Teachers' Positioning and Humanizing Practices in the EFL Classroom

Jenny Catherine Sánchez Gallo

Universidad Distrital Francisco José de Caldas

School of Science and Education

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Jenny Catherine Sánchez Gallo

Thesis director: Jairo Enrique Castañeda Trujillo

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Abstract

Teachers' positioning in their EFL classroom determines their teaching practices because it allows and limits the range of actions teachers may perform. According to Davies and Harré (1990), positioning is a group of rights and duties the individuals appropriate and perform according to the social context in which they are. In this context, contrary to the dehumanizing positions promoted by policies in language institutes, teachers positioning as humanizing educators may foster teaching practices aimed at raising critical consciousness and promoting social transformation. Additionally, reflection is key for teachers to understand their performance and improve it regarding their humanizing purposes. This qualitative case study aimed at examining how EFL teachers in language institutions position themselves within a humanizing framework while reflecting on their practice. Data included teachers' oral and written productions taken from their participation in a pedagogical implementation to apply humanizing principles. Thematic analysis revealed teachers transitions from regular practices to a positioning process that fostered more humanizing ones as they progressed on their self-reflections. Also, some of the teachers' humanizing positions evinced to lead to social change and transformation. In conclusion, it was evident that the interactive and reflexive context in which a humanizing pedagogy is promoted makes positions that lead to humanization available for teachers to take. Thus, I expand the knowledge of positioning applied to educational contexts as well as the practices a humanizing positioning may foster, so that we can transform our teaching practice.

Keywords: humanization, positioning, reflection, humanizing and dehumanizing practices.

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Chapter I

Introduction

The main interest of this research is to gain an understanding of English teachers'

positionalities in a context where a humanizing pedagogy was promoted to position

themselves as humanizing educators. Positioning is the discursive means through which we

perform who we are, with the rights and duties that the position implies, according to the

social and interactional context (Davies & Harré, 1999). The position an individual takes

may expand or limit the range of acts or agency; so, within a humanizing framework,

a position may foster or not, critical consciousness and social transformation, which is the

objective of a humanizing pedagogy (Freire, 1970). In this context, the promotion of a

humanizing pedagogy in the EFL classroom would result in critical subjects not only of

their learning process of the language, but also of their social contexts, empowering

themselves to act for social purposes through means of language. It depends on the rights

and duties that teachers and learners appropriate in the educational and social context they

perform according to their beliefs, ideology, and context.

This interest in researching teachers' positionalities in language institutes arose from

my own experience working in one. Some of my teacher colleagues and I felt limited and

positioned by the educational policies, institution's requirements, and the teaching model,

focusing on the instructional for technical purposes. In this respect, the practice of teachers

in language institutes in Bogotá is regulated by the norms 5555 and 5580 of 2011

administered by ICONTEC. These norms aligned to article 5 of the educational law 115 of

1994, which one of the purposes of education is to prepare individuals to join the job

markets by making them skilled in the field of work. So, teachers in language institutes are positioned by policies and norms as guides and facilitators aimed at making students skilled at using English for instrumental purposes. Thus, I see the objectives of education in language institutes as dehumanizing since they do not position students or teachers as critical and transformative participants in society's construction. For that reason, in this research, the teachers were provided a pedagogical space to position themselves as humanizing educators able to foster critical thinking for social transformation.

Contrary to the de-humanizing positioning as guides and facilitators fostered by policies and laws in language institutes, we as teachers can position ourselves as active and transformative agents of the society by using a humanizing approach in our EFL classrooms (Freire, 1970). Thus, this research aimed to analyze and understand the English teachers' positionings that resulted in applying and appropriating the principles of a humanizing pedagogy, which is worth investigating given the transformative potential of teachers whose practice is aimed at humanizing purposes. A teacher who applies a humanizing pedagogy may impact and transform society from the EFL classroom.

Statement of the problem

In Bogotá, many EFL teachers work in language institutes to help people master the English language to join the labor markets or as a requisite for graduating. These non-formal education institutions serve the purposes of the General Education Law 115 of 1994, which, in its article 5, states that one of the purposes of education is "to prepare students for working purposes through the development of technical knowledge and skills" (Congreso de la República de Colombia, 1994, p. 2). Additionally, according to the decree 4904 of December 16 by the National Ministry of Education (2009), the institutions' main objective

is to foster the development of competencies and technical knowledge to make individuals skilled at achieving specific goals or fulfilling task requirements in a production context. Therefore, the education offered in language institutes, regulated by the norms 5555 and 5580 of 2011 administered by ICONTEC, is aimed at instrumental purposes, disregarding the social, cultural, political, and human dimensions of education.

Since the educational objectives for language teaching institutions aim at standarazing achievements, considering students and teachers not as individuals who perform from a political, social, and cultural dimension, but merely as goal achievers, these align to banking education's objectives suggested by Freire (1970). According to Freire (1970), banking education is static and supposes passive students who receive knowledge from the teacher, making authentic thinking impossible. This education is dehumanizing to the extent that it does not lead individuals to develop a critical consciousness of reality to take transformative action (Freire, 1970). Consequently, considering this dehumanizing perspective in the policies and norms that regulate language institutions, the teachers are assumed as in-charge of having students develop the competencies required for joining the job market depriving themselves and their students from their humanness.

Opposite to banking education, in the education of liberation (Freire, 1970), the student is an active participant in the learning process, who appropriates knowledge to raise critical consciousness of reality, society, and context, leading to social transformation. Thus, the pedagogy of liberation is a humanizing pedagogy in which teachers humanize their students and themselves by critically recognizing each other as critical individuals who participate in the construction of the world and society.

Furthermore, the interactions, policies, and requirements in the educational setting, such as humanizing or dehumanizing, may influence and determine the way teachers

position themselves. In consequence, all these factors influence and determine their identities, which are constructed by the different positions the individuals take. Mc vee (2011) and Van Langenhove and Harré (1999) argue that identity, understood as the sense of who we are, is constructed and revised through the different positions available for individuals in the interactional context. Additionally, according to Davies and Harré (1990), the positions are the discursive means by which individuals state who they are in different situations. They are attached to the social context in which the individuals perform and develop. In this regard, in the educational and interactional context in which teachers perform their practice, they can take or reject the positions that this context makes available for them. In the case of language institutes, the positions that the educational context makes available are mainly dehumanizing since they pursue instrumentalization.

In this context, I collected data from interviews (see annex A and B) with ten teachers to account for the positions and professional identities from which they were performing according to their educational settings. These semi-structured interviews were aimed to teacher to talk about themselves, their experiences teaching, their beliefs, their objectives in teaching, how they felt in their educational settings, how they described themselves as teachers, how they performed in their classes, and how they responded to teaching challenges and unexpected situations. Thus, from these ten teachers participating in the interviews, I chose the three participating along the project. They three evidenced not to feel comfortable with the dehumanizing position assigned to them in their language institutions, since they valued critical thinking and humanization over instrumentalization.

The three teachers included in this analysis work in language teaching institutes where the practice is restricted by the teaching model and the administrative requirements, so it is difficult to detach from the institutions' dehumanizing principles in teaching. In this

context, I identify my own experience working in two language institutes in Bogota, where I felt, the same as the participants, dehumanized by the policies, requirements and teaching objectives. Additionally, when analyzing and reflecting on my practice there, I can say that also I did not feel comfortable with the dehumanizing positions that were imposed to me by the institutes, experimenting a conflict between the way I had to perform and the humanizing goal of education I agreed with.

I grouped the collected data from the interviews into two categories, and I used pseudonyms to identify the three participants whose positions I analyzed. In the first category, I included the instrumentalizing and dehumanizing positions aligned to language institutions' requirements. In the second category, I included the humanizing positions that were opposite. Some of the most representative quotes were as follows:

Table 1

1 Table EFL teachers' dehumanizing and humanizing positions.

	Felipe	**Miguel**	**Luis**
Humanizing Framework	"Cuando ellos (los estudiantes) no alcanzan los objetivos les ofrezco actividades extracurriculares ejercicios o páginas."	"He desempeñado el rol de motivador, de confidente, de amigo. Creo que los resultados han sido muy buenos porque pienso que en la educación es muy importante la empatía que va más allá de la enseñanza pero que es fundamental. Al involucrarse de manera emocional con los estudiantes estos obtienen mejores resultados"	"Al final hacemos un dialogo en el que ellos pueden expresar sus propias situaciones (experiencias)."
	Translation: "When the students do not reach the	**Translation**: "I have performed the role of a	**Translation**: "At the end of the class,

	learning objectives, I provide them with extracurricular activities, or exercises, or book pages"	motivator, a confident, a friend. I think the results (on his students learning) have being good because I think that empathy is very important in education. Empathy is fundamental and goes beyond teaching. By getting emotionally involved with your students, they obtain better results."	we (teacher and students) make a dialog so that the students can express their experiences (by using the language)."
Dehumanizing Framework	"Mi labor es reducida a prestar un servicio, a prestar servicio al cliente, en lugar de llevar un acompañamiento a un estudiante. Estamos limitados por las directrices de la parte administrativa y el área académica que define lo que se hace o no se hace en clase" **Translation:** "My task is reduced to provide a service, a client service, instead of accompanying my students' learning process. We (he and his teacher colleges) are limited by the administrative and academic departments' guidelines, which define what we do or do not do in class."	"Estoy de acuerdo en que el principal rol de un docente seria guiar al estudiante a alcanzar el objetivo (técnico). porque el docente será un modelo. El objetivo no es que el estudiante se aprenda algo de memoria, pero mostrarle al estudiante el camino." **Translation:** "I agree that the main role of the teacher is to guide his/ her students to reach an objective (technical objective). The teacher is a model for the students. The objective of the class is not that the student memorizes something but to show the student the learning path. "	"Es un reto cuando las instituciones pretenden que los docentes llenen evaluaciones que no sirven para lo que ellos (estudiantes) necesitan. Uno se centra en el resultado de una evaluación." **Translation**: "It is a challenge when the institutions pretend that teachers assess their students on standards and objectives that are not useful for them. One must focus on the result of the evaluation."

Through teachers' voices, it was evident that their positioning was contradictory since they positioned themselves from a humanizing as well as a dehumanizing framework. Within a humanizing framework, teachers positioned themselves as engaged in meeting

their students' needs, positioning them as independent learners, and valuing their experiences for learning. According to Freire (1970) and Bartolome (1994), the reality, context and environment of the learners are crucial in the pursuing of humanization since it is in their sociocultural and sociopolitical context where they develop as human and social beings. For that reason, having into consideration students' needs in their learning process as well as valuing their experiences, leads to the development of the learners not only in their cognitive, but also the social and critical dimensions.

Additionally, in a humanizing pedagogy, learners are not empty vessels that are filled by the teachers' knowledge, so they are not objects of the learning process. On the contrary, they are subjects able to construct knowledge and self-regulate their learning process since they know best their needs in learning and their context. For this reason, promoting independence and self- regulation leads to the positioning of teachers and learners as subjects of the learning process and consequently to humanization.

However, the positioning that prevailed among the teachers was dehumanizing to the extent that the teachers positioned themselves mainly as guides and facilitators in relation to the institution's teaching model and objectives, disregarding the social and critical dimension of their practice. The dehumanizing positions that were imposed to them reduced their practice towards banking education principles and objectives according to which teachers are the holders of knowledge in charge of transmitting it, so students become skilled at using the language, but not critical. Therefore, by accepting this dehumanizing positioning the teachers deprived themselves of their autonomy for conducting humanizing practices that served social and critical purposes.

Likewise, when reflecting on my teaching practice in language institutes, I conclude that my positioning was also contradictory since I performed in ways contrary to my

humanizing beliefs and objectives in language teaching. Teaching English at institutes I felt like a machine aimed at repeating English language, so students could uncritically copy and repeat it. Additionally, worse than this, I felt that I had not the space for reflecting on my practice, so I could understand and transform it towards a more humanizing one. For this reason, I highlight the importance of a space for teachers in language institutes to reflect and understand their practice as well as their pedagogical and social implications.

Considering that the three participants in their institutions do not have the space for reflecting on their practices, so they understand the humanizing or dehumanizing implications of their performance, I carried out a pedagogical intervention for teachers to reflect on and incorporate humanizing practices in their teaching. As stated above, a humanizing pedagogy is a revolutionary approach about critically becoming individually and collectively conscious of each one's presence in the world to lead actions toward liberation and transformation (Freire, 1970). Thus, this pedagogical implementation was a space for teachers to re-position themselves as humanizing educators who were able to foster critical consciousness and social transformation despite the restrictions set by the institutions as well as their teaching model and objectives.

In this regard, I analyzed teachers' positioning within a humanizing framework while incorporating humanizing principles and reflecting on their practices. Thus, the research question and objectives of this research are as following:

Research question

How do language teachers position themselves within a humanizing framework while reflecting on their practice?

Research objectives

To comprehend EFL teachers positioning within a humanizing framework while reflecting on their practice.

To identify traces of social transformation in the EFL teachers' positions showed in their written and spoken discourse.

Rationale

Since Colombia's policies and norms regulating EFL teachers' practices in language institutes are mainly dehumanizing, this research provides EFL teachers in language institutes with a pedagogical implementation as an alternative for them to reflect on their practices, so they can position themselves from a humanizing framework. This study promotes humanizing practices and pedagogy contrary to the dehumanizing practices that positions teachers as facilitators and guides of learning for instrumental purposes that affect their practice, learning objectives, and performance in the EFL classroom. Therefore, by providing teachers with a reflective and interactive context in which a humanizing pedagogy is promoted, they can position from this humanizing framework, resulting in changes in their practices towards socially oriented objectives. Additionally, by appropriating a humanizing positioning that promote critical thinking and problematization of reality, the EFL teachers may perform practices that lead to the EFL classroom's social transformation.

Research on humanizing practices showed that incorporating humanizing principles in the EFL classroom resulted in practices that benefit students since they are encouraged to learn from their contexts and realities and use language for contextual and social objectives.

In this way, teachers and students enroll in problematization through critical thinking to take a critical stance towards society. This study is relevant because it goes from advancements and results gotten from EFL research, complementing and extending them concerning the teachers' positionalities that may promote humanizing practices and pedagogy.

Moreover, in the field of research on teachers' positioning, it is evident that the positions are mainly promoted by the educational context in which the teachers perform their practice; the environment; and settings of the academic institutions. In this context, the current research promotes an alternative for teachers to interactively take positions for themselves that contradict the dehumanizing ideologies imposed by institutions. Furthermore, it extends the knowledge of practices and teaching actions within humanizing frameworks.

In this perspective, this study contributes to teachers' professional development since it opens interactive spaces where humanizing positions are available for teachers to take or reject, transforming their teaching practices towards a socially oriented one. Humanizing pedagogy leads to practices that humanize students and teachers, portraying them as social subjects responsible for using learning and language for critical purposes to contribute to the change and transformation of society. Therefore, this study extends the knowledge of how to promote socially oriented practices that are aligned to the teachers' positionalities.

Chapter II

In this chapter, I present the theoretical assumptions that supported the study and led the analysis of the gotten data. Additionally, I present the advancements in research done in the fields of humanizing pedagogy principles incorporated in the EFL classroom, teachers' positioning aligned to the policies promoted in the educational environment, and reflection as promoting understanding and improvement of the teaching practice in relation to the teacher's objectives. This previous research set the path of the current study, which seeks to gain an understanding of teachers' positioning that promotes humanizing practices in their EFL classroom, leading to transformation.

Theoretical Framework

This chapter presents the theory to analyze the way the teachers participating position themselves while reflecting on the incorporation of humanizing practices in their EFL classrooms. Since this research provides the EFL teachers participants the space to reflect on the incorporation of humanizing practices in their classrooms to perform as active agents in the transformation of the society, it is necessary to describe how humanizing practices serve those educational purposes. Besides, understanding classroom practices as discursive, positioning theory supports the research by informing how the different classroom practices teachers enroll in determine their positions in classroom interactions and vice versa. Also, positioning theory is useful to analyze how those positions foster social actions that are coherent with the practices framed in a humanizing perspective. Finally, in the process of incorporating or appropriating humanizing practices in the EFL classroom, teachers must reflect on their performance to improve or change it. Thus,

reflection may have an impact or an influence on the practices and, in consequence, in the way the teachers position themselves.

Humanizing Pedagogy and practices

According to Freire (1970), education aims to lead human beings towards the action taking against the oppressive elements and practices they are involved in society through active, dialogical, and reflexive participation. Thus, Freire (1970) proposed a humanizing pedagogy that is a revolutionary approach to become individually and collectively conscious of everyone in the world to lead actions toward the liberation of power relations. This humanizing pedagogy or pedagogy for liberation is an alternative to banking education (Freire, 1970) in which students are passive objects of the educational process that only receive knowledge from the teacher, instead of being active subjects that critically participate in its construction.

The main characteristic of banking education is that students are objects that consume knowledge and take it for granted without questioning it (Freire, 1970). Thus, students do not position as active agents of the society by participating in the meaning-making of the reality or by critically questioning and addressing it to take action. In banking education, the teachers' role is to fill his/her students' heads with knowledge that serves the purposes of power, so students replicate that knowledge and the ideologies, beliefs, and ways of thinking and acting. In this context, in banking education, teachers and students are instruments of power dynamics imposed in a society.

Opposite to banking education, Freire (1970) proposed a humanizing pedagogy that seeks for the development of the person not only technically and cognitively, but socially,

historically, culturally, critically and politically, understanding each participant of the educational setting as part of a society who has the responsibility to participate in its construction and transformation. It is only by performing as a social and political subject that we can reach our humanness. In doing so, we participate in society, promoting our and others' well-being.

Therefore, in the EFL classroom, teachers must foster practices in which students and teachers humanize each other by not being objects of the educational practices and policies but subjects that are determined by their social, historical, and political dimensions. It means that by positioning students as subjects, we assume them as able to participate in the construction and the transformation of society critically. When we position students as subjects instead of objects, we allow them to participate in the construction of knowledge more than merely being consumers. Additionally, for students to positions as subjects of their learning process, teachers in their EFL classrooms must legitimize students' resources such as students' reality, context, culture, history, and perspectives as part of the learning practice (Bartolome, 1994; Salazar, 2013). Thus, teachers can make the learning process meaningful for students since they can connect with their existing knowledge and critically address it.

In a humanizing pedagogy, teachers do not replicate practices of power, but the power in the classroom is shared by teachers and students (Bartolome, 1994; Salazar, 2013). In this way, in the classroom, teachers, and students enroll in a dialogical process in which they are both valued as participants who contribute to meaning making of reality and knowledge (Freire, 1970). This dialogical process is fostered from the participants' life experiences in their social, political, and cultural contexts, so they critically reflect and foster action. For this educational process to be dialogic, Macedo and Bartolome (1999)

suggest that teachers must value students' background knowledge, language, culture, and life experiences. Additionally, the dialogical process is problematizing (Freire, 1970), which means that participants of the educational process critically and reflectively address knowledge, issues of reality and power.

Therefore, a dialogical process that poses problems leads to the development of critical consciousness (Freire, 1970) which helps individuals to perceive issues of contradiction, inequity, unfairness, or oppression in our society that affects our development as social and political beings. Through critical consciousness, we as EFL teachers must question the educational practices we foster in our classrooms and develop practices that promote social and political responsibility to exert agency in our society. One way of fostering critical consciousness in the EFL classroom is by addressing community and social issues. Freire and Macedo (1987) say that the community is the place to raise awareness of social and cultural issues for transforming reality by critically studying it. In this regard, Nieto (2018) says that "community inquiries allow teachers and students to become aware of the socio-cultural issues that need transformation, providing a context-sensitive value to the English language learning process in the classroom" (p.264). Thus, the community is an asset when teaching English since teachers can propose activities that lead students to critically question community issues that affect them the most by using the target language. Besides, apart from problematizing community issues, teachers can propose language activities that support them in proposing changes and transforming reality.

On the other hand, in pursuing a humanizing pedagogy, Bartolome (1994) says that "educators need to reject the present methods fetish to create learning environments informed by both action and reflection" (p.177). In this regard, Bartolome (994) highlights

that it is through reflection and by taking into consideration the socio-cultural realities of our students and the educational context, teachers can reinvent the teaching methods they are engaged in. Bartolomé (1994) also highlights the importance of teachers becoming politically clear to determine what ideologies, power relations, and perspectives they are consciously or unconsciously promoting in their EFL classroom through the methods they implement in their practices. Since teaching methods are socio-cultural constructions, they serve specific ideologies and may put aside students' needs and backgrounds, turning them into objects. Thus, the critical application of approaches and strategies can benefit students from different backgrounds if they embrace a humanizing pedagogy. For this reason, teachers must understand the political implications of their practice. Otherwise, teachers would continue to replicate ideologies and foster power relations that dehumanize them and their students.

Regarding the content of the classes, Bartolomé (1994) argues that we as EFL teachers must teach mainstream or dominant knowledge simultaneuslly to local knowledge, so our students can perform and have access to the dominant culture as well as being able to navigate it. This learning process must be additive of their own culture and realities. Hence, learners will develop a critical stance in understanding foreign cultures without imposing them over the local.

Additionally, Bartolomé (1994) argues that we must teach strategies so our students can monitor and improve their learning process by their own. This way, they position not as objects of the learning process who are filled with knowledge by the teacher, but subjects who can construct knowledge by themselves. In this process of independent learning, students can take advantage of their experiences in their social contexts for understanding and expressing their reality and perspectives through language.

All things considered, Salazar (2013) calls for teachers' moral responsibility to humanize their practices to promote fairer practices, which will have more positive results for all students' learning processes and society's transformation. A humanizing pedagogy in the EFL classroom will lead to practices that empower teachers and students to critically act in society using English language to raise consciousness of community issues, leading to transformation.

Along with the results for society and the promotion of critical thinking of implementing humanizing practices in the EFL classroom, these practices also influence the way teachers and students position themselves in their educational context and community.

Teachers' Positioning

The practices teachers engage in their educational contexts, the teaching models they must attach to, the educational policies, and the sociopolitical context in which they perform can affect or determine the way they position, which at the same time triggers specific practices as well. According to Davies and Harré (1990), positioning is the way individuals represent themselves through discourse, and that reflects whom they feel they are regarding the contexts in which they perform. In this way, the practices teachers engage in, although humanizing or dehumanizing, may affect the way they position in their contexts, and this positioning may lead to different performances as well.

According to Davies and Harré (1990), the position is the place individuals occupy in interactions, which is available through discourse. When individuals engage in the interaction, they express and interpret meanings for communicating, which are achieved within the limits of the interactional practice in which they are produced. All social

interactions are discursive practices that imply positions for individuals as participants, so the goal in the interaction is achieved. Additionally, apart from being the discursive place in which individuals participate, a position carries the meanings assigned to it in the discursive practices. It means that "a person inevitably sees the world from the vantage point of that position and in terms of the particular images, metaphors, storylines, and concepts which are made relevant within the particular discourse practice in which they are positioned" (Davies & Harré, 1990, p. 46). Thus, the position is the discursive place from which individuals participate in social interactions and interpret the situations in which they are engaged.

Within the interactional practice in which individuals take up a position, we can distinguish between positions of two different kinds, such as moral and personal. The moral order positioning refers to how "people can be positioned with regard to the moral orders in which they perform social actions" (Langenhove & Harré, 1999, p. 21). Individuals position themselves according to the moral order of social life or the institutional aspects of their place in society, which makes the actions individuals perform in society intelligible. It means that through positioning individuals in a society appropriate and perform the actions that are socially assigned to each person regarding the place and role they occupy in a community.

On the other hand, regarding personal positioning, Langenhove and Harré (1999) say that individuals also position from their attributes that are not determined by the institutions they belong to or attach to. So, the institutional aspects of the contexts in which we interact determine or make available the positions we choose to take up, and the personal aspects such as beliefs, ideologies, experiences, ideas, and desires influence how we take up one or another position.

Since the positions are available through interactional practices, the positions individuals take may be shifting as the interactional practice in which they engage changes (Davies & Harré, 1990). We can say that individuals show the diversity of selves that constitute them as social beings through positioning in different interactions. In this regard, Davies & Harré (1990) say that "each of these possible selves can be internally contradictory or contradictory with other possible selves" (p.58). So, it evidences that social beings' positions are never static, but they perform and position themselves depending on the discursive practices and situations in which they participate and interact.

The position an individual takes up is also a group of rights and duties constituted within the discursive practices in which it emerges (Davies & Harré,1990). These rights and duties determine the individuals' social actions by allowing and restricting them according to the possibilities and limits constructed by the discourse. Aydar (2019) says that "it is through positioning that those rights, duties, and obligations are distributed in conversations" (p.9). Hence, individuals' positions can also be understood as the way they appropriate or accept the rights and duties that are implied in the discursive practices individuals engage in during interaction. By taking up a position, individuals can perform the social actions embedded in that position's rights and duties, and they may claim the right to perform specific social actions that are not allowed from another position.

Furthermore, according to Davies and Harré (1990), the process of positioning is not only individual, but it is interactive. This means that we position ourselves in the interaction and position the other participants according to the positions available. In that case, when we position others simultaneously, we position ourselves in relation to them. We assign the other participants positions that would make available the position we claim for ourselves. Likewise, others can position us in relation to them, and in the interaction, we

can accept or reject those positionings according to our feelings, beliefs, and interests (Van Langenhove & Harré, 1999).

As implied above, the different positions individuals take up in a conversation or interaction determine their social actions, since "a conversation unfolds through the joint action of all the participants as they make or attempt to make their own and each other's actions socially determinate" (Davies & Harré, 1990, p, 50). Van Langenhove and Harré (1999) say that depending on the position individuals take up in interaction, they may feel allowed or restricted to certain social actions. Thus, we can say that individuals' positions allow them to exercise agency to accomplish their specific goals within the discursive practice, or on the contrary, those positions may restrict their actions, so they may attempt to reposition themselves.

Another important aspect of positioning theory is the concept of storyline. Positions are discursively constructed in interactions, which are social episodes that are established based on the patterns that we as social beings culturally share or that we invent (Davies & Harré, 1990). A storyline is a conversation or story performed by the participants of the interaction and developed based on a topic or situation. Regarding this, Van Langenhove and Harré (1999) say that "within the conversations and interactions, positioning can be understood as the discursive construction of personal stories that make a person's actions intelligible and relatively determinate as social acts, and within which the members of the conversation have specific locations" (p.16). An individual's social actions take place within the plot of a storyline that is socially constructed and culturally shared by the participants through interaction. Thus, Van Langenhove and Harré (1999) proposed the positioning triangle model that implies a position, the storyline in which the position emerges, and the speech or other acts that make it evident.

Figure 1

Figure 1 Positioning Triangle
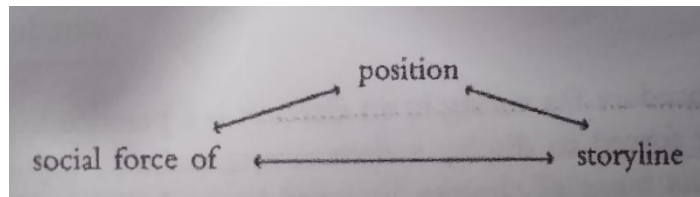
Note. Taken from Van Langenhove & Harré (1999)

According to them, each dimension of the triangle determines each other, so any cannot exist without the other two. Without the storyline, the positions individuals take up would not fit any discursive practice, so they would not foster any social action, which at the same time is a constitutive part of a plot. The same happens with social or speech acts because, without them, the plot would not develop or make available positions for individuals to perform those acts.

In this perspective, teachers positioning in their EFL classroom is mediated by the discursive practices in the educational context, the way other participants of the educational process position them, and the positions they claim to themselves according to their ideology, beliefs, and teaching objectives. Regarding these positions, Aydar (2019) says that "certain positions may allow individuals to exercise agency in a certain context or prevent them from doing so" (p. 86). Thus, teachers can exercise agency by assigning certain positions to themselves or their students in their educational context. Additionally, it is important to highlight that the positions participants of the educational practice take up may determine the pedagogical choices (Aydar, 2019), and in this way, the pedagogical choices may lead to outcomes that are aligned to the teacher's ideology or beliefs.

Finally, Davies and Harré (1990) say that positioning may be reflexive, which means that individuals reflexively position themselves, instead of unconsciously being positioned by institutions and others in interaction. In this regard, Aydar (2019) says that by reflecting on their practices, talk, pedagogical choices, desired outcomes, and teaching experiences, teachers may position themselves in ways that foster their development. So, reflecting on the EFL Classroom practices may foster teachers' positions that determine pedagogical choices aligned to their ideology and education objectives.

Reflection

According to Dewey (1933), reflection is a tool through which individuals understand their actions and decisions. Thus, reflection is a tool for teachers to understand their practice and the issues of teaching. Consequently, reflection fosters teachers' growth and development bacause it may allow them to improve or transform their practice. In this context, Stanley (1995, 1998), from a longitudinal study in which she followed and supported the development of the reflective practice of six teachers, proposed a reflectivity framework that consists of a series of phases such as "a. engaging with reflection, b. thinking reflectively, c. using reflection, d. sustaining reflection, and e. practicing reflection" (p.585), which teachers go through when they examine their practice. Through these phases of reflection, teachers can understand their performance to critically examine the reasons underlying it as well as the outcomes, which may lead to changes or improvement. Additionally, the author highlighted that these phases are not a process but that some contextual and personal circumstances may determine the phase from which teachers examine their classes and practice (Stanley 1995, 1998).

The first phase that is "engaging in reflection", which teachers are interested in examining and understanding their teaching practice. This engagement may be triggered or limited by some factors such as personal, professional, and contextual (Stanley,1998), which may affect teachers' disposition to reflection. Additionally, teachers engaged in reflection need to be willing to the amount of energy and commitment they must invest in the process.

The second phase is "thinking reflectively". This stage is not merely describing past teaching experiences but looking at them inquiringly and examining all the aspects and reasons that influenced the result of the practice, the decisions taken, the alternative actions, and future possibilities, among others (Stanley 1995, 1998). Thus, when teachers reflectively think about their EFL classroom practices, they have to consider the reasons underlying students and teachers' performances; they have to question the policies as well as the role and theory of language from which they teach; question the relations of power underlying the practices and decisions; set up the objectives of the activities they proposed, and take into consideration how students respond to them. Additionally, if teachers want to enroll in teaching from a humanizing perspective, they must mainly question if their practice serves the purposes of liberation proposed by the humanizing pedagogues.

Thirdly, the "using reflection" stage refers to when teachers, after experimenting reflection from different perspectives, can sort out what is most beneficial for their following practice (Stanley 1995, 1998). Therefore, in this stage, teachers can start to implement changes and make new decisions that will lead to growth and development to improve their practice. In the case of enrolling in humanizing pedagogy, teachers can start to come up with what is most beneficial for their humanizing objectives so that they can implement it in future activities. Additionally, according to the author, teachers can do this

reflection alone, through dialogue with other colleagues and teachers, through writing, or other activities that foster the main objective (Stanley 1995, 1998).

The fourth stage is "sustaining reflection". It is about keeping reflecting after experimenting with the emotional reactions that teachers must overcome when, by thinking reflectively, they uncover aspects of their practice that they might not expect, might be unpleasant to them, or might be contradictory to their objectives (Stanley 1995, 1998). In the case of enrolling in humanizing practices, it may be contradictory for teachers to realize oppressive practices they may perform unconsciously or different from the expected results when practicing a humanizing pedagogy. However, the author highlights that it is the point that reflection must lead to since it is what allows teachers to improve and transform their practices (Stanley 1995, 1998).

The last stage is "practicing reflection". It is when, after a time using reflection, it leads to reflective action in the classroom. At this point in the process, the author highlights that teachers start developing their frameworks of reflection. Those frameworks may include "looking at the teaching practices through the different components of the classes such as the teacher, the students, and their relationships; the materials or activities of the lessons; the processes that students aimed to use; and the context of the program and the wider cultural society"(Stanley 1995, 1998). Thus, this framework allows teachers to examine their performance and teaching in depth so they realize the sort of problems and contradictions to which they can take transformative action.

Finally, since this reflection process leads to teachers' growth and development by transforming or improving their teaching practice, it may impact the way teachers see themselves or understand who they are as teachers, their positioning. Also, professional development will allow teachers to perform different actions that will emerge from

different understandings or their practices and teaching objectives, which at the same time

will imply that teachers take up positions that allow them to perform that way. In the case

of enrolling in humanizing practices, teachers may understand their action toward a

liberatory pedagogy through reflection. Consequently, these teaching practices framed from

a humanizing perspective may allow teachers' positions to foster liberation and

humanization.

Literature Review

This section explains the most significant research advancements that support

teachers' positioning as determined or influenced by the ideologies, policies, institutional

requirements, teaching models within educational context. Additionally, this research

advancements present positioning as determining or promoting teachers' teaching practices

in their EFL classrooms regarding their pedagogical objectives. In this context, teachers'

commitment to humanizing pedagogy is presented as a factor that may influence teachers'

positioning. Consequently, the practices they perform in their EFL classrooms aim to raise

critical awareness and promote social transformation. Finally, reflection is presented as a

tool through which teachers can understand and improve their practice regarding their

humanizing objectives.

Humanizing pedagogy and practices

Teachers enrolled in practices aligned with dehumanizing policies and requirements

in their educational contexts have the alternative to "redesign and redefine curriculum, or to

adapt it by engaging in mutual humanization" (Freire, 1970. p. 56). That is to say that

teachers can engage in practices that value and address students' knowledge, cultural background, communities, and life experiences; also, they can engage in a dialogic practice that leads to problems posing for critical awareness. Thus, teachers and students position as subjects who actively participate in the learning process in a meaningful way that impacts and transforms their contexts and realities.

Incorporating humanizing practices in the EFL classroom may benefit students for the better, since they are positioned and valued as social actors. Consequently, the students' viewpoints of teachers are likely to be positive, which is supported by Huertas (2011). In her research in a school in California where a part of the population were latinos, Huertas (2011) analyzed the teaching perspectives and the practices of four teachers who were rated as effective by students and parents. They were rated this way because of their commitment to students' emotional, social and academic well-being. They demonstrated caring, listening, understanding, and knowing their students and their cultures as well as believing in their students' abilities.

Regarding the outcomes of teachers enrolling in humanizing practices, Nieto (2018) reflected on different research in which the teachers involved themselves in community-based pedagogies to transform their practice within a social justice framework. From a humanizing perspective, community-based pedagogies and local literacy are to incorporate the elements of the community as an asset for language teaching. Thus, learning evolves from the recognition of the local spaces, communities, and culture, which leads students to take a critical stand towards the social and community issues and realities as well as to problematize them (Nieto, 2018). Therefore, a community teacher can transform curriculum from an emphasis on the development of language skills learning. That is

critical and problematizing because it impacts the students' reality so they can transform and enhance their local conditions.

From a humanizing perspective, teachers engaged in community based pedagogies position as able to transform the standard based practices towards a collaborative inquiry; critique the official standardized model; incorporate a community responsive teaching that leads to reflection; establish links between the curriculum and the community, so the learning is meaningful for life in society; attend to the local needs, equity, diversity, and family; become more attentive to learning contexts, and; lead their practice towards social justice (Nieto, 2018). Therefore, community-based pedagogies supports the objectives of humanizing practices that serve the purposes of social transformation, since they foster the development of learners from their social and critical dimension.

The research by Lewinson, Flint, and Van Sluys (2002) is also an example of teachers enrolling in humanizing practices since the participants aimed at the development of the learners' critical dimension through critical pedagogy. The researchers conducted workshops, seminars, and discussion on critical literacy practices in the classroom with EFL teachers in Indianna who were interested in implementing critical pedagogy. Additionally, they supported the teachers in the implementation of these practices in their classrooms. The teachers attended the academic spaces because they were interested in changing the curriculum toward a social and culturally responsive one. They participated in literature circle discussions, workshops, and study group sessions. Also, they made reports of the students' progress when implementing critical pedagogy and received the researchers as observers in their EFL classrooms.

 As a result, through observations, the researchers evidenced that those novice teachers implementing critical pedagogy considered different viewpoints while addressing

the question of whose voices are heard and not heard; and opened spaces for interrogating sociopolitical positionings. These outcomes aligned to the objectives of humanizing practices proposed by Freire, since they evidence the promotion of critical consciousness. The teachers attributed their growth to the academic spaces the researchers provided and the support they received. Therefore, supporting and doing accompaniment to teachers implementing critical literacy as part of humanizing practices is key for teachers to succeed.

Osorio (2018) incorporated humanizing practices for teaching English to her mostly Latinx students in Illinois because the curriculum did not serve their needs and mostly dehumanized them. Thus, she brought to her classroom literature that students could connect to their backgrounds, experiences, and funds of knowledge and promoted discussion topics in cultural circles that led them to reflect and build knowledge from their contexts and experiences. As a result, the researcher and her students engaged in mutual humanization. Also, the learning outcomes were meaningful for her students because they built knowledge cooperatively through dialogue and problem posing.

Additionally, by reflecting on the practice and outcomes, Osorio (2018) learned that in pursuing humanization, the relation between the teacher and student must change into a horizontal one in which power is shared. She learned that in promoting critical consciousness, teachers must position themselves not as "knowing it all" but as learners too. Therefore, by adhering to humanizing and critical pedagogy, the researcher was able to see her students as critical subjects understanding her practice from a social perspective.

Salazar and Fráquiz (2008) analyzed the process of a teacher who went from a rigid stance to teach in her first semester with culturally diverse students from the Chicana tribe in Mexico, which dehumanized them, to a humanizing one during the second semester. This change of teaching perspective happened through reflection that allowed her to realize

that her students were more interested in participating in their own learning process. Also, she could use her students' knowledge, cultural wealth, and background to foster learning. To examine the efforts the teacher made for enrolling in humanizing practices that included students' likes, interests, culture, and funds of knowledge, the researchers used participant observations, formal and informal interviews, collection of relevant documents, documentation of the material culture, and a collection of students' artifacts.

As a result, the teacher created a learning environment where the cultural wealth and funds of knowledge were respected, so every student could appropriate of their background and foster their learning; the teacher created an environment of trust for students feel free to choose their learning material and topics, so the power is shared in the classroom; the teacher promoted learning from the topics of exemplary models of students' cultural backgrounds; and the teacher promoted students background so they could feel proud of who they are and valued in the classroom. In conclusion, this study highlights the importance of incorporating students' cultural wealth and funds of knowledge for fostering learning. Also, the study shows how reflecting deeply on the teaching practice may lead teachers to the realization of practices that would promote their humanizing objectives.

In a local context, Clavijo and Rincon (2016) carried out a research aimed at tenth graders in a school in Bogotá to develop language and literacy through the exploration of students' reality and community inquires. The data were collected through blogs, video recording of class debates and teachers' field notes; after gathering all the data, the analysis was done from the grounded approach. As a result, they evidenced that by including the students 'community within the curriculum, the students practiced multimodality to express their ideas and understanding of social issues. This "multimodality was fundamental in the development of language abilities" (Clavijo & Rincon, 2016, p. 77), which supports the

idea of including the students' community and reality in the EFL classroom for developing language skills that serve social objectives. Therefore, this research highlights the objectives of a humanizing pedagogy that leads students towards social change.

In conclusion, research on the incorporation of humanizing practices in the EFL classroom, at a local and foreign context, supports teachers and students as social actors able to critically appropriate the language to raise awareness of the reality and society to lead to social and cultural transformation. Teachers enrolled in humanizing practices foster a dialogic process from which they engage in raising critical consciousness, so the actors of the educational process take a critical stand towards reality and society that promotes meaningful learning. For these reasons, it is imperative that teachers in language institutes in Bogotá also enroll in humanizing practices opposite to the policies and norms regulating their practice, so they can position as actor of social transformation from their educational contexts.

EFL Teachers' Positioning

Through discourse and interaction in the educational setting, teachers state how they construct themselves and others according to the social practices they get involved in the EFL classroom. So, it is through social relationships that teachers build and shape their identities (Barkhuizen, 2016). In this regard, Kayi (2019) argues that identity is shifting, unstable and unfolds differently according to all the influences of the environment, such as social, political, historical, cultural, among others. Given this condition of instability, the author says that we can understand identity as the result of different positions individuals take according to the social setting in which they interact (Kayi, 2019). Therefore,

depending on the educational environment, the policies that regulate the educational practices, the ideology of the institutions, the teachers' background, and beliefs, among others, the emerging teachers' positions and identities will vary from each other. Because the interactions determine the positions that construct the teachers' identity according to the social and educational context, teachers' positioning and construction of identity are influenced by different factors and will vary.

An example of how positions vary according to the context is the research carried out by Varghese, Morgan, Johnston and Johnston (2009). They show how our identity and positioning is the result of our participation as social actors in the educational context. According to this study, the communities of practice in which teachers interact, participate, and develop their teaching skills are varying and can set either constraints or possibilities for acting and performing. Based on these constraints or possibilities, the motivation that is essential to lead the participation could be fostered or restricted Thus, through observations and interviews, the authors evidenced that teachers may position themselves as actors in the learning and teaching process when motivation is fostered. On the other hand, when motivation is restricted, teachers may position as objects of the educational process.

Positioning is the interactional process through which the self emerges concerning the discursive practices the individual participates in (Davies & Harré,1990). In this context, Lopez, Miles, and Torres (2019) research also supports the idea of positioning as discursively determined and influenced by the interactional context. They analyzed how 20 teachers in charter schools in the United States positioned their students and themselves regarding the discursive practices they engaged in and participated as part of the schooling community. It was evident that neoliberal and market-based schools where students are rejected for low achievement and replicate social inequalities and compliance-oriented

practices over critical thinking, had a huge impact on the way teachers positioned their students and themselves. As a result of the line-by-line analysis of the interviews, the author showed how 13 of 20 teachers came to position their students as oriented towards deviance, prone to misbehavior needing oversight, and as passive beings.

Since individuals position themselves regarding how they position others (Harré & Van Langenhove, 1999), the teachers of this research positioned themselves as enforcers in charge of controlling and preventing students' negative choices. Therefore, for this research, these results are valuable in understanding how interactions that happen within the limits of an educational context may promote practices in the classroom aligned to it.

To complement, Kayi (2015) showed how three pre-service classroom teachers' identity results from a context-determined positioning process and how such positioning fosters or restricts agency in their classrooms. Through interviews with each teacher and by making a cross-case theme analysis, the researcher evidenced that the teachers positioned themselves regarding their English Language Learners and their mentor teachers. Additionally, their agency was determined and promoted by such positioning.

In the previous research, firstly, the teachers positioned themselves as language teachers who understand their students' needs for learning the language to participate in the community. Two of them positioned themselves as guides whose main role was to support the learning of the language, and the other one as a bridge between her students and the culture they were facing. Secondly, considering their mentor teachers, the participants positioned themselves as effective and caring by distancing themselves from those mentor teachers whose practices they described as opposed. As a result of that process of positioning, it was evident that teachers' agency is promoted by these different positions they assigned to themselves. Therefore, for the current research, this study is valuable since

it focuses not only on the positioning process that takes place according to the context in which the teachers discursively interact, but also on the alternatives for the teaching practice promoted by the agency teachers gained.

Since positioning is a set of rights and duties that limit or allow specific actions in an interactional context (Davies & Harré, 1999), the way a person positions him/herself in an academic context may promote or restrict educational practices and interactions that hinder or promote learning. Also, the way an individual positions another may restrict or allow that individual to perform a specific set of interactional acts. Thus, in Kim's (2017) research, the author analyzed two heritage language teachers' practices regarding their positioning as teachers and how they positioned students. As a result, through interviews and class observations analyzed from a grounded approach, it was evident that the positioning was manifested through the teachers' practices and interactions in their classrooms. Additionally, it was evident that teachers' positioning was shaped, in one case, by socio-educational history, and, in the second case, by developing a strong understanding of students' needs. Therefore, we can say that there is a close relationship between identity positioning that is determined by the educational context and the classroom practices teachers perform, so examining positioning serves to understand teachers' practices in their classrooms better.

Since teachers' identity positions influence, promote, and limit his/her practices in the EFL classroom, there will always be a correspondence between the pedagogical approach and the identity position. According to Davies and Harré (1999), a position is a set of duties and rights that frame the possibilities of action or agency, so the practices a teacher carries on will be coherent with the position or positions he ascribes to himself. Also, the position a teacher takes up intertwines with the positions he ascribes to the other

participants of the educational process as teacher colleagues and students, which supports his/her self-positioning.

Through a grounded analysis of the data gathered in interviews, observations, and notes from informal conversations, Reeves (2008) showed the positioning process of a teacher regarding his teacher colleagues and students, which at the same time supported the practices that his positioning promoted. The author showed how the participant positioned himself through the opposition to his colleagues who, according to him, were not natural at teaching.

Furthermore, positioning theory is valuable in teacher education since the way teachers are positioned in an interactional or educational context may foster or hinder professional development. According to McGriff (2019), positioning teachers as able to perform outstandingly while valuing their ideas, experiences, and points of view, rather than from a deficit perspective, may foster practices that benefit and support learning and development. To support this, the author analyzed the speech acts and interactions in an academic context that hindered the professional development of a teacher who spoke non-standard English. The interactions in this context made this teacher position herself from a deficit perspective because of not to mastering Standard English.

Concerning the data to elucidate positioning, they are the discursive productions that unveil positions. Davies and Harré (1990) state that the position is a way of being or performing the self, regarding the discursive practices in a specific social context through interaction. Thus, given that positioning is mainly a discursive practice, narratives are one of the best techniques for analyzing and unveiling it. Narratives "are functional in the creation of characters in space and time, which at times are instrumental for the creation of positions" (Bamberg & Georgakopoulou, 2008, p. 378). Therefore, when individuals

engage in narrative production, they refer to themselves in specific spaces and times, evidencing how they, in the present, position themselves through time.

A positioning analysis made through narrative production is the one by Rugen (2013) in which he examined the identity negotiation of a Japanese pre-service teacher of English. The author focused not only on the content of the narrative but also on the form and context which are essential when unveiling positions. Using the positional analysis approach proposed by Bamberg (2006), and Rugen (2013), it was found that the process of identity construction is unstable and presents inconsistencies as well as contradictions. In the first level, the participant positioned as a teacher in the familiar context where her sister needed a teacher's support; however, regarding the second level, through interaction, she positioned as a novice language user when she needed someone else's support in English language use. Finally, in the third level of analysis regarding discursive practices, she positioned herself as someone able to pursue a teaching career. Therefore, according to the author, teacher education programs need to promote practices of reflection for new teachers to be aware of their emerging positions in their process of becoming teachers.

In short, the research on teachers' positioning supports the idea that the positioning process is influenced by the educational context with its policies, educational models, requirements, and by the teachers' beliefs, experiences, and background. The discursive practices that are available in these specific educational contexts in which they happen, are the ones that make available the positions for all the participants in the educational process. Additionally, considering that individuals may reflectively accept or reject the positions assigned to them (Davies & Harré, 1999), teachers can act aligned with these positions or against them. Consequently, the research shows the positions educators take determine the educational practices they appropriate and perform.

For the reasons above, it is important to research on teachers' positioning processes that promote humanizing practices in the EFL classroom. Since the positions that an interactional context makes available for participants are the ones that promote or restrict practices, teachers' positioning within a humanizing framework could promote practices in the EFL classroom aimed to the development of critical thinking and social transformation. Thus, research on teachers' positioning withing a humanizing framework would extend understanding on the environmental and contextual factors promoting humanizing positioning. On the other hand, it would extend understanding on how to promote interactional spaces for reflection as an alternative to the institutional context, where EFL teachers can position in opposition to de-humanizing policies, while they reflect on their practices.

Reflection on teaching practices

For this research, it is important to highlight that the process of positioning is reflexive since individuals may reflexively take up or reject the positions that are assigned to them and that are available in the social context (Davies & Harré, 1999). For teachers in their educational contexts, reflecting on their practices and understanding them based on their beliefs, perspectives, and points of view, may influence them to take up or to reject positions. Therefore, reflection on the educational practice is key for understanding teachers positioning in their educational context since it is mediated by teachers' discourses, theories, beliefs, and perspectives in education.

Reflecting is a tool through which individuals can understand issues as well as their acts by thinking back on their experiences for analyzing them (Dewey, 1933). Thus, for

teachers, reflection is a tool for growth and professional development since it allows them to understand and improve their practices. In this context, Stanley (1995, 1998), from a longitudinal study in which she followed and supported the development of six teachers' reflective practices, proposed a reflectivity framework that consists of a series of phases. According to the author, through these phases of reflection, teachers can understand their practice to critically examine the reasons underlying it as well as the outcomes, which may lead to changes or improvements. Additionally, the author highlighted that these phases are not a process but that some contextual and personal circumstances, as well as the time, may determine the phase from which teachers examine their classes and practice (Stanley, 1995, 1998). Therefore, this reflectivity framework may serve the purposes of professional growth and development as well as practice transformation purposes.

Regarding reflection on humanizing practices in the EFL classroom, Rogers (2014) describes the results of a seminar implementation on critical literacy. A group of EFL teachers participated in learning and reflecting on how to implement critical literacy practices in their classrooms. During the process, the teachers participated in literacy tutorials and seminar discussions on critical literacy as a problem-posing framework, and they kept a trail of their assessments, reflective notes, lesson logs, and case studies that documented their students' progress in their classrooms. The researcher and coach observed and video recorded the teachers' classes, recorded the seminar in which the teacher shared their insights, and conducted semi-structured interviews.

As a result, Rodgers (2014) organized the kind of literacy practices the teacher participants mainly implemented in their classrooms into social justice approaches that showed how seven teachers addressed specific social justice issues; multiple literacies that showed how four teachers integrated multiple literacies in their students' lives in their

classes; and genre approach that showed how one of the teachers led students to critique traditional gender roles in the texts. Thus, the researcher highlights the importance of supporting EFL teachers in implementing critical literacy practices and providing them a space to reflect on those to enhance their practice in favor of all students' meaningful learning.

Another example of reflection on humanizing practices is the research in which Freeman et al. (2019) participated in cultural circles and theater about dialogue, reflection, and problem-posing around the theme of humanization as a way to transform teacher education. This method of dialogue and problem-posing leads to critical pedagogy, which is a means to engage in the inquiry of the social, cultural, and historical world. Hence, teachers can discover new knowledge to resist injustice and work towards transformation and humanization. Also, reflection facilitates teachers' understanding of a humanizing pedagogy as well as understanding the impact of their practices in their EFL classrooms.

As a result of the sessions of theater in which teachers performed different roles for them to understand different perspectives, teachers said that, through dialogue and problem posing, they could ground their understandings in their experience. Also, they argued that schools should promote the implementation of culture circles and theater as spaces of reflection to support emerging teachers' educators engaged in humanizing pedagogy.

Reflection on the teaching may also shape professional identities. In this context, through a training program with 19 in-service teachers, Chien (2019) fostered the strengthening of teachers' experiential learning by trying new strategies, making connections with theory and concepts, and reflecting on their experiences. Before participating in this training program, the teachers carried out an exercise that elucidated the different identities they positioned themselves from according to the educational

context and situation. During their participation, the teachers could choose a topic they would like to work on as part of their professional development, in which learning, practice, and reflection were expected to transform their teaching and identity in consequence. As a result, through interviews, observations of training sessions, and the collection of documents such as handouts, online discussions, and posts, it was evident that teachers constructed and shaped their identities in terms of roles, reflection, and continuous pursuit of professional learning and growth. The teachers also learned to reflect on their practice by viewing themselves from different perspectives and thus getting encouraged to pursue constant learning and improvement. Therefore, reflection on learning and experiences constructs the professional identity to the extent that it transforms the teachers' engagement in English teaching. For that reason, reflection must be led in training programs.

In short, reflection shows to be an important skill that EFL teachers must develop, so they understand all the dimensions and aspects of their practices, and take decisions based on their teaching objectives. Additionally, research on reflection evidenced that it promotes professional development, since it allows teachers to improve their practices according to their beliefs, ideologies, objectives, and regarding their students' needs.

For these reasons, research on reflection on humanizing practices would extend knowledge of how reflecting on practices aiming to problem posing and critical consciousness purposes, would lead teachers to make supported decisions based on their humanizing objectives. Thus, research on reflection on humanizing practices would help to propose reflective spaces for teachers to enroll in humanizing practices contrary to the dehumanizing policies of language institutions.

Chapter III

Research design

Introduction

In this section, the research methodology is presented. It is primarily a qualitative study since it focuses on the interpretation of the individuals who enrolled in the pedagogical implementation aimed to reflect on and incorporate humanizing practices in their classrooms. For this research, humanizing practices are aimed at social transformation by fostering critical thinking, in which appropriation and implementation affect teachers' positioning. So, a qualitative study serves the purposes of answering the question of how EFL teachers position themselves within a humanizing framework while reflecting on their practice.

Additionally, a case study is a methodology that allows analyzing teachers' positionings because they are framed within the boundaries that determine this specific population. Regarding the data collection instruments, since the position is the discursive way individuals perform who they are within an interactional social context, the instruments aimed to gather teachers' discursive productions (oral and written). These productions evidenced the way they positioned themselves during the interactive educational process in their classrooms.

Type of study

This qualitative study focuses on the understanding, meaning making, and interpretation of the experiences the individuals involved do in their social contexts

(Merriam, 2009; Patton, 2002). One of the most suitable qualitative approaches is the interpretative one that presents reality as socially constructed for analyzing those experiences. This means that there is not an absolute reality that can be described or measured; instead, as there are many individuals that perceive the same events, they all have different interpretations and versions of the same reality according to their experiences (Denzin & Lincoln, 2012; Merriam, 2009; Patton, 2002).

Therefore, since this research was intended to analyze individuals who went through their experiences in their positionings process, I had to start by stating that they all went through a different interpretative and meaning-making process when participating in the teachers' implementation proposed for the research. Also, I went beyond by critically approaching the analysis, which means to analyze individuals' experiences through their positioning process in terms of how conflicting, transformative, empowering, or disempowering they were (Merrian, 2009).

Regarding the methodology, this research is a case study because I worked with three teachers who are what Hood (2009) calls a "bounded system", that is delimited by specific characteristics that determined my participants within the context in which they performed. According to Merriam (2009), the product of a case study is mainly descriptive given the nature of the tools and analysis; and such description is what illuminates the understanding of the intended phenomenon. The boundaries that delimited my context and participants were what determined the research's focus and delimited the material I searched for meaning and understanding. So, the results of this research could be generalized to a broader population sharing the characteristics that determined and bounded this population.

Context

The participants of this research work in language institutes in Bogotá. Their practice there is determined by the assumptions established in the norms 5555 and 5580 of 2011 regulated by ICONTEC, which dehumanize and position EFL teachers as guides and facilitators by highlighting the technical purposes of education. Likewise, according to the General Education Law 115 of 1994, art 5, teachers in these language institutions must fulfill the objectives of guiding students to master the language for communicating in different communicative contexts according to the European framework. These objectives are also dehumanizing since they highlight technical and instrumental purposes of education over critical ones. These teachers' positionings, promoted by the two norms and the general education law, are opposed to the principles of the humanizing pedagogy or pedagogy of liberation proposed by Freire (1970), which lead to the fostering of critical thinking for social transformation.

In this context, in the language institutions where the participants work, the teachers' practice is limited by the contents established by the institutions, the materials they provide, the students' monitoring and evaluation system, and the administrative requirements. Additionally, based on the quality system of the language institutions implemented to receive and renew the high-quality certification by ICONTEC, the institutions regularly evaluate the teachers' performance regarding the norms and policies described above, and the performance established by the institutions. Therefore, the teachers are evaluated regarding a de-humanizing practice they must perform in language institutions.

Participants

The participants of the research are three teachers who were chosen based on the positioning they evidenced after the first interview. These participants evidenced a contradictory positioning between how the norms and policies positioned them in the language institutes in which they worked, and how they positioned themselves according to their beliefs and assumptions on education. Some of their positions aligned with the objectives of a humanizing education that aims at the full development of the individuals, attending not only the cognitive but the human, social, critical and cultural dimensions. For that reason, they engaged in the pedagogical implementation, which served for the data collection, with the interest of learning about humanizing pedagogy and how to transform their practice towards a more critical one, so they could impact their students' performance and learning process.

By the time of the interview, the three participants, who were not older than 30 and hold the bachelor's degree in languages, had worked in language institutions for at least two years; two of them had worked in formal education and schools before entering these institutions. Even though they expressed not to feel comfortable enough with the de-humanizing positioning assigned to them by their institutions, they also affirmed not to leave mostly because of the salary they received, and the labor conditions the institutions offered. Additionally, they three expressed that language institutions were some of the best places to work because of their conditions, so they outweighed the de-humanizing positioning and the limitations the participants did not feel comfortable with.

My positioning as a researcher

Since I carried out the pedagogical implementation proposed for the data collection process, I positioned myself as a promoter of humanizing practices and the humanizing

pedagogy principles for leading the discussion of the workshops for the implementation. Second, I positioned myself as a supporter of the reflection process that the teacher participants engaged in to understand their pedagogical practices from a humanizing framework.

As a researcher, from a qualitative point of view, I positioned myself as the interpreter of the experiences, reflections, and insights the participants shared during their participation in the pedagogical implementation and interviews to define their positioning. In consequence, I also positioned myself as knowledgeable of positioning theory and humanizing pedagogy to accurately analyze the teachers' positioning and define the meaning of their participation in the interactional and discursive context in which they performed their pedagogical practice.

To avoid biases, I mostly analyzed the data based on the theory constructs that I presented on the theoretical framework, looking for the greatest objectivity. In doing so, I supported and compared my findings with other similar findings gotten through research on the field. Additionally, I shared my insights, understanding of theory, analysis and findings with my classmates in the master degree, my tutor and the participants, so they provided me with different points of view, or validated my interpretations of my data. Therefore, having interpretations of the same data from different interpreters allowed me greater objectivity since I could confirm my interpretations and analysis, or realize when I was biased.

Data collection

Due to the traces of humanizing positioning the participants evidenced during the first interview, and their interest in conducting humanizing practices, I designed a

pedagogical implementation. This space was an alternative for teachers to incorporate humanizing practices in their EFL classrooms for social transformation purposes while learning to reflect on them. Since one of the objectives of this research is to comprehend teachers' positioning within a humanizing framework while reflecting on their practice, the data taken were their discursive productions (oral and written) while participating in this pedagogical implementation. After the implementation, they participated in a semi-structured interview to prove and contrast the data gathered. Finally, since humanizing pedagogy aims at social transformation through the fostering of critical consciousness, the analysis of the teachers' discursive data served to address the second objective of identifying traces of social transformation in the EFL teachers' positions shown in their discursive productions.

Oral and written productions

Positioning is the discursive means through which identity is constructed, shaped, reshaped, and evidenced. Hence, it is in social interaction where individuals perform who they are according to the rights and duties of the positions they take aligned to the interactional context (Davies & Harré, 1999). The data needed to analyze positioning is discursive and emerges within interaction, so the interactions while working and participating in the workshops of the pedagogical implementation were recorded to analyze teachers' oral discursive productions.

In total the teachers participated individually in 10 workshops which lasted for about one hour and one hour thirty minutes each. Since the main objective of all the workshops was to reflect and talk about humanizing principles and incorporating

humanizing practices in the EFL classroom, during the workshops they emerged valuable comments by the teachers about their reflections. Additionally, based on the comments, reflections and questions by the participants, I as the researcher and the guide of the implementation, asked questions and made comments aimed at participants to deeply reflect and understand their humanizing practices. All these was recorded from the beginning to the end of the workshops, so any valuable data were lost.

Besides, for the pedagogical implementation I designed a website that included instruments for collecting written discursive productions, such as blogs for teachers to share their experiences while incorporating humanizing practices in their classes; and forms for teachers to answer questions about their practice and possibilities for future humanizing activities. These instruments, the blogs and forms on the website, aimed at teachers to deeply reflect on their practices and experiences incorporating the humanizing practices discussed during the workshops. Thus, by answering the questions presented in the blogs and forms, the teachers described their experiences and consequently showed their positioning by the moment they referred to.

For piloting and validating these instruments and workshops, I first carried out the pedagogical implementation with one of the participants who expressed to have much more time available for this reflective exercise. From his participation in the ten workshops I planned, I took decisions about the time spent in the different activities, the best way to approach the principles discussed in the workshops, and the material presented on the website. Additionally, I discussed with my thesis tutor the data gathered with this participant and the validity and relevance of it all. After this, having into consideration the learning of the first experience carrying out the pedagogical implementation, I implemented it with the other two teachers.

Finally, to prove and contrast the data gathered through these instruments, I did a semi-structured interview after the implementation.

Interview

Interviews are "a data collection method that offers different ways of exploring people's experiences and views" (Richards, 2009, p. 183). Since interaction in which discursive productions emerge is core to elucidate teachers positioning, I carried out a semi-structured and open interview, which covered the teachers' experiences conducting humanizing practices (See annex E). This interview allowed me to gather teachers' discursive productions after the pedagogical implementation in which their positioning was disclosed. Additionally, considering that it is through social interaction that we experience and make sense of the world and negotiate knowledge and identities (Bamberg & Georgakopoulou, 2008), interviews are sites for individuals to negotiate meaning and identities. Hence, interviews are a means to reveal the participants' identities, to the extent that they talk about experiences they lived from their positioning at the specific moment they took place.

Emphasizing that interviewing is a process of understanding the interviewee's discourse, views, and experiences, Holstein and Gubrium (1995) cited in Elliot (2005) say that the unstructured and in-depth interviews should imply the fostering of narrative production. Thus, the interviewer's role is to suggest narrative positions so the interviewee can be involved in narrative production. Through narratives led in interviews, the researcher can get a "link to the social positioning and experiences of the storyteller in the social and historical context" (Edwards & Holland, 2013, p. 36). So, through interviews

conducted from a constructivist approach that means "focus on interviews as a site for the creation of meaning" (Elliot, 2005, p. 19), the individuals' identities, as well as positionings in specific contexts and times, are disclosed.

Ethical considerations

The participants were informed in detail about the objectives of this research, as well as the implications for their practice of appropriating to a humanizing ideology. Additionally, they had the opportunity to ask all questions they wanted about the pedagogical implementation objectives and the management of the data taken from their participation. Thus, they were aware of the type of study they were participating in and the type and meaning of the data they were providing. In this context, they signed a consent form (see annex C) in which they accepted to be completely aware of the kind of research they were participating and authorized me to use the data for research purposes. Due to the COVID-19 pandemic, this consent form was signed in a google form attached in the annexes. Finally, throughout the document, I used pseudonyms, so their identity remained secret.

Chapter IV

Instructional Design

Introduction

Given that the participants had to perform in their classrooms as stipulated in the norms 5555 and 5580 of 2011 regulated by ICONTEC to achieve technical purposes, I provided a pedagogical space where they could learn about and incorporate practices for humanizing purposes while reflecting. According to McGriff (2019), how teachers are positioned in an interactional context may foster or hinder professional development, so teachers were positioned from a humanizing perspective during the implementation. First, they were positioned as able to foster critical consciousness with their students towards society. Second, they were positioned as creators of pedagogical spaces where they and their students humanized each other to reposition themselves as active agents of change.

The teachers' interest in participating in the pedagogical implementation emerged through some discussions we hold about the language institute where they worked and their feelings toward their practice there, which they described as limited by the curricular plan and teaching model they had to attach. Since the participants mostly assumed themselves as in charge of supporting students in using the language correctly and accurately, this characteristic made teachers interested in practices in which they could perform not as merely guides or facilitators but as active and critical agents participating in the society. Thus, during and after the pedagogical implementation, teacher could share their attempts for implementing humanizing practices as well as reflect on them, so they critically address the learning process and position themselves as active agents of society.

Vision of the teacher

The humanizing pedagogy proposed by Freire (1970), which is the base of this study and this pedagogical implementation, positions teachers not as the holders of knowledge in charge of transmitting it to their students' heads. On the contrary, in the humanizing pedagogy teachers and students are active participants of the learning process who, through a dialogical and negotiation process, construct knowledge together. Additionally, according to the humanizing principles, teachers must foster the raising of critical consciousness to promote learning for problematizing society and reality. Therefore, teachers are not transmitters but active actors in charge of fostering a critical process of learning. The students are active instead of passive participants, which leads to society's problematization for transformation purposes.

Vision of the students

According to the humanizing pedagogy principles proposed by Freire (1970), the students are not empty vessels needing the teacher to put knowledge into their heads, but on the contrary, they are active agents of the learning process able to use knowledge for participating in society. This student's positioning is contrary to banking education, which is promoted by the educational policies and norms regulating practice in language institutes. Additionally, for a humanizing pedagogy, or pedagogy of liberation, students are social subjects whose contexts, background, culture, ideologies, and perspectives are valued for the learning process, so they can problematize society in a dialogical construction setting. Therefore, during their participation in the pedagogical implementation, the

teachers appropriated this vision of their students, which influenced the practices they performed in their classroom and the appropriation of a humanizing pedagogy.

Vision of language

Having into consideration the humanizing perspective of learning according to which it is a process of appropriating knowledge for raising critical consciousness of the environment and context (Freire, 1970), for this research, language is the means through which the students and the teachers problematize their contexts and societies. Additionally, language learning is the process of appropriating the language for critically addressing social issues, and take a stand towards their context, so teachers and students can propose alternatives and actions to problems.

The pedagogical implementation

The pedagogical implementation, titled our community in the EFL classroom (see annex D), consisted of 10 online workshops that were based on the material presented through a website (videos, news, articles, caricatures, and images, etc.) in which the teachers participated separately. Because of different schedules the teachers could not attend the workshops in group. The activities in the pedagogical implementation were designed from the tenets and principles of the humanizing pedagogy summarized by Salazar (2013) who explains the main postures. Thus, topics such as social realities and problematic issues, contextual and cultural knowledge, students' background, among others, were addressed.

For deeply analyze and approach the humanizing tenets during the pedagogical implementation, we worked on specific topics that were presented on the website. These topics emerged from the social issues we face in our context. Since the humanizing pedagogy and humanizing practices aim to raise critical thinking and problematization for change, the best topics were the ones that lead to problematization of Bogotá's socio-cultural context. Therefore, after a short poll with the participants, we decided to work on the Bogota's issues they were more worried about. Additionally, because of the pandemic, covid-19, we took advantage to address the topics related to social inequality that were more evident during this time in Colombia.

The interventions were distributed in 2 phases with a different objective each, completing ten interventions (Phase 1: 6 interventions; and phase 2: 4 interventions) as shown below. For each intervention, we worked on the online workshops that were presented on the website, which were recorded for data collection. Also, in this virtual space, there were tools such as forms for teachers to answer some questions presented in the workshops; blogs for teachers to write about their experiences incorporating social and community issues and realities in their EFL classrooms; and an icon (chatea con nosotros) for teachers to write questions, doubts, and comments that could have emerged in the process, as well as to ask for support when they needed it.

For piloting these interventions, I first carried out the pedagogical implementation in an elective course on critical literacies for social justice in the master's program. In this course, I had the tutoring and feedback of the tenured professor and the feedback and comments of my classmates. So, after implementing the pedagogical implementation with

one of the participants, I made decisions on how to address it with the others, and how to manage, organize and analyze data.

Finally, it is important to clarify that, even though the material presented in the web site is in English, the workshops and interviews were carried out in Spanish. The reason for this decision was to get more accurate data and insights from the participants since their mother tongue is Spanish. So, by using Spanish for their participation and insights sharing, I guaranteed that their ideas fully expressed what they meant, which is valuable for the data accuracy. Additionally, it is also important to mention that the pedagogical implementation was carried out within a pandemic lockdown (covid -19), so all the sessions had to be carried out online.

Figure 2

Figure 2 Web page for the pedagogical implementation

The pedagogical implementation: Phase 1

The first phase of the pedagogical implementation consisted of six sessions that aimed at teachers to understand the principles of humanizing pedagogy and reflect on the

extent to which they incorporated them in their classrooms. The humanizing process is dialogical and problematizing (Freire, 1970). That means that the participants of the educational process critically and reflectively address knowledge and issues of reality and empower them to make a conscious stand toward them. Additionally, for this educational process to be dialogic, Macedo and Bartolome (1999) suggest that teachers must value students' background knowledge, language, culture, and life experiences. Thus, on the website designed for the implementation, there were three sections titled: "social and community realities and issues in the EFL classroom;" "let's reflect on some social and community issues in Bogota's neighborhoods;" and "let's incorporate our culture and context in the EFL classroom," in which the fostering of critical consciousness, and the topics concerning students' background, culture and reality were addressed.

Figure 3

Figure 3 Section of the web page for the pedagogical implementation.

In the section "social and community realities and issues in the EFL classroom," the tenets and principles of humanizing practices proposed by Salazar (2013) were presented to the teachers, so they could start reflecting on them when planning their classes. Secondly,

for designing the section "let's reflect on some social and community issues in Bogota's neighborhoods," participants shared the social and community issues they were most interested in or concerned about. This way, they started reflecting on how to raise critical awareness of social issues in the EFL classroom. Thus, the workshops designed focused on the following topics:

1.   People in the city who do not have a steady job to cover their basic needs.

2.   Insecurity in the neighborhood caused by homeless people.

3.   Dogs without muzzles who endanger neighbors' lives and integrity as well as homeless dogs.

4.   High cost of intermunicipal public transportation.

5.   Inequity: children who do not have a computer to attend their online classes.

Figure 4

Figure 4 Workshops in the web page.

INEQUITY AND UNEMPLOYMENT   HOMELESS PEOPLE AND INSECURITY

Finally, the workshops in the section "let's incorporate our culture and context in the EFL classroom" were designed from some of the topics that the teachers were most

likely to be required to teach in a language institute as food, clothes, places, sports, and celebrations. From these four topics, we discussed how teachers could address them in their EFL classrooms within a humanizing framework for them to start reflecting.

**Figure 5**

Figure 5 Third section in the web page.
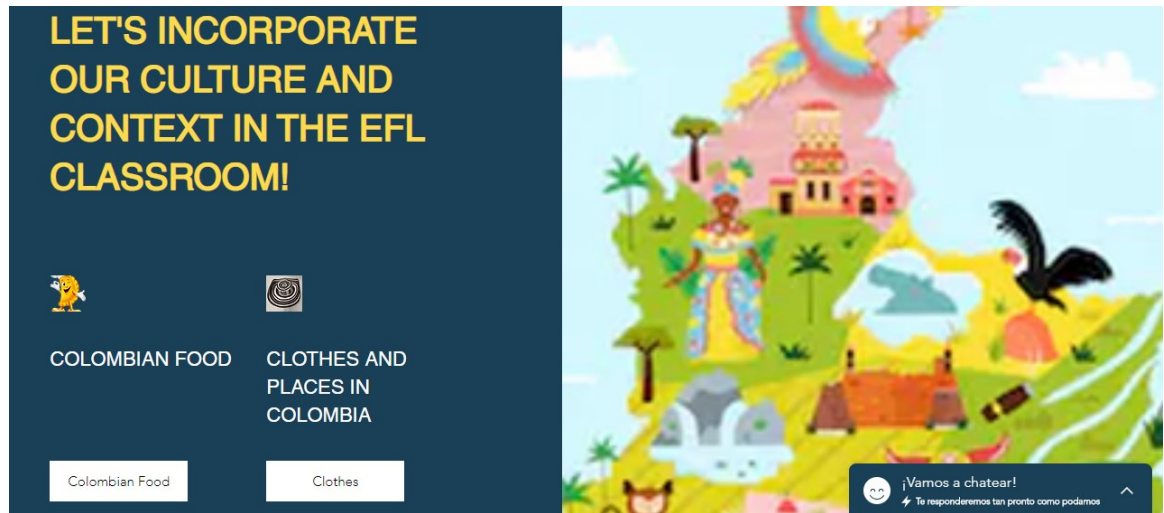
The pedagogical implementation: Phase 2

The second phase of the pedagogical implementation included four sections that aimed at teachers to start incorporating humanizing practices in their EFL classrooms while reflecting on them. According to Stanley (1995, 1998), reflection is a process through which teachers can understand their practice to critically examine the reasons underlying it and the outcomes, which may lead to changes or improvements. This process involves five main stages as "a. engaging with reflection, b. thinking reflectively, c. using reflection, d. sustaining reflection, and e. practicing reflection" (p.585) that were developed and supported through this second phase of the implementation. Thus, in the sections "My EFL Classroom" and "Reflecting," the workshops aimed at fostering the different stages of

reflection, so teachers were able to understand and improve their educational performance within a humanizing framework.

Figure 6

Figure 6 Fifth section in the web page.
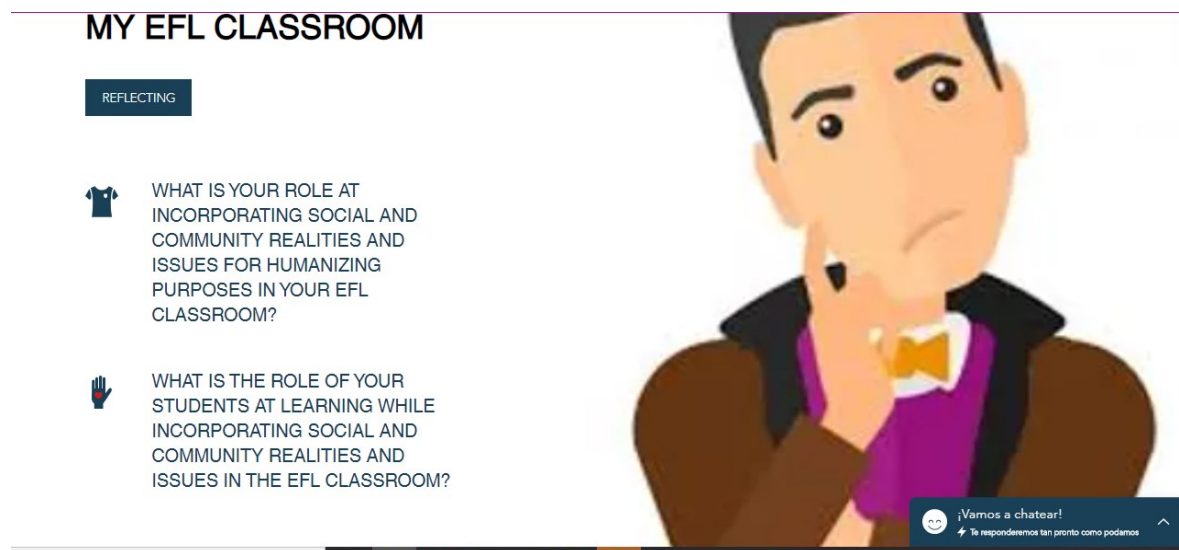
These two phases presented above led the work with the participants during the workshops proposed for the pedagogical implementation. However, since these workshops were not carried out in a group but individually along with me as a researcher, they were modified according to the proposals, ideas, insights, and interests of the participants who set the pace of the work in the implementation according to their positioning and posture in front of the addressed material.

After completing the pedagogical implementation, I did a final interview with each teacher separately to confirm or extend the most interesting insights for the research topic the teachers shared during the implementation. This was a semi-structured interview (see annex E), that covered the most important principles of a humanizing pedagogy in relation

to the teachers' insights to confirm and extend the data collected from the workshops and do a more accurate analysis of it.

Regarding the final evaluation of the pedagogical implementation, I think that the aspect that worked best was that the participants could intervene in the planning and implementation by proposing topics they liked to work and they were interested in. Additionally, the participants were able to propose, change and lead the way the workshops were developed. In this way, the planning and implementation were horizontal processes in which the participants were empowered to lead their reflective process in the way that was most meaningful to them.

On the other hand, one aspect that I think hindered a little the process of implementation was the management of time. Since the participants and I had different work schedules, it was difficult to arrange the meetings. Additionally, all the workshops took longer than expected in planning because of all the insights the teachers were eager to share. This was something negative to the extent that sometimes I could not stay the long as the workshops would have taken. For future implementations, I think that one way of improving this situation is to plan more meetings that take short instead of one that would take longer than participants can stay.

Chapter V

Data Analysis

Introduction

In this section, I present thematic analysis as the framework I used to analyze the qualitative data gotten from the workshops (oral and written participations of the teachers) and the interviews that I made at the end of the pedagogical implementation. Since I aimed to answer the research question of how EFL teachers position themselves within a humanizing framework while reflecting on their practice, I explain the reasons underlying the decision to use thematic analysis as the best option regarding this research question. Additionally, I present the findings I got after applying these analysis principles and phases, which were divided into the two objectives proposed for this research. Thus, the data was divided into the themes that aimed to comprehend EFL teachers' positioning within a humanizing framework while reflecting on their practice. The themes aimed at identifying traces of social transformation in the EFL teachers' positions showed in their written and spoken discourse.

Thematic analysis

Considering the nature of my research, which aims at knowing how EFL teachers position themselves within a humanizing framework while reflecting on their practice, I decided to use thematic analysis from the perspective proposed by Braun and Clarke (2006). According to the authors, thematic analysis is a flexible method that is compatible with essentialist and constructionist paradigms, which serves to identify, analyze, and

report patterns within data for interpreting various aspects of a research topic. Therefore, this perspective of thematic analysis is useful for describing and interpreting teachers positioning, in a new communicative and interactional setting, concerning the existing theory.

Aligned with the purposes of this research, Braun and Clarke (2006) argue that thematic analysis can be a constructionist method "which examines the ways in which the events, realities, meanings, experiences and so on are the effects of a range of discourses operating within society." (Braun & Clarke, 2006). Thus, after their participation in the pedagogical implementation proposed for this research, the teachers' positioning is assumed to be the effect of the teachers' participation and interaction in this interactional context in which a humanizing discourse was promoted.

Regarding the way the analysis was done, Braun and Clarke (2006) specify that thematic analysis is done through the codification of patterns in the data to generate themes that represent meaning within the data set. These themes are determined based on the researcher's judgment and depend on the importance of what it captures about the research question. (Braun & Clarke, 2006). Thus, to analyze the data obtained in this research, a detailed account of the themes related to the research topic and question was done.

According to the division of the ways of analyzing data that Braun and Clarke (2006) do, it is important to highlight that this analysis was theoretical, which means that it was driven by my theoretical interest in the area (positioning and humanizing practices). The authors argue that this kind of analysis allows a more detailed analysis of the data. Additionally, it is a thematic analysis at a latent level which "goes beyond the semantic

content of the data, and starts to identify or examine the underlying ideas, assumptions, and

conceptualizations -and ideologies- that are theorized as shaping or informing the semantic

content of the data." (Braun & Clarke, 2006, p. 84). Thus, through this kind of analysis, I

examine how the humanizing pedagogy influenced the teachers' positioning during and

after the pedagogical implementation at a level that unveils the dynamics of positioning that

promoted the results.

In this context, I followed the six phases of analysis proposed by Braun and Clarke

(2006) for the analysis of my qualitative data. In the first phase, "familiarizing yourself

with your data," I listened to my data in the form of audio recordings taken from the

workshops and read the teachers' written participation in the blogs and forms of the web

page designed for the implementation. After familiarizing myself with my collected data, I

took the quotes where positioning was evident. Positioning is the place individuals occupy

in interaction that is available through discourse (Davies & Harré, 1990). So, in a chart, I

wrote all the quotes in which it was evident that the teachers assigned a position for

themselves, their students, and their institutions.

Secondly, after writing all the relevant quotes for the analysis, in the phase

"generating initial codes," I started the initial coding of this data. I wrote all the potential

codes that the data generated, and each code represented an important feature of the data

regarding my research objectives. Thirdly, after coding all the data, in the phase of

"searching for themes," I started grouping those codes into themes from which I could

address my research interest. The criteria for organizing these themes mainly focused on

the humanizing framework that would better analyze and break down teachers' positioning.

In the fourth phase, "reviewing themes," I started the refinement of my initial themes, so they cohere meaningfully, and the distinctions among them were identifiable. In this phase, many changes in the grouping at the level of codes, themes, and sub-themes were done before getting the last version of themes. After getting this last version, I went on to the next phase, "defining and naming codes", in which I identified what each theme is about, its essence, and what the theme captures in relation to my research question and objectives. In this phase, after identifying what my themes are, I assigned them a name related to the humanizing frameworks that led the grouping.

In the sixth phase of the thematic analysis, "producing the report," I told what I found in my data in a way that showed the validity of the analysis I did. In this report, I provided evidence using extracts from the data to demonstrate the features I identified in each theme. These extracts I presented in the report, captured what each theme means, entails, and demonstrates.

Finally, it is important to highlight that to provide validity to the analysis, I triangulated the data gotten for the three different instruments (blogs and forms for written data; interview and workshops) used for collecting it after the coding process. This triangulation allowed me to prove the validity of the codes I grouped into the themes and omit the ones that did not result in meaningful analysis. Additionally, throughout the process of analyzing the data, I received feedback about the emerging results from different perspectives, such as my thesis tutor, my research professors, and my classmates from the research seminar.

Therefore, after carrying out the thematic analysis described above, I present the findings supported by the tables.

Findings

As stated above in the problem statement, before the implementation, the participants positioned themselves mainly from a dehumanizing perspective aligned to the policies, norms and requirements underpinning their practice in the language institutions. Positioning is the way everyone states who they and the others are in a communicative situation through discourse (Davies & Harre, 1999). The positioning of the teachers participating was influenced by the policies and requirements of the institutions, which positioned teachers as guides deprived of their humanness and led them to position themselves in the same way.

Therefore, for the three participants who shared a discomfort with the institutional positioning, their participation in the pedagogical implementation was a space for them to appropriate a different positioning aligned to the humanizing practices promoted during the implementation. This humanizing practices aligned with Freire's pedagogy of liberation, which underlines teachers' full development and students' humanness through a dialogical process leading to problematization and critical thinking to transform society. Thus, to answer the research question of how EFL teachers position themselves within a humanizing framework while reflecting on their practice, I will show the teachers' positioning during and after their participation in the pedagogical implementation to reflect on their practice while incorporating humanizing principles.

During their participation in the workshops of the pedagogical implementation, the teachers talked about their experiences incorporating humanizing principles in their classes that, at the same time, allowed them to fulfill the institutional requirements and objectives. Additionally, these workshops were a context of interaction that made positions available to individuals to align with the discursive practice as Davies and Harré (1990) argue. Since the workshops were a space for the teachers to negotiate meanings and negotiate positions according to the humanizing pedagogy that was promoted, this context made humanizing positions available for the teachers to take or to reject.

Moreover, it is important to highlight that apart from the humanistic approach of the workshops, reflection was another constitutive part of them that also influenced and supported the teachers' positioning. According to Dewey (1933), reflection is an important tool for individuals to understand their actions and decisions. Thus, the stages of reflection proposed by Stanley (1995- 1998) that the teachers carried out impacted the way the teachers saw themselves and understood their humanizing practice, influencing at the same their positioning.

Therefore, after the process of coding the quotes taken from the teachers' participation in the pedagogical implementation in which positioning evidenced, the codes were grouped into themes that supported and evidenced their humanizing and dehumanizing positioning (See annex F, G and H). In the coding process, it was clearly seen that the teachers' positioning still fluctuated between humanizing and dehumanizing positions.

Considering that the positioning may be contradictory (Davies & Harré, 1999), the teachers evidenced both humanizing and dehumanizing positioning throughout the

implementation process because of the educational context in which they perform, which influence was still very strong on the teachers' positioning. However, the dehumanizing positions are no longer as influential in their practice as before the implementation, but they are less repetitive and evident than the humanizing positions that the teachers took through their interactions. Thereby, I can say that there was a transition from a dehumanizing to a more humanizing stance.

Dehumanizing positioning

Even though the positioning that prevailed during and after the implementation was humanizing, the teachers also evidenced dehumanizing positions. According to Freire (1970), a dehumanizing perspective assumes participants as objects of the learning process and dynamics of the society instead of subjects, depriving them of their humanness (banking education). The dehumanizing stance from which the teachers positioned themselves showed them as non- negotiators of the class and the teaching process, as shown in the following excerpts that were translated from Spanish into English.

> Les pedí hacer un poster como promocionando o mostrando algún deporte que se pudiera practicar en el vecindario y los beneficios de practicarlos. Para esto les di una página de donde pudieran consultar los beneficios del deporte (Felipe, Workshop 7).
>
> **Translation:** I asked them to do a poster promoting or showing a sport that people could practice in the neighborhood and its benefits. For doing so, I provided them with a web page where they could investigate the benefit of practicing the chosen sport (Felipe, Workshop 7).

Yo creo que son problemas (problemáticas sociales propuestas en el workshop) que se deben tomar en cuenta... lo haría en una actividad en que hablemos en Inglés de los problemas que se evidenciaron en la cuarentena y obviamente hay unos estudiantes que van a expresar el problema de conexión a internet y la disponibilidad de los recursos.... podemos mostrar alternativas o soluciones... podemos hace run ejercicio en que cada uno de sus soluciones y sus opiniones (Miguel, Workshop 8)

Translation: I think that those (social issues in the students' neighborhoods) are social issues that must be considered… I would do that in an activity in which we talk in English about the issues they (students) evidenced during quarantine, and obviously, there will be students who talk about internet connection and availability of resources and tools for learning from home…So, we can show alternatives and solutions, and do an exercise in which each of us proposes solutions and shares their opinions (Miguel, Workshop 8).

Mi objetivo es que mi estudiante se desenvuelva en Ingles. Inicialmente necesito que entienda la gramática y que adquiera un vocabulario mínimo para empezar a hablar en algún momento (Luis, Blog 1)

Translation: My objective is that my student uses English fluently. At the beginning, I need that he understands the grammar and acquires the minimum vocabulary to suddenly start talking (Luis, Blog 1)

The previous samples show that the teachers positioned themselves as the ones with the criteria to decide the activities and how the class is developed. Consequently, they disregarded their students as active agents of the teaching and learning process, capable of

contributing to the development of the process according to their humanizing objectives. In other words, this positioning supports the banking pedagogy to the extent that students are merely objects of the learning process who must adapt to the teachers even though their contributions may affirm their humanness.

Nevertheless, as stated above, this dehumanizing positioning did not prevail among the teachers who evidenced a greater constancy in humanizing positions. Data showed the transition in positioning the teachers went through during and after the pedagogical implementation. In general terms, as shown in the charts the teachers mainly appropriated a humanizing positioning, which was evident through their participation in interaction.

Humanizing positioning

In the following table, the themes were organized in a way aimed at answering the objective of comprehending the teachers positioning within a humanizing framework. Next to each code, there is the number of times the codes repeated in each case highlighting the positions that prevailed the most and the positions that were the weakest. Since that constancy evidenced the positions that prevailed in each case, it is key for analyzing and determining the different processes the teachers went through in appropriating humanizing principles from which to position themselves. Finally, regarding the humanizing positioning the teachers evidenced during and after the implementation, the data showed two main themes with sub- themes as shown in the table.

Table 2

Table 2 Teachers' humanizing positioning within a humanizing framework.

Theme	Sub-theme	Code	Miguel	Felipe	Luis
Humanizing Positions	Students as Subjects not Objects		Students as agents of transformation	6	4	3
		Students as active learners	6	9	13
		Subjects not objects	23	31	30
		Students as social beings	19	40	19
		Recognition of others		9	4
		Promotion of independence		2	3
		Students as active agents of society	6	2	3
		Students as critical subjects	8	6	
	Humanizing Teacher — Humanizing teaching	Appreciation of students' background	31	17	30
		Students centered	8	18	22
		Recognition of all cultures	9	4	19
		Social and cultural context		5	
		Learning as dialogical	16	12	10
		Context responsive teaching	3	10	
		Negotiation with students			10
		Heterogenization over homogenization	2		6
	Teacher as supporter of students' learning process	Facilitator of learning		11	
		Caring, affective and supporting relationships.	4	12	33
		Flexible teacher		9	6
	Humanizing and critical practices	Humanizing teacher	8	9	
		Humanizing vs dehumanizing		7	4
		Non- restricted by the teaching model		6	
		Language for critical purposes	15	12	7
		Promoter of critical thinking	12	18	7
		Agent of transformation	4	6	
		Promoter of reflection	4	4	
		Teacher as a social and political subject	5		6
		Teacher as a critical thinker	5		

			Critical over instrumental	4	

Students as subjects not objects. This first theme focuses on how the teachers positioned their students within a humanizing framework and themselves in consequence. An example of this is the following excerpts:

La realidad modela el desarrollo, las experiencias, atraviesa todas las esferas de la persona. entonces esto es crucial para una práctica humanizante en tanto si yo entiendo la realidad en la que está inmerso el estudiante yo puedo empezar a planear mis clases y determinar el rumbo de lo que yo hago (Felipe, Workshop 10).

Translation: Reality models an individual's development and experiences. It crosses all spheres of the person. Thus, reality is crucial for a humanizing practice, while it allows me to understand the students' reality to plan my classes and set the pace of the teaching practice (Felipe, Workshop 10).

Las actividades que hagan que el estudiante reflexione y tome conciencia y posición frente algún aspecto es el ideal para que el aprendizaje se de forma efectiva, ya que somos humanos, si fuéramos máquinas de pronto eso no tendría relevancia, pero como seres que vivimos en un contexto social y cultura, debemos incluir esto en la clase porque de lo contrario es como si estuviésemos excluyendo una parte fundamental de nosotros mismos (Miguel, workshop 10).

Translation: The activities that make students reflect, raise consciousness, and take a stance in front of something are ideal for effective learning since we are human beings. If we were machines, it might not have any relevance, but as individuals who

live in a social context with a culture, we must include this in our classes. Otherwise, we may exclude an important part of ourselves (Miguel, workshop 10).

Estas actividades fueron más allá de la enseñanza, la lengua era el medio y debían expresar sus propias experiencias y cosas personales (Miguel, Form 2)

Translation: These activities went beyond teaching, the language was the means through which they should express their experiences and to express themselves as social beings (Miguel, Form 2)

Humanizando si conectando con uno mismo, con su país, con la forma en que ha comido toda su vida. Desde ese punto de vista podría tomarse como humanizante porque tiene en cuenta la vida de la otra persona (Luis, workshop 9).

Translation: Humanizing by connecting with themselves, with their country, with the way they have eaten all their lives long. From this point of view, it may be humanizing because this practice considers the life of the other person (Luis, workshop 9).

In these samples, it is evident that teachers saw their students not as objects who were deprived of their being in a society aiming only at fulfilling technical objectives, but as social subjects who brought their background, culture, experiences, and perspectives to the classroom (Bartolome, 1994). This positioning is humanizing since it leads to learning that allows students to become participants in the construction of knowledge instead of only being consumers (Freire, 1997). Furthermore, by positioning students as social subjects, the teachers positioned them as able to construct knowledge and learning through their participation in society.

Humanizing educator. The second theme exemplifies the humanizing stance from which the teachers positioned themselves during the implementation and the interview according to their in-construction humanizing positioning. The data was organized into three sub-themes. The first sub-theme we see in the chart is "humanizing teaching," in which the data evidenced the teaching practices the teachers performed according to their humanizing positioning, as shown in the following samples.

Creo que la actividad fue humanizante en tanto me ayudó a incorporar las cosas de su quehacer diario y de su contexto local (Felipe, Final interview)

Translation: I think it was humanizing since it allowed me to incorporate the aspects of their daily life and their local context (Felipe, Final interview).

Utilizo temas sociales (para fomentar el pensamiento crítico), temas donde el estudiante deba asumir una posición o dar opiniones acerca de algo (Miguel, Workshop 5).

Translation: I use social topics (for fostering critical thinking), topics that the students must take a stance in front of, and give their opinions (Miguel, Workshop 5).

Entonces yo no veía avance, entonces lo último que le solicité, teniendo en cuenta que se había metido a un grupo bíblico, le dije entonces vamos a leer la biblia en inglés (Luis, Workshop 6).

Translation: I did not see any advancement in my student's learning. For that reason, the last strategy I implemented, taking into consideration she belonged to a biblical group, was to read the bible in English together (Luis, Workshop 6).

In general, as shown in the samples, the teachers positioned themselves as practitioners who appreciated their student's backgrounds, likes, perspectives, experiences, culture, and context for teaching English. According to Macedo and Bartolome (1999), these practices that align to this humanizing teacher positioning foster a dialogical process that may lead to problematization, so students can make a conscious stand toward reality issues. Besides, through the process of reflection, the teachers recognized and highlighted the humanizing objectives and purposes of performing this kind of practice.

Additionally, linked to this humanizing position is the teachers' positioning as promoters of dialogical learning. According to Freire (1970), a dialogical process of learning is a problem-posing process that leads to critical consciousness development. Thus, as shown in the table, the teachers also highlighted learning as dialogic constantly positioning themselves as promoters of dialogical practices, as shown in the following samples.

> El hecho que los estudiantes cuestionen pues es una ganancia para mí, pero a la vez ayudarlos a que ellos cuestionen. Entonces yo sería un facilitador y la meta es que ellos cuestionen todo...no facilitador de la lengua, es un facilitador de ayudarlos a ver cuáles son las problemáticas... que ellos encuentren este problema (Felipe, Workshop 6).

> **Translation:** The fact my students question knowledge is meaningful for me, and at the same time, I must guide and help them to question too. In this sense, I would be a facilitator whose goal is to make students question everything. It is not a facilitator of the target language, but a facilitator for raising the consciousness of the social issues, so my students identify those (Felipe, Workshop 6).

Yo creo que son problemas (problemáticas sociales propuestas en el workshop) que se deben tomar en cuenta... lo haría en una actividad en que hablemos de los problemas que se evidenciaron en la cuarentena y obviamente hay unos estudiantes que van a expresar el problema de conexión a internet y la disponibilidad de los recursos.... podemos mostrar alternativas o soluciones... podemos hace run ejercicio en que cada uno de sus soluciones y sus opiniones (Miguel, Final interview).

Translation: I think that these social issues must be taken into consideration. For including them in the English class, I would do an activity in which we talk about problems and issues that were evidenced during the quarantine. Obviously, there will be some students who are going to express the internet connection problem and the availability of tools for learning. We can show and propose alternatives and solutions from the English class (Miguel, Final interview).

Talking about (un) employment is useful because that could happen to anyone. Again, keeping in mind the mere pedagogical approach, it would be useful to ask everyone their opinion on what the State should do about it if they have been affected by this issue in their lives, and the alternatives they'd have after losing their jobs, according to their expertise and skills (Luis, form 1)

In the previous samples, we can see that the teachers positioned their students as able to contribute to the class and the learning process by sharing their perspectives and stances and using the language in a dialogical process to problematize knowledge and reality. Consequently, these data show that the teachers' practices and positions are aligned to one of the main principles of the humanizing pedagogy leading to the raising of critical consciousness.

Another important finding of this sub-theme (humanizing teaching) is the fact that Luis highlighted the importance of being a teacher who negotiates the class with his students. According to Bartolome (1994), in a humanizing pedagogy, power is shared by teachers and students, so participants reflexively and critically address knowledge and issues of reality. Thus, negotiation is a way of sharing power in the class, as shown in the following sample.

Uno tiene que abrirle el espacio al estudiante de decir esto no me gusta. Entonces uno le dice, " bueno negociemos". Hagamos entonces esto y esto. La próxima clase hacemos eso no solo para que se sienta cómodo, sino que aprenda algo (Luis, workshop 4).

Translation: One as a teacher must provide the students with the opportunity to speak out, to say what they do not like. So, you negotiate with students and modify the class for students not only to feel comfortable but to learn too (Luis, workshop 4).

In this sample, we can see that Luis positioned himself as a negotiator valuing his students' perspectives and proposals for the class, so they actively participate in it. This positioning is evident only in Luis, who positioned himself as well as his students as able to contribute to the class and the learning process by sharing their perspectives and stances, so he could change or readjust the class and the process towards a more dialogical one. At the same time, the teacher promoted and valued his students as active learners and social participants, reinforcing the humanizing position that he made available for himself and his students.

The second sub-theme shown in the charts is "teacher as supporter of students processes" The data grouped in this sub-theme shows that the relationships Luis and Felipe constructed and promoted with their students were framed within a humanizing framework as in the following excerpts:

La labor del docente primero es crear un vínculo con el estudiante en tanto él sea capaz de llegar al estudiante. Es decir, el profesor debe ser recursivo en tanto debe encontrar el medio para que el estudiante reciba las clases... si el estudiante no tiene los recursos pues el docente debe encontrar otro recurso o encontrar la forma que le permita al estudiante hacerse participe (Felipe, Workshop 4).

Translation: The teacher's job is to create links with the student, so he can reach him. That is to say, the teacher must be recursive, so he finds the means for the student to attend the classes. If the student does not have the tools for studying and learning, it is the teacher who must find another means or way for the student to participate in the learning process (Felipe, Workshop 4).

 Siento que uno puede hacer cosas como profe para afectar positivamente a los estudiantes, pero toca salirse del molde y del libro un poco. Hay que seguir la metodología de las instituciones es necesario, pero también hay que buscar espacios externos y hablar con los estudiantes de su vida es muy bueno para el estudiante (Luis, blog 2).

Translation: I think that as a teacher I can do a lot of things to positively affect my students, but it is necessary to detach from the teaching book. You must continue implementing the institutional methodology, but you can look for external spaces to

talk with your students about their lives, which is meaningful for their learning process. (Luis, blog 2).

Trusting, caring, and supporting relationships are some of the main principles of a humanizing pedagogy (Salazar, 2013). Thus, as shown in the charts, the teachers Luis and Felipe evidenced that they were engaged with their students' learning process by positioning themselves as supporters and promoters of relations of confidence and trusting relations that may encourage students to advance in their learning. However, the data also evidenced that there is not the same constancy in this positioning from Miguel, who did not show to be engaged in promoting relations of caring and trusting as much as the other two teachers.

The third sub-theme is "humanizing and critical practices." Data showed practices that contradicted the institutional positioning that promoted learning for instrumental purposes and dehumanizing practices over humanizing ones shown in the following excerpts.

Me refiero a recursos como videos que sean referentes culturales y sociales y que a la vez generen dudas. En otras palabras, llevar la cultura y sociedad local y extranjera al estudiante para que con ayuda del docente este pueda indagar sobre el funcionamiento de los sistemas culturales y sociales (Felipe, Form 1).

Translation: I think in educational resources such as videos dealing with social and cultural topics aimed to make students doubt. To bring the foreign and local culture to students so they can inquire about the functioning of social and cultural systems. (Felipe, Form 1).

Las problemáticas del diario son temáticas ideales para que el estudiante internalice la nueva lengua y para que practique ser critico (Miguel, Final interview).

Translation: The social issues, or the daily life issues, are ideal topics for the students to learn the language and practice being critical (Miguel, Final interview).

(la enseñanza) Es generar diálogos con conciencia alrededor de las cosas que pasan al estudiante (Luis, workshop 7).

Translation: It (teaching) is to generate consciousness around the student's issues of his daily life (Luis, workshop 7).

In the previous excerpts, aligned to a humanizing discourse, it is evident that teachers valued critical thinking and language for critical purposes in developing their classes according to their humanizing objectives. By doing so, we see how the teachers led to the problematization of reality and context while working on the correct use of the language. According to Freire (1970), critical consciousness and problematization of reality lead individuals to take a critical and reflexive stance towards the society that may result in an action for transformation. Thus, the teachers positioned themselves as promoters of critical thinking; consequently, they made available the position of agents of social transformation for them to take. However, as shown in the charts, Felipe and Miguel are the most constant in this positioning, while Luis excelled more in other humanizing positions that lead to humanizing actions other than social transformation.

Teachers as promoters of social transformation

Considering that the main objective of a humanizing pedagogy is to lead to social transformation through a process of problematizing reality (Freire, 1970), this pedagogy always leads to action. Besides, according to the positioning theory (Davies & Harré, 1990), action is restricted or allowed by the group of rights and duties that a position or positions entail. Thus, by positioning from a humanizing stance, the teachers get the right and duty of conducting transformative actions that impact society.

Therefore, to answer the second objective of the research, which is to identify traces of social transformation shown in the teacher's spoken and written discourse, the codes that evidenced actions leading to humanization for transformation purposes (See annex H, I and J) were organized into the theme of "teacher as a promoter of social transformation".

Table 3

Table 3 Teachers as promoters of social transformation

Theme	Codes	Miguel	Felipe	Luis
Teacher as promoter of social transformation	Promoter of critical thinking	12	18	7
	Agent of transformation	2	3	█████
	Humanizing vs Dehumanizing	10	7	2
	Humanizing teacher	8	9	█████
	Students as critical subjects	█████	6	█████
	Language for critical purposes	15	12	7

	Students as agents of transformation	6	4	3
	Students as active agents of society	6	2	3

As shown in the table, we can see that within the theme of "teacher as a promoter of social transformation," in general, the teachers appropriated the positions of promoters of critical thinking and promoters of using the language for critical purposes with the most constancy. Additionally, they also positioned their students as social transformation agents, which reinforced their previous positioning, as shown in the following excerpts.

Entonces en la clase se pueden mostrar las problemáticas, las consecuencias y generar ejercicios para fomentar el vocabulario y muchos otros temas (gramaticales). Desde la clase de inglés se puede llevar una propuesta en que los estudiantes sean conscientes de un problema y a la vez propongan soluciones. me gusta el comunicative approach porque se presta para el diálogo y el intercambio de ideas de que se puede hacer. La base es problematizar y luego comunicar (Felipe, Workshop 6).

Translation: In the class, we can show the issues or problems of the society as well as their consequences so that we can foster the learning of new vocabulary and other grammar topics. From the English class, we can promote proposals for students to be aware of social issues and to propose solutions. I like the communicative approach because it serves the purposes of fostering dialog and the ideas sharing for students

to come up with possible solutions. The base of learning is to problematize and then to communicate (Felipe, Workshop 6).

¿Cómo llevaría a cabo una práctica humanizante con sus estudiantes en una clase inmersión?) Lo haría abordando las problemáticas más recientes de la humanidad, digamos que de la humanidad en general: protestas, desastres, cuestiones del coronavirus...Entonces, preguntarles a los estudiantes que les gustaría hacer para ayudar a solucionar esas problemáticas, que le gustaría aportar a la sociedad ya siendo profesionales...o desde su cultura o su contexto como podrían aportar, o que les gustaría hacer por esas situaciones (Miguel, final interview).

Translation: I would approach the most recent social issues worldwide; let's say strikes, disasters, coronavirus issues. After that, I would ask the students what they would like to do to help to solve these issues, what they would like to do to contribute to society being professionals, or, from their culture or context, how they could contribute to solving social issues (Miguel, final interview).

En la segunda clase le pregunté cómo tomaría acción, hablábamos de un tema de top notch de psicología, entonces hablamos del problema de los ñeros y bueno porque son "ñeros" y luego hablamos de las soluciones ...que puedes hacer para que el problema que trae el "ñero" no te afecte, que puedes hacer en esa situación...ese fue mi llamado a la acción (Luis, workshop 7).

Translation: In the second class, I asked my student how he would act towards social issues. We talked about a topic that is in the top-notch book about psychology. Based on this, we talked about the problems provoked by ñeros (low-class people commonly

associated with crime and wrong actions), and we talked about the possible solutions

for this… "what can you do for this issue not to affect you?" "what can you do in

front of this situation?". It was my call to action (Luis, workshop 7).

In these samples, the teachers presented their classrooms as spaces for promoting

critical consciousness and highlighted the use of the language for problematizing society

and taking transformative action. Here, we can see an appropriation of the main principles

of the humanizing practices that were promoted during the pedagogical implementation.

Thus, the main principle of a humanizing pedagogy, which is critical consciousness for

transformation, is evident through these practices the teachers shared.

Additionally, in the previous samples, we can see how teachers individually

appropriated positions that led to social transformation and how they interactively

positioned their students as agents of social transformation. It was evident that the teachers

attributed their students the responsibility of contributing to the transformation of society

from the EFL classroom and positioned them to do so. By positioning their students this

way through discourse, the teachers also made available for them the position of social

transformation agents.

 However, the charts show a different attachment and constancy in this positioning

process. In Miguel's case, he is the teacher who highlighted the most for positioning his

students as agents of social transformation. Likewise, as shown in the charts, Felipe and

Miguel appropriated the positions of agents of social transformation and promoters of

critical thinking with a higher constancy than Luis, who highlighted for appropriating other

humanizing positions that do not lead to action to the same extent as the positions in this

theme.

In the next section, I analyzed these findings presented above through the lenses of

positioning theory to understand the teachers positioning of themselves and their students.

At the same time, they reflected on humanizing practices and incorporated them based on

their appropriation of a humanizing discourse.

Chapter VI

Discussion, Conclusions, Implications, and Further Research

Discussion

In the statement of the problem, it was explained that the dehumanizing positions, the teachers mainly evidenced before the implementation, were coherent with the moral orders of social dynamics and the institutional aspects of the institute in which the teachers performed. In this respect, Langenhove and Harré (1999) argue that the moral order positioning occurs when individuals position themselves according to the attributes of the institutions they belong to or attach to. Consequently, the institutional policies, requirements, learning objectives, and teaching model of the institutes constructed an interactional context that positioned the teachers as promoters of learning for instrumental purposes over the development of critical thinking. Additionally, the institutions positioned teachers and students as objects instead of subjects of the learning process, depriving them of their humanness and impeding their full development as social actors.

In this context, I aimed to answer how teachers positioned themselves within a humanizing framework, contrary to the dehumanizing discourse promoted in language institutes while reflecting on their practice. As a result of a process of reflecting on their practices incorporating humanizing principles and appropriating a humanizing position, the teachers showed a transformation in positioning that was evident through their oral and written participation during the workshops and the interview. In this respect, Langenhove and Harré (1999) argue that when there is a mismatch between the position assigned to individuals and their sense of themselves, they are likely to reposition themselves. Thus,

after this process of the teachers re-positioning themselves through interaction with the researcher, I will answer the first objective of comprehending the teachers positioning within a humanizing framework in the following section.

Langenhove and Harré (1999) affirm that the second kind of positioning is personal that refers to how the personal aspects such as beliefs, ideologies, experiences, ideas, and desires influence the positioning. Thus, taking into consideration the repositioning process towards the more humanizing one the teachers went through, I can say that the teachers appropriated the humanizing discourse promoted during the implementation that influenced their personal positioning. It was also evident that this personal positioning is contrary to the moral since the institutional policies are framed mainly from a dehumanizing and instrumental perspective. That is to say that the participants moral and personal positioning were opposed because of the process of reflecting.

However, there is still a contradiction in positioning since the teachers fluctuated between humanizing and dehumanizing positions. Davies and Harré (1990) argue that the process of positioning may be shifting and contradictory regarding the focus of the different interactions and the positions those interactions, within an interactional practice, make available. Consequently, the contradiction between humanizing and dehumanizing positioning is not problematic since it highlights the process the teachers are going through for appropriating a humanizing positioning themselves according to this humanizing pedagogy in varying communicative situations. This contradiction exemplifies the simultaneous influence in the positioning of both the institutional discourse (moral positioning) and their ideology and beliefs (personal positioning).

Regarding the dehumanizing stance from which Luis positioned himself, we can say that there is still a strong influence of the institutional discourse on his positioning. Since positioning himself as a teacher focused on the instrumental purposes of the language more than on the critical purposes is aligned to the institutional principles, we can say that his dehumanizing positioning may be moral.

Contrary to the dehumanizing positioning, one of the ways by which teachers positioned themselves from a humanizing stance was by positioning their students and themselves in consequence. Davies and Harré (1990) say that positioning is not only individual but interactive. In interaction, individuals position others according to the positions they want them to take and the positions they want to make available for themselves. Thus, in interaction, the teachers positioned their students and consequently themselves according to their in developing humanizing positioning.

In general, the teachers interactively positioned students as subjects and as social beings instead of objects. In this way, they highlighted their students as belonging to a society and recognized them as participants (Freire, 1970). Also, the teachers promoted their students to stop being objects of the learning process who are deprived of their being in society, experiences, perspectives, and background. Consequently, by positioning their students as subjects of the learning process instead of objects, the teachers made available the position of humanizing educators for themselves to take. Additionally, by appropriating this positioning, the teachers appropriated practices that promote the development of critical thinking and the problematization of society instead of merely fulfilling instrumental learning objectives.

In the second theme, we find data related to how teachers individually positioned themselves to construct as humanizing educators during the pedagogical implementation. To explain the humanizing practices the teachers performed in their EFL classrooms aligned to their humanizing teachers' position, Davies and Harré (1990) and Aydar (2019) say that each positioning is a group of rights and duties that determine the social actions according to the possibilities and limits constructed by the interactional practice. Thus, by appropriating a humanizing positioning as humanizing educators through interaction, the teachers got and appropriated the right and duty to perform actions that are coherent to this positioning. These actions, such as fostering learning as dialogical, incorporating students' social backgrounds, experiences, contexts, and cultures, and positioning students as subjects instead of objects, lead practice to the development of critical thinking as shown in the humanizing teaching sub-theme.

The data in the sub-theme of humanizing teaching also highlighted the different processes the teachers went through to appropriate and perform a humanizing position. Even though it was common among teachers to position themselves as promoters of learning as dialogic and constructed from their student's backgrounds, perspectives, and experiences, Luis also demonstrated his singularity by highlighting negotiation as constitutive of his in- construction positioning as a humanizing educator. Thus, we can support that the process of personal positioning within a discursive practice is different in all the individuals participating in the communicative situation and appropriating a humanizing positioning. Consequently, the rights and duties aligned to the humanizing positioning would result in different actions distributed through interaction.

In the sub-theme "teacher as students' supporter," we also see personal positioning since it showed Luis and Felipe's practices and actions that are aligned to their in-construction humanizing positioning. These teachers demonstrated that they promoted caring and trusting relationships as part of a humanizing framework, which evidenced that they performed the actions allowed by the humanizing position they took for themselves. Thus, Luis and Felipe evidenced to perform the rights and duties implied in the positions they were constructing for themselves through interaction. However, the difference in positioning with Miguel who did not evidence the same constancy in taking a position that promoted the action of performing caring and trusting relationships also revealed the individual processes the teachers went through for positioning themselves within a humanizing framework.

In the sub-theme "critical and humanizing over instrumental and dehumanizing," I see that by reflectively appropriating a humanizing stance (personal positioning), and acting from the rights and duties it entails, the teachers positioned themselves mainly as promoters of critical thinking. In doing so, they led their classes to problematization by promoting knowledge of the society. These actions are aligned to Freire's pedagogy of liberation, according to which the promotion of critical thinking in the classroom leads to the problematization of society and reality for transformation purposes. Consequently, the promoters of critical thinking and users of the language for critical purposes positions the teachers took for themselves may lead to the transformation of the society, making available the position of promoters of social transformation. However, as stated above, the appropriation of this positioning is different in the teachers participating. Thus, the actions

allowed by the rights and duties of that positioning the teachers perform would vary as in Luis' case, whose constancy in this positioning was little compared to the other teachers.

Regarding the second objective of the research of identifying traces of social transformation in the teachers' discourse, the rights and duties of their positioning as promoters of critical thinking and promoters of the use of the language for critical purposes entail actions that lead to social transformation. Since the main objective of a humanizing pedagogy is raising critical consciousness leading to the problematization of society for transformation purposes (Freire, 1970), the teachers positioning during and after the implementation, which is made evident through interaction, may lead to action further. However, considering the different degree of appropriation of these positions and the constancy of each teacher in them, as in the case of Luis, the actions related to these transformation objectives are likely to vary.

Additionally, the teachers promoted social transformation by positioning their students as active agents of society able to propose a solution to the issues that affect them and their communities. Consequently, they promoted social transformation by motivating their students to participate in their communities using the language actively. To the extent that their students appropriate the positioning the teachers assigned to them, they would immediately get the right and duty of performing actions that lead to change.

To sum up, during and after the pedagogical implementation, it was evident that the teachers rejected the institutional positioning (moral positioning) and repositioned themselves and their students according to the humanizing positioning they constructed through interaction (personal positioning). This new positioning, coherent to humanizing principles, leads to raising critical consciousness and problematization for transformation

purposes. Additionally, taking into consideration that each positioning is a group of rights and duties that are assigned and distributed through interaction (Davies & Harré, 1990; Aydar, 2013), this rights and duties that this new positioning entails also leads to transformative action.

It is essential to highlight that the phases of reflection proposed by Stanley (1995-1998) had an important impact on the way teachers positioned themselves during and after the pedagogical implementation. Reflection is a tool through which teachers can understand their practice and critically address and examine it (Stanley, 1995, 1998). So, the reflection conducted during the workshops greatly influenced the teachers to position themselves as humanizing educators since it allowed them to critically incorporate humanizing principles in their classes and understand the humanizing objectives they were pursuing, while fulfilling the methodological requirements of the institutions.

Regarding the previous research done in the field of positioning concerning the fostering of a humanizing discourse and reflection on the practices incorporating humanizing principles, it is evident that this study complements those outcomes. First, regarding the outcomes of incorporating humanizing principles in the EFL classroom, the current research showed that the results of this incorporation align with the outcomes obtained in the previous research. In this study and the studies done by Huertas (2018), Nieto (2018), Lewinson et al. (2002), Osorio (2018), and Salazar and Fránquiz (2008), we could see that by incorporating humanizing principles in the EFL classroom teachers, in different ways, transformed their practices and dynamics in the classroom towards more socially and critically oriented ones, which responds to students' contextual needs and leads to social transformation.

Second, regarding positioning, aligned to Kasun and Saavedra (2016), Kayi (2019), Varghese et al. (2009), Lopez et al. (2019), Kayi (2015), Reeves (2009), the current research also reinforces the argument that positioning is the interactional process through which the self emerges concerning the interactive practices the individual participates in (Davies & Harré, 1990). So, positioning is greatly influenced and determined by the context and the environment such as policies, institutional requirements, participants of the interaction, the discursive practices, and institutional ideology. Therefore, the pedagogical implementation in which the teachers participated was a context for an interactional practice that, as shown in the data, influenced the teachers positioning to the point that a transformation in positioning evidenced.

Since the pedagogical implementation was a space in which the teachers appropriate a humanizing and critical positioning, their participation in the implementation resulted in humanizing positions. However, as shown in the data, there are still dehumanizing positions that are aligned to the institutional context that also evidenced an influence in the teachers positioning. Thus, this research supports that EFL teachers must be provided with pedagogical spaces that allow them to construct and reinforce a humanizing positioning that would influence their practice, guaranteeing social and critical oriented practices.

Besides, since positioning also determines the actions, the individuals carry on according to the rights and duties involved in each position (Aydar, 2019), the current research evidenced that the practices aimed at developing critical thinking, critical consciousness, and social transformation arose from the humanizing positions the teachers took, promoted through a humanizing pedagogy. Therefore, the current research supports the argument that for fostering social transformation from the EFL classroom, it is key to

promote a context for the appropriation and development of a humanizing positioning aligned to the social practices we want EFL teachers to perform.

Finally, the current research proved that reflection influences teachers' practices. According to Chien (2019), Rogers (2014), freeman et al. (2019), by understanding the practice through reflection concerning the pedagogical objectives, teachers may improve it to succeed in incorporating their ideology, discourse, principles, and theories of teaching and learning. Therefore, the current study supports the argument that teachers who align to a humanizing pedagogy need to be provided with a supportive space of reflection to improve their practice towards the humanizing objectives.

Conclusions

This section presents the main conclusions of the research and how the findings and the key points reflected on this fit the research question and its objectives. Taking into consideration that this study aimed at knowing how EFL teachers positioned themselves within a humanizing framework while reflecting on their practice, I can say that the participants mainly positioned themselves from a humanizing stance, aligned to Freire's pedagogy of liberation, as an alternative to the institutional or moral positioning. In general terms, the teachers positioned themselves as humanizing educators who led humanizing practices for the purposes of raising critical consciousness. Also, they positioned their students in a humanizing way as social actors fostering the development of their human dimension in the EFL classroom. Therefore, this study concludes that providing teachers with an academic space to reflexively appropriate a humanizing positioning and reflect on

their practices incorporating the principles of a humanizing pedagogy influenced their positioning and, consequently, their actions and performance.

However, the participants also showed that the process of positioning is different in every individual and is shaped by their perspectives, ideologies, and the way they appropriate or reject the principles of a humanizing pedagogy. Even though the teachers participated in the same pedagogical implementation, the way they appropriated the humanizing positioning that was promoted varied regarding their ideologies and perspectives of the learning and teaching process. This shows that not only the interactional practice of the context establishes the positions that are available for individuals to take or reject, but it is also the way individuals combine or modify their perspectives and subjectivity that makes positions available for teachers to take. Thus, from their background, ideologies, perspectives, and interests, the teachers constructed the positions, in the interactional scenario they were provided through the pedagogical implementation, from which to participate in the teaching process incorporating humanizing principles.

Additionally, the teachers' positioning was mainly framed within the humanizing framework promoted during the pedagogical implementation. Though, it was also evident that there was a contradiction between humanizing practices promoted by this humanizing discourse and the dehumanizing positions aligned to the educational policies and norms regulating their practice. At this point, we must remember that the same contradiction was evident before the implementation. However, the dehumanizing positions were no longer as prevalent and constant as before the implementation. Therefore, another important conclusion is that the positioning the teachers appropriate for themselves in the

interactional context influences the practices that they engage in and that establish the requirements for their teaching.

In this context, considering the constancy in the humanizing positioning that prevailed after the pedagogical implementation over the dehumanizing, reflection evidenced to be significant in supporting conscious positions. Since reflection is a tool that allows teachers to understand their practices in relation to their pedagogical objectives, which in this case were aligned to humanizing principles, it supported teachers to make the transition in positioning. Therefore, for the teaching practice, this research concludes that reflection must be promoted and supported for teachers to understand the implication of their practice and actions regarding the discursive practice in which they participate, so they personally position themselves.

Regarding the second objective of this research, I can affirm that the appropriation and promotion of a humanizing pedagogy in an educational setting leads to the human dimensions' development, critical thinking, problematization and, in consequence, social change and transformation. The teachers' spoken and written discourse showed their commitment to the humanizing pedagogy discussed during the workshops and that their positioning and pedagogical actions were mostly aligned to it. Additionally, some of the experiences and reflections they shared during the data collection process reflected practices aiming and acting for social transformation and change. Therefore, the promotion of and teachers' support in the implementation of humanizing practices result in positions that foster problematization and social transformation.

Implications

This research had practical implications mostly for the English teaching practice of the participants. Having into consideration the insights the participants shared in the workshops, it was evident that they transformed their teaching practices, aiming at social and humanizing objectives. Additionally, since the participants honed their skills for implementing humanizing principles in their classes while meeting the institutional objectives, they expressed that they would continue implementing them. Therefore, after their participation in the research, they will continue improving their practices towards their social objectives while practicing reflection, which will have a social impact on their students' context and environment.

The implications for the institutional policies in the English institutes are mainly in relation to the way English teachers position themselves in the EFL classroom in opposition to dehumanizing policies and requirements. Since a change in positioning from de-humanizing to humanizing was evident throughout the pedagogical implementation, the actions and teaching practices into the classroom will align to their new humanizing positioning, greatly changing the way classes develop according to the requirements and the social objectives. For this reason, I think that to the extend the English institutes become scenarios for performing a humanizing pedagogy, they will simultaneously turn into spaces for the construction of society, positively impacting teachers and students. |

My personal learning

As a new researcher, this study allowed me to understand deeply the main process of investigating and all the aspects around it that affect the results. This research helped me

to hone my skills at analyzing data to elucidate reasons for social behaviors and facts relate to the English language learning and teaching. Consequently, this research was a space for me to socially understand the problematic around teaching English in institutes, so I empowered myself to propose humanistic alternatives to the dehumanizing conditions many English teachers in Bogota perform their practice. For these reasons, this research allowed me to position myself as an agent of change for the English teaching practices in Bogotá, while empowering other English teachers to transform their practice towards a socially responsive one.

Further research

Since the main objective of the humanizing pedagogy proposed by Freire (1970) is to lead the pedagogical practice to the raising of critical thinking for society's problematization to transform it, it is worth researching teachers' social impact of their positioning within a humanizing framework. Considering that a humanizing positioning leads to practices in the EFL classroom aligned to social transformation purposes, the fostering of a humanizing pedagogy and the positions that lead to action may influence the society that impacts the life and social development of the members of the community. Therefore, a study on the scope of social actions fostered from the appropriation of a humanizing pedagogy in the pedagogical setting would be very significant for the social context in which it is carried out and representative in the field of teachers' professional development.

As a recommendation for future research, I would strongly suggest the researchers to plan more sessions than a few long ones. Having into consideration that in a reflexive

exercise the participants may take longer than expected sharing their insights, I think it is better to provide them with many more spaces for expressing their ideas, instead of interrupting them for advancing in the topics proposed for the sessions. If researchers interrupt their participants while sharing their insights because of time, it is valuable data for the analysis they may lose. Thus, it is important not to make participant follow the path of the researcher, but the researchers must adapt to the path of their participants whose way of performing during the implementation provides the research with data.

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Annexes

Annex A: First interview

I am an English teacher because...

My main qualities as an English teacher are...

I think the main role of an English teacher is to...

The things I enjoy about being an English teacher in the place where I work are...

I think that my practice in the place where I work is (not) coherente with the main role of an English teacher because...

HELLO! My name is...

The things I don't enjoy about being an English teacher in the place where I work are...

My learners think I

I like learners who...

Annex B: Second interview

EFL Teachers' Positioning

Second Semi-Structed Interview

1. Para usted ¿Que es ser docente de inglés en Bogotá?

2. Teniendo en cuenta su experiencia como docente de inglés en institutos de enseñanza de lenguas, ¿Cómo asume su rol docente en estas instituciones? ¿Cuál es su labor?

3. ¿Cómo describe su labor diaria dentro del aula de clase? De ejemplos de sus tareas y como lleva a cabo estas tareas con los estudiantes.

4. En las normas administradas por ICONTEC que rigen las instituciones para el trabajo y el desarrollo humano enfocadas en la enseñanza del inglés 5555 y 5580, se establece la contratación de licenciados en lenguas para llevar a cabo el desarrollo de los contenidos de aprendizaje propuestos. Adicionalmente, se contempla la contratación de otros perfiles con formación pedagógica como CELTA y TKT entre otros, que no implican la misma formación de una licenciatura en cuanto a tiempo invertido, contenidos y desarrollo de habilidades para la práctica docente. Teniendo en cuenta lo anterior y el rol de los docentes en institutos de lenguas ¿Cree usted que su labor en su institución puede ser reemplazada por un profesor con un perfil pedagógico diferente al de un licenciado? ¿Por qué? ¿Cree usted que tiene una ventaja para llevar a cabo su labor en estas instituciones debido a su formación pedagógica en comparación con los otros docentes que cumplen con un perfil diferente al suyo?

5. Si el factor económico no influyera en la decisión de trabajar en una institución de educación formal como un colegio, o una institución de educación no formal como en la que actualmente desempeña su labor, ¿En qué tipo de institución preferiría trabajar? ¿Por qué?

6. De acuerdo a las normas administradas por ICONTEC anteriormente citadas, las instituciones para el trabajo y el desarrollo humano en su planta docente deben cumplir con un porcentaje mínimo de 80 % de docentes que hayan obtenido C1 en alguno de los exámenes internacionales contemplados en la misma norma y no más de 20 % de docentes con una calificación B2. De esta forma, el nivel de lengua que certifique el docente es considerado como un factor fundamental en el aseguramiento de la calidad educativa. Teniendo en cuenta este requisito impuesto a las instituciones para el trabajo y el desarrollo

humano, ¿Cree usted que haya un factor más o igual de importante que el nivel de dominio de lengua para asegurar la calidad educativa? ¿Cree que el nivel de dominio de la lengua influye en el desempeño entre docentes con nivel C1 y docentes con nivelB2? ¿De qué forma ha sentido que el nivel de dominio de la lengua que usted certifica (B1, B2 o C1) ha contribuido o dificultado el proceso de aprendizaje de sus estudiantes?

7. De acuerdo con los estándares básicos para la enseñanza de las lenguas extranjeras en Colombia se han establecido unos objetivos claros de aprendizaje para cada uno de los niveles de dominio de la lengua propuestos por el marco común europeo. De esta forma, en el decreto 4904 de diciembre 6 de 2009 y en las normas NTC 5555 y 5580 los docentes de inglés se asumen como los encargados de guiar a los estudiantes en el alcance de esos objetivos de aprendizaje. Teniendo en cuenta lo anterior, ¿En qué medida usted está de acuerdo o en desacuerdo que la principal labor de los docentes de inglés es guiar a los estudiantes a alcanzar objetivos de aprendizaje? ¿Por qué? ¿De qué forma cree usted que ha o no ha cumplido con esta labor? ¿En su labor diaria ha ido más allá de ese rol de guía? ¿Qué otros roles ha usted desempeñado dentro de su aula de clase y de qué forma estos han tenido resultados en el proceso de aprendizaje de sus estudiantes?

8. Piense en las ocasiones en que sus estudiantes no han alcanzado los objetivos de aprendizaje propuestos para cada una de sus clases ¿cómo ha concebido su práctica docente en esas circunstancias? ¿Esta situación tiene alguna repercusión en su práctica?

9. Piense en una experiencia o experiencias durante su práctica en instituciones para el trabajo y el desarrollo humano que usted crea ha moldeado positivamente o negativamente su actuar dentro del salón de clase y compártala.

Annex C: Consent Form

Teachers' Positioning and Humanizing Practices in the EFL Classroom

Dear Participant:

Thank you for this opportunity for taking the time to participate in this project and in the pedagogical implementation entitled OUR COMMUNITY IN THE EFL CLASSROOM, which I designed mainly to provide you with a space where you can transform or improve your practice towards a more humanizing one. This project is proposed as a requirement for obtaining a master's degree in the program: Master's Degree in Applied Linguistics to the Teaching of English at Universidad Distrital Francisco José de Caldas. I hope you find this useful for your teaching practice. I want you to participate because you have the conditions and the profile that I am looking for in my research. Since this project aims to analyze the positioning of teachers, the data collected will be discursive productions extracted from our online discussions, interviews, and participation in the forms and blogs found on the website designed for the implementation. Remember, the data will be submitted anonymously to protect your identity.

I would like to ask you to read this consent form and complete the information, please:
*Obligatorio

1. Full name *

2. E-mail *

3. ID *

    Marca solo un óvalo.

    ◯ Cédula ciudadanía

    ◯ Cédula de extranjería

    ◯ Pasaporte

    ◯ Otro

4. ID Number *

5. I confirm that I have understood what this project is about and the kind of data that will be taken from my participations in the workshops and interviews. I understand that my participation is free and that I can withdraw at any time without giving any reasons. Also, I confirm I had the opportunity to ask questions in order to fully understand what the project is about and what I will be required during my participation. *

    Marca solo un óvalo.

    ◯ Yes, I do confirm.

    ◯ No, I do not confirm.

6. Do you authorize the use of data taken from your interventions and participation in the pedagogical implementation titled OUR COMMUNITY IN THE EFL CLASSROOM for research purposes? *

    Marca solo un óvalo.

    ◯ Yes, I do authorize

    ◯ No, I do not authorize

Annex D: Pedagogical implementation

PEDAGOGICAL IMPLEMENTATION: OUR COMMUNITY IN THE EFL CLASSROOM
Web page: https://catherinesanchez654.wixsite.com/communitiesuntheeflc
OBJECTIVE: To apply a humanizing pedagogy in the EFL classroom to transform the teaching practice.
PHASE 1   To understand the principles of humanizing pedagogy and reflect on to what extent they are incorporated in the EFL classroom.
Interventions 1 y 2

Description of the activity	In these interventions, teachers participating interact with the materials (videos and PDF documents) presented on the web page for the workshops about humanizing pedagogy; and they participate in the workshops for fostering discussion on humanizing pedagogy in their EFL classrooms.

Instructional materials	The instructional material for workshops 1 and 2 is in the section of the webpage, **OUR COMMUNITY IN THE EFL CLASSROOM**, titled Social and Community Issues in the EFL Classroom. In this section, there are materials presented in PDF and videos taken from YouTube, where the main principles and tenets of humanizing pedagogy develop. Social and Community Issues in the EFL classroom. TOWARD A HUMANIZING PEDAGOGY IN THE EFL CLASSROOM Before going to the workshop check the material below and disscuss it with your collegues. It will be insightful !!! Critical Literacy Community and Critical Literacy "Enseñar no es transferir Additionally, in this section, some questions guide reflection on how to incorporate humanizing practices in the EFL classroom as well as their pertinence for the objectives of raising critical consciousness. *Is it important to address the social and community realities and issues in your EFL Classroom? Why? * Taking into consideration the teaching model stablished in the place where you work, how would you incorporate those social and community realities and issues in your EFL classroom? *What is the role of teachers at addressing social and community issues in the EFL Classroom? Let's start addressing social and community issues in our classrooms and don't forget to share your experience on the blog!
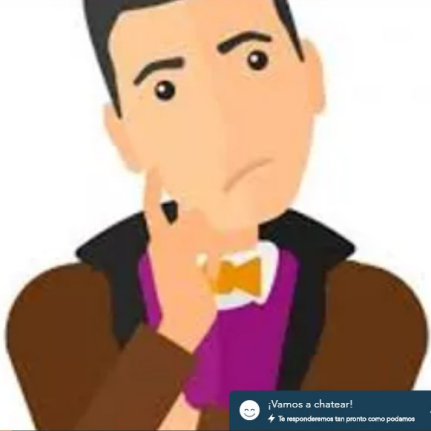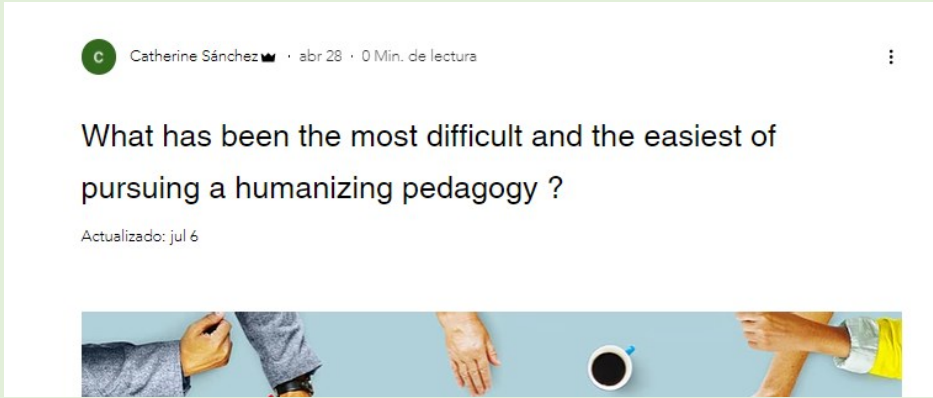
Procedure	1. Through the material in the section, the teacher-researcher presents the principles and tenets of humanizing pedagogy while fostering discussion. 2. The teacher participating shares his insights, understanding, and opinions on humanizing pedagogy while the researcher presents it. 3. The teacher participating starts sharing the way he/she could start or continue incorporating humanizing pedagogy principles in the EFL classroom. 4. With the support of the teacher-researcher, the teacher participating explains how humanizing the activities he/she proposes are humanizing as well as their scope. 5. In the end, teacher research fosters discussion through questions, which could be taken from the web page or proposed by the teacher researcher at the moment.
Product	The product of these two interventions is the interactions and interactions in the video-recordings of the workshops in which teachers participated.
Interventions 3 and 4	
Description of the activity	In these interventions, teachers participating individually interact with the materials presented in the web page (videos, images, news, etc,.), and participate in the discussion on social and community issues in the EFL classroom for humanizing purposes.
Instructional materials	The instructional material for workshops 3 and 4 is in the section of the webpage, OUR COMMUNITY IN THE EFL CLASSROOM, titled LET'S REFLECT ON SOME SOCIAL AND COMMUNITY ISSUES IN BOGOTA'S NEIGHBORHOODS. In this section, there are four workshops based on some social and community issues in Bogotá, in which there are materials for guiding the discussion on social and community issues in the EFL classroom for humanizing purposes.

INEQUALITY AND UNEMPLOYMENT — HOMELESS PEOPLE AND INSECURITY — POOR AND IRRESPONSIBLE CARE OF DOGS — INTERMUNICIPAL AND PUBLIC TRANSPORT

Additionally, in each workshop, there is a form for teachers to write their answers to the guiding questions, based on the pedagogical discussion during the workshop.

What could you do in your EFL classroom to raise awareness of issues of inequality and unemployment in the city? Do you think it is important to address this kind of topics?

Procedure	1. The teacher-researcher presents the material in each workshop of the section while fostering discussion on it with the teacher participating. This discussion is about the teaching practices and how to incorporate social and community issues in the EFL classroom. 2. The teacher participating interacts in the discussion and shares his/her insights. 3. The teacher participating reflects on how to incorporate social and community issues in his/her classroom for humanizing purposes. 4. With the support of the teacher-researcher, the teacher participating explains the activities he/she proposes and explains how humanizing he considers they are. 5. The teacher-research and the teacher participating make their final comments on the workshops and discussions. 6. The teacher participating writes his/ her answer to the questions that are in the forms found in the workshops.
Product	The product of these two interventions is, first, the interactions and reflections that are in the video-recordings of the workshops, in which teachers participated; and the teachers' written answers to the questions in the forms.
Interventions 5 and 6	

Description of the activity	In these interventions, teachers participating interact with the materials presented in the web page (videos, images, news, slides, etc,.), and participate in the discussion on incorporating students' cultural and social reality in the EFL classroom for humanizing purposes.
Instructional materials	The instructional material for workshops 5 and 6 is in the section of the webpage, **OUR COMMUNITY IN THE EFL CLASSROOM,** titled LET'S INCORPORATE OUR CULTURE AND CONTEXT IN THE EFL CLASSROOM. In this section, there are four workshops based on four topics teachers are likely to teach. In each workshop, some materials and questions guide discussion on how to address those topics for humanizing purposes. Additionally, there is a form for teachers to write their answers to the guiding question, based on the pedagogical discussion during the workshop.

|	
Procedure	1. The teacher-researcher presents the material in each workshop of the section while fostering discussion on it with the teacher participating. This discussion is about teaching practices and how to incorporate students' cultural and social reality in the EFL classroom for humanizing purposes. 2. The teacher participating interacts in the discussion and shares his/her insights. 3. The teacher participating reflects on how to incorporate students' cultural and social realities in his/her classroom for humanizing purposes. 4. With the support of the teacher-researcher, the teacher participating explains the activities he/she proposes within a humanizing framework. 5. The teacher-research and the teacher participating make their final comments on the workshops and discussions. 6. The teacher participating writes his/ her answer to the questions that are in the forms found in the workshops.
Product	The product of these two interventions is, first, the interactions and reflections in the video-recordings of the workshops in which teachers participated, and the teachers' written answers to the questions in the forms.
**PHASE 2** To incorporate humanizing practices in the EFL classroom while reflecting on them.
**Interventions 7, 8, 9 and 10**
Description of the activity	In these interventions, teachers participating reflect on their own experiences incorporating humanizing practices in their EFL classroom.
Instructional materials	The instructional materials for workshops 7, 8, 9, and 10 are in the section of the webpage, **OUR COMMUNITY IN THE EFL CLASSROOM,** titled MY EFL CLASSROOM. In this section, there is a workshop as well as questions to guide reflection on the humanizing practices carried out in the EFL classroom.

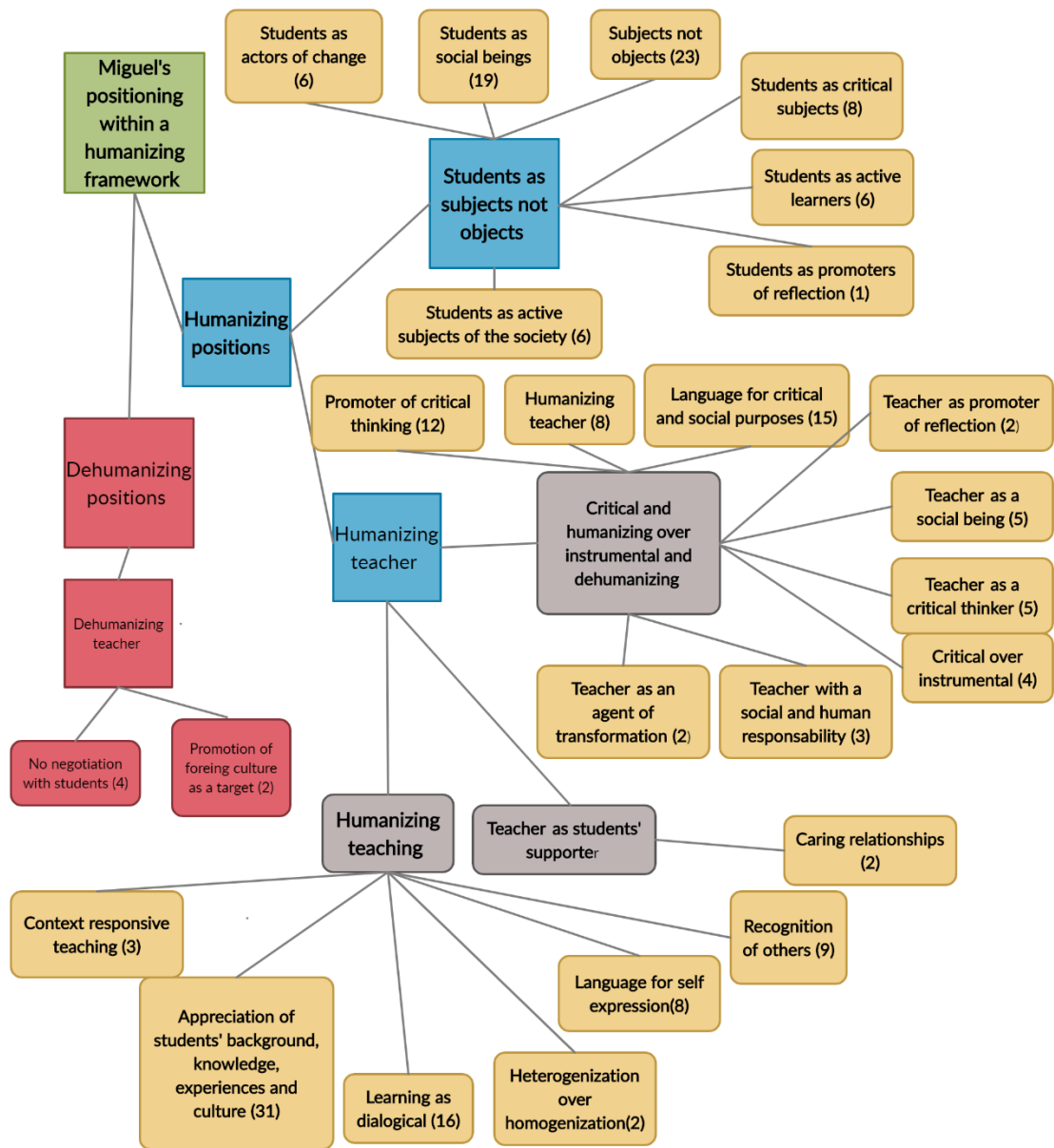|	
	Additionally, at the bottom of the web page, there are blogs for teachers to answer the questions in each.
Procedure	1. The teacher participating shares and explains his/her experience incorporating humanizing practices in the EFL classroom. 2. The teacher-researcher leads reflection through guiding questions aimed at analyzing and understanding the experiences. There are guiding questions in a PDF document, but the researcher and the participant can propose their own. 3. After reflection, the teacher participant explains his/her final insights on the experiences shared at the beginning. 4. With the support of the teacher-researcher, the teacher participant explains the activities he/she conducted within a humanizing framework.
Product	The product of these four interventions is the interactions, reflections and shared experiences in the video-recordings of the workshops in which teachers participated, and the teachers' entries on the blogs on the web page.

Annex E: After implementation interview

After implementation interview

1. Después de su participación en la implementación pedagógica ¿Cómo cree que el ejercicio de reflexión en este espacio afectó su desempeño docente?

2. ¿Cómo describe su role y su tarea como docente después de la implementación pedagógica?

3. ¿Qué aspectos de su trabajo durante la implementación pedagógica fueron significativos para su práctica docente?

4. ¿Se considera a usted mismo un docente humanizante cuyos objetivos de enseñanza están alineados con los principios de una pedagogía de la libración? ¿Por qué?

5. ¿De qué manera usted incorpora objetivos orientados al desarrollo del pensamiento crítico en sus clases?

6. ¿En qué medida cree usted que el desarrollo de habilidades para el pensamiento critico puede impactar la vida y el contexto de sus estudiantes?

7. ¿Por qué cree que es importante fomentar una práctica orientada al desarrollo del pensamiento crítico junto con una practica orientada al desarrollo de habilidades técnicas?

8. ¿Cree usted que la idoneidad docente puede ser medida por un examen de dominio de la lengua inglesa (B2 o C1)?

9. En cuanto al perfil docente, ¿qué aspectos cree usted que tienen más relevancia al garantizar una práctica significativa que impacte a los estudiantes, tanto en el aprendizaje de habilidades técnicas como en su desarrollo humano?
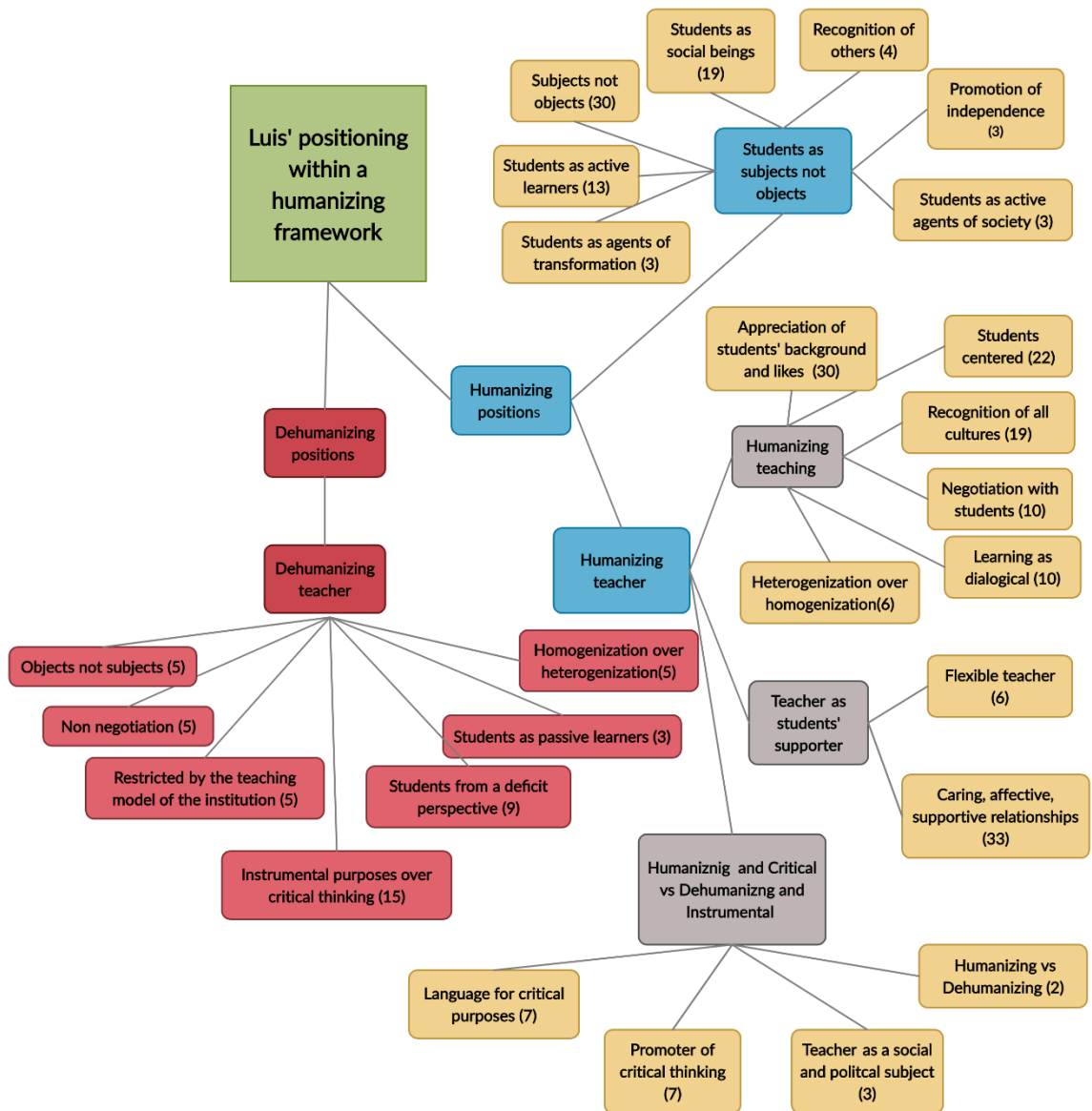
**Annex F: Felipe's positioning within a humanizing framework.**
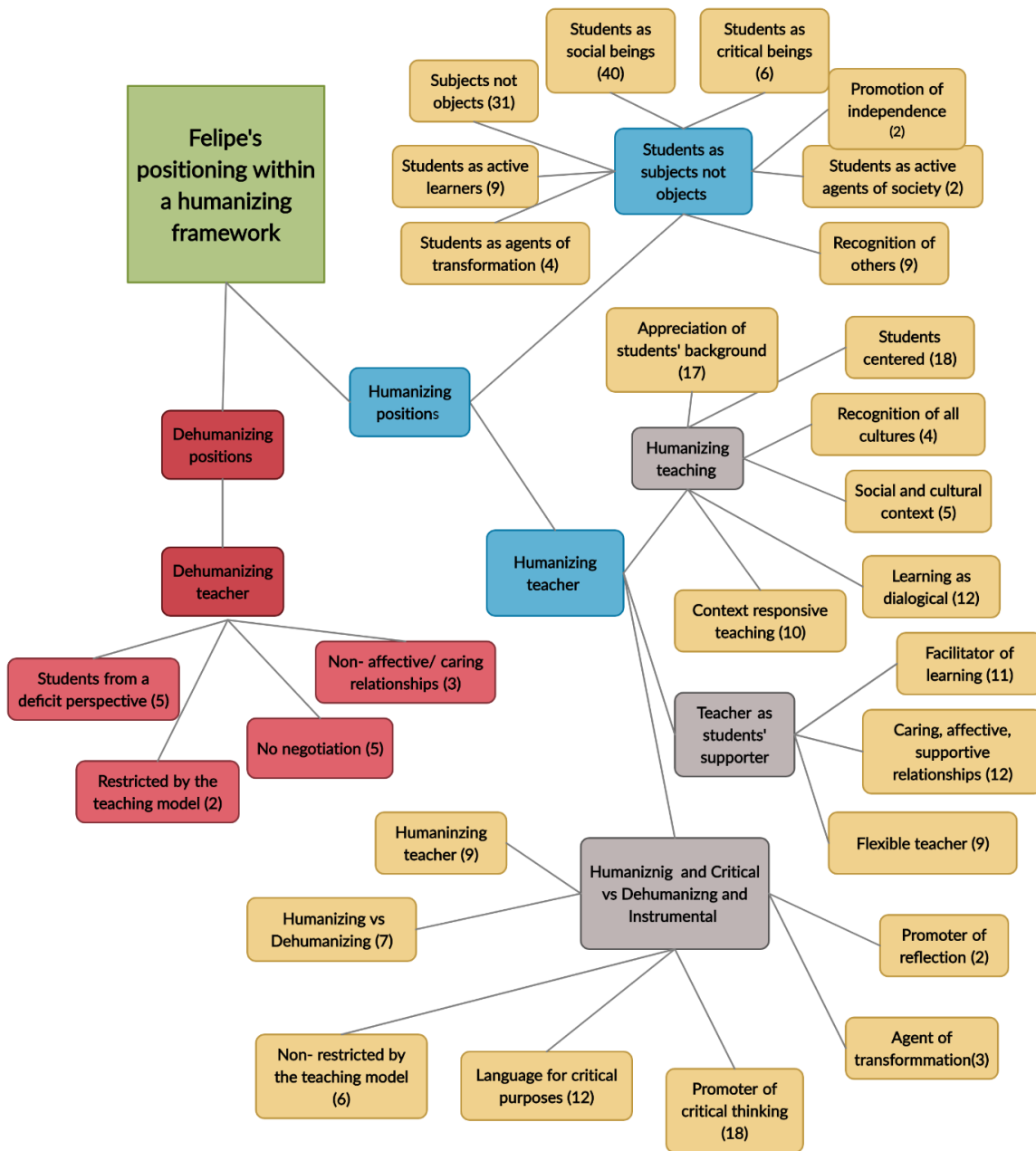
**Annex G: Miguel's positioning within a humanizing framework.**

Miguel's positioning within a humanizing framework

Students as actors of change (6)

Students as social beings (19)

Subjects not objects (23)

Students as critical subjects (8)

Students as active learners (6)

Students as subjects not objects

Students as promoters of reflection (1)

Humanizing positions

Students as active subjects of the society (6)

Promoter of critical thinking (12)

Humanizing teacher (8)

Language for critical and social purposes (15)

Teacher as promoter of reflection (2)

Dehumanizing positions

Humanizing teacher

Critical and humanizing over instrumental and dehumanizing

Teacher as a social being (5)

Teacher as a critical thinker (5)

Dehumanizing teacher

Critical over instrumental (4)

Teacher as an agent of transformation (2)

Teacher with a social and human responsability (3)

No negotiation with students (4)

Promotion of foreing culture as a target (2)

Humanizing teaching

Teacher as students' supporter

Caring relationships (2)

Context responsive teaching (3)

Recognition of others (9)

Language for self expression(8)

Appreciation of students' background, knowledge, experiences and culture (31)

Learning as dialogical (16)

Heterogenization over homogenization(2)

Annex H: Luis' positioning within a humanizing framework.

Annex I Felipe's positioning as a promoter of social transformation
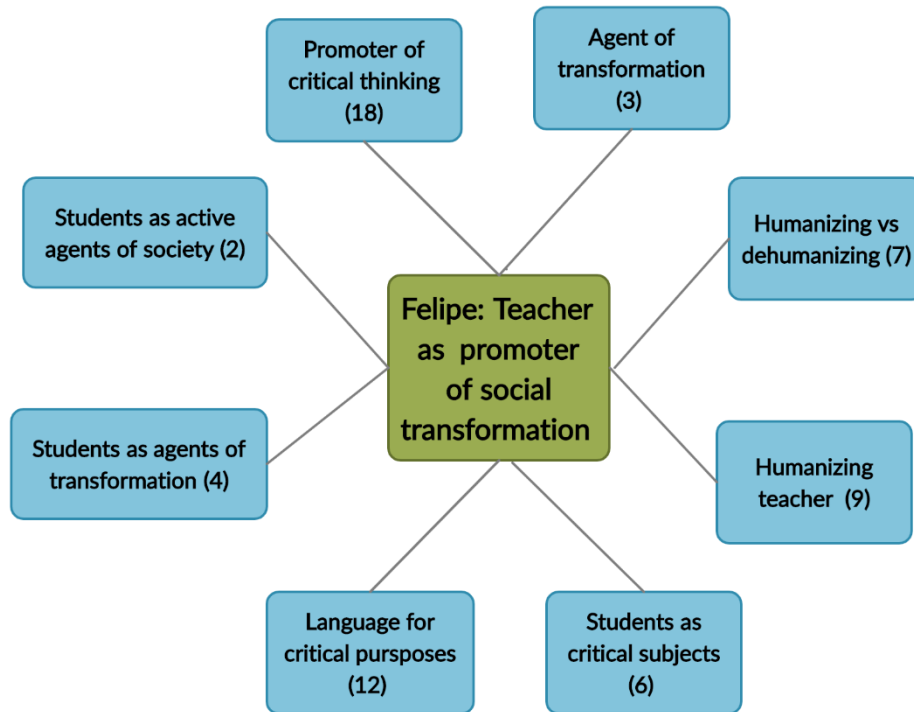
Annex J: Miguel's positioning as a promoter of social transformation
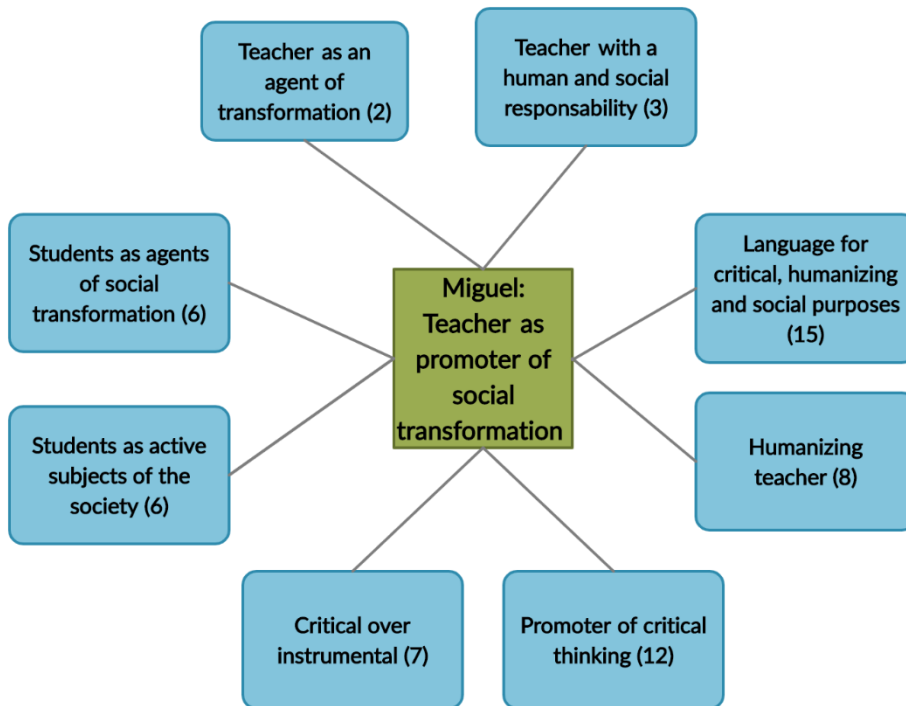
Annex K: Luis´positioning as a promoter of social transformation