the principles mentioned earlier.

Unit of analysis

In this respect, I embraced participants' interaction as the primary corpus to analyze. In other words, the unit of analysis will be enactments of subjectivities configurations of gendered nature. In this vein, the analysis will stress the shifting interplay between subject positions through classroom interaction. This is characterized by Baxter (2003) as *significant moments*. 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, p. 187). Put it simply, classroom

interaction constituted the main scenario for gendered subjectivity configuration, as it involves both the social and institutional setting and the means by which participants strive to find ways to (re)configure their sense of self within a heteronormative matrix.

Setting

This research is carried out at a multilingual private (Spanish-English-French) Lasallian school located in middle class neighborhood of Bogota¹⁵ (a four-strata neighborhood). For this study, I have renamed the site *Reims school*. I have also applied pseudonyms for all of the individual actors within this study. The Reims school holds 1.350 students from kindergarten to 11th grade. The school was originally founded in 1968, and it was conceived as an all-male school. In 2008 the first group of girls was admitted, and its gender-based educational system became known as a model for coeducation with a gender perspective. This educational model consists of designing gender-based pedagogical strategies. Thus, males and females attend separate classrooms but share the rest of the common areas for cultural, sports, and social events. The school shift runs from 6:50 AM to 3:00 PM. Therefore, and having in mind the Reims school has been my current workplace for 5 years, I was able to observe (informally) the phenomenon in question. This ethnographic experience allowed me to identify gender-related issues (see pages 19-22).

Besides, the Reims school institutional educational project (PEI for its Spanish acronym) is based “to educate comprehensively, generate pertinent educational knowledge, learn in community, announce the Gospel and contribute to the consolidation of a peaceful, fair, inclusive, democratic society that promotes integral and sustainable human development” (Manual de Convivencia, 2019, p. 1. my translation).

¹⁵ All of the neighborhoods in Bogota are ranked 1-6, with 6 being the wealthiest and 1 being the poorest. The principle underneath this division practice is that citizens of the *higher* strata (4, 5 and 6) pay more for infrastructure and services such as electricity, telephone bills, and the collection of waste, subsidizing the *lower* strata (1, 2, and 3). See <https://www.theguardian.com/cities/2017/nov/09/bogota-colombia-social-stratification-system> for a discussion of the prejudice and stigma derived from said division.

The Reims school foreign languages department establishes the curriculum according to the Common European Framework of Reference as specified on the Colombian Ministry of Education language policies. According to the English language curriculum of the institution, the school expects students to achieve a B2 proficiency level at the end of their secondary education. Teachers plan their classes adopting Short and Echevarria's (1999) sheltered instruction observation protocol (SIOP). In light of this, it is compulsory for teachers to apply the pedagogical model of the institution and the four-skill based activities.

The Reims school was the setting for this research for the following reasons. First and foremost, the Reims school's main feature is its sex/gender-specific schooling. This specific setting allows accounting on the configuration of gendered subjectivities in sex-segregated schooling as in Colombian settings, this type of schooling is scarce. Moreover, of particular interest to the researcher in selecting this site was the Reims School's willingness and ability to engage in the overall topic of this study. Prior to the development of the study, I was interviewed by the administrative teams. The team at Reims school was in the process of initiating a process of evaluation and substantiation of the sex-segregated schooling perspective. Rather than a concern of bias, these activities indicated to me as the researcher that this study provided a space for a discussion regarding silenced (non-normative) subjectivities and identities. Thence, I position myself as an advocate of more inclusive practices of English language education. Therefore, I intend to highlight students' voices in this study about sex-segregated schooling.

Finally, I consider worth mentioning that there are also heterosexist gender patterns in the assignments of professional duties in educational staff. For instance, the academic administration is all-male except the kindergarten division. In the same line, general services disproportionately fall to female certified staff.

Participants

As my interest in this study is to unveil how EFL learners configure their gendered subjectivities in the frame of a sex-segregated schooling setting, I was assigned two groups of learners, one institutionally ascribed as *male* classroom and the other one a *female* classroom. These students are secondary eight graders. It is pertinent to remind the reader that the Reims school divides participants into two separate classrooms based on their gender/sex. Therefore, this project was conducted *with* fifty (50) learners (25) males and (25) females from two different groups. In accordance with Calderón (2020), the highlight of the word “with” entails that this research is the result of a co-constructed and shared enterprise in which the participants' voices became relevant for my interpretations and understandings of their embodied experiences (Fausto-Sterling, 2009) and *gendered discourses* (Sunderland, 2004). As aforesaid, they attend a bilingual middle-class school.

I took various considerations into account to determine who and how many students participated in the research. The first and foremost, it was the intention of the research to provide spaces for learners to show agency through the exploration of their processes of *gendered subjectivity configuration* (See chapter 2 for a wider discussion). Therefore having participants belonging to both classrooms allowed me to have a complex and depth understanding of the manner this heteronormative subjectivation process was enacted through their different embodied experiences and positions. According to Merriam (1998), this methodological decision is understood as purposeful “sampling”¹⁶ so the researcher is concerned with the unveiling, understanding, and gaining insights on a specific group or situation.

¹⁶ I put 'sampling' in quotation marks to recognize that, albeit it is a commonly used term in methodological literature, it is a term I am not entirely comfortable with, because of its impersonal connotations

Additionally, I decided to invite all of the students (50) in the study, because in that way I could grasp the diverging, multiple complex enactments of gendered subjectivities and establish the relationships with institutional modes of subjection whilst giving voice to most of the students. As described in the ontological and epistemological section, generalizability will not be an aim here either. As opposed, I embrace post-structural paradigms, given that the phenomenon is time and context-bound, which is a characteristic of qualitative research (Rallis and Rossman, 2009). Put it succinctly, I do not intend to generalize the results obtained as it is not my intention to limit data analysis to conventional practices of coding data and then sorting it into categories. Instead, I look to interpret critically a context-embedded phenomenon whilst enhancing spaces for students to express themselves in relation to the phenomena in question.

Data Collection Instruments and procedures

In this subsection, I explain the various research stages and procedures for data collection and data analysis that were used in the creation of this study. In this vein, Figure 4 depicts three phases that occurred. Bearing in mind that this qualitative research entailed making sense of the students' enactments of gendered subjectivities, I utilized three distinct types of procedures: (i) audio recordings and their subsequent transcripts, (ii) online group semi-structured interviews, and (iii) document analysis. Whilst my research tools were designed to address the purpose of this study as a whole, a particular objective was fulfilled by every single procedure. For instance, learners' interactions transcripts allowed me to analyze the participants' naturally-occurring data in terms of gendered subjectivities configuration in the English class. The online group semi-structured interview acted as the platform to elicit the voices of students as a way to obtain a heterogeneous yet unified substantiation about sex-segregated schooling in an attempt to achieve heteroglossia and polyphony (Baxter, 2003). Yet, as discussed in Chapter IV, the corpus itself is not enough to

unveil the institutional mode of subjectivation. This is the reason that relations will be established with two other texts, namely: *ventajas de la educación diferenciada* and a news article from the newsletter ASPAEN.com I also made my interpretations of data trustworthy with students through the discussion I posed in the literature review chapter.

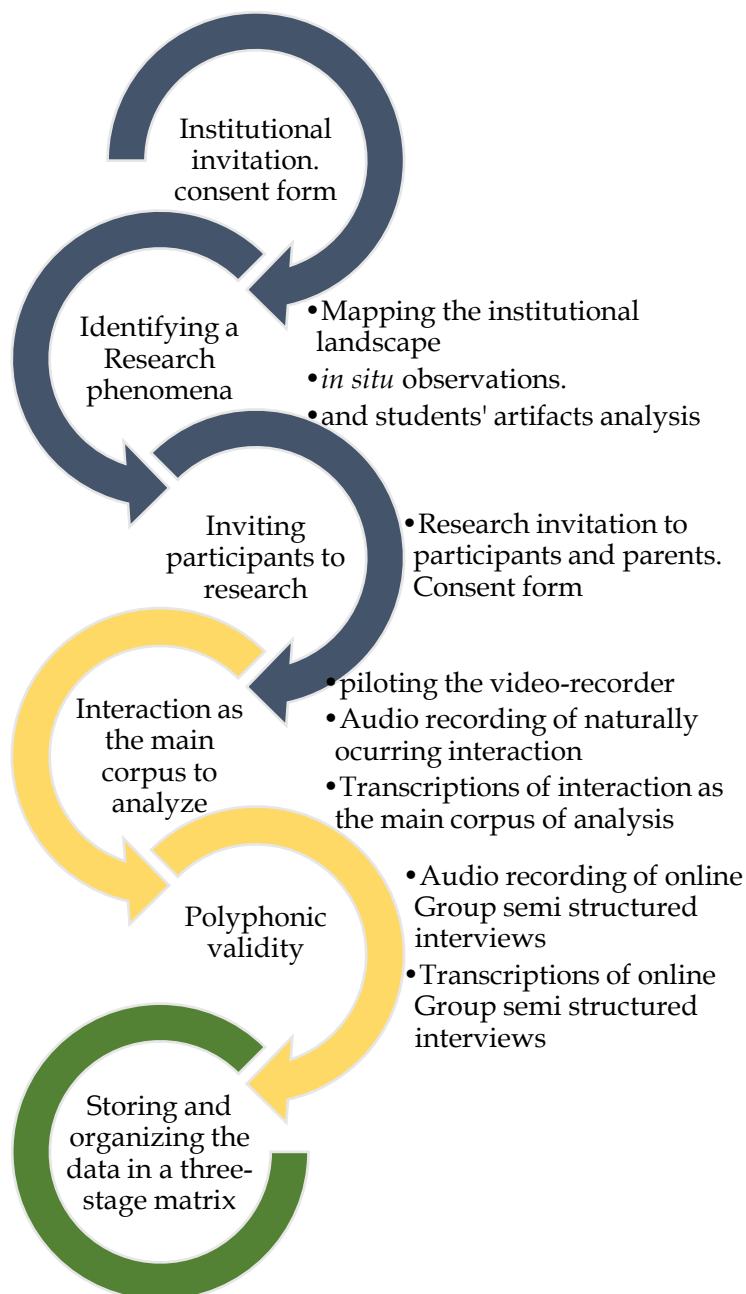


Figure 4. Stages of data collection in preparation for analysis. Own design.

First stage: Arranging the data collection process

Firstly, I held a meeting with the Reims school's principal on the general objective and intentions of the research. In the meeting, I informed in detail the intended procedures and data collection techniques. Similarly, I outlined that the participation was voluntary and protection to participants as well as the institution was assured (see annex 1.). I asked for authorization to register the photographic material of the institution. Then, I explained that some stages of analysis of data required document analysis. Finally, I solicited to have one discursively assigned as *females'* course, and one discursively assigned as *males'* course. In that sense, I was able to teach both courses. Another criterion for selecting the population entailed their level of proficiency in English (pre-intermediate or intermediate) to have complete and intelligible interactions in English.

Subsequently, the next phase during the process of research entailed making sense of the phenomena of the gender issue in the school. Thus, I utilized field notes, open *in situ* observations and students' artifacts developed during their English class to substantiate the emergence of a research phenomenon (See problem statement), later I implemented a mapping of the school facilities taking pictures in order to find interrelationships between the classroom practices and the institutional messages displayed at the school. The rationale for utilizing the aforementioned instruments accounted for the *diachronic stage* in Baxter's *denotative analysis* (2003). For Baxter, the *diachronic* perspective complements that of the *synchronic* by analyzing more ethnographically the language of individuals, groups, or communities of practice over a period of time. Considering the fact that I had been working in the school for over 5 years, it provided with an emic perspective to understand the tensions and discontinuities of the gendered discourses enacted in the English class.

Then, at a general meeting of parents, I discussed the study's rationale and general concepts in detail. Since my audience consisted of legally underage students, I had to request

a consent form (under the age of eighteen in Colombia). And I discussed why we should first gather class experiences through video or audio recording, and then interview participants. In all cases, the findings and data from participants would be treated confidentially.

Consequently, I pointed out this data would be retrieved and participants' privacy would be ensured by using pseudonyms. Finally, I remarked that findings would be shared in results in academic conferences and possible academic papers.

Second stage: Arranging the data collection process

It is pertinent to outline that a pilot of data-gathering tools acted as a way to identify possible issues during the data collection phase before the data collection process. Initially, using two camera recorders set at opposite locations in the classroom, I captured four two-hour sessions so that I could have the most student-student interaction. Nevertheless, taking into account that the class consisted of an average of 25 students per class, the noise was a constant in the video files, and transcripts were not adequately reliable (the quality was poor, and it undermined transcriptions' depth). As a result, instead of recording the subsequent classes, I opted to audio-record.

Audio recordings and its transcriptions as the main corpus

Audio recordings and transcriptions remained useful as they allowed me to systematize naturally-occurring participants' interactions. According to Bailey (2008), transcription is the representation process where audible and visual data transform into written form. Transcriptions then must be detailed to take important talk features such as emphasis, tone of voice, pauses, speech acts. These talk features are of great significance to the utterance. Transcription was selected as a procedure to represent data for this research study due to the variety of opportunities it provides. Through this instrument, I managed to organize and synthesize the participants' utterances, interactions, and experiences. This instrument allowed me to look back at what was said to catch feelings expressed, long

silences, comments out of context, etc. Simultaneously, I started to analyze participants' interaction considering that the process of transcription entailed an interpretative process *per se* (Bailey, 2008).

Online Semi-structured group interviews

The second instrument that I utilized for data collection was through an online semi-structured interview. Such an interview addressed students' accounts of the way gender, gendered subjectivities, and sex-segregated educational practices were part of participants' embodied experience. In terms of content and design, it allowed the interviewer to have some flexibility, which increases the ability and spontaneity of the respondents to provide data that allows them to manifest various world constructions (Denzin, 2008). Therefore, students' voices were considered as an insightful element for this research and the research objectives. Put it briefly, it was my intention to have participants, beliefs, ideas, assumptions, opinions, and knowledge with regard to education with a gender perspective.

In this line of thinking, semi-structured interviews were an apt instrument to gather the students' insights into their impressions of their gender-based division. In the interview protocol, I approach a flexible environment in which the questions were answered dialogically. The purpose of this was to provide spontaneous and naturalistic responses. Given that, as a teacher, I represent the school as a figure of authority. I was worried that the answers might be affected. Instead, I suggested my students discuss the questions and record their insights into groups. From there, I was able to view data through the responses of my students that cannot be taken only from direct observation.

Prior to this, I had the chance to pilot the interview with one of my fellow graduate students before performing the semi-structured interview with the participants. The primary aim of the semi-structured pilot interview was to assess the efficacy of the questions to evoke the embodied perspectives and attitudes of the participants with regard to a gender education

perspective. This pilot exercise and the related feedback provided to me by my fellow graduate students served as elements to strengthen the actual semi-structured interviews, I conducted with the participants afterward. In this vein, as a peer debriefing exercise, they proposed to take into account participants' age and consider the possibility of addressing the questions in such a way that could minimize tensions (stigmatization or fear) about the sensitive topic of gender in a Catholic school with children under 18. Thence, I approached 7 open-ended questions so I could grasp open answers and participants' understandings of the phenomena. Simultaneously, I adapted the questions in such a way that students could easily understand.

It is worth mentioning that prior to the face-to-face interviews, and in the context of the COVID-19 pandemic of 2020 district government announced a series of lockdowns. This entailed ethical, methodological, and technical challenges to address in the light of this unexpected contingency that I shall tackle in brief.

Developing qualitative research under lockdown: Practical and ethical considerations

Amidst the COVID-19 pandemic, not only did I have to adapt my teaching methodologies. But I also had to re-design the semi-structured interview considering social-distancing measures. The first consideration I bore in mind was the shifting from face-face group interview to the use of video-calling (I.e., Google Meet/Zoom) in a way to virtually reproduce the group face-to-face interview. According to Maddox (2020) cited in Lupton (2020), online interviews can be performed using daily communication techniques and artifacts. In this case, the mobile phone or laptop can perform an online interview using audio-visual interfaces such as Skype (Janghorban et al 2014), or as in this study Google Meet, or by text chat via Internet Relay Chat, for example (Barratt & Maddox, 2013). A final reflection of the use of online interview considered that participants did not have or lacked of internet-based devices or access to internet connections.

The second consideration entailed interviewing participants in the midst of a pandemic. Therein I inferred my participants would not be willing to participate in the study as I did not want to place my students in unnecessary stress. As it was stated in the consent form, they could withdraw anytime they wanted. In that sense, I prioritized participants' health over research timelines and deadlines. Unexpectedly, not only students wanted to participate but they also manifested this online interview would serve as an exercise of catharsis. To my mind, this entails what Baxter (2003) acknowledges as *polyphony* (multiple voices) and *heteroglossia* (making visible the relatively powerless voices). Later, participants organized in break out rooms and discussed the proposed questions dialogically. Each online semi-structured group interview was recorded by using the Google meet recording app, stored on my computer, and placed in a folder where I saved all the retrieved data under each participant's name. Afterward, I proceeded to listen to the interviews and transcribe *significant moments* (Baxter, 2003). The transcription of the online interviews served as twofold. On the one hand, it opened a space for participants to systematize their insights and experiences regarding sex-segregated schooling, and on the other hand, it broadened the corpus of data (participants' interaction) to analyze.

Ethical issues and considerations

This research aims to unveil how EFL learners configure their gendered subjectivities in the frame of a sex-segregated setting. In this section, I present some ethical issues and considerations I bore in mind during the development of this research. Herein, I discuss three distinct ethical positions that influenced this qualitative study: reflexivity beyond validity, trustworthiness concerns, and confidentiality of the participants.

In post-structuralist feminist research, validity is a highly problematic issue (Baxter, 2003). The anti-essentialism of poststructuralism implies that there are no essential truths that can be searched for by the study. For Baxter (2003), the post-structuralist project has sought

to challenge and upset all forms of research inquiry that attempt to label meaning permanently as *knowledge* or, ultimately, as *truth* narratives (p.101). These *truth narratives* claim for a detachment of the researcher as a multicultural subject. In this sense, one ethical challenge that I considered as a researcher was that I brought all my perspectives with me. Marshall (2002) argues that while one's role can initially be seen primarily as a researcher, other roles, previous experiences and our own personal subjectivities have a significant impact on how we conduct our research. Furthermore, critical discourse analysts involve in the language practices they study (Chouliaraki & Fairclough, 1999). This involvement permits analysts to investigate the semiotic elements (i.e., the signs and their meanings) of social practices establish a dialogue with social theory (Fairclough, 2001). In light of this study, I acknowledge my subjectivity represents a paramount role in the production of and interpretation of data, the way I struggle and defend particular conditions of existence (Méndez, 2012). Ultimately, my methodological and epistemological lenses also represented who I am as an individual (See page 5). Therefore, I believe that it is crucial to frame reflexive interest and awareness of my position within the study as a way to step beyond *validity*. Baxter (2003) suggests that a degree of openness is expected in the report, freely representing its openly displayed agendas, opinions, and assumptions. Ultimately, as exploring the gendered subjectivities of learners provides an opportunity to evaluate my teaching practices and configure my personal and professional subjectivity as an English language researcher, teacher, learner, and speaker, I consider this manuscript to be a reflection of itself.

As I have discussed above, this study moved beyond validity by following its post structural agenda. Yet, the quality of this study was guaranteed with a different approach: *trustworthiness*. The interpretation made in this study demanded criteria to ensure that its development was driven by systematicity and rigor. Herein, trustworthiness is understood as

"a set of norms that show that a research study has been conducted competently and ethically" (Rallis & Rossman, 2009, p. 264). First, concerning the *competent* in this study, this manuscript aimed to adhere to a larger debate and local scholarships on the relationship between gender and English language education and to inform teacher-researcher agency as well as to extend the debate about the subjectivation of the body (See Morgan and Clarke, 2011). To do so, I accounted for systematic and rigorous data analysis procedures as well as thorough reading to build an epistemological and ontological viewpoint (see the Theoretical Framework chapter).

Second, With regard to the *ethical* position as a researcher. This arose from my own reflexivity, considering that I was the mediator between the relationships of learners and social theory; and since I was inquiring about learners' gender subjectivities. It was my purpose and duty to respect the enactments of students while trying to make sense of their ways of being and to interpret them. In this case, though I did not include all of the participants' interventions and positions within this study, from the online semi-structured interviews, I had the opportunity to engage in dialogical positions to provide this study with polyphonic meaning in a way to signify learners' school-related accounts (See page 61)

Peer debriefing was another *trustworthiness* strategy used in this study. It is described by Creswell and Miller (2000) as "the analysis of the data and research process by someone who is familiar with the research or the phenomenon being investigated" (p. 129). Such a technique was relevant to bringing more systematicity to the study of gendered subjectivities of learners; to make sense of my bias, i.e., my role as a researcher (see the chapter on research design). Concomitantly, three MA professionals who have researched in discourse studies emphasizing the discursive nuance of educational practices read and provided feedback on my thesis. In research workshops, peer-review sessions, informal talks at the

Master's Program and Google virtual meetings (See page 66), their involvement in this debriefing process gained prominence.

And third, Elliot (2005) points out that when conducting research, secrecy and privacy are a vital *ethical* concept. Therefore, before agreeing to participate in the study and by utilizing written informed consent, participants were informed of the research objectives, procedures, and expectations of the research. According to O'Leary (2004), informed consents underline the value of correctly informing the participants of the characteristics and purpose of their study for the researchers. These records were retrieved together with a participant information sheet that clarified the essence of this investigation, ensured that their identities remained confidential and that the information they provided was only used for research and academic purposes (See annex 1).

Thus, pseudonyms were used to refer to participants in this study and any subsequent publications as part of this process. In an effort to provide for potential hampered identities to emerge in a subversive performative evocation (Butler, 1990), the names for those pseudonyms were selected by participants. Similarly, I used a pseudonym for the institution where I developed this empirical work.

The informed consent clarified that, as participants, students would be entitled to withdraw from the study at any point before and after data collection. Participants were also allowed to ask some form of a question about the research before, during, and after data collection. By the same token, participants could receive a complete description of the study if they were interested. Similarly, at a conference of parents and students, participants were broadly told of the issue of single-sex education and gender relationships in the study from the beginning. Lastly, it is important to remark that I made some adjustments over the course of the study due to the COVID-19 pandemics data collection process (i.e., semi-structured

interviews). It's worth reminding the reader that the corpus was compiled from key classroom interactions.

Chapter IV: Data Analysis

Introduction

“Hearing the voices of the peoples was not enough. To avoid usurping them, they had to be written in the same tone and the same language in which they had been heard”
(Molano, 2014, my translation)

In the previous chapters, I established a discussion on the theoretical underpinnings underneath my study (i.e., The discursive nature of gendered subjectivity, heteronormativity beneath sex-segregated schooling, the pervasive discourse of sex/gender differences, heterosexism, hegemonic masculinities, and femininities). I have also addressed the methodological decisions that substantiated the merging of FPDA and CDA (see chapter three). My purpose is to approach the phenomenon from a flexible, inductive, interpretive, social, and critical perspective that adds an understanding of the relationship between gender studies and ELT.

This chapter presents the procedures for data management, data analysis, the outcomes, and my reflections that I could obtain regarding the configuration of gendered subjectivities amidst sex-segregated settings. The purpose of this study was to examine students' discourses to recognize the enactments of subjectivities specifically their gendered existence in a gender-segregated environment.

Moreover, the specific research objectives of my study are first, to comprehend learners' gendered subjectivities configured within the EFL classroom. Secondly, I want to unveil institutional modes of subjectivation in the frame of single-sex schooling. Finally, to comprehend learner's experiences and micro-practices of resistance to the discourse of gender/sex learning difference I intend to point out the findings and personal remarks.

As for the organization of this chapter, I start by broaching the epistemological research stances and framework that I utilized to analyze the retrieved corpus. For this reason, in the first place, I will discuss how I adapted an analytical method based upon Baxter's (2003) FPDA Two-fold analysis (i.e., denotative and connotative) and Fairclough's (2001) three-layered model of CDA; a model that consists of three stages (i.e., description, interpretation, and explanation). This adaptation allowed this study to transcend linguistic analysis by linking it to discursive and social analysis, as discussed later. Second, I describe the different research steps and procedures for data management and data analysis with determined samples. And third, I present my research findings embedded in one emergent category composed of three emergent themes. *Performing a gendered subjectivity: an intertwined, polyhedral, and ongoing struggle.*

Next, in three moments, I will portray the outcomes of the study that will be labeled as follows: there will be a *denotative* description of the data samples (i.e., a fine-grained description of the interaction in linguistics). I will then display a *connotative* component (interpretive stage); I will connect evidence taken from the online semi-structured interviews to provide the polyphonic trustworthiness. I will finally tackle the explanatory process. I will discuss the social consequences of emerging discourses at this point. Therein the intertextual analysis will provide a broader understanding of the research phenomena. Recapitulations will direct the reader throughout the chapter from each analytical point.

Model of analysis

This research is focused on my understanding of a phenomenon immersed in a socially constructed reality that frames it as a qualitative model (Croker, 2009). Similarly, I do not intend to find a single fixed, immutable truth but rather have an understanding of a complex phenomenon. In this vein, I adopted and adapted the CDA model proposed by

Fairclough (2001) that refers to three stages of analysis: description, interpretation, and explanation with the FPDA model of denotative and connotative analysis. Similarly, the diagram below visually illustrates the steps I took for data analysis. A caution has to be made; it was not a linear path. Instead, as seen in the figure 5, it involved a back-and-forth process in which I had to continuously re-examine my data to interpret my research results and emerging themes. The constructive exchanges with the study participants were also essential for understanding and further interpreting the retrieved data through this process. In the next lines, I will briefly explain what they consist of and how they were adapted in this study (See figure 5).

The Fairclough model for CDA (1993, 2001) consists of three interrelated research analysis linked to three interrelated discourse dimensions. 1. A textual object of analysis level (e.g., spoken, written, multimodal); 2. The process in which the aforementioned object of analysis is (re)produced and consumed by subjects; 3. Socio-cultural conditions that

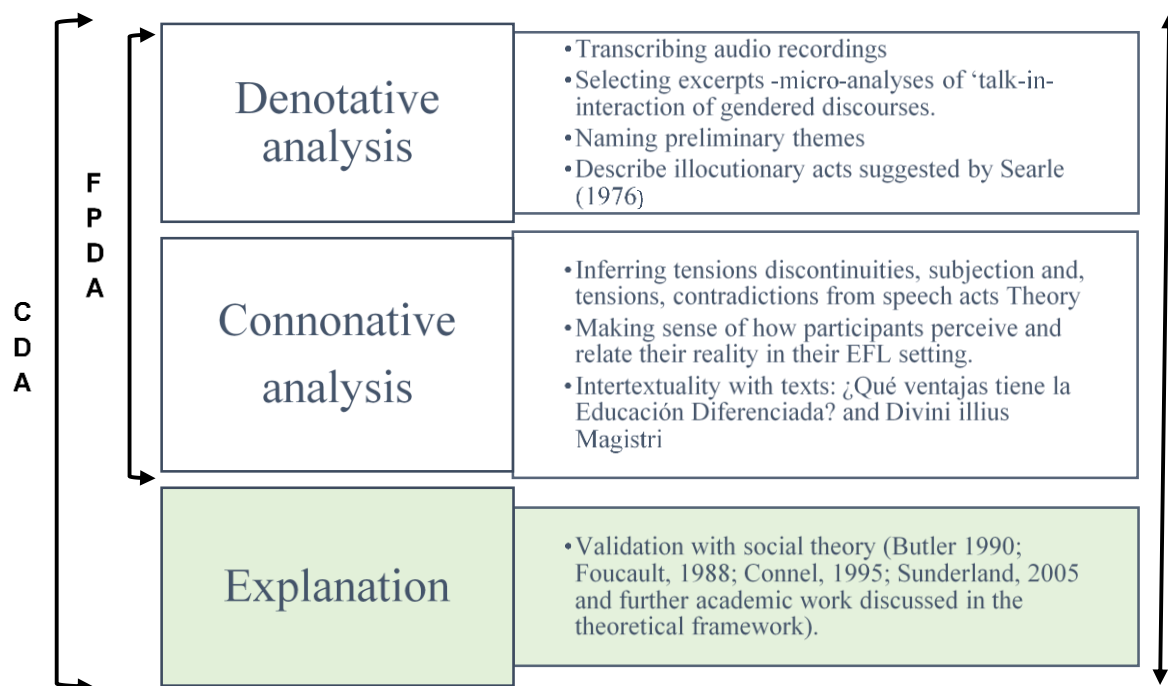


Figure 5. Data analysis procedure. Own design

determine those processes. The prior two research analysis procedures are linked to what Baxter (2003) acknowledges as the denotative and connotative stages of analysis of the data. The *denotative* process or textual analysis, therefore, relates to the revision and description of the transcripts and the thorough explanation of the conversations' linguistic events. The aforementioned descriptive analysis was made by analyzing elements of speech such as turn-taking, deixis, overlaps, speech acts (Searle, 1976) -Illocutionary acts, in particular. Similarly, I adapted and integrated the tenets of the Conversational Analysis approach (Schegloff, 1997; Lucero, 2015) to consolidate the denotative and connotative stages of the research. The reason behind this choice was that those aforementioned theories entail that we do more than communicating with language. For instance, Moghaddam and Harré (2010) state that positioning theory is about individuals use of discourse to locate themselves and others; therefore, language involves a social practice. Such a view on language allowed this critical discourse study to cast understanding on how language as a social practice (discourse) configures gendered subjectivities. In this vein, I identified speakers' intentions and discursive strategies (i.e., nominalizations, predications, adjectivation) (Soler, 2019) delivered linguistically through speech acts. In this first stage, my aim was to uncover how participants position themselves and how they position one another discursively. In other words, my aim was to understand what the participants' intentions were in the interaction.

In this stage, I conducted such processes through a three-stage matrix in which I related the conversation excerpts, participants' lexical choices, the type of speech acts identified in each interaction, the description of the positioning features of the participants. Subsequently, I analyzed how said positioning features depicted matters of gendered subjectivity configuration, and finally, I grouped emerging theme and subthemes (See Annex 5).

The analytical *connotative* stage dealt with the inferences and interpretations rendered from the first analytical stage. In this stage, I observed how interrelationships among discourses shaped the experiences of participants. In other words, I analyzed the manner institutional discourses worked together to shape the individual's sense of reality in productive ways (Baxter, 2003). Similarly, how those discourses compete with each other, creating a site of discontinuities within social actors' English learning context.

Therein, it was important to examine two characteristics to interpret these relations: social orders and intertextual analysis (Fairclough, 2001; Farrelly, 2020). The former implies social networks of practices that are set as conventions to act in the social space (i.e., rules and mechanisms that, within a context subject human behavior and interactions). For instance, ascribing to a sex-segregated school demands constraining oneself to practices such as consistently enforced gendered differentiated dress codes and institutional activities¹⁷. The latter is deemed with interaction with other texts before the corpus under interpretation (i.e., participants' spoken interactions). Both social orders and intertextual analysis constituted my interpretive toolbox. Considering that I intended to unveil institutionalized gendered subjection processes, I found pertinent to uncover social actors involved in the phenomena of (re)production of the heteronormative discourse of sex/gender learning differences.

In search of a broader understanding in this regard, this situation involved the tracking of other texts: a brochure entitled advantages of the sex-differentiated instruction from the *Latin American association of differentiated education centers* (ALCED for its acronym in Spanish) its respective website, and ASPAEN rationale for creating their own schools. For selecting the texts aforementioned, I took into account the criteria devised by

¹⁷ The cultural gymnastics review, for instance, is the name given to an annual social event in which students present a series of demonstrations of physical activity. Broadly speaking, it entails a public demonstration of the physical development of the students within school spaces and sports clubs. I have observed distinct types of activities for female and male students. For male students, the activities have a strong military and disciplined nuance; order and synchronicity are therefore necessary. The activities of women, on the other hand, include dance choreography mixed with cheerleading activities.

Farrelly (2020): text origins and originators and social origins of text producers. The brochure was chosen as it endorses the so-called differentiated education as part of the *heteronormative discourse of gender/sex learning differences* (See theoretical framework chapter).

Nevertheless, it is pertinent to acknowledge Reims' school does not belong to this association. The Aspaen website was chosen as it retained what Farrelly (2020) points out as the social origins of text producers (gender, class, institution, geography, and or religious political affiliation). In this case, I considered the Catholic nature of the *Reim's* school. In making these choices, I sought to characterize the portrayal of learners under a heteronormative matrix (Butler 1990) in which social actors (i.e., applicants and providers of sex-segregated schooling) engaged in either the production, distribution, and consumption (Fairclough, 2001) of the *heteronormative discourse of gender/sex differences*.

With regard to the third level of study, the explanatory stage dealt with linking discursive practices (i.e., production, distribution, and consumption) to their social, situational, and institutional circumstances (Fairclough, 2001). I used the discussion set out in the theoretical Framework chapter to link both gender-segregated discursive practices and conditions in schooling. The purpose of this analytical stage was, therefore, to argue the social consequences of the findings from the interpretative and descriptive-analytical stages. Put it succinctly, the explanatory stage posited a reflection upon the sociohistorical settings that allowed the heteronormative discourses of gender/sex learning differences to become a space for the configuration of gendered subjectivities. In this sense, to understand and better analyze the retrieved data through this process, the study participants' voices were also crucial for illustrating the embodied experiences and viewpoints regarding the gender divide.

Findings: Of gendered subjectivities amidst sex-segregated schooling

In this section, I will present the results of the study based on the previously described analytical model and procedures in the three phases of analysis (i.e., denotative, connotative, and explanation). These results will be gradually presented; contextualizing and recapitulating sections will direct the transitions of these phases. In this sense, in the first place, I will define the labels or names assigned to said phases involving participant voices. At the same time, I will examine how the results at each point have led to shedding light on the mechanisms of gendered subjectivation intertwined with a sex-segregated schooling perspective during the analytical phases.

I labeled the main category as *Performing a gendered subjectivity: an intertwined, polyhedral, and ongoing struggle*. The reason behind this name was that inferences from the analysis of participants' enactments and interactions led me to trace conditions of production, consumption, and distribution of the heteronormative sex/gender difference discourse, as well as the interplay between subjection/resistance to ascribed ways of being. See figure 5. The results of this study were grouped into two separate sub-themes after the data review process; concurrently, as a way to fulfill the research objectives, the first two sub-themes accounted for the first general goals and the other discussed the objective of unveiling the social actors involved in the linguistic constructions of the heteronormative discourse of sex-gender. Moreover I accounted on the ways the Efl classroom served as a space for the configuration and nominalization of non-normative subjectivities amidst sex-segregated schooling. Figure 6 aims to visually show the emerging categories that include the results of this research:

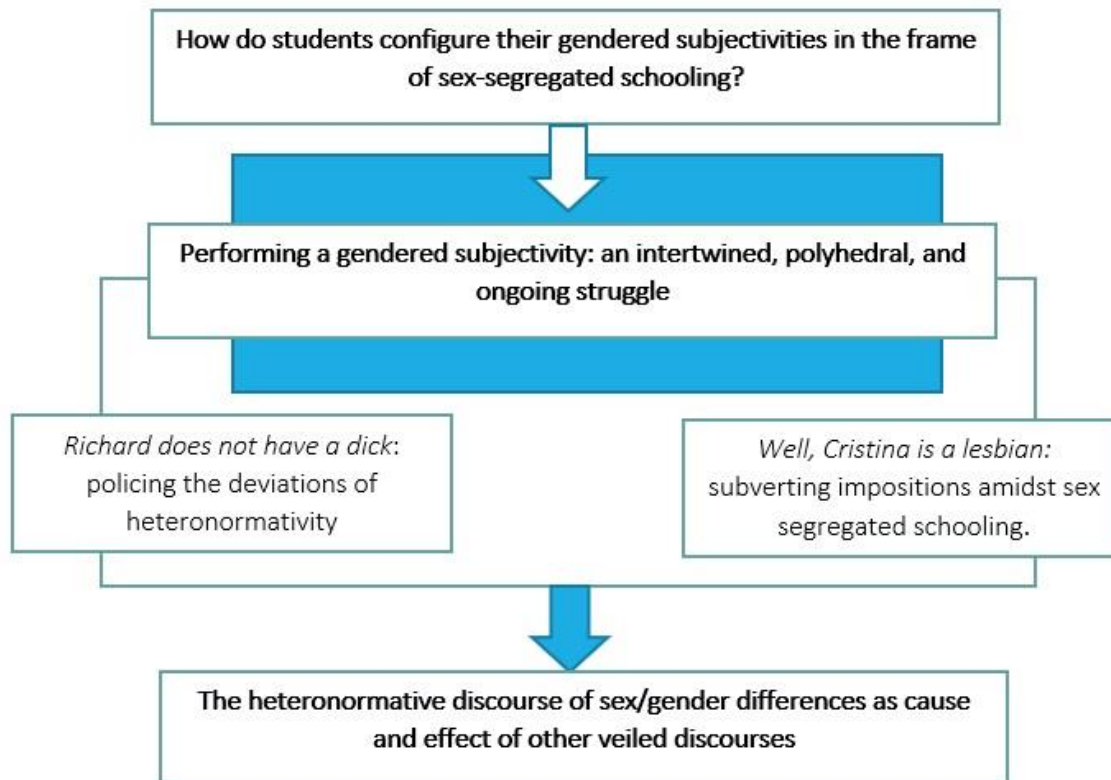


Figure 6. Research’s emergent theme and subthemes.

Therefore, I deem that the configuration of subjectivities is a shifting, dynamic, and continuous phenomenon. I observed that in these phenomena, participants are involved in an array of social encounters in which they perform their subjectivities depending on the circumstances they are involved. The following interaction excerpt from a class transcription will help to exemplify this claim (A note on the transcription symbols used below is given in Annex 4.):

Excerpt 1, Denotative stage

Line	Participants	
1	Teacher→class:	what is happening in the picture story?
2	M.Isabel →class	They are studying?
3	Teacher→class	They are studying? are they studying? No:: (2.0)
4	CLASS	No: (3.0)
5	Angie→ class:	Ben has something on the cellphone and [
6	Teacher→ class:	[Ben has something in the cellphone]
7	Angie →class:	and is calling him Sam to showing to Sam
8	T →class:	what do you think is showing her?
9	Oriana→class:	a picture of Sam=

GENDERED SUBJECTIVITIES AMIDST SEX-SEGREGATED SCHOOLING

10	Nicky→class:	=a ba::d picture of Sam! ((laughs))
11	T →Nicky:	what do you mean by a bad picture of Sam?
12	Nicky:	you know! ((laughs))
13	Sara Me →class:	Maybe like. hm... maybe something that you know that another person can feel bad or that can hurt him
14	Nicky:	Mm..no maybe is some sort of gossip
15	T →class:	What is a gossip?
16	class:	CHISME::
17	T →class	Do you have gossips in this classroom?
18	Ardila →class	what is gossip?
19	class:	(indistinctly) YE::::SS- NO::::
20	T →class:	Obviously, no::you are so Lasallia:n (1.2) you don't have that
21	Cuellar →class:	<i>profe somos Mujeres, claro que somos chismosas [</i>
22	Ardila →cuellar]Y ESO QUE TIENE QUE VER!
23	Nicky → cuellar:] claro que no: :o:!
24	Mia → cuellar:]si ve por ahí empiezan los chismes. (Class recording, I-C5SS-801)

Excerpt 1 took was take in an all-female classroom. The goal of the class was to develop a performing-playing role based on the consequences of one's actions. Therefore, students were shown a picture story. The picture story comprised a moral debate around the issue of disclosing the privacy of an individual. The teacher illustrated a textbook image story as part of the class's contextualization. Students shared their impressions of what the plot was. Firstly, (Line 2) Maria Isabel points out that the people in the pictures were learning. But she is corrected by the teacher (Line 9). Oriana asserts that, based on an image of Sam, they are talking and discussing. Nicky adds that the image is a "Bad" picture and one that may harm Sam. Nicky replies with a "you know" and laughs, expecting that the class knows what it means to have a negative image of somebody or a rumor. The teacher argues that being a gossipy is not part of the institutional identity because it does not reflect the values of the school. (Line 20). Then Cuellar replies: "teacher we are women obviously we are gossipy (My translation)". Said statement ignites immediate responses from Mia, Isa and Nicky (Line 22, 23, 24) discounting and confronting such declaration. Isa raises her voice and questions "what's got to do with this", thus presenting in a slightly accusatory tone, her representation of a reality. Similarly, Nicky points out "of course not". Mia finishes the

exchange by undermining Cuellar's opinion and through an assertive speech act, she commits to her truth that that is how the gossips are created.

Excerpt 1, connotative stage

Firstly, although the discussion is about hypothetical situations in general, participants encounter in subject positions in which they defend their varied and diverging perspectives. This situation contradicts the fact that there is a unified, solid way of being a woman. Instead, there exists a myriad of ways of performing as a woman (Baxter, 2003, Butler, 1990). Multiple viewpoints clash and collide within the EFL classroom. (Castañeda, 2012 Delgado, 2019). As noticed in the underlined *representative* speech acts in the excerpt above, participants sustain diverging subject positions about gendered roles and ascriptions. Though there is a contradictory idea stated by one of the participants. As noticed in the underlined *representative* speech act in the excerpt above (Line 21), Cuellar points out a statement: *teacher we are women, obviously, we are gossipy*. In this statement the participant endorses a predefined ascription related to femaleness (women are talkative). Similarly, there is a unification of the idea of woman. There is the use of a "we", the use of the adverb implying naturalization, and two declarative statements.

Nevertheless, this statement arises tensions within their classmates as their peers oppose to said declaration (Lines 22, 23, and 24). In Cuellar's statement, there are elements worth paying attention to and implicatures. First, there is a gendered stereotype embedded; that considering that you were born as a woman you are predisposed to behave in prescribed manners. In light of this, Butler (1990) challenges the idea that such gendered behaviors are *normal*. In her viewpoint, one's learned gendered behavior (what we often equate with femininity and masculinity) is a performative act, a play that the heterosexual matrix forces on subjects. This relates to the way the school ascribes students and roles based on gender/sex relationships. Yet, this situation enables to trace the diverging subject positions formed about

the issue of exposing people's privacy. When Isa reacts to Cuellar's statement with the question: what's that got to do with this? Isa casts doubt upon Cuellar's ascription of femaleness. Isa thus displays agency since she positions herself in direct opposition to said prescription, in the *assertive-expressive* speech act (Line 22), she criticizes that being a woman maintains no relation with being a gossip, she raises her voice and directly confronts Cuellar's opinions and neglects any sex/gender-related factor connected to the fact of being a gossipy.

Therefore, I infer a juxtaposition on the ascriptions of gendered norms that have an impact on the binary construction of gender. In other words, two perspectives about gendered traits come into tension. Thence, in this *significant moment*, young women negotiate idealized gendered discourses as they encounter their experiences in their EFL setting. Therefore, it is pertinent to point out that at that particular moment, subjects hold not just a single viewpoint about femininity. Instead, a plethora of situated subject positions that can be accounted for as *femininities*. That is the negotiation of social gendered relationships, an encounter that is (re)produced as an array of plural femininities and masculinities amidst complications and ruptures of contradictory gendered ideals.

For instance, in the first excerpt, I observed two positions in response to Cuellar's (Line 21) aforementioned *assertive* speech act. The first one entails the reinforced position that Cuellar attributes to the trait of women as gossipers. This position arises from the representations that she has made of the same; representations that are discursively constructed among all the social spheres she takes part in (education, family, mass media, church). When she utilizes the adverb "*obviously*", the participant essentializes and overgeneralizes this trait and conceives it as the norm to be characteristic of women. Thus, the representation that she has about in this case, a gendered stereotype about gender-sex differences is overlapped by a gendered discourse.

In other words, Cuellar's statement enlivens a viewpoint that she holds and the experiences she has lived in and outside the school. Cuellar's subjectivities are thus molded from the experiences she has lived and the discursive representation that she enacts, which subsequently find practical realization in the actions she performs. Those features are constitutive in the configuration of subjectivities (Foucault, 1982). Moreover, Cuellar has implicitly and explicitly pointed out her subject position in regards to the sex-segregated schooling in her English class. Said subject position stems from her experiences in a school with differentiated instruction for girls and boys. With regard to her experience, in the online group interview Cuellar states that:

[...] my opinion is positive [about sex-segregated schooling] because we feel more comfortable between women. We would not feel as much pain as we sometimes feel, for example, when we speak in a presentation. (801-Cuellar and Carolina, semi structured interview, lines 27 –30).

The embodied perceptions of Cuellar often offer an account of the sex-gender difference discourse as a binarism. In such a divide in the EFL classroom, her experiences as a student amidst sex-segregated education also reflect explicit accounts embedded in discourses and practices. For example, Cuellar's interactions at a sex-segregated school as a female student involve some complexities that could suggest a problematic dilemma. Let us consider the example given by Cuellar below whilst discussing with Carolina:

Carolina: yes, but we are not ready at school, we would prepare if we had mixed classes and when we went out to society, we would not feel very safe
 Cuellar: [...] but let's think about it from another point of view in the hygienic part we are cleaner than they [male students] (SIC), and we would not have to smell bad when boys play soccer. (801-Cuellar and Carolina, semi structured interview, lines 35 –42)

Carolina's excerpt presents a curious duality. On the one hand, it can be inferred that for Carolina, male presence is necessary to prepare for a community life in the future and to feel secure. On the other hand, however, Carolina's account may suggest the concept of male-female complementarity. Cuellar's account proposes the opposite; women perform better without interruption from male students. Both cases tend to be consistent with Foucault's

(1981) concept of differentiating as part of a dividing practice. In the same line, Cuellar's comments are in accordance with the notion of boosting academic success by learning separately (Sax, 2005).

One pivotal aspect worth mentioning is that female participants do not configure themselves in passive quiet roles. This contradicts ALCED's assertion of gender segregated spaces as harmonious spaces (See figure 6). In the class transcript and the subsequent interviews, it was possible to trace diverging subject positions. Female students acted in direct argumentative encounters beyond imposed traits (See chapter 2). This relates to what Baxter (2003) points out when she posits that women are not passive victims or that they are necessarily powerless, or disadvantaged. Instead, female subject positions are varied, complex, and shifting. According to Baxter (2003) there exists an incessant interaction of contending discourses. This shift can happen across a range of different speech events, within a single speech context, or literally within a few moments of interaction. It can even happen simultaneously.

For instance, figure 67 displays a screenshot taken from one brochure shared publicly in ALCED's website. This brochure contains terms such as masculine and feminine environments, strengthen differentiation, complementation, and harmony of the two genders.

¿Qué es la Educación Diferenciada?

Es un concepto pedagógico que aconseja que niñas y niños vivan su escolaridad en ambientes femeninos y masculinos propios. Entre los 5 y los 18 años es importante que existan colegios femeninos y masculinos con procesos curriculares que fortalezcan la diferenciación, complementación y armonía de los dos géneros.



Figure 7. ALCED'S definition of differentiated education
Source: ALCED (2020)

ALCED aims at explaining the general underpinning beneath differentiated education. In this way, it can be seen how at the same time the transmission of gender consciousness in schools generates knowledge¹⁸ of sexuality (Pascoe, 2007). Not only do heteronormative discourses and practices lack confidence in the agency of individuals to manage gendered social interactions, but restrict the accessibility of diverse and alternative sexual gendered subjectivities (McHall, 2014).

To summarize, the main category was entitled *performing a gendered subjectivity: an entangled, polyhedral, and continuing struggle*. In this category, I consider that subjectivity(ies) configuration is a phenomenon that is shifting, dynamic, and continuous. Furthermore, these results are consistent with those of Gómez (2017) and Vásquez & Guerrero, who found that teachers' subjectivities are nuanced and shifting beyond simple classifications of (non)nativeness.

Having stated the multifaceted, versatile, and ongoing essence of gendered subjectivity configuration, I will explain how these variables are assumed from distinct directions. This category, thus, encompasses the presence of two forces that influence the configuration of gendered subjectivities and about gender beliefs that are intertwined with parents, the first one consisted of a top-down possibility or the discourses that justify the sex-gender divide. The second one involves regimes of self-surveillance (Foucault; 2005). I shall describe in detail the subthemes that conform to them and that contribute to its theoretical and empirical definition. Therefore, in *Richard does not have a dick: policing the deviations of heteronormativity*, I will analyze the manner social actors (i.e., students, parents, stakeholders, the Catholic Church, etc.) (Álvarez-Gallego, 1995) shade alternatives other than

¹⁸ For making sense of the way sex-segregated schooling ascribes gender(ed) traits, it is worth mentioning my conceptualization of power-knowledge based on Foucault's understanding (2005). Power is founded on knowledge and allows the use of knowledge. On the other hand, power reproduces knowledge by manipulating it, following its varied intentions. In other words, Power (re-) establishes its spheres of practice via knowledge.

heteronormativity and the way this is subverted in the heteronormative matrix. Broadly speaking, I will analyze the impact that those aforementioned social structures (family, school, church) have on individuals' *gendered subjectivity* configurations

Richard does not have a dick: policing the deviations of heteronormativity

Based on the analysis of this study, I deem that many individuals learn to configure their gendered masculinized subjectivity in direct opposition to femininity and homosexuality (See Connell, 1994). Participants do so through a variety of discursive and social behaviors, including trivialization, denial, and denigration of what they consider to be feminine characteristics or ascriptions. That often is extrapolated as indicators of homosexuality in the policing of hegemonic types of masculinity (see Butler, 1996; Connell, 2005). This will be exemplified in the following excerpt:

Excerpt 02, Denotative stage

The participants of this interaction are Richard, José, Simon, Pie. In this excerpt the teacher was outlining the class activity which was to arrange a presentation about a natural park. Notice here the initiation of the significant moment where two students appear to deviate the heteronormative matrix:

Line	participants	
100	Richard→Teacher	We record information of the Saturday party
101	Teacher→Richard	Ok
102	Teacher→class:	Now my friends pay attention we will develop this exercise. Number 7. esto tiene nota de alto no, Badillo? it says give a short talk shhh
103	Teacher→class	Give a short talk about.
104	José→class	¿Qué están haciendo allá?
105		((Nestor bites Richard's ear))
106	Class reactions:	.¡Ay:::!(5.0)
107	Simón→class:	<u>Richard no tiene pito</u>
108	Simon→class:	<u>Kiss Kiss.</u>
109	Salamanca amaya:	<u>ganoso ganoso.</u>
110	Pie→class:	se están queriendo
111	Lorenzo→class	<u>Richard no tiene pito</u>
112	Monje→class:	se están mirando los pi...

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113	Lorenzo→class	cómaselo.
114	Simon→Teacher	<u>profe bajeles por eso</u>
115	Lorenzo:	se la estaba chu.....
116	Salamanca Amaya:	le pego un chupón
117	Class:	((laughter))
118	Teacher→class:	HEY, SHUT UP: (2.0) Guys. Respect
119	Teacher→Nestor	Don't bite Richard in class, please
120	Teacher→class:	class, no more, shhh. Please by squads you are going to[
121	Nico→Teacher	[teacher my squad is not here]
122	Teacher→Nico	Silencio ¿Quién es su squad?
123	Baddie→Avella	AVELLA:: (2.=)
124	Teacher:	Wait, wait, wait
125	Nico→Teacher	Barahona
126	Pipe→Teacher	sí, pero ya va a llegar.
127	José →Barrera	él está enfermo
128	Edgar→Teacher	<u>Uy profe, uy profe. ¿Si lo oyó?</u>
129	Class (Intelligible)	((laughter))
130	Teacher→class:	Give a short talk about a national (Class recording, I-C2SS-802)

Richard and Nestor are working together as part of the guardian angel initiative at *Reims* school. Basically, the initiative involves grouping together an academically exceptional student along with a struggling one. Richard is normally the one in charge of the academic assignment in most of the cases. Nestor, on the other hand, is often scolded by teachers and stakeholders for his academic success and attendance. We can observe that Richard is participating in class and talking about tasks (See line 100). Interestingly, from a diachronic (Baxter, 2003) and emic viewpoint, I noticed Nestor retains a privileged role as he embodies (Fausto-Sterling, 2019) some hegemonic masculinity characteristics. For example, he is athletic, good at sports, defiant of authority, and so on. In excerpt 2, José interrupts the teacher as he is discussing the conditions for delivering the assignment to the class. Noticeably, José wants his classmates to concentrate on Nestor and Richard's deliberate *disregard* for the *law*. In line 104, José utilizes an interrogative clause as a *directive* indirect speech act. I infer this because although José asks the question, he does not request an answer from the addressee. On the contrary, he highlights the *significant moment* for all the classroom to notice. After the class discovered that Nestor bit Richard's ears, they started to

make fun of such an action and judge it. Then some students degrade, making fun of what participants see as *gay* behavior (Lines, 104-113). (Lines, 104-113). Simon asks them to kiss. Most noteworthy is the initiative taken by Simon, through a *directive* indirect speech act, Simon addresses the teacher and suggests him to lower Nestor and Richard's grade performance as a penalty for his self-perceived failure. Thus, evaluating the actions of his classmates.

Secondly, Edgar states a double-meaning joke (Line 128) to Pipe's answer: *yes, but he's coming*. By addressing the teacher, Edgar succeeded in highlighting the double meaning of said statement. and acting as a *funny guy* resulting in class laughter.

Excerpt 2, Connotative stage

As a consequence, the participants involved in such a break of the matrix, are criticized. Notwithstanding, in the except 2, the group singled Richard out, as he is positioned as a failed male. This reflects in the multiple times that participants point out that "*Richard does not have a dick*" but little or no attention was addressed to Nestor. In this vein, the notion of hegemonic masculinity suggests the existence of different forms of masculinity. Furthermore, not all of its forms are in the same position of power, see for instance the different reactions to Nestor and Richard. As Nestor constantly position himself as a *bad lad* he is not scrutinized as much as Richard is. Even if the one who *deviated* the heterosexual matrix was Nestor.

Therefore, it is pivotal to point out that the concept of hegemonic masculinity is always configured in opposition to various subordinate masculinities, (Connell & Messerschmitt, 2005; Connell, 2005). For instance, Demetriou (2001) defines two roles of hegemonic masculinity in this manner. The first would account for the *external hegemony* of male superiority over women; the second would account for the *internal hegemony* of a group of men's social descent over all other men.

As a result, masculinity is not solely constructed by women's subordination, but often by the subordination of other types of masculinity (Demetriou, 2001) (as observed in excerpt 2). Historically, males have long been socialized to function actively in the public domain and to distance themselves from something that can be classified as feminine or non-heterosexual. Correspondingly, manifestations of emotions such as love or desire are scrutinized, even further if they deviate from the heterosexual matrix. Regardless of a changing background in which women's positions are moving forward to the public sphere and affectionate masculinities' possibilities are expanding.

Chauvinist masculinities generate conditions that sharpen the expressions of hegemonic and conventional male types, resorting to one of their central components being radicalized: the practice of domination (Delgado, 2019). In this way, subjects show and reassert masculinity in the face of those who mobilize their place out of the patriarchy system. See, for example, how Richard is positioned as a person without a phallus (a woman perhaps?) and is subsequently conceived as a failed male student, considering that Richard does not perform the said hegemonic masculinity. Besides when I inquired about the feelings of Richard at school he pointed out:

[...] I have a good relationship with my friends although they do no (Sic) understand that I prefer to play golf instead of soccer. In here, [the classroom] they assume you have to like the same things. I go to a lot of golf tournaments there is very well sport (SIC) and have two or three medals but here they don't really care. But I play videogames with them, that is cool. (802-Richard, semi-structured interview, lines 55–58).

In this case, I infer that there are multiple ways to perform masculinities, nevertheless not all of them hold the same position. In this case, for instance, Richard acknowledges that playing golf is not as popular as soccer is. Similarly, he understands the normalizing nuance of schooling when he points out that their classmates expect all of the male students to like the same things.

Conversely, Simon discloses the contradictory nature of subject configurations. Considering that to his mind sex-segregated schooling does not make sense and it is sustained by discriminatory assumptions on sex. Whilst in excerpt 2 he acted as a policer of the heterosexual matrix by emasculating Richard. In light of this, when Simon is asked about sex-segregated schooling he remarks:

Simon: [...] I don't agree because, because (4.0) it does not seem to me to be that the separation all right for me it does not make sense. Since the excuse of the brothers is that men and women learn differently but that is not true [] if that were a reality why there are women who teach math to us? [...] That does not make sense to me. This idea guarded (SIC) the of sex and promotes discrimination for sex because education is not different for women and from men". (802-Simon and Avella, semi-structured interview, lines 50 –55)

In this vein, it can be observed the way that Simon tackles the issue of sexism in *Reim's* schools and the qualification of such a practice as discriminatory. Yet within the heteronormative matrix, he has beliefs as to how sexuality should be carried out in the classroom (See excerpt 2) expressed through *directive* speech acts. This helps to demonstrate what Foucault (1988a, 1988b) identifies as an interplay of subjection and objection. In the EFL setting, Simon demonstrates the complicated quilt of discourses entangled in sex-segregated education.

In the following excerpt, we will observe how affection is penalized and policed as part of the play of subjectivation amidst sex-segregated schooling in their EFL setting in an *all-male* class.

Excerpt 3 denotative stage

At a speaking session, *Excerpt 3* took place. *All-male* Students were debating personal experiences and perspectives at this significant moment. Thus, the notion of empathy framed the task, so I had the participants construct a twelve-hour clock on a piece of paper. The learner would write on the hands of the clock to write the names of each other. Participants will go around and set an appointment with someone who had a room on the card at the same time. Eventually, after everyone was prepared, I said the hours, and some students would

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share what attracted the most interest. An example of questions included, whom they were grateful for, what dreams participants have, and what their biggest fear was:

Line	participants	
20.	Teacher→class:	The idea is that those who are seated contribute and complement or give us their point of view regarding the messages you wrote
21	Teacher→Michael:	Michael which was the quote that caught your attention the most and why?
22.	Teacher→class:	BE QUIET.
23.	Michael→class:	EAP. His dream is that he wants to be a footballer and it call my attention me that he tries to be better every day.
24	Teacher→Simon:	Simon how would you connect what Michael said with empathy? How do you relate it to what Alejandro tells us with the value of empathy?
25	Simon→teacher	We need empathy to be able to become something more and the help of other people
26	Teacher→class	what does he want to be?
27	class (intelligible)	Footballer: (4.0)
28	Teacher→class:	surely that dream will not complete alone without other hands that want to help him and take him there
29	Tomás→teacher	<u>I want to participate, ((raises hand and laughter)) and I want to read 9:00 AM Juanes</u>
30	Juanes →Tomás	<u>NOO MARICA: (1.0)</u>
31	Teacher →Juanes	¿CÓMO?
32	Class	((Laughter))
33	Tomás→teacher	yes, teacher I want to read the one from Juanes.
34	Teacher→Tomás	GO AHEAD
35	Tomás →class	Hmmm In his letter, Juanes wrote that his head teachers are Javier and Albert and <u>that he loves them very much because they are very patient with him and that they are the bes[</u>
36	Monge→Tomás] ((Laughter)) ¡qué va! [
37	Class	aww ((laughter)) ayy
38	Tomás → Monge:	<u>¡Enserio él dijo eso!</u>
39	Monge → Tomás:	<u>Todo raro</u>
40	Baddie→ Tomás:	Lo echó al agua
41	Teacher→Juanes:	Bueno un aplauso para tus directores entonces.
42	Class:	((claps and laughter)) (Class recording, II-C4SS-802)

The participants within this interaction were Tomás Juanes and Monge. Interestingly, Tomás was willingly to participate and read Juanes' reply (Lines 29-33). However, Juanes was not eager to be in the spotlight. In his *directive speech* act, Juanes requests his message not to be included in the whole-class discussion. He even swears to Tomás by saying “no, *fag*”. In such a message Juanes was thanking and expressing affection towards his head teachers. Immediately, the class would react to this declaration with laughter. Monge casts doubt upon Juanes declaration but Tomas would remark that in fact he has just said such

critiqued statement. Finally, Monge scrutinizes said action by saying that Juanes was a *such a weirdo*¹⁹.

Excerpt 3 connotative stage

In a similar situation as excerpt 2, it is peremptory to understand the enactments of gendered subjectivities amidst an EFL speaking lesson, considering that panopticon self-regulation systems (Foucault, 2005) are preserved in response to a perceived breach of hegemonic heterosexual masculinity. This violation is thus exposed (Pascoe, 2007) by Tomás. Therefore, Juanes is subjected to public scrutiny and ostracism inasmuch as he displays affection to his two teachers. Moreover, Juanes is aware of the situation when he requests his partner not to share his reply. Therefore, class participation in the English class served as a way to police masculinities other than the hegemonic in the sense that it enlivens a way of being a man that does not consider affection as part of it. As a consequence, it accounts for the (re)establishment of the heterosexual matrix and sets a precedent for possible deviations of said matrix.

With regard to Juanes' account, it is important to focus the attention on the role of a hegemonic form of masculinity in influencing the way participants relate to one another. This situation, beyond being peculiar, seems to be consistent with the existing local scholarship which critically broaches out how specific behaviors and social orders are regulated within a system of practices in which sexuality is deployed in a peer group context as a mechanism for policing masculinity of males (Castañeda-Peña 2008; Delgado 2019, Rondón, 2012). In this particular case, the way Reims' students subject themselves to hinder their innermost emotions out of fear that they risk being questioned their masculinity or sexuality by other

¹⁹ Lost in translation: Another way of potentially translating is the word queer, since weirdo and queer have similar meanings. However, I think that queer is used to antagonizing gay people. In this scenario, it is difficult to determine the intention of the participant. So, I decided to use weirdo, so that it could call people, locations, without a lot of unnaturalness behind it.

males who may label them derogatorily, in this particular case as weirdos. In this train of thought, the dominant group uses these labels in a derogatory fashion to diminish all boys who deviate from an unalterable heterosexual paradigm of masculinity. Being gay or being associated with something with a femininity nuance is about challenging *hegemonic masculinity* itself.

Nevertheless, students associate the presence of females as a way to be in contact with femininity. See for instance Sanchez position with regard to sex-segregated education in the group online interview:

Juanes: “[On sex-segregated education] ... but we would be distracted by girls

Sanchez: “[...] I think that this is discriminatory

Monge: I agree with Juanes we can distract a lot with women in the classroom but has more good things. Men do not have the possibility of living with women in the classroom.

Sanchez: yes, I agree with Monge. Women also teach us valuable things in life like being sensible [sensitive] (SIC) (my emphasis, my correction).

Juanes: This is true but we would be very distracted and we could no pay attention to class”. (802-Juanes, Sanchez and Monge, semi-structured interview, lines 83 –90).

The previous interview excerpt shows how much genital-based gendered traits are embodied. In such a case, Sanchez argues that women have sensitive characteristics in a *representative* speech act. In his reality, women are the ones with the ability to express and teach men how to show feelings, and then he disregards coeducation because it does not encourage a male student to learn how to be affectionate. Despite several of his partners displayed manifestations of public affection and sensitivity (See excerpt 3). Sanchez appears to be diminishing both of these attempts. This embodied perception encourages the implicit belief of Venus and Mars' discourse or in other words, the discourse of sex-gender differences. Oftentimes replicated at school in its attempt to justify sex-segregated schooling which subjugates and marginalizes subjects whose gendered performances and repertoires do not respond to those that so-called normal subjects seem to have.

To conclude this subtheme, it is pivotal to focus on the manner gendered discourses find practical realization through discursive practices that pertain to the configuration of prescribed heterosexual masculinity, which is based on an overt avoidance of the feminine and homosexuality. Feminine in the sense that in commonsense discourse, discussing about feelings and sharing it is to be considered a feminine trait (See table 1 in the theoretical framework). Nevertheless, classroom micro-practices evidence resistance to said norms (e.g., Students displaying affection and academic interest). Those male students who deviated from the gendered hegemonic masculinity are *othered* and put into public banishment. This *self-surveillance* practice of feminizing and sexualizing through speech acts account for the configuration of gendered subjectivities amidst sex-segregated schooling.

In the following lines I will explain the following subtheme that account on the manner femininities is also put into scrutiny in accordance to an ideal of feminine women with prescribed roles and assumptions.

My parents say that when you play soccer you become a tomboy: Policing the deviations of hegemonic femininities.

Excerpt 4, Denotative stage

The excerpt below took place at a speaking session. As I proposed the aim of the activity's students would ask and answer questions related to sports and injuries. Titina points out that she used to play soccer, but she had stop because their parents did not like. In her parents' viewpoint, she would become a *marimacho*²⁰. Interestingly, M. Isabel follows most of the instruction and finishes her ideas as if something that they are both aware (Lines 13, 15, 21,) she does not remember the exact word. M.Isabel keeps helping Titina. It is pertinent

²⁰ Lost in translation: *Marimacho* is a qualifying term for a woman who exhibits typical characteristics or behavior of a boy. They include wearing men's clothing and participating in games and activities that are physical in nature and are specific in many cultures to be masculine or the domain of boys. In English, we find terms such as *tomboy* and *butch* as possible synonyms however each culture has a qualifying term for this set of attributes.

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to acknowledge that the talk was not directly gender-targeted. Nevertheless, enactments of *gendered subjectivities* arose:

Line	participants	
1	Teacher→Titina:	Second question, have you ever broken a bone?
2	Titina→Teacher	No, not even when I played soccer
3	M.Isabel →Titina:	But you're not playing soccer anymore.
4	Teacher→Titina	Are you practicing soccer?
5	Titina→ M.Isabel and teacher:	No, because the fathers don't like
6	Teacher→Titina	Your Father or mother?
7	Titina→Teacher	Los dos
8	T→Titina and M.Isabel	Parents, both are parents. So, your parents won't let you pl [] ay because?
9	Titina → Teacher	[ir a una escuela]
10	Teacher→Titina:	Ohh! They don't like you to go to a school of soccer.
11	Teacher→ Titina:	Do you know why?
12	Titina→Teacher	Porque dicen que uno se vuelve hmm, espere profe que esa palabra [
13	M.Isabel→ Titina and teacher:	The woman hmm (0.4) no hmm (0.4) play soccer because it converts hmm (0.3) more] [
14	Titina→ Teacher:	[more, ay es que se me fue... (2.0). decir la palabra]
15	M.Isabel→ Titina and teacher][má::s (2.0), no sé cómo decir eso...(2.0) ..tiene una palabra. Eso tiene una palabra si
16	T→ Titina and M. Isabel:	In English or in Spanish?
17	Titina→ Teacher:	In Spanish. In English too, but I don't know. Ok hmm [
18	Titina → Teacher and M. Isabel:	<u>machis</u> , no: (.2) bueno ahí ya la tres?
19	Teacher→ Titina:	You mean machorra or lesbian?
20	Titina→ Teacher:	No, [
21	M. Isabel:	[Por ahí va. Pues También si uno juega esto entonc] [
22	Titina→ Teacher:	[Si porque camina como un hombre o empieza a::: (3.0): ¿sí?, a hacer cosas como de hombre. Ay se me fue la palabra.
23	M. Isabel→ Titina:	bueno ahora tu pregúntame
24	Titina→ M. Isabel:	Have you ever ..(3.0) MARIMACHO ((points at the teacher)) profe la palabra es marimacho
25	Titina → Teacher:	<u>Mis papas dicen que cuando uno juega futbol se vuelve <i>marimacha</i>. Por eso dejé de ir a la escuela</u>
26	Teacher→ Titina:	ah:(4.0) ok. good! (Class recording, II-C5SS-801)

Excerpt 4, Connotative stage

In her *representative* speech act, what Titina demonstrates is not only the manner individuals are stranded into prescribed gendered roles and ascriptions in determined practices. Being this case, how football (and therefore some modes of performing as a soccer player) are gendered but also the roles of parents in reifying ideal male and female sexist *embodied identities* (Fausto-Sterling, 2019). The male individuals, in a quest to be physically involved constitute the soccer characteristic embedded with notions of being male. Sometimes, this notion of masculinity or femininity appears as though it were traditionally immutable or universal. In this specific case, women have been subjected to essentialization and sexism as part of preserving what Kusz identifies *as a gender-exclusive place where men can un-apologetically' perform an ideal masculinity* (2004, p. 205). It is important not to let the feminist effects of such gendered subjectivity enactment go unnoticed. As Titina said, playing soccer is imbued with heterosexist conceptions of man-like achievement. Consequently, she was withdrawn from said gendered sport in an attempt to reify her feminine gendered role by avoiding that she deviates from the *heterosexual matrix*.

In schools and home, children learn what is considered appropriate behaviors surrounding gender (e.g., "boys as champions," "girls as princesses") through socio-cultural embodied experiences with peers and adults (Fausto-Sterling, 2019). In this sense, their expectations of the popularity of different behaviors and what has been enhanced in these social exchanges guide their actions. This subtle reinforcement of unequal behaviors is what contributes to boys and girls to acquire differentiated behaviors and preferences as natural and inherent to their sex and not as cultural constructions. However, according to Butler (2011), children will instinctively act and *perform* their sex in an atmosphere free from controlled behavioral standards. Butler's (1990) is primarily concerned with particularizing gender, that is, exposing gender as a historically unique social construction. In this case

parents and school subtly promote sexism. Furthermore, when such normative schemes are blurred, students perform and represent non- normative subjectivities.

Before presenting the second emergent theme, it is important to remind the reader, this research assumes that the subject is socially configured, is complex and polyhedral (Gómez, 2017; Gómez & Guerrero, 2018; Muñoz, 2007). Similarly, the subject is simultaneously consciousness, practice, and language: consciousness, because the subject reflects on self, practice because its subjectivity exceeds its influence on others and the context; and language, because subjects are configured by language. (Bourdieu, 1986, Foucault, 1891, 1988). Consequently, it is through interaction that individuals reflect on their experiences, express their viewpoints, perspectives and feelings, and act accordingly. This involves English language learning contexts. Similarly, it is worth recalling that as it was stated in the previous section of data analysis, *the significant moments* that I present below were the result of what I considered as *polyphonic trustworthiness* by transcribing and analyzing participants interactions and extracting and binding specific pieces of data from the semi-structured interviews' transcriptions to obtain multifaceted subjectivities enactments. Furthermore, those specific significant moments were selected to allow participant voices to be part of the study in the two aspects that I proposed in my Fairclough's CDA and Baxter's FPDA adapted model for gendered subjectivities configuration analysis.

However, although the participants' naturally occurring interactions, group online semi-structured interviews and the adapted model for data analysis allowed me to obtain the research results, I feel it of paramount importance to point out that the experience expressed by each participant is as unique as it is diverse. I note this since this study deals with individuals' embodied experiences. And while we might have similar experiences as individuals, it would be reckless and essentialist to expect different participants to have the

same outcomes as if the participants were a homogeneous group as naively considered under essentialist constructions such as *boys* or *girls* (Butler, 1990; Delgado, 2019; McCall, 2014).

Having remarked the impossibility of generalization rather than having a deeper understating of the phenomena, I present the second emergent theme: *Well, Cristina is a lesbian: subverting impositions amidst sex-segregated schooling*. In this theme I want to highlight the tensions and discontinuities between top-down impositions. From the ones who are generally between authority positions. As suggested previously, this segment details a set of *significant moments* (Baxter, 2003) – excerpts that shed light on how a community of students constructed themselves and behaved as embodied gendered subjects.

In this section I unveil the manner participants resist and struggle to subvert the social norms. As observed in this subtheme I want to provide a space for participants' voices to be heard as a way to resist the existing scholarship on heteronormative discourses on sex-gender immutability and complementarity. Albeit it is important to realize that these norms do exist, even more importantly, it is essential to acknowledge that they are, in fact, socially constructed, and therefore do indeed change and evolve over time (Foucault, 1981, 1988a, 1988b). It is also important to note that it is not only queer people who have the ability to queer social norms. Feminism read through gender studies and queer theory lenses are to be understood as an understanding of the subject's position in patriarchal societies (Motschenbacher 2011). In this sense, it addresses the how individuals have challenged the socially imposed constructed norms

Well, Cristina is a lesbian: subverting impositions amidst sex segregated schooling

The participants of this significant moment are Ariza, Paez, and Mariana. In this excerpt, the teacher had students perform a role-play. The idea behind the activity was to see the consequences of one's actions. Notice here the initiation of the significant moment where two students appear to deviate the heteronormative matrix:

Excerpt 5 Denotative stage

Line	Participants	
1	Teacher→class:	Number two Paula and Paez
2	Class	[Intelligible]
3	Ariza→Teacher:	De don't have any_. ((takes the recorder and hold it to the teacher))
4	Paez→ Ariza:	Déjalo allá porque está grabando
5	Ariza→ Paez	Ah verdad que está grabando
6	Teacher→ class:	Wait wait wait
7	Teacher→ laura Gomez and mariana	Laura Gomez and Mariana be quiet
8	gomez→Teacher:	Estamos planeando el role play.
9	Teacher→ laura Gomez and mariana	Yes, but it's time to pay attention
10	Teacher→ class:	Listo, lights camera action
11	Ariza→ Paez	Hey hey look at thi::: (3.0)s it's your girlfriend.....((laughter)) ((performing like a man))
12	Mariana→ class:	<u>¿Y ESA HISTORIA QUE?</u> ((interrupting the performance))
13	Nicky → mariana:	<u>¡Pues que cristina es lesbiana!</u>
14	Paez→ Ariza:	No that's no Sam
15	Ariza→ Paez	Yes, I have more
16	Paez→ Ariza:	<u>No that is impossible</u> ((takes her hand to this mouth-performing as she was shocked))
17	Paez→ Ariza:	<u>What is your problem?</u> [simulates to attack Ariza] <u>takes the phone and simulates to be talking on the phone</u>
18	Paez	((whilst talking on the phone)) We break up!
19	Paez	((PRETENDS TO CRY))
20	Paez	LAYS ON THE FLOOR
21	Mariana→Teacher:	Profe, ¿Y ESA HISTORIA QUE?
22	Teacher→ class	Ok (Class recording, I-C5SS-801)

In Paez and Ariza's story, they role-play the scene of a gay couple's love affair. See (Lines 11, 12, and 15). In fact, they utilized the female characters suggested by the teacher when he presented the activity. When Mariana notices it, she uses the interrogation clause as a *directive indirect* speech act. I infer it because, while Mariana asks such a question, she does not request a reply from the addressee explicitly. However, Nicole addresses Mariana's question by saying, "Well, *Cristina is a lesbian*," and subtracts the significance Mariana posited (Line 12). One thing that caught my attention was the way the class paid attention not only to the role play itself but I my possible reaction to such a break of the matrix. Most

remarkable is the initiative taken by Mariana through the *directive* Indirect Speech Act. When Mariana addresses the teacher with the question: *What is this story all about?* (line 21).

Therefore, I infer that she assumed the role-play acted as a rupture of the heterosexual matrix. Interestingly, as in excerpt 2, the teacher is required to act as a policymaker-regulator to assess the behavior of his students. The teacher undermines tensions by replying that the role play was ok and continues the delivery of the lesson, at the end some of Cristina and Ariza's peers celebrate and cheer the role play while laughing.

Excerpt 05, Connotative stage

In this case, Cristina and Ariza questioned what the *Reims' school* promoted as natural, exposing the dominant treatment of heteronormativity amidst sex-segregated education. By role-playing a gay affair, participants claim recognition of the multicultural richness concerning diverse sexualities. Interestingly, their classmates seemed to pay attention to the plot. Even Nicky underscores with Mariana's emerging criticism of such a matrix rupture (Line 13). In this case, I labelled this subtheme after Nicky's account "*Well, Cristina is a lesbian*", not only her story is welcomed, but some of her classmates have agreed to continue such role play with the same characters. In this case, micro-practices of resistance to must-be discourses find realization as participants subvert the presumption as to what results can be anticipated as *normal* based on the *reality* that students are *girls*, sexuality being such outcome. In this case, Butler (2010) criticizes the pervasive relationship between biology and sexuality. Butler contends that the heterosexual matrix is replicated and hidden by the cultivation of bodies into discreet sexes with "normal" looks and "natural" heterosexual patterns" (p. 65). In this case, it can be argued that the EFL environment acted as a space for the configuration of non-normative subjectivities. Facilitating a space to cross borders between school regulations and their subject positions (Yazan & Rudolph, 2018).

In this train of thoughts, it is pertinent to recapitulate and contrast excerpt two and excerpt number four. In both cases the heterosexual matrix was challenged. However, reactions were particularly different. In Richard's story Nestor and Richard's non-normative behavior was publicly punished whereas in Paez and Ariza's it was celebrated. Therefore, I ascertain that subject positions are limited and limiting when the discourse of gender is narrowly conceived (For example, the heterosexual matrix appears to accept more when women subvert it, but it is more difficult for men to question hegemonic masculinity). This seems to be aligned with the situated nature of the gendered subjectivities that this study endorses. However, the extension of subject roles alone does not promise an emancipation from control.

Butler (1990) argues that individuals do not necessarily choose their subjectivity, but rather navigate their preferences with accessible roles, some of which are categorized as natural and normal, others as outside of normal. This is worth considering how *normal* to subjects' sexuality and sexual subjectivity is extracted from this persistent notion of *boy/girl* as a static, biological life.

Let us observe excerpt 06, this session was intended to foster interaction in L2, where students shared and defend their points of view about predefined questions. It is important to know that the questions were not explicitly aiming at discussing gender-related topics. Throughout the speaking session, different interactions took place (teacher-students, teacher-student, student-student, student-teacher) which accounted for spontaneous enactment for the analysis.

Excerpt 6, Denotative stage

Line	participants	
100	Teacher→ class:	Do you have thoughts that are discriminatory?
101	Richard→ TE:	No, I am so respectful. (ironic tone)
		((Class reacts with laughter and talking intelligible))

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Monge → Richard:	<u>uy si nunca me ha molestado.</u>
Joel → Richard:	<u>ahh si claro</u>
	((José raises hand))
Teacher → class:	listen to José
José → class	sometimes accord (SIC) to education than partners [] have...I think
Juan → Vallejo	[parents]
Teacher → Vallejo:	Ok, according to education that parents have
Vallejo → class:	<u>Sometimes our fathers teach us the gays the trans or travesties are bad influence for our life (sic).</u>
Teacher → Vallejo:	So, you parents teach you that homophobia is normal?
José → class:	<u>Yeah, sometimes.</u> (Class recording, II-C4SS-802)

This session was planned to be a debate, the teacher had students to interact and defend their viewpoints about discrimination in Colombia and around the world. Therefore, students asked a repertoire of preestablished questions. Thus, the students shared their insights and debate among them as a class discussion. Firstly, (Line 41) Richard points out that he has never discriminated anyone. Because he is *respectful*. Such position he assumes (*assertive* speech act) ignites a class reaction of critique by their peers (Lines 42, 43). Even Monge (42) with his *declarative speech* act, confronted such declaration and overtly critiqued it by mentioning past discriminatory experiences in a slightly accusatory tone.

In a second moment, in three turns, José illustrates his insights regarding the phenomena on homophobia and transphobia by asserting that discriminatory acts depend on the education that parents hold. To his mind, parents take part in the development of homophobic assumptions and they subsequent normalized homophobia.

Excerpt 6: Connotative stage

In the previous example, when Vallejo says “I think” he uses a *representative* speech act as he asserts a truth based on a belief that he has constructed concerning the social origins of homophobic and transphobic assumptions. He remarks that parents are active members in the establishment of said assumptions. Furthermore, he positions himself as the object of this process of *subjectivation* (Foucault, 1988a) when he points out, “fathers teach us the gays,

the trans or travesties are a bad influence for *our* life” (sic) (my emphasis). Similarly, he responds to such a statement in a manner that their parents demand from him. Such recognition suggests that homophobic traits are normalized by families and spread by them. At a social level parents endorse sex-segregated schooling, inasmuch as they apply for this educational offer with binarized traits and ascriptions. Notwithstanding, in his *representative* speech act, Vallejo characterizes and labels taboo identities for the Reims’ school: gays, trans, and travesties, as he sees the opportunity to address the topic of gender discrimination. In this excerpt, LGBTQ+ groups are also viewed as ‘*outsiders*’ by other families in the school due to *othering* (Foucault 1988a), which is the manner in which people view and recognize differences in relation to themselves. This connects to the idea of the *heterosexual matrix*, claimed by Butler (1990) as the explicit and implicit purposes, beliefs, and activities that contribute to the maintenance of heterosexuality as the sole way to be and its implications, transgress the participants’ configuration of their *gendered subjectivities*.

In this excerpt Vallejo’s contestation and nominalization regarding non-normative identities compete against binarism at *Reim’s school*. In this vein, Vallejo positions with a critical perspective by approaching taboo topics in his EFL setting. In such a case, Vallejo thus discursively positions his viewpoint and detach from imposed imaginaries.

The enactment of gendered subjectivity configuration emerges when Vallejo states that although he considers himself as a Catholic person, he remains neutral to religiously based assumptions. In his words: he points out “[...] Yes, I am religious, but I don’t believe too much in made out stuff, but I believe god made us. I think I am neutral, I think god is important. However, I don’t have time to say thanks or read the bible (SIC) (Vallejo and Dylan, Interview, lines 20 – 26). It thus seems that the detachment of religiously-based assumption has shape Vallejo’s subjectivity to acknowledge non-normative subjectivities.

Even if they detach from family assumptions when he is asked about the relationship with gender alternative other than the binarism to illustrate this I refer to the online interview:

Vallejo: In my opinion I think that in my family, they think that they are only two genders: the woman and the man and the other genders are just a joke. And they do not exist and they are just for mode [fashion]

In this case, albeit Vallejo uses terms such as *bad influence or joke* he separates from this notion and recognizes that there are other possibilities or ways of being. Nonetheless, Vallejo also displays the contradictory nature of subject configuration when he asserts that women and men are predisposed with a set of traits. To illustrate this, it is necessary to refer to the lines 11 – 12 and 14 – 15 wherein Vallejo asserts:

I think that the men have one thing (SIC) and the women and women have different things. For instance, the woman like things men don't like. Eh, I would say that eh, women have the ability to behave and men don't have (Vallejo and Dylan, Interview, lines 50-58).

Therefore, the enlivened experiences of Vallejo unveil that the gendered interplay of subjection and objection remain pivotal in his gendered subjectivity configuration. His experience has made him make choices leaving aside some consideration of religious kind without completely abandoning it. To conceive himself as a neutral Catholic who recognizes the LGBTQ+ community, but also ascribing to gendered roles and expectations within the heterosexual matrix.

When other identities are thus revealed, the heteronormative discourse of sex-gender characteristics and ascriptions vanish. In this case, the structure of gendered subjectivity is complex and polyhedral, and due to modification. The lived experience of Vallejo showed that resistance to enforced discourses is essential in subjectivity configuration. They became central, but not because of gender *per se*; rather because it showed how subject is not a passive receiver but he is imbued with an array of languages, knowledges and experiences (Bourdieu, 1986).

Excerpt 7: Denotative stage

GENDERED SUBJECTIVITIES AMIDST SEX-SEGREGATED SCHOOLING

Line	participants	
12	Juanita→Ariza:	What kinds of discrimination exists in your country?
13	Ariza→ Juanita:	hmm on my...in this country there are many relations of this rights and one of them is the discrimination because ... (0.2) ...or in the case of the male and the female [
14	Juanita→Ariza:] Yes, the female is like the.....(0.3)...lowest or something like that. That receive. Receive benefits but are not the ones that we wait, yes?
15	Ariza→ Juanita	and the people think is only one. one person that do all the mainly activities or something. That is so significative with our culture (sic) (Class recording, II-C4SS-801)

This session acted as a discussion in a similar situation as in excerpt 3. In this scenario, participants requested to operate in smaller groups, instead of holding an all-classroom discussion. Thus, students answered a series of pre-established questions together about the topic of discrimination: i) What is discrimination? ii) What kinds of discrimination exists in Colombia, iii) Do you ever have thoughts that are discriminatory? Etc. In line 12, Juanita begins by answering the discrimination inquiry in the context of Colombia. Although the query was open and due to interpretations, Juanita and Ariza agree to discuss the problem from their *female* embodied viewpoints. As Ariza points out in the *assertive* speech act, there are several problems related to discrimination and the infringement of the rights of individuals. Nevertheless, she presents as an example of sexism-related problems (Line 14). Therein, they first tackle the problem of gender inequality. In particular, they mention that women sustain an underprivileged position when compared to male privileges. Interestingly, Ariza contends that women are considered inferior even if they have received some benefits. Her response is continued by Juanita (Line 15). With the difference that she focuses on the asymmetrical relationship between male and female home chores. In which women vastly outnumber men in the development of house chores. In general terms, the students reflect upon the long-term impact of gender inequality in Colombian settings.

Excerpt 7: Connotative stage

Among the experiences of the participants and through their speech acts, I perceive how individuals are categorized and essentialized based on their gendered nature. Thus, asymmetries surrounding the gender difference discourse are understood by participants. In that sense, in the discursive enactments that participants entail, recognition of social asymmetries circulate. Via *representative* speech acts, said asymmetry finds discursive realization. In this significant moment, participants acknowledge the idea that women are underprivileged in comparison to men in the Colombian context. (Lines 12, 13, and 14).

First of all, whilst the debate is about discrimination in general, participants have addressed the issue of sexism. Since they do not respond to other phenomena of discrimination. They find it the most important at that particular moment, as they find unity in their responses. From their embodied experiences, I conclude that they establish a critique of heterosexism as assigned roles, and they acknowledge the pervasiveness of the subjugation of women-imposed roles in Colombian context.

Excerpt 8: Denotative stage

The following excerpt unveils how the gendered performances of four male students – Monge, Richard, Badi, Huertas, – who consciously took up positions of command within their classroom, and who did so, mainly, by building upon and acting out discourses of gender and sexuality. More precisely, their performances were distinguished by their mobilization of (hetero)sexualized discourses of masculinity, their ability to construct themselves as masculinist hegemonic subjects, and their attempts to be read as *the chachos*. Similarly, for instance, take a look at the following excerpt:

Line	participants	
1	Teacher→ class:	EXPRESSION
2	Joel→Teacher:	Expression and grammar
3		((laughter and talking intelligible))

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4	Teacher→ class:	Be quiet
5	Vera:	There are expressions
6	Teacher→ class	There are expressions [
7	Monge:	Expressions] ((he is writing the lessons aims))
8	Teacher→ class:	to classify: ...(5.0)... several expressions ((teacher starts writing in the whiteboard, turning his back to the class))
9	Monge, Baddie, Nestor:	((Laughter and talking intelligible))
10	Teacher→ Monje, Bady and Nestor:	GUYS Listen to me?
11	Monge → teacher	Yes teacher, ¿qué más sería?
12	Teacher→ class:	To classify several expressions
13	Teacher→ class:	and grammar. (1.0) and grammar structures
14	Nestor →Baddie:	Baddie, Baddie ((laughter))
15	Baddie →JPHR:	Tomee:: JPHR
16	JPHR→Baddie:	ya voy ya voy ya voy ((the student is both writing the class' purpose and messing around around))
17		((Baddie attempts to throw a pen to JPHR. From one side of the classroom to the other. However, he fails and the pen and falls to the floor))
18	Baddie →JPHR	ahh mi esfero: (0.2)
19	Pie → class:	hoy es 15 de febrero
20	Teacher→ class:	past simple and past perfect
21	Teacher→ class:	by highlighting them
22	Pipe→ teacher:	by highlighting them?
23	Teacher→ class:	yes, in a short text
24	Teacher→ class:	OK. ((teacher turns face to face with the class))
25	Nestor→ Baddie:	Baddie su cuaderno
26	Pipe → teacher	teacher by highlighting thee: (0.2)?
27	teacher→ Pipe:	Them
28	Pipe → teacher	Teacher by hilightin them [
29	Teacher→Pipe:	IN A SHORT ARTICLE
0	Teacher→ class:	it says..now open the page 22 my friends.
31	José→ class	twenty-two! ((imitating a british accent))
32	Monge→ class:	PERO DEVUELVE ME QUE NO QUIERO VOLVER A VERTE ((singing out loud))
33	Teacher→ class:	oh no....twenty-one. (0.5) Monge please!
34	freddie → class:	Twenty-one
35	Jim→ class:	ohh
36	Pie → teacher:	what page?
37	Tony→ teacher	Ventiuno? (Class recording, I-C4RS-802)

The following excerpt started about ten minutes into the whole class discussion. The class teacher has just started to dictate the aim of the class and copied said purpose on the whiteboard. As some participants compromise with the teacher's pedagogical purpose and flow of the class, other students have started to chat and mess around. Subsequently, several

students have thrown and caught a pen at each other. When the teacher turns his back to the class. For instance, it can be observed in line 14 how Baddie through a *directive* speech act, expects JPHR to take part in the game instead of continuing to pay attention to the lesson. JPHR replied that he needs some time to finish the activity, then he will join the aforementioned game. (Line 16). Nevertheless, it is worth mentioning that some students do not recognize other voices other than the teacher's (Line 5, 26, 32). Through the *directive speech act* of requesting information to the teacher, implicitly, Joel, Tony, José and Pie nor support nor reject the position of the *bad lads*. Even Monge and JPHR seem to struggle between adhering to their peer's dynamics of play or to adhere to the class explanation by playing and studying simultaneously. Finally, Monge interrupts the conversation and sings a reggaeton song. In the elocutionary act of singing, Monge overtly positions himself as someone who is not interested in the class delivery, or at least, he is not paying attention.

Excerpt 8, connotative stage

In this excerpt, I describe some incidents that acknowledge the performing nature of a gendered subjectivities configuration in class. Two positions are worth mentioning in the above excerpt. The first moment, Monge, Baddie and Nestor have initiated a series of interactions amidst the teacher's explanation interrupting the lesson's delivery on purpose. To my mind, they are trying to succeed and get the most of the attention of the class. By *addressing* and *directing* students who are paying attention they want to have a supreme access to the floor. In view of the above excerpt, I deem that students are trying to be configured as *chachos* at this moment, who are bad lads in this excerpt, and the attempts they have made to be configured that way. Nonetheless, there is a nuance of hesitance to their enactments and actions. For some of their peers do not stick to their game. Instead, they continue to address for specifically oriented pedagogical interactions, underestimating Monge, Nestor and Baddie's attempts to dislocate class delivery.

Thus, I accept that these male performances are constituted by and within the discourses of *hegemonic masculinity* (Connell, 2005). For they are recognizable as containing incidents, actions, typically correlated with the notion of males showing rejection of academic interest (line 32), the belief in the public physical display power (e.g., the act of throwing pen across the classroom) and the need to enforce attitudes where the male student misbehaves.

In view of this, it is worth noting that this research asserts that gender is a social construct formed by continuous acts, behaviors, and discursive practices that are socially embodied (Butler, 1990; Paechter, 2003). The definition of gender is thus conceptualized as relational situated and shifting. Similarly, the bodies are inextricably fundamental to the notion of configuring a gendered subjectivity. Through embodied relationships we construct our sense of selves and build upon others sense of self (Fausto-sterling, 2019). In short, through our gender performances and the performances of others against us, we become gendered subjects.

In excerpt 2, the *chachos*, in drawing upon the discourses of hegemonic masculinity (Connell, 2005) were able to construct themselves as *rebel* males, as students who occupied a predominant form of anti-school masculinity informed by physical activity and class-disrupting games. I infer those attempts as a way to seek classroom power. By inviting more participants in their interplay, they effort to be configured by the class as *cool* and *popular* males. Furthermore, as Butler (1990) argues, gender is the repeated stylization of the body, a series of repeated acts within a highly rigid regulatory framework that solidifies overtime to produce the appearance of a natural kind of being. To sum up, the performances of these boys provided clear demonstrations of the ways that discursive acts (i.e., speech acts) and actions are used in the configuration of gendered subjectivities to solidify the styling and enactment of an anti-school masculinity.

Heteronormative discourse of sex gender differences as cause and effect of other veiled discourses

Before presenting the intertextual analysis that accounted for the fulfillment of the third research objective that intended to unveil the social actors involved in the heteronormative discourse of sex gender differences, it is important to recapitulate that as it was stated in the data analysis, this stage intends to bridge the micro and macro phenomena of the discourse of sex segregated education and the configuration of gendered subjectivities. In this sense, by analyzing the EFL learner's (re)configuration of gendered subjectivities in the frame of a sex-segregated schooling setting it was possible to trace other constituent discourse that seemed to substantiate sex segregated education.

This analytical stage is devoted to unveiling single-sex education in the light of practices of its production. In so doing, I will conclude that the heteronormative discourse of sex-gender differences is intertwined with a religiously based discourse of binarism and misunderstandings on evolutionary psychology. Such a conclusion was reached employing the analysis of social orders and through interactional history.

As argued in the section Model of analysis, social orders are restrictions to activities in the social space (Fairclough, 2001). In this vein, different social orders controlled the social practice of sex-segregated schooling and the resulting separation. The textual discursive study of the participants helped me to recognize some of them: police the deviation of heteronormativity and subvert the sex-segregated schooling impositions. Yet, another one was hidden: Parents first: the unveiled social actors underneath sex-segregated schooling. Therein, I will conclude that these social actors seem to spread the heteronormative discourse of gender differences in a way to maintaining the status quo of the traditional Catholic family. In the same vein, interpreting and explaining the process of production of Alced's brochure on the advantages of differentiated education required to bind other materializations the discourse of sex-gender differences. In light of this, I approached the *Aspaen* and *opus dei* in

Colombia websites. Although both texts were not considered as part of the corpus of analysis, they expanded the textual analysis and thereby, they constituted an intertextual relation with participants interaction scrutinized. Hereunder, I will contextualize their emergence and ends.

A brief contextualization

Overall, the purpose of this study is to shed light on how gendered subjectivities are configured in sex-segregated education through the heteronormative discourse²¹ of sex-gender differences. By discourse of heteronormative sex-gender differences, I deem to a representation of language practices users and events (Fairclough, 2001). Such a representation seems to be connected to subjectivation processes and dividing *practices* (Foucault. 1981). From evaluating two sources, the above conclusion was drawn. First, in Colombian contexts, I studied the subjecting essence of sex-segregated schooling, drawing on social theory (Butler, 1990; Cameron, 2010; Foucault 1988; 2002; McHall, 2014) Second, I problematized sex-segregated schooling had an unwanted influence on the attitudes of learners towards learning English. In other words, I noted how the gender-sex distinction reifies characteristics in terms of what it means to be a female or a male (See problem statement). In short, examining sex-segregated education, I noticed concealed agendas of religious, economic, political, and social kind. The former recapitulation intends to help the reader make sense of the corpus's choice for the intertextual analysis (see research design chapter)

Authors, target readers, and channel of circulation/distribution

In this subsection, I will describe implied elements of the Alced's brochure: authors, target readers, and channel of circulation.

²¹ To make sense of the idea of the *heteronormative discourse of gender-sex learning Differences*, it is worth recalling my conceptualization of discourse, as a representation of social reality (Fairclough, 2001) that entails "social practices, social actors, and their relationships" (Martín-Rojo, 1997, p. 1).

Authorship and target readers.

This chapter does not thoroughly address the question about the authorship of the corpus. The explanation behind this is my assumption of texts as the cause and effect of other texts, as the materialization of discursive intertextuality (Kristeva, 1986). For the sake of practicality, I will deem the first-hand writers of ALCED. This is a brief re-contextualization of who they are (see the problem statement section for an ampler description).

The Latin American Association of Differentiated Education Centers (ALCED for its acronym in Spanish), is a non-profit agency dedicated to the promotion and strengthening of single-sex education in Latin America. Similarly, they intend to spread new pedagogical trends and studies that have demonstrated the advantages of education differentiated by sex. In their words, ALCED is the result to the request of parents and educators to promote and benefit the training of school personnel with differentiated education for *girls* and *boys* (Alced website, 2020). Such association proposes the following objectives and agenda:

1. Promote and protect the interests of the schools with the differentiated education system and of the families that have chosen or want this style of education.
2. Encourage study and research on the scientific foundations, methodology, practical applications and social consequences of differentiated education.
3. Collaborate with public and private institutions, nationally and globally, in the creation of initiatives, curriculum plans, agreements and projects to promote the improvement and growth of differentiated education.
4. Contribute to the training on differentiated education of parents and professionals dedicated to education. (source ALCED)

Furthermore, the creation of ALCED Colombia is part of a global emergence in favor of differentiated education for men and women, which has manifested itself in various countries around the world, in union to other associations such as EASSE (European Association Single Sex Education), NASSPE (National Association for Single Sex Public Education), NCGS (National Coalition of Girls' Schools), GSA (Association of Girls' Schools), WASSE (World Association of Girls' Education by Sex). Nonetheless, as said

before, the authors do not appear explicitly here. Accordingly, it was pertinent to broach the authorship-readership relationship in the light of the spreading of the *heteronormative discourse of sex-gender differences*. I have addressed the authorship of these texts so far; the next subsection will address the other side of this link (i.e., readership)

Readership.

The aims of ALCED are aimed at encouraging sex-segregated education (see ALCED'S objectives 1,2, and 4). Goal one for instance, was aimed at promoting and protecting the interests of the *schools* with the differentiated education system and the *families* who have chosen or want to choose this type of education. (ALCED, 2020, my translation, my emphasis). Similarly, schools and families who need an endorsement of such education need to share some values and perspectives. In light of this, individual lexical items that are used as possible applicants of sex-segregated schooling include *school* (Objective 1) *families* (objective 1) *parents* (objective 4) *Professional dedicated to education* (Objective 4). The results of this lexical categorization analysis let me identify that lexical units' *families, schools, parents, stakeholders* are widely spread as the object of ALCED's objectives. These lexical units are involved in the consumption of the *heteronormative discourse of sex gender differences* produced by ALCED.

Such objective enactments, in my view, portrays the readers as social actors involved in validating sex-segregated education to the degree that assigning this form of schooling implies compliance with preset gender(ed) characteristics and education assumptions. The following segment will discuss how readers have accessed the information reviewed here.

Channel of circulation/distribution.

Information about ALCED's sex segregated schooling is publicly open., i.e., accessible via its website (<https://sites.google.com/a/alcedcolombia.org/alced-colombia/home/>). Only by clicking on the tab subpages it is possible to gain access to a

variety of sex-segregated schooling links, for instance, *current members, what is sex differentiated education. An open access to an explanatory brochure*²², *world overview, advantages of sex differentiated instruction etc.* In this site, consumers of the *heteronormative discourse of sex-gender differences* find justification and benefits from said type of schooling. This public access seems to be in line with one of the objectives of ALCED: "Collaborate with public and private institutions, nationally and globally, in the creation of initiatives, curriculum plans, agreements and projects to promote the improvement and growth of differentiated education" (ALCED, 2020. Objective 3). The web was therefore, the key medium for circulating or transmitting the texts under review.

In this segment, I will discuss the hidden religious, economic, political, and social agendas as they overlap in the brochure and website of ALCED with the heteronormative discourse of sex-gender differences. In this regard, that selection was made to pursue the answer to the research question regarding how the heteronormative discourse of sex-gender differences configure gendered subjectivities amidst sex-segregated schooling.

As argued above, the corpus selected for analysis has first-hand authors (i.e., ALCED), a target readership (i.e., families and schools), and a channel of circulation/distribution (i.e., ALCED web portal). Regarding the interaction of these elements, I desire to pose some inferences here.

First, the corpus constructed asymmetries between authors and non-normative sexual possibilities. This was evidenced by identifying the value-laden object of the authors: *Promoting and protecting the interests of the schools with the differentiated education system and of the families that have chosen or want this style of education.* This was demonstrated by the authors' value-laden objective found. Thereby, ALCED is regarded

²² I found this explanatory brochure *ventajas de la educación diferenciada* on ALCED'S website (<https://docs.google.com/viewer?a=v&pid=sites&srcid=YWxjZWRjb2xvbWJpYS5vcmd8YWxjZWQtY29sb21iaWF8Z3g6MzY1YmNiZTZjNGZiMzVkNw>)

as distributor of a discourse that represents sex/gender learning differences. Similarly, the non-existence of sexual alternatives other than heteronormative binarism reinforces my inference that such discourse that represents sex-gender learning differences hinders a heteronormative agenda. Both inferences met the preliminary findings of the section problem statement of this study. On the one hand, sex-segregated schooling strengthens hierarchies in relation to particular sexualities. For such sexualities are highlighted, and explained. Whilst others are subsumed to silence as part of a regulatory technique (Foucault, 2005; Pascoe, 2007).

On the other hand, the normative fixed nature of the sex-gender difference discourse (i.e., representation) spreads by means of schooling. As a result, school plays the role of a breeding ground for the interests of veiled social actors. Who are these actors that could be regarded as authors of the texts under scrutiny?

Nonetheless, identifying the authorship of the heteronormative discourse of gender/sex differences is more complex than this. It is worth bringing up that as well as texts and discourses are product or cause of other texts and discourses (Kristeva, 1986), authorship of discourses and texts is also constituted by entanglement. In other words, there is a vast chain of authors for a given text and therefore, for viewpoints. Despite the presented above, identifying other sort of authors became *explanatory* for this analysis. The reason for doing so was that justifications for single-sex schooling had a target social space (i.e., Catholic parents), which conveyed social implications for the social actors involved.

Parents first: the unveiled social actors underneath sex-segregated schooling.

Interestingly, it seems that ALCED ends are associated with those of Asociación para la Enseñanza (ASPAEN, henceforth). ASPAEN maintains a relationship with ALCED to provide knowledge and input on single-sex education or also known as differentiated

education. This relationship is manifested in seminars, material, and academic conferences²³.

ASPAEN is widely recognized as a network of schools promoted by parents interested in individualized and personalized education for boys and girls (ASPAEN website, 2021, my translation). The following excerpt illustrates the way Aspaen conceives as the social ends for education:

[...] Our purpose is to accompany and support parents in their mission of being the first educators of their children, through an educational project that promotes personalized training, with a deep human, social and professional sense. We inspire our students to live the Christian life authentically, in accordance with the teachings of the Catholic Church. (ASPAEN 2021, website my edition, my translation).

Overall, it seems that there exists an ideal way of educating children for the Aspaen. Yet, what does it mean to live the Christian life authentically and in accordance with the Catholic church? These statements entailed a vision of education rooted in Christian values. Therefore, it can be inferred single-sex education is permeated with religiously based arguments. Hence, this dividing practice is sustained under the premise that the imposed binary categories of women and men derived from God's creation (e.g., values). This set of discourses find its practical realization in the disciplining of the individuals' bodies into boys and girls and simultaneously reified in learners' utterances and observed through their social discursive practices (e.g., opinions, positions).

Furthermore, ASPAEN role in establishing their viewpoint with regards to the way education should be is portrayed in this fragment:

[...] ASPAEN undertook the task of starting schools in which an integral education is offered, with a Christian sense, and with the criteria inspired by Saint Josemaría Escrivá²⁴. With the conviction that if a school tries to carry out its own pedagogy, without the collaboration of the parents, it would be *deviating* its objective. Whether or not they are clearly aware of their responsibility, they must always be counted on for an effective education that is faithful to their lineage. And if parents do not assume

²³ This information can be found in <https://www.youtube.com/watch?v=eDTbSUaBOHA>

²⁴ Jose María Escrivá de Balaguer was a Spanish priest. His main work was the foundation, administration and expansion of Opus Dei, an institution belonging to the Catholic Church.

their obligation, it is up to the school to make them realize this fundamental task. (my emphasis).

In this way we can affirm that ALCED promotes strategies and knowledge with regard to single-sex education to ensure sex-segregated schooling. Thence, it becomes a heteronormative exercise of disciplinary power. In this case we can affirm that ALCED explanation and arguments become the *dispositiff* in which Aspaen finds the social ends of heterosexism to be realized and justified. Such discipline aim at leading individuals conducts and configure them as heterosexual sexist subjects. In other words, the heteronormative discourse of gender and sex differences is understood as a group of statements that adhere to configure individuals based on perspective of religious kind

In accordance with the discussed above, I conclude that ALCED configures individuals as passive actors with little or no agency. Secondly, analyzing ALCED's social ends it is possible to infer that the heteronormative discourse of sex/gender differences is imbued with a heteronormative agenda or religious kind. Far from being a coincidence, the configuration of gendered subjectivities amidst sex segregated schooling is a hot bed for Catholic-established notion of heterosexual family to be (re)produced.

This process of subjectivation derives from the "intertwining of subjects [e.g., Students, educators, parents, stakeholders, etc.], organizations [i.e., Single-sex schools, association of parents] and knowledges [Religion, evolutionary psychology, pedagogy, etc.] (Jiménez-Becerra, 2001, p. 54, my translation, my edition). Put it simple, the discourse of gendered differences in sex-segregated education, sustains heteronormativity at an institutional level inasmuch as it benefits the Catholic church and Catholic families thanks to platforms such as ALCED and ASPAEN respectively whilst hampers alternative identities other than the heterosexual Catholic ones.

This discursive spread takes concrete shape by means of conferences, material, explanatory brochures and other resources that sustain a *scientific subjectivation* that inform

single-sex schools and parents associations. To put it succinctly, ALCED accounts progressively from the subject that they refer to (Foucault, 1988a, 1988b), implications of this are presented in the problem statement of this study.

To summarize, I deem that gendered subjectivities form in a dynamic interplay of resistance and submission with Alced's goals and those of the veiled social actors (relatives, Catholic church, stakeholders) who seek to *subject* participants as heterosexually uniform students. First, research findings appear to debunk and refute idealized ascriptions and characteristics of sex-segregated education, which regarded both single-sex education and education with a gender perspective as harmonious and idyllic learning environments (ALCED, 2020; Sax, 2005).

In this case, despite the fact that a heteronormative matrix appeared to pervade school life, students vary the multiple yet distinct gendered subjectivities in a variety of ways. Learners challenged their socially imposed norms at times. Participants, to put it succinctly, subverted outcomes and expectations regarding their gendered roles and ascriptions. As a result, learners contested and subverted the heterosexual matrix through discursive practices. Participants in some cases acknowledged the anachronous state of gendered traits.

As a result, the EFL class acted as a venue for the configuration and nominalization of non-normative gendered subjectivities amidst sex-segregated education, despite being an all-oppressive environment in which cisgendered power-knowledge appears to be pervasive.

CHAPTER V: Conclusions, Implications, and considerations for further Research

This chapter will present the final remarks, conclusions and implications derived from this critical and poststructuralist discourse analysis. First, I will answer the research question of this study. Then I will summarize the research process conducted in order for the reader to make sense of the conclusions drawn. Later, I will posit some pedagogical and research

implications for English teachers. The discussion of these implications will depart from reflections about the model of analysis employed and the enactments of gendered subjectivation processes analyzed. Finally, I will propose three questions for further research deeming the aforementioned conclusions and implications.

Conclusions

This poststructuralist and critical discourse study aimed to unveil how EFL learners (re)configure their gendered subjectivities in the frame of a sex-segregated schooling setting. As a result of queering Critical Discourse Analysis and Feminist poststructuralist discourse analysis, I described and analyzed linguistic constraints and contestations that are in place amidst sex-segregated schooling networks; and how they produce and sustain particular discursive practices. I also documented how these practices normalized particular heterosexual subjectivities ahead of others. Nevertheless, as a critical discourse analyst, I interpreted a diverse array of voices of the learners in a *polyphonic* (Baxter, 2003) attempt who provided diverse and varied subject positions in the EFL classroom. In doing so, I was able to document micro-practices of resistance to those aforementioned discursive constraints. By mapping discursive practices and interrogating the subjectivities that they imply, this study revealed the agreed and veiled subject positionings as a constant negotiation of their embodied ways of being. The denotative, connotative, and explanatory stages allowed for findings to be synthesized and embedded in one emerging theme: It was entitled *performing a gendered subjectivity: an entangled, polyhedral, and continuing struggle*. In this category, I considered that subjectivity(ies) configuration is a phenomenon that is shifting, dynamic, and continuous. Contrary to some essentialist, structural, and homogenizing lenses which still deem students' subjectivities as either "male" or "female", the gendered subjectivities of students are negotiated in shifting ways. Therefore, with Conversational Analysis (Schegloff, 1997) lenses and more specifically through the

identification of speech acts (Searle, 2001), participants' enactments of gendered subjectivities seemed to celebrate diversity and to nominalize it amid the heterosexual matrix. Therefore, from enactments of students' positionality, EFL learners seemed to indicate that their current selves are on constant fluctuation with schooling norms and ascriptions, in like manner, constantly changing.

Similarly, I analyzed the emergence and circulation of statements about gender/sex learning differences. I identified which statements re-appear, which assume dominance, which is subjugated or disappeared from circulation, and how these statements function to shape understandings of single-sex schools and the students who pertain to said schooling. Such statements that circulate gender/sex learning differences and their social practices were continually perpetuated and/or resisted collectively and individually utilizing self-surveillance. In both cases, those statements seemed to pervade learner's configuration of their gendered subjectivities. To illustrate this assertion two subthemes arose: (i) *Richard does not have a dick: policing the deviations of heteronormativity* and (ii) *Well, Cristina is a lesbian: subverting impositions amidst segregated schooling*. The former implied how gendered discourses find practical realization by discursive practices on the configuration of prescribed heterosexual masculinity, which focused on the overt prevention of feminine and homosexuality. In this sense, employing explicit discursive practices (i.e., *directive* and *representative* speech acts) (Searle, 2001) learners policed and regulated the heterosexual matrix and deemed diverging ones to public ostracism and scrutiny (See excerpts 2 and 3, page 71 and 74, respectively).

The latter informed that albeit the *heteronormativity* seemed to be pervading school life, thus considering that it is socially embedded, it is also due to change and evolve. Thence, the second subtheme addressed the manner individuals challenged the socially imposed norms. Participants subverted outcomes and expectations concerning their gendered roles and

ascriptions. Therefore, through discursive practices (i.e., *directive* and *representative* speech acts) (Searle, 2001) learners contested and subverted the heterosexual matrix. Utilizing representation and nominalization via *representative* speech acts, learners invoked the LGBTQ+ community and imaginaries. Therefore, beyond being an all-oppressive setting, the EFL class served as a space for the configuration and nominalization of non-normative gendered subjectivities amidst sex-segregated schooling. In those enactments, participants contested the *forbidden speech* (Foucault 1981). Wherein learners blurred the discursive borders and objected to an imposed *discursive order* (see excerpts 5 and 6, page 84 and 85, respectively). Put it succinctly, at times some participants subverted this *social order* (Fairclough, 2001) by delegitimizing the heterosexual matrix.

Consequently, research findings seem to debunk and contests idealized ascriptions and traits with regard to sex-segregated education which deemed both singled-sex education and education with a gender perspective as harmonious and idyllic places to learn (ALCED, 2020; Sax, 2005). Through the participants' interactions it was possible to observe tensions and contradictions. For instance, it was possible to trace the struggles of Monge, as he straddled the divide between hegemonic masculinities attitudes versus versions of himself as an English language learner (See excerpt 3, p. 94).

Similarly, since learners nominalize non-normative identities, they scrutinize anachronic gender assumptions. In this case, the configuration of the gendered subjectivity becomes shifting, complex, and polyhedral. Vallejo's experience has shown that resistance to pervasive discourses is essential to the configuration of his subjectivity.

In this case, these gender assumptions become central, but not because of gender per se; rather because it shows how he as a subject is not a passive receiver, but is imbued with an array of languages, knowledge and experiences in the EFL classroom.

For the reader to make sense of these findings, the following is a summary of the research process.

This study arose from questioning dividing practices amid single sex-schooling by analyzing a macro level the reemergence of claims for an education with a gender perspective based on misconceptions of gender immutability and cis-gendered expectations. On a micro level, I displayed the manner students seemed to be making sense of their embodied experiences amid sex-segregated schooling. Learner's representations and desires served as an example that problematized sex-segregated education as a space for the configuration of gendered subjectivities. This two-layered problem-setting allowed me to justify my research concern with queer lenses (Butler, 1990, 1998; Foucault, 1995; Motschenbacher 2011): the configuration of gendered subjectivities of EFL learners in the context of gender-segregated educational benefits hidden social, religious, and political agendas.

Therefore, in the light of post-structural feminist approaches (Butler, 1990, Foucault, 1980, 1998; Weedon, 1997, 2004; Bonder et al, 1998), gender conceptualizations, and queer theory (Butler, 1990; Browne, and Nash, 2010; Motschenbacher 2011). I have argued that homophobia and heteronormativity are both discursively (re)constructed and questioned through discourse (Butler, 1990; Motschenbacher 2011:152). Thus, I have argued that there are multiple subjectivities in fluctuation in English-language learning contexts. These subjectivities are embedded in and through their own discourses, both social and individual. I also argue that such gendered subjectivities conflict with institutional binary interpretations of gender differences (i.e., limited to male and female only) (Cameron, 2007, 2010).

In this vein, I made sense of such division activities at school as strategies for maintaining social hierarchies. In short, I concluded that single-sex education was a fertile ground for the heteronormative discourse differences in sex-gender learning to (re)emerge. At the same time, I inferred as many studies have found single-sex education has become an

asset for reifying ideal conceptions of sexuality, sex, and gender, (Jackson 2010; McCall, 2014, 2020). Despite being poorly theorized and evaluated, it is increasingly used as a legitimized/legitimizing alternative to explain division policies and practices.

In the analysis of the corpus, the above-mentioned theorization was meaningful. In particular, the social implications of the heteronormative discourse of gender-sex learning differences in the explanatory analytical stage.

Simultaneously, the adaptation of two complementary yet opposed research methods (i.e., Fairclough's three-layered CDA model and Baxter's FPDA) to the analysis framework for the achievement of the research objectives, allowed me to formulate three research objectives corresponding to three analytical phases (Denotative, Connotative, and Explanatory); as well as to transcend linguistic objectives. The first objective was to identify gendered, self-reported experiences that reflected the gendered subjectivity of the learners in the EFL classroom. Especially those experiences that reflected gendered subjectivities in naturally occurring interactions. The second objective was to characterize and account for emerging learning experiences and micro-practices of resistance in relation to gendered discourses in the context of gender-segregated education. Finally, the third objective was to explain the social implications of interpersonal relationships represented in the heteronormative discourse of gender differences and their respective practices of production, distribution, and consumption. In the following lines, I will present the conclusions of each research objective.

The focus of the denotative analysis or textual analysis of the learner's interaction was to examine the paramount role of language through *significant moments* (Baxter, 2003). To do so, I analyzed speech elements such as turn-taking, deixis, overlapping, speech acts (Searle, 1976)-Illocutionary acts, in particular-. Similarly, I adapted and integrated the principles of Conversational Analysis (Schegloff, 1997; Lucero, 2015). As mentioned above,

findings have shown that by employing explicit discursive practices (i.e., directive and representative speech acts) (Searle, 2001), learners policed and regulated the heterosexual matrix and deemed diverging ones to overt criticism and examination (see the Data analysis chapter).

The connotative analysis dealt with the inferences and interpretations made at the first analytical stage. At this stage, I characterized how the interactions between gendered discourses shaped the experiences of the participants as well as the conditions of its consumption and distribution. In order to interpret these relations, it was important to examine two characteristics: intertextual analysis and social orders.

In the intertextual analysis I characterized the representation of learners in the heteronormative matrix (Butler 1990) in which social actors (i.e., applicants and providers of gender-segregated education) engaged either in the production, distribution and consumption (Fairclough 2001) of the heteronormative discourse on gender/sex differences. To do so, I delved into the authors, target readers, and channel of circulation of Alced's brochure entitled *ventajas de la educación diferenciada* considering their linguistic formal properties (i.e., lexical categorization analysis). Findings revealed that ALCED is an organization whose purpose is to serve as a platform for applicants (families, schools, parents, stakeholders) to justify and consolidate single-sex schooling.

Analyzing the channel of distribution (i.e., the ALCED webpage) was possible to trace the homophobic justification; it did not seek to negotiate this justification but rather concerned the imposition. I concluded that Alced was instrumental in consolidating and developing knowledge on single-sex education. Learners, parents, schools, and stakeholders were subjected to such education in line with their interests. Lastly, I identified other texts that produced knowledge with regard to the discourses sex-gender differences which helped me to trace the discursive production of the heteronormative discourse of gender-sex learning

differences. To put it briefly, the social actors involved in validating gender-segregated genders comply with anachronistic gender(ed) characteristics and educational assumptions. However, because of their nature as a platform, I did not regard them as social actors who directly exercised that subjection. Nevertheless, it was possible to trace conditions of production of ALCED's knowledge and its relationship with ASPAEN ends. Both organizations subtly intend to maintain a notion of a traditional heterosexual family.

By relating said texts with the participants' classroom interaction, I understood that these texts hold a representation of gender practices (i.e., the heteronormative discourse of gender-sex learning differences) that determined social actors' practices, for instance, applying for sports and school activities. Yet, such a representation was not found to be an isolated discourse. The heteronormative discourse of gender-sex learning differences is intertwined with the discourse of girls' protection, the discourse of reducing sexual tension and desire; as well as gender conceptions of the doctrinal teachings of the Catholic Church and the misconceptions of evolutionary psychology.

The last stage of analysis was devoted to explain the social implications of the interpersonal relations set by the heteronormative discourse of learning differences. In this vein, it was relevant to trace back the social space where these relationships construction start, i.e., school and more precisely, the English language classroom. Underpinned by the theoretical discussion of chapter II and learners semi structured interviews, I achieved an explanation. School and the English language classroom were the hotbed for the configuration of entangled, *polyhedral*, and *shifting subjectivities* with the mediation of heteronormative discourses of sex gender differences.

Personal, Pedagogical Implications and Suggestions for (Trans)formative Actions

In this section, I will present some implications emerging from this post structural and critical discourse study. First, I will discuss a personal implication then two pedagogical implications to promote social change through English language education and three suggestions for (TRANS)formative actions. Then I will posit two implications for conducting discourse analysis in our educational field. The intended purpose of this section is to inform English teachers' pedagogical and research actions for the sake of social justice.

The previously explained conclusions reflect the depictions I made of how the EFL classroom acted as a place to (re)configure learners' gendered subjectivities. In the same vein, observing the micro-practices of resistance of learners to forced discourses and ways of being, I realized that teaching English may be a liberatory experience. As a consequence, my understanding of the area of English language teaching has been transformed and broadened. Therefore, I reflected on the forms in which my teaching methods were imbued with pervasive notions and boundaries. Similarly, I have learned that our identities as English teachers are made up of the language and constitute it, we are not exempted from subjection, therefore reflection is paramount in teaching.

As consistent with the elements that I have mentioned, I deem it necessary to move beyond utilitarian and instrumental perspectives of teaching and researching (Short & Freire, 1987). Instead, it is necessary to approach teaching from a sociocultural perspective, therefore, understanding the social sphere of learners and teachers as well as the power struggles embedded with it, provided useful information to conceive English language classrooms as places fueled with tensions and multiple viewpoints of the world. This study that concealed agendas is intertwined in education.

The findings of this study have a number of important implications for future pedagogical practice in what I call (TRANS)formative actions. In such a case it is necessary to bear in mind:

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- It is essential not to fall into essentialization of individuals in the English class, and the pervasiveness of gendered-gendering relationships.
- It is recommended to broaden the perspective and the nominalization of non-normative queer identities in the development of lessons, materials, and to struggle for wider recognition.
- It is of paramount importance to nurture reflection environments concerning heterosexism and its implications.

The second pedagogic consequence of this critical discourse analysis is to presume transformative educational agendas and scholarships. Language is used to pervade ideas and agendas of various kinds (class, ethnicity, Race, gender, intersectionality); pedagogy may serve as a way to emancipate at the same time. In some of my classes, I noticed that learners would use their opportunity to emancipate themselves from oppressive environments. This implies a detailed understanding of how social dynamics, presented in pedagogical contexts, work, and how language is a mediator of these dynamics.

This research may inform the teachers-researchers' work in two lines with regard to doing discourse studies in the field of English language education. On the one hand, this thesis transdisciplinary approached a language-related phenomenon in interaction with issues of power, ideology, and social asymmetries. On the other hand, this research queered opposed models of analysis i.e., Fairclough's (2001) and Baxter's (2003). The discussion of both implications will be done separately but will pose a reflection in the end.

For language teachers eager to do discourse analysis, the first research implication of this study is to *queer* research by approaching numerous and diverse methodologies. This manuscript problematized taken for granted notions and ascriptions. By queering research, it politically contended impositions related to must be discourses. That does not preclude new forms of generating knowledge. In this sense, this study challenged the neutrality of language

regarding the construction of social truth, demonstrating that it is filled with agendas, influences, and values.

This problematization was accomplished by describing, interpreting, and explaining the texts and their conditions of production, and consumption. Such understanding was layered and broadened thanks to a transdisciplinary approach (Fairclough, 2003; Baxter, 2003). In other words, conversing the phenomenon with language teaching, gender studies, philosophy, sociology, and evolutionary psychology helped me to see the phenomena in a myriad of ways.

Similarly, the second researched-embedded implication had to do with the way this research embraces its post-structural agenda. It proposed distinct and varied ways to achieve research (reflexivity beyond validity, objectivity, heteroglossia, polyphony).

All things considered, I would like to pinpoint that this critical and post structural discourse study unveiled how heteronormativity imbued single-sex education served the purposes of asynchronous reified notions of family. Similarly, single-sex education subtly misinterprets evolutionary psychology to justify division practices.

As researchers and educators, we have a crucial role in reproducing or exposing the discourses that constitute social reality through the disciplinary nature of the school. In this course of thought, we ought to consider that assuming language as a simple communicative code only perpetuates the establishment, its hierarchies, and therefore, its asymmetries. The teacher-researcher as a social agent of a change constitutes an important element of emancipation and free-thinking that seeks to unveil issues of power and encourages scenarios of fairness and justice where panoramas of segregation, homogenization, and hegemony are contradicted and resisted.

To conclude, and which constitutes the most important of all the implications, in this research study I found a reason to (re)configure my personal subjectivity, and now I made

sense of all of these things that conflicted me when I was 13, I understand that I have been configured in multiple ways by invisible hands and I have constructed my representations of the world and in turn how I have been discursively constructed by the same.

Considerations for further research

The twofold position of sex-segregated schooling as an object and agent of division practices makes it a suitable locus from which to investigate the relationships of power/knowledge underpinning 'single-sex schooling.' Furthermore, since single-sex education involves local, national, and global spheres, with supraterritorial and national along with institutional particularities, and social actors (e.g., Students, administrators, parents, teachers), it provides a place from which to conduct potentially fruitful and assorted empirical work.

In this sense, there is a vast terrain to explore in regards to how heterosexist discourse has pervaded textbooks, curricula, and pedagogical relationships. Similarly, it is interesting to analyze learner's subjectivities from a multimodal approach. Herein it is pivotal to bear in mind that one of the rationales for this gender and language phenomenon emerged from a comic-book strip. In this vein, it would be interesting to analyze gendered subjectivities and representations from a critical multimodal perspective.

Finally, I would like to deepen on studies regarding the manner teachers enact micro-practices of resistance to institutional boundaries and limitations in sex-segregated settings.

Framed in the previous considerations, the following are questions for further research:

1. How do learners enact gendered subjectivities in multimodal artifacts?
2. What do English teachers' micro-practices of resistance to single-sex education reveal about teachers' subjectivities?
3. What do supraterritorial gendering knowledge in single-sex organizations reveal about heteronormativity?

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Magisterio

Annexes

Annex 1. Semi-structured Interview Protocol matrix for Study on gendered subjectivities in sex-segregated schooling.

Date:

Place: Online

Participants' name:

1. _____

2. _____

Starting time:

Ending time:

Interview's total amount of time:

Script prior to the interview:

Once again, I would like to thank you for being able to take part in the interview component of my research. As I have mentioned to you before, my study seeks to understand how you, students make sense of education with a gender perspective (coeducación) while enrolled in this particular setting. The study also seeks to understand how an education with a gender perspective (coeducación) shapes the way in which you as students think about yourselves, your school community, and society. Our interview today will last approximately 30 minutes, during which I will be asking you about your perception, beliefs, and opinions about the gender division of classes, as well as ideas that you may have in coeducation.

[Review aspects of consent form]

In a parents meeting, you and your parents completed a consent form indicating that I have your permission (or not) to audio record this conversation. Remember that I will use the proposed pseudonyms that you wrote in the consent form. Please let me know if at any point you want to stop recording the conversation or keep something you said off the record. It is pertinent to mention that I will use the notes from the interviews to validate my understanding of the class recordings.

*Before we begin the group interview, do you have any questions? **[Discuss questions]** If any questions (or other questions) arise at any point in this study, you can feel free to ask them at any time. I would be more than happy to answer your questions.*

<i>Theme topic</i>	<i>Subtopic</i>	<i>Questions</i>	<i>Comments and observations</i>
Introduction	<ul style="list-style-type: none"> • Age • background • school life • family life • religion 	<ul style="list-style-type: none"> ▪ Can you tell me something about yourself? ▪ How do you define your life in this moment? ▪ How do you feel in your school right now? 	
Background variables and demographics	<ul style="list-style-type: none"> • Age • background • school life • family life • religion 	<ul style="list-style-type: none"> ▪ How long have you been at the school? ▪ What do you like to do in your free time? ▪ Can you tell me about your family? ▪ Would you consider being religious? ▪ What role does religion play in your life? 	
Sex-segregated schooling	<ul style="list-style-type: none"> • Attitudes towards Sex -segregated schooling • Beliefs regarding Sex-segregated schooling • Positive-negative perspectives of Sex-segregated schooling. • Intrinsic and extrinsic factors. 	<ul style="list-style-type: none"> ▪ What do you consider are the positive aspects of education with a gender perspective (coeducación) ▪ Can you tell me who can it help? ▪ What do you consider are the negative aspects of education with the gender perspective of the school? ▪ Are there any problems of risks related to this type of education? 	
Femininity/masculinity	<ul style="list-style-type: none"> ▪ Attitudes towards Femininity/masculinity ▪ Beliefs regarding Femininity/masculinity ▪ Beliefs regarding sex/gender dichotomy. ▪ Positive-negative perspectives of Femininity/masculinity. ▪ Family positioning of Femininity/masculinity 	<ul style="list-style-type: none"> ▪ In your perspective What does it mean to be a man-woman? ▪ What do you think are the differences between men and women of your age? ▪ How the important people of your life think of individuals women/men or other genders? 	
[Closing Questions]			<i>Before we conclude this interview, is there something about your experience we have not discuss yet?</i>

Annex 2. Participants' Consent form

**UNIVERSIDAD FRANCISCO JOSÉ DE CALDAS
MASTER'S IN APPLIED LINGUISTICS TO THE TEACHING OF ENGLISH AS A
FOREIGN LANGUAGE**

Investigador:

Javier Armando Sierra Gordillo javiersierra17@gmail.com celular 3017420738
Asesorado por el Doctor Álvaro Hernán Quintero Polo, quinteropolo@gmail.com

Apreciado(a)s padre(s) o acudiente(s)

El presente comunicado tiene como objetivo compartir con los padres de familia del grado octavo la información pertinente sobre el proyecto de investigación que pretendo aplicar. Lo anterior, con el fin de obtener su consentimiento informado para la participación de los estudiantes en el mismo. Me permito amablemente extender una invitación a los estudiantes de mi clase de inglés de grado octavo y a los padres de familia, por medio de su autorización, a ser participantes del proyecto de investigación que estoy adelantando como parte de mis estudios de maestría en Lingüística aplicada en la universidad Distrital. La información suministrada les permitirá decidir y dar respuesta a dicha invitación.

El proyecto de investigación **“Gendered subjectivities in single-sex schooling: Can the subaltern talk?”** Tiene como propósito analizar la manera en que los estudiantes construyen sus identidades dentro de un marco de educación diferenciada (coeducación) y comprender la manera en que estas experiencias tienen algún tipo de incidencia en el aprendizaje de la lengua inglesa. Con el fin de reunir información sobre la temática en mención, recopilaré interacciones de clase a través de videograbaciones de clase, las analizaré y sostendré, de ser necesario, entrevistas individuales con los estudiantes para clarificar ideas que hayan mencionado durante las interacciones; Estas entrevistas, a su vez, serán audio grabadas. Recopilaré los hallazgos de investigación en un informe final que se presentará a la Maestría en Lingüística aplicada de la Universidad Distrital. También los resultados en conferencias y posibles publicaciones académicas.

En todos los casos, se tratará la información que provenga de los estudiantes de manera confidencial, para lo cual se usarán nombres ficticios. La información personal recogida será usada para fines exclusivamente académicos e investigativos. De igual forma, Si decide que su hijo(a) no sea partícipe de esta investigación, los resultados académicos ni formativos del estudiante no se verán afectados de ninguna manera. En caso afirmativo, favor completar la información que encuentra en el formato adjunto y remítala a la mayor brevedad.

Finalmente, les recuerdo que ustedes tienen la libertad de retirar a sus hijos como participantes del proyecto si así lo desean en cualquier momento. En tal caso, le(s) agradezco informarme al respecto. Por favor no duden en contactarme en caso de tener alguna inquietud o de requerir aclaración acerca de los procesos propios de mi proyecto.

Agradezco su gentil atención.

Docente -Investigador: *Javier Armando Sierra Gordillo.*

Licenciado en educación básica con énfasis en inglés. Universidad Distrital Francisco José de Caldas.

Consentimiento informado para padres o acudientes de estudiantes

Institución Educativa:

Yo(nosotros) _____ Mayor(es) de edad, [] madre, [] padre, [] acudiente o [] representante legal del estudiante _____ de _____ años de edad, he (hemos) sido informado

(s) acerca del proyecto “**Gendered subjectivities in single-sex schooling: Can the subaltern talk?**” y que este involucra grabaciones de interacciones en clase y entrevistas , las cuales se requieren para que el docente investigador Javier Armando Sierra Gordillo, realice una recolección de datos.

Luego de haber sido informado(s) sobre las condiciones de la participación de mi (nuestro) hijo(a) en la grabación, resuelto todas las inquietudes y comprendido en su totalidad la información sobre esta actividad, entiendo (entendemos) que:

- La participación de mi (nuestro) hijo(a) en esta entrevista no tendrá repercusiones o consecuencias en sus actividades escolares, evaluaciones o calificaciones en el curso.
- La participación de mi (nuestro) hijo(a) en esta entrevista no generará ningún gasto, ni recibiremos remuneración alguna por su participación.
- No habrá ninguna sanción de mi (nuestro) hijo(a) en caso de que no autoricemos su participación.
- La identidad de mi (nuestro) hijo(a) no será publicada y los registros se utilizarán únicamente para los propósitos de la investigación.

Atendiendo a la normatividad vigente sobre los conocimientos informados, y de forma consciente y voluntaria [] DOY (DAMOS) EL CONSENTIMIENTO [] NO DOY (DAMOS) EL CONSENTIMIENTO para la participación de mi(nuestro) hijo(a) en la investigación “**Gendered subjectivities in single-sex schooling: Can the subaltern talk?**” a través de sus interacciones en las instalaciones de la institución educativa donde estudia.

Lugar y Fecha: _____

Firma de la Madre: _____ C.C No. _____

Firma del Padre: _____ C.C No. _____

Firma Acudiente o Representante Legal: _____ C.C No. _____

El pseudónimo que deseamos que nuestra hija(o) use para esta investigación es _____

Annex 3. Reims' school consent form

**UNIVERSIDAD FRANCISCO JOSÉ DE CALDAS
MASTER'S IN APPLIED LINGUISTICS TO THE TEACHING OF ENGLISH AS A
FOREIGN LANGUAGE**

Investigador:

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Apreciado _____

I. Introducción

Su institución educativa ha sido seleccionada para participar en el estudio de investigación “**Gendered subjectivities in single-sex schooling**”. Es importante que usted, como representante legal de la misma, pueda estar informado sobre los procedimientos y técnicas que se llevarán a cabo; así mismo, que toda la información recolectada tendrá un uso exclusivamente académico y se reservará el nombre e identidad de quienes participen en los procesos de indagación.

II. Propósitos del estudio

El Proyecto de investigación “**Gendered subjectivities in single-sex schooling**” Tiene como propósito analizar la manera en que los estudiantes construyen sus identidades dentro de un marco de educación diferenciada (coeducación) y comprender la manera en que estas experiencias tienen algún tipo de incidencia en el aprendizaje de la lengua inglesa. Me interesa la manera en que el contexto permite la reconstrucción de las subjetividades de niños y niñas.

III. Participantes del estudio

Mi intención es trabajar con un grupo focal de niñas y otro grupo de niños, de la institución Liceo hermano Miguel La Salle. Cada grupo focal constará de los estudiantes de grado octavo, cuyos padres firmen el consentimiento informado.

IV. Procedimientos

Con el fin de reunir información sobre la temática en mención, recopilaré interacciones de clase a través de videograbaciones de clase, las analizaré y sostendré, de ser necesario, entrevistas individuales con los estudiantes para clarificar ideas que hayan mencionado durante las interacciones; Estas entrevistas, a su vez, serán audio grabadas. Además, se realizará una indagación documental que confrontará los elementos descritos en el PEI con la información recolectada de los participantes. Por consiguiente, pido su autorización para obtener una copia de los mismos, igualmente solicito su autorización para registrar material fotográfico de la institución. Finalmente, recopilaré los hallazgos de investigación en un informe final que se presentará a la Maestría en Lingüística aplicada de la Universidad Distrital. También los resultados en conferencias y posibles publicaciones académicas

V. Privacidad y confidencialidad

En todos los casos, se tratará la información que provenga de los estudiantes y de la institución de manera confidencial, para lo cual se usarán nombres ficticios. La información personal recogida será usada para fines exclusivamente académicos e investigativos. Esta autorización estará vigente hasta el final del estudio, a menos que usted la cancele antes. Usted puede cancelar esta autorización en cualquier momento enviando una notificación por escrito al investigador Javier Armando Sierra, al

siguiente correo electrónico javiersierra17@gmail.com. Es importante mencionar que los resultados académicos ni formativos del estudiante no se verán afectados de ninguna manera.

VI. Participación y retiro voluntarios

Su participación en este estudio es voluntaria. Usted puede decidir no participar o retirarse del estudio en cualquier momento. De ser necesario, su participación en este estudio puede culminar en cualquier momento por el investigador del estudio o por el patrocinador, sin su consentimiento. No firme este consentimiento a menos que usted haya tenido la oportunidad de hacer preguntas y recibir respuestas satisfactorias para todas sus inquietudes. Usted y su institución recibirá una copia firmada y fechada de este documento.

VII. Consentimiento

He leído la información provista en este consentimiento. Todas mis preguntas sobre el estudio y mi participación en este han sido atendidas. Librementemente si () no () consiento que la institución educativa **Liceo Hermano Miguel La Salle**, de la cual soy el representante legal, participe en este estudio de investigación.

Al firmar esta hoja de consentimiento no he renunciado a ninguno de mis derechos legales.

Institución educativa: _____

_____ Representante legal

C.C: _____

Firma del investigador

Javier Armando Sierra Gordillo

C.C: _____

Annex 4. Symbols for Discourse Transcription

Basic Symbols for Discourse Transcription

Symbol	Description	Meaning
Line	one new line for each intonation unit.	Talk tends to occur in responsive pairs; however, the pairs may be split over a sequence of turns. Adjacency pairs divide utterance types into 'first pair parts' and 'second pair parts' to form a 'pair type'. There are many examples of adjacency pairs including Questions-Answers, Offer-Acceptance/Refusal and Compliment-Response. (Schegloff & Sacks:1973)
Name of the participant		speaker attribution
(0.2)	Pause	timed pause duration in seconds and tenths of seconds
→		Addressee of speech act
[intelligible]		Unclear section
[]	Overlapping talk	Beginning of overlap [End of overlap]
WORD	Words in caps	Upper case indicates syllables or words louder than surrounding speech by the same speaker
(())	Double parentheses	Double parentheses contain analyst comments or descriptions
?	Mark question	Sharp rising intonation.
.	period	Intonation morpheme signaling finality (period)
,	comma	Intonation morpheme signaling continuation (comma)
::(0.2)	Word length	Colon marks slowing of local tempo, segment lengthening
(laughter)		Laughter in the conversation/speech.
(cough)	vocalism	Vocalism various notations: (SNIFF), (AHEM), etc.
=		"Latched" or nearly overlapping turns at talk

Adapted from Schegloff & Sacks:1973

Annex 5. Three-stage matrix for data analysis.

Reference	Participants involved	Discursive enactment (excerpt)	Theme	Naming preliminary	Speech acts displayed	Researcher's insights	Theoretical relationships
I-C45S-801	Teacher Cuellar Ardila Nicole Manuela	<p>what is happening in the picture story? maria Isabel: they are studying? t: they are studying? are they studying? no Angie: ben has something on the cellphone and--- (interrupted by t) Ben has something in the cellphone and is call him Sam to showing to Sam what do you think is showing her? sofia sesquile: a picture of sam Nicoles a bad picture of sam (laughs) t: what do you mean by a bad picture of sam? Nicole: you know! Sara Melissa: maybe like er....maybe something that you know that another person can feel bad or that can hurt him. Nicole: hmm not maybe is some sort of gossip t: what is a gossip class: chisme do you have gossips in this classroom? class: (undistinctly) yes-no Ardila: what is gossip T: obviously, no you are so Lasallian you don't have that 0607:01 :57 Cuellar: profe somos Mujeres, claro que somos chismosas Ardila to cuellar: y eso que tiene que ver Nicole to cuellar: claro que no Alejandra to cuellar: si ve por ahi empiezan los chismes.</p>		<p>teacher we are women, of course we are gossips And what's that got to do with this? Resisting ascriptions of femaleness This is a Christian place. you don't do that here Reinforcing the binarism: reified gendered differences</p>	<p>Representative. (asserting, characterizing)</p>	<p>In the contextualization of the activity we can observe the different subject position formed around the issue of privacy in regards to pictures and the</p> <p>When the teacher questions if there are circumstances similar to the explained in the picture the class undergoes a moment in which they</p> <p>The teacher then ironically addresses that part of the institutional values attends to think on the other persons</p> <p>Cuellar states a truth in which women are gossips through thr use of the word obvious she is remarking that for her that is something not subject of doubt</p> <p>there are two types of learners. The ones that find struggles at learning and the ones that don't. She attaches herself to one of those two groups. She acknowledges, through her utterances, the existence of two imagined communities</p> <p>There is tension between cuellas opinions and some of ther classmates</p>	<p>Gendered discourses of sex differences. Resisting the discourse of the passive female</p>