

**PONTIFICIA UNIVERSIDAD JAVERIANA  
FACULTAD DE COMUNICACIÓN Y LENGUAJE  
LICENCIATURA EN LENGUAS MODERNAS**



**DISCOURSES OF POWER THAT UNDERLIE EFL TEACHERS'  
EDUCATIONAL PRACTICES WITHIN THE MLD  
AT THE PUJ IN BOGOTÁ**

**SELENE CRUZ AGUIRRE  
DANIELA DUARTE VERA**

**TRABAJO DE GRADO  
Presentado como requisito parcial  
Para optar al título de Licenciado en Lenguas Modernas**

**LICENCIATURA EN LENGUAS MODERNAS**

**Bogotá D.C  
Mayo 30, 2012**

## **NOTA DE ADVERTENCIA**

"La Universidad no se hace responsable por los conceptos emitidos por sus alumnos en sus trabajos de tesis. Solo velará por que no se publique nada contrario al dogma y a la moral católica y por que las tesis no contengan ataques personales contra persona alguna, antes bien se vea en ellas el anhelo de buscar la verdad y la justicia".

**Artículo 23 de la Resolución No 13 de julio de 1946.**

**DISCOURSES OF POWER THAT UNDERLIE EFL TEACHERS'  
EDUCATIONAL PRACTICES WITHIN THE MLD  
AT THE PUJ IN BOGOTÁ**

**SELENE CRUZ AGUIRRE  
DANIELA DUARTE VERA**

**APROBADO**

---

**Carlos Rico Troncoso**  
**Asesor**

---

**Luz Aydee Murcia**  
**Jurado**

**DISCOURSES OF POWER THAT UNDERLIE EFL TEACHERS'  
EDUCATIONAL PRACTICES WITHIN THE MLD  
AT THE PUJ IN BOGOTÁ**

**SELENE CRUZ AGUIRRE**

**DANIELA DUARTE VERA**

---

**Nombre y título profesional**  
**Decano Académico de la Facultad**

---

**Javier Redondo**  
**Director de Carrera**

## TABLE OF CONTENTS

<b>0. INTRODUCTION.....</b>	<b>9</b>
<b>1. PROBLEM .....</b>	<b>10</b>
<b>1.1 PROBLEMATIC QUESTION.....</b>	<b>18</b>
<b>1.2 OBJECTIVES .....</b>	<b>18</b>
<b>General objective .....</b>	<b>18</b>
<b>Specific objectives.....</b>	<b>18</b>
<b>2. JUSTIFICATION .....</b>	<b>19</b>
<b>3. STATE OF THE ART.....</b>	<b>22</b>
<b>Hegemony of English.....</b>	<b>22</b>
<b>Pedagogical issues .....</b>	<b>25</b>
<b>4. THEORETICAL FRAMEWORK.....</b>	<b>27</b>
<b>4.1 Hegemony.....</b>	<b>28</b>
<b>4.1.1 Hegemony of English.....</b>	<b>31</b>
<b>4.1.2 Education and Power.....</b>	<b>33</b>
<b>4.2 Discourses of power.....</b>	<b>36</b>
<b>4.3 Educational practices.....</b>	<b>41</b>
<b>4.3.1 Pedagogical Intention, the <i>why</i> that leads to action.....</b>	<b>45</b>
<b>4.3.2 Pedagogical Relationships .....</b>	<b>56</b>
<b>4.3.3 Contents .....</b>	<b>63</b>
<b>4.3.4 Assessment .....</b>	<b>70</b>

<b>5. METHODOLOGICAL FRAMEWORK .....</b>	<b>76</b>
<b>5.1 Dialectic Method.....</b>	<b>77</b>
<b>5.2 Type of study .....</b>	<b>79</b>
<b>5.2.1 Qualitative Research .....</b>	<b>79</b>
<b>5.2.2 Descriptive Case Study .....</b>	<b>81</b>
<b>5.2.3 Multimethod .....</b>	<b>83</b>
<b>5.3 Dimensions and Techniques for gathering data .....</b>	<b>91</b>
<b>5.4 Population .....</b>	<b>93</b>
<b>6. FINDINGS .....</b>	<b>94</b>
<b>6.1 Discourses of power that underlie EFL teachers' educational practices.....</b>	<b>94</b>
<b>7. CONCLUSIONS .....</b>	<b>116</b>
<b>8. FURTHER RESEARCH .....</b>	<b>122</b>
<b>9. REFERENCES .....</b>	<b>124</b>

## TABLE OF DIAGRAMS, CHARTS AND ANNEXES

### • LIST OF DIAGRAMS

<b>Diagram 1</b> “Overview of the theoretical framework” .....	<b>27</b>
<b>Diagram 2</b> “Overview of the methodological framework” .....	<b>76</b>
<b>Diagram 3</b> “Relationships between the three dimensions and the techniques for gathering data” .....	<b>91</b>

### • LIST OF CHARTS

<b>Chart 1</b> “Kinds of relationships encouraged in the classroom” .....	<b>58</b>
<b>Chart 2</b> “Definitions of terms regarding the relationship among disciplines” .....	<b>67</b>
<b>Chart 3</b> “Overview of the educational practice concept with its categories and determinations” .....	<b>78</b>
<b>Chart 4</b> “Types of interviews” .....	<b>86</b>
<b>Chart 5</b> “Relation among tools, dimensions, and categories of the educational practice” .....	<b>92</b>
<b>Chart 6</b> “Teachers’ participation when collecting data” .....	<b>94</b>

### • LIST OF ANNEXES

<b>Annex 1</b> “Semi-structured interview guideline” .....	<b>128</b>
<b>Annex 2</b> “Class observation guideline” .....	<b>132</b>
<b>Annex 3</b> “Focus groups guidelines” .....	<b>134</b>
<b>Annex 4</b> “Consent form” .....	<b>140</b>

## ABSTRACT

This research is a qualitative case study, whose objective is to describe the discourses of power that underlie EFL teachers' educational practices within the Modern Languages Degree. Those discourses contribute either to maintain or to transform the *status quo*. The description of the phenomenon is framed within three core concepts: *hegemony*, *discourses of power* and *educational practices*, considering that teaching English (as any other language) is directly related to power and must not be reduced to procedural issues, what isolates the EFL classroom from its local and global context. In an attempt to unveil the ideological foundation that permeates English language teaching in the context of the capitalism spreading -globalization-, the data show that this economic, political and cultural dynamic influences teachers' pedagogical orientation and therefore their educational practice.

Key words: *Hegemony*, *hegemony of English*, *discourses of power and educational practices*.

## RESUMEN

Esta investigación es un estudio de caso cualitativo, cuyo objetivo es describir los discursos de poder que subyacen a las prácticas educativas de los profesores de inglés en la Licenciatura de Lenguas Modernas en la PUJ de Bogotá y que contribuyen a mantener o transformar el *status quo*. La descripción del fenómeno está enmarcada dentro de tres conceptos principales: *hegemonía*, *discursos de poder* y *prácticas educativas*, considerando que la enseñanza del inglés (como de cualquier otra lengua) está directamente relacionada con el poder y no debe ser reducida a asuntos meramente procedimentales, lo que aleja el salón de clases de su contexto local y global. En un intento por develar el cimiento ideológico que permea la enseñanza del inglés en el contexto de expansión capitalista-globalización-, los datos muestran que esta dinámica política, económica y cultural influye en la orientación pedagógica de los profesores y por lo tanto en su práctica educativa.

Palabras claves: *Hegemonía*, *hegemonía del inglés*, *discursos de poder y prácticas educativas*.



## **o. INTRODUCTION**

The aim of the present study was to describe the discourses of power that underlie EFL teachers' educational practices. Throughout the paper a link between the EFL classroom (and education in general) and the context of globalization was established by following the dialectic method that organized the concept "educational practice", its categories (pedagogical intention, pedagogical relationships, contents and assessment) and their determinations. We gave great importance to the role that teachers play when teaching a language -in this particular case English-, taking into account that educational practices are not neutral and contribute in a large extent to the reproduction of ideologies that either maintain the *status quo* or seek to question and transform it.

The study is organized in eight sections: problem, justification, state of the art, theoretical framework, methodological framework, findings, conclusions and further research. To achieve the aim of the study was necessary to relate the existing dynamic between English and globalization within the educational processes. This was not only made from a global perspective but from a local one, taking into account its dialectical relationship. For instance, the justification of the current research shows the importance and relevance of developing a research from a critical perspective that encourages future investigators to seek to question reality as a fact that is not possible to transform. Therefore, the current research was intended to awaken meaningful reflections on the kind of language teachers we are going to be.

On the whole, it is important to remark, on the one hand, that this investigation is an evaluation neither of teachers' performance nor teachers' knowledge but an insight of the kind of ideologies they are dealing with and reproducing within the classrooms. And, on the other hand, that the starting point of this research is English as a language which is affected by the asymmetrical power relationships that have been constructed through political, economic and cultural dynamics with historical roots. Hence, this research was written in English in order to use this language in a non denotative perspective, what implies to take a position concerning English language teaching in our own context.

## 1. PROBLEM

The implementation of English as a foreign language crosses the Colombian education, being this a relevant aspect concerning the national educational reforms. The last educational reform, *¡Colombia aprende! 2006*, was carried out during Álvaro Uribe Vélez's administration. This reform emphasizes on the role of learning and teaching English within the global economical context. It is, in this way, how English as a foreign language is presented as a necessary and indispensable fact towards the future development of the country. The obsession for being part of a globalized international market that interacts in English permeates all social spheres and education is not the exception.

In this sense, Tollefson (2000) argues that English is placed squarely in the center of the fundamental sociopolitical process of imperialism, neocolonialism, and global economic restructuring. In addition, according to Phillipson (quoted by Tollefson, 2000), the spread of English is a *result of policies adopted by core countries to bring about the worldwide hegemony of English, for the benefit of core country institutions and individuals*. Indeed, “*Los Estándares Básicos de Competencias en Lenguas Extranjeras: inglés. Formar en lenguas extranjeras: ¡El reto!*” the current Colombian language policy is immersed in this dynamic of the English spread. The documents states that the Colombian government is committed to create great conditions for Colombians to acquire communicative skills in another language, English specifically; because, it warranties accessing to employment and educational opportunities in order to improve life quality. Besides, it is stated that to be competent in another language is crucial within the globalized world that demands to be able to communicate better to cross boundaries, to understand other contexts, and to contribute to the country's development. Explicitly, the “Estándares Básicos” says that being bilingual widens the opportunities to be more competent and competitive, which is one of the core premises of the Neoliberal Model (Torres, 2006).

It is imperative to add, concerning the abovementioned information, the statements of the Colombian ex-minister of education, Cecilia Vélez White, who said that learning English is required within the Colombian context in order to be placed inside the

dynamic of the international market (BC, 2010). This educational reform has a serious impact not only inside the school but also inside the university, taking into account that these two educational sceneries are articulated because if there is no schooling, there will not be superior education.

Even if it is certainly true that learning English can offer a series of benefits, it is also true that the material conditions that could enable the achievement of this goal are not given and, on the contrary, the public education is immersed in a variety of social contradictions, and it lacks of academic and infrastructural quality. First, the educators' sector is the one being less recognized among others as a result of certain policies<sup>1</sup> concerning education. Second, the overcrowding inside the classroom does not allow an effective interaction between teachers, students and knowledge. Third, the social background of the students that affects their educational process inside the classroom, (e.g.) children as workers, children victims of the Colombian armed conflict, and in general, children that experience day by day a low life quality. All in all, according to the "Informe Especial de BIEN-ESTAR Y MACROECONOMÍA 2002- 2006", the educational investment does not exceed the 3, 7% of the Colombian GDP, while, on the contrary, the military investment is twice more (6, 5%) than the one already mentioned for education. This is a clear reason why the "Estándares Básicos" need more than a well-structured idea written on a paper of what to do in the classroom for implementing English as a foreign language in the Colombian context.

One view of the global impact of English, as an international language, would be its preeminent position that has contributed to the death of indigenous languages or the loss of local languages. Moreover, according to Goodman and Graddol (quoted by Tollefson, 2000: 9), the power of English to bring about linguistic homogeneity *leads us to ask whether English is a "killer" of endangered languages or not*. Now, to speak of language policies here in Colombia involves necessarily speaking of the Colombian existing linguistic diversity and its recognition among the educational institutions. Since, language planning means to make important political decisions towards educational practices, it is necessary to think about the status given to each language by

---

<sup>1</sup> These three Colombian policies are Ley 115, *Ley General de Educación*. Ley 715, *Ley de Transferencias*. Ley 30, *Ley de Educación Superior*.

the governmental agencies who are the ones deciding which the official language is, which the foreign languages are, and how these languages are hierarchal organized. For instance, a Colombian indigenous EAR<sup>2</sup> student whose mother tongue is the *Arhuaco* and the Spanish is his second language has concluded the degree's entire program and is not allowed to get his diploma until he approves certain level of English proficiency. In fact, the implementation of English in Colombia as the unique foreign language requirement (Tollefson, 2000) in the university may imply that bilingualism is only valid for those who speak Spanish (as L1) and English (as L2) and not for those who Spanish represents their L2, as it is the case of the indigenous EAR student. In addition, for those who already speak English, the value of language translates directly into greater opportunities in education, business and employment; nevertheless, for those who must learn English (particularly those who do not have access to high-quality English language education), the spread of English presents a formidable obstacle to education, employment, and other activities requiring English proficiency.

According to the DANE (2001, cited by Tobón, 2009), the “*Dirección General de Asuntos Étnicos del Ministerio del Interior*” reported that in Colombia there are 65 recognized indigenous languages. This information implies thinking in the role of the indigenous languages on the students' education and on the impact that the Spanish has throughout the Colombians' history, this population seen as a multiethnic and multilingual one. Omitting these two Colombian features related to the countries' history and population has generated exclusive educational policies, which contemplate the desire to fit into the dynamic of globalization reproducing a conscious and unconscious disdain for Colombian indigenous languages, as the example abovementioned shows. Moreover, Guerrero (2009) concludes that there has been no change in Colombia since the Spanish colonization because privileged groups keep on legislating in favor of privileged groups; (i.e.) so far, since the colony, the ruling class has created and imposed certain politics and laws onto subordinated classes in search of their own benefits.

---

<sup>2</sup> EAR: “Estudios Ambientales y Rurales” degree at PUJ

According to Giroux (2001), the pedagogical labor is a way to define and extend knowledge; it tries to promote significant changes throughout the reduction or the disappearance of people's oppression. In this sense, the argumentation of the Ministry of education for this reform is not only weak but also contradictory. If one of the purposes of the reform, as it is explicitly said in the guide, is to form people able to contribute to the country's development, it will be hardly possible to achieve it through the implementation of educational policies that are an extension of colonial rules with the intention of dominating the so called third world countries with specific ideas of progress and development.

As well, the existing relationship between the usage and the imposition of English as a second language, with the complex linguistic diversity of the country, is only one of the aspects to consider among others that are also important. The privatization of education seen as an inevitable phenomenon in the context of globalization is another relevant aspect that intensifies the economic struggles in a society, as Ordorika (2006) describes. He claims that globalization, concept which involves the complex changes of the contemporary society and which is the capitalism's current phase, influences evidently on superior educational institutions by reducing public resources and by implementing privatization processes. In other words, globalization (as the capital's hegemonic model) establishes a set of different relations inside and among state-owned institutions. Consequently, superior education is a state-owned institution that has undergone deep transformations within the globalized context.

To ground all the information aforementioned, related to the Colombian educational context in general, to the Modern Languages Degree at the PUJ in Bogotá, it is necessary to identify some of the core categories of the educational practice in EFL teaching/learning in order to identify and describe the discourses of power that underlie the English educators' educational practices within the program.

Therefore, it is necessary to highlight that the main question in education is what we educate for and what people are educated for; it is the intentionality of education (CED-INS, 2008). So, the answer to this question – *what for?* – puts educational processes (all actors involved in education) into two focal fields: on the one hand, the field that

maintains the *status quo* and; on the other hand, the field that provokes actions and practices towards transformation. In this sense, the discourses of power that underlie educators' practices belong to an ideological conception in which people interpret and act in the social world. Under this circumstance, only a progressive monitoring of these discourses and practices allows this research to elucidate the hidden meaning of each educator's practices. The power relationships in teaching appear implicitly. This is because those relationships belong to a society; they are an element of its structures and a substantial part of its organization. In fact, this society of classes, as it is structured, needs to form people, so that they conceive particular interests and needs as universal and common. Needless to say, according to Merani (1980), economic forces tend to oppress humans and specially educate them for maintaining and developing these economic forces.

Hence, the aspects that can uncover the discourses that underlie the EFL teachers' educational practices within the Modern languages degree at the PUJ in Bogotá are the subsequent four categories that characterize one of the core concepts of the present investigation: educational practice. First, the pedagogical intention; second, the pedagogical relationships, which refers not only to the actors – teachers and students– but also to the variety of their knowledge involved in the educational process; third, the contents; and fourth, assessment. So, it is necessary to problematize these four categories in order to characterize the relevant aspects for this research.

### **Pedagogical intention**

Pedagogy does not only mean how a teacher teaches. It is about the visible and hidden human interactions between a teacher and the learner, whether they are in a classroom or in the larger community. Teachers may have implicitly pedagogical premises, even if they are not aware of them. In any case, teachers must deal with the teaching/learning process management and the real world that surrounds it.

Grounding this pedagogical theory to the Modern Languages degree at the PUJ, it is the first category to problematize due to the fact that it gives important clues about how teachers manage their language classes, in general. For instance, as a hypothesis based on our experience, it is perceived in some of the English classes that teachers –

consciously or unconsciously– tend to see language teaching as a merely tool of language structures that serves students to be included as qualified labor forces within the current dominant political and economic apparatus. Meanwhile, it is also perceived that some other teachers attempt to promote critical thinking regarding language and social structures, making of their labor an interdisciplinary praxis and with the clear intention of shaping critical awareness in students. Both examples are not the only existing intentions in pedagogical practices but the ruling ones according to our experiences as students of the degree. In this way, collecting information about teachers' pedagogical premises is imperative to see what others pedagogical intentions are immersed in the classrooms of the context already mentioned.

### **Pedagogical relationships**

The pedagogical relationships in the classroom are crossed by two main aspects that converge in the educational scenario. On the one hand, it implies a huge variety of teachers and students (social classes, gender, race and more) and, on the other hand, the multiplicity of knowledge of these actors which are stemmed from their social, politic and collective experiences.

For instance, when a student who has had sociological and political concerns was asked by her English teacher to study other degree, such as sociology or anthropology, because in Modern Languages her knowledge and concerns were not appreciated and did not correspond to the methodology the teacher handled in her course (which tends to separate language from its social, political, cultural, economic, and historical components or, even worse, which deals with these components in a shallow and stereotypical way). Indeed, this example illustrates how the interaction, among the aforementioned components, is broken by the teacher, in this case, and does not allow that debate, dialogue and contradiction take place in the classroom. Moreover, in the language classes of the degree, the interaction among teachers, students and knowledge is mostly broken because of the lack of background information students and sometimes teachers experience when debating and discussing a topic in a class.

To conclude, when discussion and debate do not reach their proper level of achievement, there is interference, on the one hand, in the theoretical frame regarding

widespread conceptual aspects and, on the other hand, limitation in the capacity of people to achieve their argumentative capacity in order to improve their linguistic, pragmatic, and semantic competence from a communicative perspective.

### **Contents**

Most of the times the institutions' curricula dictates what kind of contents must be taught in classes, in this sense teachers become mere technicians. Nevertheless, these contents could be also designed by educators. Here, teachers may play the role of the *artist* (Levine, 2005) in terms of being creators according to the pedagogical intention they correspond to, and being the leaders of their classes. Programs are normally designed to be followed in a mechanistic way; it means that instructions are given step-by-step. However, the realities in which students and people, in general, move are complex, full of contradictions and tensions, and to tackle them implies to establish linking relations and analyzing from a multidisciplinary perspective. Moreover, contents underlie teachers' ideological background and are determined by teachers' willing regarding what they want students to learn and think.

In the EFL classroom at the Modern Languages Degree, it is common to assume that simple structures must be taught through simple content and only in advanced levels of English the students are confronted with more complex contents. In this dynamic, these complex realities that students face are not taken into account since the beginning of the process limiting students' epistemological curiosity (Freire, 1999).

The basic levels of English are mainly focused on grammatical aspects and contents fluctuate quickly between one topic to another in a week time (e.g. global warming, technology and the invention of the light bulb). It does not only allow students to establish connections and relations among previous knowledge and new knowledge – as it should be– but also interferes in the continuity of the topics, which is crucial for consolidating concepts and grammatical structures in context (among others). In the educational process, it is imperative to help students to shape criteria and to give structural and argumentative basis of thought. “*Critical pedagogy is to literacy as theory is to practice, they are inseparable...*” (Wink, 2005: 10) and, in this sense,



contents may play a very important role in the educational process and in structuring an organizing thought.

Furthermore, in the last two English levels of the degree, students are faced with a “content– based” syllabus, where they are not prepared enough to confront topics related to the real world and international relations (those contents are stated in the high–intermediate level syllabus<sup>3</sup>). In addition, one of the main topics of this course is the BRICS<sup>4</sup> and, according to our experience, this topic is handled in a biased way that does not allow students confronting it with other sources of information, with a different perspective, what makes students assume teachers’ speech as the unique and valid source of information.

### **Assessment**

To begin with, it is imperative to understand that assessing cannot be isolated from the entire teaching learning process, and it is one of the most important aspects of schooling because is the result of it. Assessment is not an ending moment; it is a system of observation and constant feedback.

Assessing should be permanent and it must consider specific moments of synthesis. In general, it should be unending. Most of the times, the major concern of a student in the degree are the moments when the mid-terms take place, because the accumulation of those exams’ marks is the unique valid grade to approve the English level and, in this way, it contradicts the idea of assessing as a process. Furthermore, it should be participative; indeed, when students are asked to present on certain topics to the class, the only one in charge of grading the performance is the teacher and when students are asked to assess other students, they are not really prepared to assess. Instead, they usually assess their classmates without having any conscious pedagogical instruction of participation in the process of assessment. Assessment has to consider the different dimensions of the social and human activity, i.e. it is to assess the basic components in a

---

<sup>3</sup> High–intermediate English level diversifies and widens language learning strategies and takes this process to another dimension. It focuses on two core aspects from the intercultural axis of the L2 syllabuses of the degree. Those are: matters of the current world, and international relations.

<sup>4</sup> It is the international association of the so called emerging economies (Brazil, Russia, India, China and South Africa).

transformative dynamic (it is to construct knowledge, to strengthen values, and to reinforce the capacity of analysis). Here, it refers to the humans' complete vision, where knowledge cannot be separated from social and human activity.

As a final point, the appropriate question concerning this research work would be the one framed specifically into the type of discourses that underlie the language educators' educational practices and their consequences on the reproduction of the dominant discourses within the contemporary Colombian context.

### **1.1 PROBLEMATIC QUESTION**

What discourses of power underlie the EFL teachers' educational practices within the Modern Languages Degree (MLD) at the PUJ in Bogotá?

### **1.2 OBJECTIVES**

#### **✓ General Objective**

- To describe the discourses of power that underlie the EFL teachers' educational practices within the Modern languages degree at the PUJ in Bogotá.

#### **✓ Specific Objectives**

- To identify the types of the discourses of power that underlie the EFL teachers' educational practices within the Modern languages degree at the PUJ in Bogotá.
- To explore the discourses of power that underlie the EFL teachers' educational practices within the Modern languages degree at the PUJ in Bogotá in order to establish discursive tendencies.

## 2. JUSTIFICATION

*“To say that human beings are people and as people are free and to not do anything to achieve concretely that this assertion is objective is a farce.”<sup>5</sup> Paulo Freire (1970)*

According to Tollefson (2000), education faces a paradox that consists on, on the one hand, the idea that education is intended to contribute to the cultural and humanistic development of a society and, on the other hand, the interference of mercantilist logics from the neoliberal model which dispossess education of its primary concern. So, the education loses its social cultural sense and becomes a strategic front to promote and develop the competitiveness of the productive forces – (i.e.) education becomes merchandise. That is why this study is pertinent for the educational field because it deals not only with EFL teachers’ discourses and educational practices within a real context but also with this paradox in which they are immersed.

The question of ideology and power behind discourses and practices in the classroom may imply a relevant aspect to be aware of when teaching a language. That is why, this research sought to describing those discourses of power that underlie educational practices within the degree. Through this research, teachers and students might be aware not only of the kind of discourses of power that permeate their classroom dynamics but also of the important ideological role that teachers play within the organization and (re)production of a society. Regarding this issue (the reproduction of certain ideologies within the EFL classroom), after being aware of the ideology behind language teaching and learning, teachers may contribute to structural changes (Braun, 2005) by recognizing and comprehending that the dominant ideology influences somehow their daily labor.

Methodologically, this research counted on the dialectic method to organize the theory in the theoretical framework and to gather data in the methodological framework. This method gave us a guideline to analyze single parts within a whole context articulating the concept with its categories and determinations, being the last ones a real moment of the phenomenon. Determinations become concept, whereas it is abstracted to be a

---

<sup>5</sup> Free translation by the authors

reproduction of the concrete, so they represent a conceptual moment of the concrete. Besides, all the data gathered were interpreted from the global perspective to the local one, taking into account that the whole permeates and influences the particularity, without ignoring and, on the contrary, standing out that the local processes influence also the global ones (Santos, 1996).

The categories established (pedagogical intention, pedagogical relationships, contents and assessment) to define the concept of educational practices were the ones employed to obtain the specific data to describe the discourses of power that underlie EFL teachers' educational practices. First, to interview teachers individually; second, to confront their opinions on material samples to obtain a proper reflection discussion and debate on their own educational practices in the degree through focus groups; and, third, to compare teachers' announcements (obtained by interviews and focal groups) and their classroom practices by observing them while teaching a lesson contributed significantly to answer properly our problematic question. Hence, to have implemented a multimethod research was necessary within the qualitative case study to accomplish the aim of the study.

To characterize educational practices as a concept is a theoretical achievement not only because it represents a complex dynamic but also because it is a wide field which can be approached from different perspectives. This theoretical approximation can be used in the way it is presented in this study or otherwise can be enhanced, complemented or modified according to the needs of further researchers. Moreover, to articulate the concept of educational practices within the context of hegemony from a general point of view (the historical and theoretical description) to a particular one (the hegemony of English) allowed us to have a whole view of the phenomenon when describing it. In doing so, it was imperative to put into dialogue and discussion along the whole study different authors that in their studies and contributions related the historical development and ideological and political impact of ELT<sup>6</sup> practice to social structures and power. Besides, these authors not only enriched the study but also allowed us to

---

<sup>6</sup> ELT stands for English Language Teaching. It is going to be used along the paper.

acknowledge how important to establish this relation must be for a language teacher. Although we recognized this importance, we also comprehended how difficult it is for students to access this kind of information not because of the material conditions that enable to access those critical theories but because of the perspective from which EFL courses are approached. For instance, in an interview we made to Carmen Helena Guerrero (see attachment from **Annex 1**), who is one of the main authors we consulted to enrich the present study, she also mentioned that language teachers most of the times lack of critical perspective in their educational practices, which is one of the main reasons why critical theories are not taught in the EFL classroom.

As future language teachers, we acknowledge our role as active actors in the society who must seek to transform the structures that oppress ideologically and materially people. We strongly believe that being aware of our social context, social structures and discourses of power that underlie educational practices will help teachers and students to construct the sort of education that students should demand and teachers should perform, in the sense that it is also through an irresponsible education that people justify not only injustice and repression but also violence and inequality. What is more, the merchandising process of education promoted by neoliberalism and globalization contributes covertly to social decomposition and fragmentation of society while intensifying social contradictions. Therefore, it is imperative for us to contribute scientifically to this discussion and concern in order to reinforce the idea of the necessity of a *dialogic* education that, as Freire (1970) argues, is the *praxis* (action and reflection) of a real freedom, where students are not individuals of the capitalist system but social actors that can understand and transform their own reality.

### **3. STATE OF THE ART**

The prominent interest in learning and teaching English as a foreign language in Colombia is an evident issue in the educational contexts, due to the fact that our country is coping with globalization as a phenomenon that is produced by the expansion of the hegemonic economic system: capitalism. In this sense, education has been affected by the aforementioned process and, so, the implementation of English (being English a tool of imperialism for dominating colonies) in schools and universities became mandatory. Besides, it has been a focus of researchers in the field of linguistics and critical pedagogy worldwide taking into account the hegemony and dominant ideology that underlie the linguistic planning. Furthermore, there are some investigations that look for unveiling this process of globalization and analyze the mechanic and consequences of it within the global and local context.

The carefully review of literature regarding the main focus of this research allowed us to categorize different researches carried out in this field into two main topics: *Hegemony of English* and *Pedagogical Issues*. This research took various studies in order to widen the aforementioned reality and complement the issues problematized along the whole paper.

#### **3.1 Hegemony of English**

According to different authors (Phillipson, 1992; Canagarajah, 2000; Tollefson, 2000; Donaldo, Dendrinos and Gounari, 2005; Abello, 2005; Braun, 2005; Usma, 2009; Guerrero, 2009; Guyot, 2010), the implementation of English as a second language around the world corresponds to a hegemonic and colonial project that pretends to exterminate those cultures that try to resist the way of life which has been historically imposed by the capitalist expansionist project. This is a result of the dynamic between core countries and periphery countries, which refers explicitly to dominant countries and dominated ones.

Phillipson (1992) started making in 1986 a meaningful historical research whose result was the book “*Linguistic Imperialism*”; for this investigation he interviewed teachers, he analyzed immediate post-war period and 1960s papers, and different papers from the British Council. The main issue he explored was the phenomenon of English as a world language, and why and how it became so dominant. He established that language policies that Third World countries inherited were from colonial times, which have contributed to perpetuating North–South inequalities and exploitation, taking especially into account the ideology transmitted with, in, and through the English language, besides, he mentioned the significant role that language specialists played in the cultural export of English. The main contribution of his research to our investigation is the systematic exploration of the historical roots of English spreading worldwide, clarifying the political and economic function of this spreading. Furthermore, he argues that there is urgency in relating teachers’ educational language labor to social studies in order to be situated in a macro–societal theoretical perspective. This is one of our main concerns and corresponds to the problematic described along this paper: language teaching/learning isolated from social issues, what corresponds to a technical approach in teaching languages.

Guyot (2010) states that the notion of language diversity is deceitful and paradoxical, because even though there is now a deep consciousness that the languages of the world are a precious heritage, never before this patrimony has been so much endangered by the effects of globalization. On the one hand, English is now used as the hegemonic language in international exchanges and media, and, on the other hand, minority languages disappear at a quick rate. This geopolitical challenge, Guyot says, looks more like a political issue than a cultural one; because the linguistic conflicts in the world hide social, cultural and economic inequalities. Consequently, the economic market is the one that states, which the languages in use are, making the less profitable languages, be less spoken in order to sell cultural goods and expand the consumer western society.

Along these lines, Braun (2005) claims that the United States has a great interest in capturing the markets in order to sell cultural goods, and to do so, it is necessary at first to shape popular awareness. So, cultural industry places a significant role, because it

dominates systematically the cultural life of popular classes, so they can re-orientate their values, behaviors, institutions and identities in order to favor the interests of the dominant classes. Indeed, after the Second World War, Disney and Hollywood became symbols of North American cultural domination and started spreading the American way of life. Therefore, the political effect of this is people's alienation, separating individuals from each others, such alienation conflicted and conflicts with national cultures (Braun, 2005; Guyot, 2010).

Likewise, English as a cultural and linguistic threat in developing countries has two core consequences in terms of linguistic diversity: on the one hand, people (students) start rejecting their mother tongue and their linguistic cultural inheritance (Braun, 2005); on the other hand, people who speak minority languages internalize the dominant language and, therefore, abandon their native languages. It is due to the fact that the stigmas of shame are so strong that a whole community chooses a radical position for collectively forgetting its language in favor of the dominant language (Guyot, 2010). Besides, Guyot (2010) asserts that English has become the language of work to the academic community. So, as English is imposed in the academic world (Donaldo, Dendrinis and Gounari, 2005), it continues displacing other languages that are valid as well; this by taking advantage of its prestigious image supported by the global elite that places English in the scientific, economic, political, technological, etc. fields as the most appropriate (Abello, 2005). In addition, Guerrero (2009) complains that English is considered a killer of native/endangered languages because its prominent spreading is causing cultural homogenization and alienation.

As a case in point, Usma (2009) examines the National Bilingual Program in connection with other education and language reforms in Colombia and some of the processes of inclusion, exclusion, and stratification that accompany current school reforms. Usma outlines some patterns that have accompanied language innovations in the country and highlights some interconnected processes that seem to be favored in international reform and are reflected in current national policy agendas (namely, the externalization of policy discourses; the instrumentalization of languages; the stratification of groups, languages and cultures; and the standardization and marketization of foreign language



teaching and learning). He attempts to demonstrate that processes of inclusion, exclusion and stratification through schooling are favored not only through the overt exercise of power and control, but also through the introduction of new discourses, policies, and practices (Usma, 2009).

### **3.2 Pedagogical Issues**

Last but not least, three main ideas will be discussed in this section: 1) the implications of globalization in education, 2) the key role teachers play in a society, and 3) the ideological content in teaching/learning English. Education in all its dimensions has been considered as a formative process of humanization and, in this sense, since human beings exist, the necessity of education is closely related to their human condition (Malagón, 2010). So, education is a conscious and non conscious process that is given through interaction among humans, nature and environment. According to the discussion in the last two sections, hegemony of English and education is also a construction of the structures of power that shape the social world.

One of the main implications of globalization in education is the privatization of it. The privatization of education seen as an inevitable phenomenon in the context of globalization is another relevant aspect that intensifies the economic struggles in a society, as Ordorika (2006) describes. He claims that globalization, concept which involves complex changes of the contemporary society and which is the capitalism's current phase, influences evidently on superior educational institutions by reducing public resources and by implementing privatization processes. In other words, globalization establishes a set of different relations inside and among state-owned institutions. Consequently, superior education is a state-owned institution that has undergone deep transformations within the globalized context (Ordorika, 2006). Likewise, as a consequence of this process of privatization, the mercantilization of education appears; that is the redefinition of education in terms of goods and companies. Therefore, Torres (2006) argues that the real critic one can formulate towards the market society does not have to do with its economic basis but towards its economy that lies on personal interests. In other words, the demands of the market

privilege accumulation of goods instead of developing human beings able to build collectively a society in regards of common interests.

Furthermore, educators are important actors in the educational process and they can play two core roles: first, mediators of the colonization process, what makes them mere technicians, clerks and invisibles (Braun, 2005; Guerrero, 2010) or, second, professionals committed with their society (Freire, 1999; Freire, 1976). Braun (2005) points out that cultural imperialism works better by having cultural collaborators in the colonization process, whose prototype is represented in an emerging professional class in the developing countries who try to imitate the style of idealized models and, of course, speak English. These instructors of English language, and so uncritical, are similar to the colonial agents and educators of the British Empire, whose proliferation is due to lack of professional requirement of English educators. In other words, teachers must be just proficient in the language competence while in other areas they are not competent.

Consequently, the role language teachers play (as cultural mediators) is limited to the linguistic instructions and to the reproduction of stereotypes regarding not only English native speakers' societies but also their own societies as unproblematic, without taking into account the political, cultural, economic and social consequences. To this, Freire (1976) argues that the professional should be committed with their society; the educator must contribute to the transformation of a society because education is defined within the process of social adjustment while being critically aware of their role in the process of transforming.

#### 4. THEORETICAL FRAMEWORK

This section gives an insight in which the whole theory of the present research is framed. It also presents the relationships and dynamics among the different concepts related to discourses of power that underlie EFL educational practices. Firstly, *hegemony* is described from a historical and general perspective; then this theory is grounded to the *hegemony of English* within the hegemony of capitalism, which is an important focus of this research. Secondly, *discourses of power*, which is the core concept of this research is developed as follows: first, establishing a relation between *education and power*; and, second, as a whole concept. Thirdly, the concept of *educational practices* is described by the characterization of four categories and their determinations, what relates all the described concepts to the facts that were problematized and that concern the EFL classroom in a particular context: Modern Languages Degree at the PUJ in Bogotá.

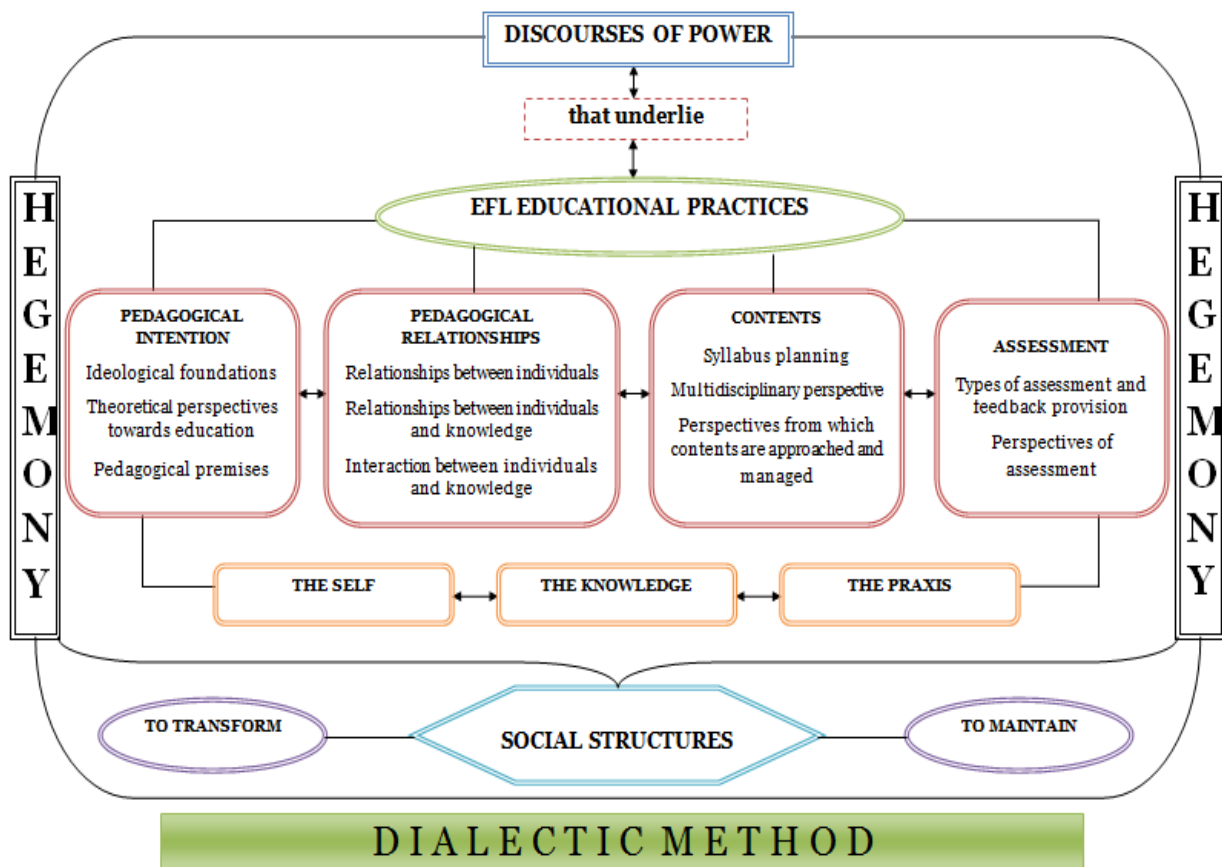


Diagram 1: Overview of the theoretical framework

As **Diagram 1** presents, educational practices are framed in a context that is strongly determined by the production, reproduction and maintenance of the current hegemonic power. In this sense, the discourses that take place within this dynamic are not at the edge of the social structures but are a specific way of approaching the world. Hence, those discourses become discourses of power. In this particular study, discourses are prompted (within the EFL classroom) either to maintain or to transform the social structures.

#### **4.1 Hegemony**

According to Jones (2006), the term *hegemony* is a more proper, sensitive and critical term when referring to domination because it implies recognizing the active role of subordinate people in the operation of power. Nevertheless, understanding hegemony implies making a brief historical review of its origins and comprehending why and how it became a central term when talking about social structures -especially when referring to the role education plays either in maintaining the dominant ideology and shaping *common sense* or in reading reality in a critical way in order to transform it (as **diagram 1** shows).

Even though Gramsci is one of the major exponents of *hegemony* and has enriched the concept with his thought and work, its origins are rooted in the Russian socialist movement and was deeply theorized by Lenin as Jones (2006) explains. Jones also argues that Lenin rarely used explicitly the term *hegemony*; for instance, Lenin understood that revolution would not happen simply as a reflex of developing contradictions within the economy; instead he gave a huge consideration to the front of the cultural struggle. So, dominant ideology is also widespread by controlling ideas and cultural production. Moreover, concerning Lenin's perspective, oppression is understood not only as the economic system that organizes and controls means of production but also as the political and cultural authority that favors the interests of specific groups within a society through certain mechanisms. Thereby, "*it is only possible to understand the oppression of the working class through understanding the relationships between all the classes and strata and the state and the government, the sphere of the interrelations between all the classes*" (Jones, 2006:43).

By the same token, Jones (2006) explains that Gramsci's theory is a tool of historical, political, and cultural analysis that enables evaluating those strategies by which different groups attempt to form hegemonic blocs in the past and in the contemporary moment. Certainly, hegemony is not simply a question of meanings and values: *it also takes economic, material and legal-political forms*. Indeed, Eagleton (1991, cited by Jones, 2006) says that democracy appears to grant subordinate people a good degree of legal-political autonomy through granting them various rights and through allowing people to vote, to regularly change governments by electing. Eagleton (cited by Jones, 2006: 48) adds that "*What uniquely distinguishes the political form of those societies is that people are supposed to believe they govern themselves*". According to Chomsky (2000 cited by Chomsky, 2007), in the so called *open and free societies*, the school has the responsibility to teach the advantages of the democratic system and, at the same time, is accomplice of the inherent hypocrisy of the contemporary democracies; here, *democracy* refers to:

*"A system of government in which certain elements of the elite class – supported by commercial community– control the state thought the dominion of the private society while the population observes silently, whence decisions are made by elites and publicly ratified as it happens in the United States."*<sup>7</sup> (2000: 7)

Jones (2006) points out that Gramsci's conception of hegemony also concerns the question of force, problematizing what a hegemonic group is to do with those groups that cannot be assimilated in to its cultural and political project. To this, Gramsci writes that while a hegemonic bloc leads to coalition groups, it tends to liquidate or subjugate them by armed force, whence the name *coercion*.

Nonetheless, Harvey (2003) points out the ambiguity which Gramsci employs to define hegemony, whence there are different interpretations about it. For instance, Harvey claims that Gramsci sometimes refers to hegemony just as the political power exerted by governments through coercion, and, in other occasions, he refers to the combination of

---

<sup>7</sup> Free translation by the authors

both consensus and coercion that enables the political power. The last definition applies in a large extent to the current hegemonic power because it also refers to the leadership in an international context, such as the one Colombia faces -globalization of capitalism-. Harvey (2003), states that a real hegemony, in a global sense, implies a leadership to create benefits for everybody; for instance, the profit by the interchange in a commercial aspect, or through the spread of a *collective* power regarding nature, e.g. the creation of new technologies and infrastructural mechanisms (social networks, the norms and the international institutions of international law). Although, Harvey (2003) adds and concludes that the hegemonic power is made up and expressed through a balance between consensus and coercion.

In the case of the United States, which is a relevant referent for this research, regarding the hegemony of English, Harvey (2003) explains how consensus and coercion operate in the last 50 years for the United States. In general terms, it has frequently resorted to domination and coercion and has not hesitated in bumping those who opposed them. Indeed, this country in function of its power sponsored military pushes in different countries: Iran, Iraq, Guatemala, Chile, Indonesia, Vietnam, etc. It has supported state terrorism all over the world when it is convenient for its interests. Different authors (Chomsky, Blum, Pilger, and Johnson, among others- as cited in Harvey, 2003) have presented the United States as the major criminal state around the world. This country has exerted for many years the leadership over the part of the world that dedicates to the accumulation of capital, consequently spreading its way of making business. Furthermore, many other countries have been influenced by the political, economic and cultural globalization through the Americanization; so, the emulation of the consumerist way of life of the American cultural forms and the financial and political institutions has globally contributed to the continuous accumulation of capital (Harvey, 2003).

On the one hand, According to Ashcroft, Griffiths and Tiffin (2000), hegemony is fundamentally the power of the ruling class to convince other classes that their interests are the interests of all. Consequently, domination is also exerted by state apparatuses such as education and the media, by which the ruling class's interests are presented as the common interests and thus come to be taken for granted. And, on the other hand, according to Phillipson (1992) and Harvey (2003), the current American hegemony is

also supported by this emulation of periphery countries as it is happening to Colombia with the implementation of English as a second language in order to grant Colombia to be part of the global economy.

#### **4.1.1 Hegemony of English**

The theory developed about hegemony of English explains the roles that English plays within the political power and social structures problematized. According to different authors (Phillipson, 1992; Tollefson, 2000; Abello, 2005; Guerrero, 2008; Valero, 2008; Guerrero and Quintero, 2009; Usma, 2009; Guerrero, 2010), western countries (core countries) have used English as a tool of imperialism to dominate both colonies and former colonies (periphery countries). So, ELT<sup>8</sup> is directly linked with the interests of the English native speaking countries which create organizations and institutions that are in charge of the expansion of the language, and, in this way, to expand their values, rules, norms, economic systems, and the like.

According to Phillipson (1992), Colombia belongs, historically speaking, to the type of periphery country that requires English as an international link language – which differentiates from the other type of periphery countries: where English was imposed during colonial times and where the language has been successfully transplanted and still serves a ranch of international purposes like India or Nigeria–. Belonging to this characterization of periphery countries has paved the road certain languages such as English and French into the country and their association with enlightened ideas and the intellectual elite, while indigenous and Creole languages have been associated with ignorance and underdevelopment.

Likewise, Usma (2009) systematizes some information that show up that during the World War II, the national government attempted to introduce English and French (as the most commonly taught languages in Colombia) into the school system through isolated and, to a big extent, improvised policies as part of international political and

---

<sup>8</sup> English Language Teaching

economic agendas. That is how foreign languages continued to become consolidated in secondary schools in Colombia, while minority languages were not given importance in national policy (Usma, 2009). Hence, in times in which languages are stratified according to their instrumental value in the job market, and languages such as English gain a higher status based on the assumption that they provide better possibilities for employment and traveling, whereas indigenous languages are deemed to be undervalued and disappeared.

Moreover, English is usually shown as a symbol of the global integration, most of the times based on communication and technology, which is an ideological message transmitted through the English language. In Phillipson's words (1992: 15), "*English is now entrenched worldwide, as a result of British colonialism, international interdependence "revolutions" in technology, transport, communications and commerce, and because English is the language of the USA, a major economic, political, and military force in the contemporary world.*" This relates directly to the spread of English with a specific discourse of power: the discourse of dominance. Usma (2009) argues that from a utilitarian point of view, a foreign language becomes a tool that serves economic, practical, industrial, and military purposes (Lantolf & Sunderman, 2001 quoted by Usma, 2009). Learning a foreign language, in this way, loses most of its cultural and cognitive development motivations, and becomes another strategy to build a better resume, get better employment, and be more competitive in the knowledge economy (Guile, 2006 quoted by Usma, 2009).

The description above of how the hegemony of English has historically been established and how closely is related to political, economic and cultural interests leads to acknowledge how power is not isolated from teaching and learning English. As a matter of fact, discourses that take place within the EFL classroom are indirect and directly attached to power.



#### **4.1.2 Education and power**

In order to understand how teachers' discourses reproduce power structures within EFL classrooms, it is necessary to describe how both power and education are related. Even though power is not considered as a monolithic entity that is only exerted by institutions and certain groups, this research is focused on the structural (political) power that operates within the society and that is also maintained or transformed by discourses.

According to Sánchez (1999), within the capitalist system there are no power relations without exploitation and domination, and there is no exploitation without dominion that allows maintaining it. This is a core thesis that supports the idea of consensus and where education plays a significant role in the maintenance of political and economic relations. Sánchez also states that these two main relations that are intrinsically articulated are 1) relations of production, which refers to the economic ones; and 2) power relations that refer to the political ones. He adds that power has always had a function that is inseparable from force, so its nature is of coercion. In other words, it has had a domain that has been always established through violence and its preeminence is given in a relation of forces. Moreover, this violent function is practiced also by the institutions in charge of exerting power such as the armed forces, forces of order, of security etc., but finally have the same objective and it is to oppress those forces that can resist or even counterattack the hegemonic one. Hence power includes an aspiration to be recognized through a consensus, which according to Sánchez (1999) has a special relevance for the contemporary states.

To complement what Sanchez says about consensus, Van Dijk (2001A) states that the discourses of a group that has power can manipulate peoples' mind in order to make them act voluntarily as they want people to. In addition, he argues that through these mechanisms people will produce these intentions and will act as if there were no coercion, so the hegemonic power makes people act as if it were natural, normal or as if it existed a consensus.

According to Sánchez (1999) there is a dialectic relation between power and obedience. For instance, he distinguishes three main reasons why people obey. First, it is a matter

of rationality and it is fixed by power (people obey because it is rational to obey, and it is rational what power determines, so it is already established what is good and what is wrong). Second, there is an inner and moral conviction. Also, the “must” of obeying has an ideological weight and consciousness is socially determined (it is obeyed because that is the way in which power has imposed it). And, third, there is not another alternative, it is obeyed in contradiction with the own beliefs and reasons (there is no willing to obey and there are just two options either to assume the risk before power uses its force or to obey because any alternative is considered). These are helpful premises that allow relating power to human action in their daily life because they theorize the possible reasons by which people assume the consensus framed in a coactive context.

Following the same path, Torres (2006) makes a rich analysis of the current hegemonic power regarding education; this enables us to make concrete the abovementioned idea of Sánchez (1999) about the relevance of consensus for contemporary contexts that is the context of neoliberalism. Torres (2006) describes it as a context that although has achieved some goals as expansion, diversification and improvement in the educational system, this context is affected by its miseries. For instance, bilingual education does not cover the needs of indigenous populations; illiteracy has increased specially for women and native people; education is segmented according to social classes: low classes attend to public schools, while middle and high classes attend to private institutions. This is a clear map of the current context that is facing the actors of the educational field in Latin America.

Concerning the close relationship between education and power, Valero<sup>9</sup> (2008) gives an important insight through a socio-political approach to discuss the ontological and epistemological basis for the process of knowledge production. She questions what has been taken for granted in the historical construction in the research objects in education. She acknowledges three core paradigms when defining power, taking into account that discourses are not innocent acts: first, *power as an intrinsic capacity*; second, *power as*

---

<sup>9</sup> Valero’s study (2008) is an analysis of discourses of power expressed throughout mathematics education, whose core concepts of power were taken to describe a more general dynamic between power and education.

*structural imbalance*; and, third *power as distributed positioning*. Those paradigms are useful to relate any educational field (such as ELT) to the social context. Valero takes as a departure the idea that language formulates ideas and meanings that regulate not only individual but also collective action and make it possible. Therefore, discourses are the sets of formulations, together with the system of reason that emerge in the relationship between the phrasing of the world and the social practice.

The first discourse corresponds to a liberal perspective, which states that *knowledge has power* and therefore *can empower* those who acquire it; it means that good education gives power to a person. In this sense powerful ideas are those that will allow people to think in ways that secure their success as working force in the 21<sup>st</sup> century, it is in the global economy. In this perspective, power can be passed on the will of the powerful and the acceptance of the empowered. And, in the educational field, this view of power has led to conceive education as a powerful process, in the sense that teachers can not only modify students' behavior but also have the capacity to control students in terms of knowledge. In other words, teachers transmit knowledge to students, and, as a result, students acquire power. So, knowledge teachers transmit *allows students to think and, therefore, act in appropriate and desirable ways in a society, in which they live*. This liberal approach of power permeates the educational fields within the Colombian context. Many of the English language educational practices are oriented from this perspective, which gives English an intrinsic power to be considered a key to access the wonder of the world as Guerrero (2010) argues. So, the symbolic power of English as the one and only necessary tool for the academic and economic success is rooted in this liberal perspective.

The second discourse of power corresponds to the Marxist perspective, which states that there is a clear assumption about an unequal, class-divided society (which differs from the kind of global, market society), where any kind of knowledge exerts power through the way it is taught. So, school as one of the ideological apparatus of the state can help students gaining class consciousness, in the way that contents are implicated in the production of economic inequalities or not. With this respect, power *is the capacity of the owners of productive resources to alienate others from such resources including*

*their own working force, and, as a result, to create a situation of oppression and dispossession for the latter.* Here, knowledge is seen as a tool that both can be used in constructive and destructive ways. So, it is necessary to question both contents and educational practices. This perspective gives us a clear outlook regarding the interconnected and unquestioned relationship between educational practices and social structures. English language education seen from this perspective plays at this time a significant role in the spreading of the capitalistic project, taking into account that English is presented as the lingua franca for the globalized world (Guerrero, 2011, interview). Therefore, English is used as a tool for dominating people, hiding and not acknowledging that English language as any other social practice also can be a tool for questioning social structures and seek to transformation.

And, the third discourse corresponds to the poststructuralist perspective that is highly inspired by Foucault's analysis of power in modern societies. Here, *power is a relational capacity of social actor to position themselves in different situations through the use of various resources.* So, power is not intrinsic and permanent characteristics of social actors, but it is relational and in constant transformation. That implies that transformation does not happen directly as a consequence of open struggle and resistance, but through the participation of actors in social practices and in the construction of discourses. This perspective gives priority to the particularities each individual has within the classroom and the way individuals and their particularities interact among others and exert power.

Therefore, power and discourse are not only attached to each other but also interdependent, in the sense that power is also (re)produced and maintained through discourses. Likewise, discourses as a social practice are product of power relationships.

#### **4.2 Discourses of power**

Before defining discourses of power as the core concept, it is imperative to define *Discourse* considering Van Dijk's (2001a, 2001b, 1996) contributions to the field of discourse analysis. Van Dijk (2001a) says that as other concepts, it has different

nuances. Nonetheless, he defines it as a way of *using the language* that implies including some functional components as *who* uses language, *how* uses it, *why* and *when* uses it. Going beyond this functional definition, he states that participants do something else with discourses apart from using the language or communicating ideas and beliefs: they interact. So, it is usually said that discourse is also a *verbal interaction*. Besides he identifies three principal dimensions of discourse: A) the *use of language*; B) the *communication of beliefs* (cognition, which possesses a social dimension that is acquired, used, and modified by verbal and other kinds of interactions); and, C) the *interaction* within social situations. In other words, Van Dijk (2001b) says that discourse is a *practical, social and cultural phenomenon*, which is employed by users to act and interact socially within diverse, social and cultural contexts.

The discourse is a way of acting, it is a human activity controlled, intentional, and with a purpose (it is not accidental). Here, the perspective from which human acts are understood plays a role when others interpret and define them as *social actors*, who are situated within a determined social context. This context implies a kind of environment with determined circumstances that frame actions, situations, and discourses.

The exposed above implies then to take into account that the *social practice* is a more complex dimension of discourse. For instance, an informal daily life conversation within the EFL classroom between teachers and students is part of the social practice and the complex act of communicating ideas and it is a practice that at the same time can contribute to the reproduction of a determined social system like *stereotyping*. Therefore discourse participates in the reproduction of domination and inequality (in their different forms). Then, intentions, meanings, and ideologies underlie discourse; that is why, the roles that discourses play in a society are permeated by power relations.

Van Dijk (2001B) identifies power and ideology as concepts that organize many of the relationships between discourse and society. The analysis of these concepts allows comprehending some of the fundamental functions of discourse within the interaction and the society. On the one hand, power is a characteristic of the context and the society in general that affects and influences the text and the oral production (and vice versa).

On the other hand, ideology is the cognitive counterpart of power. This means that ideologies supervise how language users employ discourses and how they achieve their social interests. It means that discourse is necessary to reproduce ideologies<sup>10</sup>.

Regarding discourses of power that defines the roles that English plays within a society, English has been presented as a language that serves a mere denotative function, in the sense that it is used to talk about the world in an unproblematic way as Guerrero explains (2009). Normally, language textbooks are characterized by an aseptic portrayal of reality that is transmitted to students as a fact, so the topics of textbooks are about leisure, travel, celebrities and the like. Therefore, the selection of the topics is arbitrary because generally the circumstances that do not favor the image of English native speakers' societies are omitted. So, the topics included tend to reflect the life styles, ways of thinking and acting of the most privileged groups or the elite, avoiding making reference to minorities and/or socioeconomic problems that affect society (such as poverty, unemployment, exploitation and the like). According to the aforementioned situation, students could construct a biased image not only of foreign cultures but also of their own society that tend to praise their positive aspects in detriment of their respective social contexts (Abello, 2005).

As de Mejia (2004, quoted by Usma, 2009) illustrates, *bilingual education is seen as the key to foreign language development. Thus, prestigious or 'elite' bilingualism has a very high profile among the Colombian middle and upper classes.* For instance, Guerrero (2009) claims that there is a pattern in the Colombian governments to create and implement language policies that tend to favor the elite; in other words, since colonization not much has changed and privileged groups keep on legislating in favor of privileged groups. What is more, the externalization and internalization of discourses and the adoption of international policy rhetoric and practices in Colombia have been connected to the exclusion of local knowledge not only in current but also in past local reforms. In the case of the National Bilingual Program, in the process of formulating the plan the national government discharged the whole responsibility on representatives of

---

<sup>10</sup> Free translation by the authors

foreign organizations such as the British Council, and even though leaders of Colombian universities were called to participate, their voices were silenced and substituted by European views of language, teaching, and learning (Quintero, 2007 quoted by Usma, 2009). In this process, the local is taken as outdated and obsolete; local knowledge is superseded by foreign, and borrowed discourses are internalized by native policy makers and school stakeholders while taken as the basis for reform.

As a matter of fact, the hegemonic power of English has produced and reproduced a biased conception of bilingualism (Guerrero, 2008), up to the point that being bilingual in Colombia, according to the findings of the critical analysis discourse of the *Estándares*, means: 1) speaking only English: the foreign language to be taught, learnt, and therefore used by Colombians is English, being indigenous languages excluded. And, 2) that bilingualism is constructed as a packed, and monolithic and homogenous concept: it is the same policy after independence “to construct their national identity” or as Humboldt says “one nation, one language”. Usma (2009) argues that as evidenced in the policy documents, the government usually connects bilingualism to big expressions such as “*being competitive*”, “*global economy*” or as “*the vehicle that we need in order to take substantial advantage of the benefits offered, for example, by the Free Trade Agreement or the new commercial and educational opportunities available abroad*” (MEN, 2005 quoted by Usma, 2009). Guerrero (2008) establishes that the *Estándares* intends to serve the interest of a very few at the expense of the majority by constructing and spreading its own concept of bilingualism, without acknowledging that bilingualism is as a concept and as a practice very complex.

In addition, Guerrero (2010) argues that English is presented as given automatic and unlimited access to economic profits, which in turns grants access to an imagined community: by speaking English, the country can become part of the global village. It represents access to equality: English is promoted as the language of equity, but, in fact, it contributes to the delivery and perpetuation of privilege and inequality (access to the right sort of linguistic capital). And speaking English means access to knowledge: a vicious cycle is been created, everything needs to be translated into English because that

is the language people speak, and people learn English because everything is produced in English.

Furthermore, English is considered a vehicle used to spread hegemonic and ideological influence and to alienate teachers' beliefs and practices within English language education. The discourse that portrays English as a neutral language emerges from two main discourses: the discourse where English is seen as medium for communication, which corresponds to the applied linguistics discourse, and the discourse of marketing where English is portrayed as a service industry. Guerrero and Quintero (2009) identify and describe three forms of neutrality of English.

First of all, *neutrality as a prescriptive approach*, the intention is to transmit a language as a set of fixed rules which are detached from any relationship with the speakers of that language, the assumption is that language is not a vehicle by which inequality, discrimination, sexism, racism and power can be executed. A prescriptive approach presents a language that has no real speakers and, therefore, no conflicts of any sort; likewise, it ignores the very nature of a language as a live and dynamic entity that is in constant flux and change. Second, *neutrality as a denotative function*, which present English as language that is used to talk about the world in an unproblematic way; by obscuring the relationship between the language and social life, it is established a barrier between language and their learners. Third, *neutrality as uniformity*, in which there are two aims when teaching English to reproduce uniformity in two ways 1) language variety and 2) social behavior. One the one hand, English presented as an aseptic language that exists in a vacuum, free of any kind of contamination in a pure and fixed state, where everybody speaks in the same way – this is the no attention to English varieties. On the other hand, English is used to perpetuate, reproduce or promote a pattern of social behavior where students are positioned as passive costumers of social norms enacted via language (Guerrero and Quintero, 2009).

Along these lines, it is clear that power and language are interconnected, in the sense that language is another social phenomenon through which people can produce,



reproduce and legitimate discourses of power from any field. So, language teaching is never neutral and isolated from the social reality in which people are daily immersed.

### 4.3 Educational practices

*“The majority of our ideas are prefabricated; clichés that “social communication” facilitates and imposes. Ideas that we accept with voluntary ignorance because we delegate to others the task of thinking...”<sup>11</sup>*

Merani (1976, as cited in De Zubiria, 2006)

The concept of educational practices is defined in the framework of this research by establishing a set of categories with their determinations that give account of the concept from a theoretical and concrete way, putting in dialogue the theory with the action. This allows grounding the abstractions of educational practices to the concrete expressions of this concept.

Despite the existence of different rapprochements and perspectives concerning the educational praxis, the Freire’s concept of *praxis* is the one, mainly, advising us; since it is the one determining which factors will be analyzed and evaluated when speaking of the teaching of English as a second language and its consequences in the concrete world of teaching. As a first instance, the *human praxis* concept states that the human being is the only one capable of getting further away from the world. The man can simply go away from the object to admire it. By reasoning, human beings are capable of acting according to the objective reality. This is merely the Freire’s *human praxis* concept (Freire, 1979). As a second instance, the *praxis* concept (Freire, 1999) states that it is a complex activity composed of action and reflection which enables people to transform their society if it is assumed collectively. And, last but not least, the Freire’s *educational praxis* concept is framed within certain knowledge; this knowledge implies or demands inquiring educators and pupils who create, investigate and are rigorously humble and persistent. Likewise, the educator who thinks rightly let pupils discern that one of the beauties of being in the world and with the world, as historical individuals, is the ability to know the world, while taking part on the world (Freire, 2008).

---

<sup>11</sup> Free translation by the authors

Before starting to define the concept of educational practices and its determinations, there is a necessity to link education with the social context in order to understand how this concept relates to hegemony, power and social structures. To this, Díaz (2009: 31) states:

*“We educate in a determined social context; we cannot separate our educational practices from their sociopolitical reality in which our students and our labor as teachers are immersed. Two options absolutely different are: to set out a mathematic problem in an abstract way or to link it to the reality, what leads to a clear different pedagogical positioning. We cannot pretend being neutral and aseptic within a world that looks at genocide impassively. We ought to take a position because the capital, the oligarchy, and the dominant classes shattered us the control of the planet and have designed and fabricated the consensus according to their ideology which we reproduce in our classes by using textbooks. It is an ideology that we transmit without realizing it, without being conscious about assuming it in a permanent way through means of communication, video games, advertisement, and fashion songs. This is the ideology of the common sense where competitiveness is crucial.”<sup>12</sup>*

Now, to define pedagogy and education was imperative first to understand the concept of educational practices within their field. Malagón (2010) argues that education has been considered a process of humanization in all its dimensions. Since human beings exist, the necessity of development exists too. Hence, the necessity of education is closely related to the human condition, which implies not only an individual but also a social growing. The anthropological dimensions of education show how education plays a significant role in all social phases and natural phases of human development.

Dengo (1995, quoted by Malagón, 2010) states that educational actions are permanent and continuous; in the case of formal education they depend on the opportunities that exist to receive them. Regarding the informal education, all vital situations are proper to

---

<sup>12</sup> Free translation by the authors

human construction. So, the point of departure for Dengo is that education is the permanent development of human beings individual and collectively speaking. In this sense, it is comprehensible that education could be intentionally or not thought. A discipline appears when ideas, conceptions, and structures are built. Flórez (1994, cited by Malagón, 2010) establishes a set of principles that allows distinguishing a pedagogical theory from a theory that is not:

1. To define the concept of human being that is wanted to develop or a general/essential goal of human construction.
2. To characterize the process of human development, the humanization of youth, the development of those constitutive dimensions of human construction in its dynamic and sequence.
3. To describe the kind of educational experiences that is privileged in order to strengthen and promote the process of development.
4. To describe the regulations that allow “framing” and qualifying the interactions between educator and the one being educated regarding the achievement of educational goals.
5. Description and prescription of designable and useful methods and techniques with the educational practice as efficient models of action.

Education is not only the object of study of pedagogy, but pedagogy appears as the discipline of education. Even though there are different perceptions about this issue, the present research understands pedagogy as the discipline that refers directly and explicitly to the educational actions, in the sense that it organizes its perspectives and questions within models that have a bunch of premises connected with education. That is why the criteria aforesaid established by Flórez are a useful, proper and practical guide to understand pedagogy as a theory.

Salamón (1980, cited by Malagón, 2010) presents the social study of education from three different perspectives: *functionalist*, *structural functionalist*, and *the theories of reproduction*. Malagón (2010) adds to Salamón’s guidelines that the educational practices are real and social facts. Hence, they can be known, interpreted and theorized. In addition, thinking about the process of development, about education and

transforming it is not an exclusive moral and normative issue; it is also an epistemological problem that has to do with the theory of knowledge and action.

According to Salamón's presentation, these three perspectives share a set of general guidelines about education as social phenomenon<sup>13</sup>. Salamón summarizes them as follows:

- Education is not only a set of variables that makes up the complete social system, but also it conditions the system.
- Education is a process itself; it has its own autonomy and dynamic without unknowing its articulations with the social system.
- The education's object of study could be seen as a system from the outer side to the inner side or as a subsystem from the inner side to the outer side.
- The educational field goes further from schooling, and it involves other institutions such as family, means of communication and other formal and informal ways of social organization.
- The sociological factors that for long time were considered the basis of the learning teaching process were not disregarded within the social conception of education. On the contrary, they acquired their real dimension when they were articulated with an integral view of the educative process.

Regarding these three perspectives, it is possible to differentiate the nature of each one. *Functionalist* is based on Durkheim's thought, who elucidated the social nature of education and the role it played when transforming of the non social being into the social one. Education framed within this approach is understood as *socialization* which means that people appropriate culture as a mechanism to grow socially. *Structural-functionalist* is based on the sociological thought of Merton and Parsons who understand education as a process in which human beings achieve their insertion within the social system. They acquire their status according to the schooling level. Salamón adds that these theorists noticed that social inequality leads to a social selection

---

<sup>13</sup> The two first aspects he mentions in the guidelines are tackled below in **B). Pedagogical Relationships: Relationships among individuals.**

measured within the levels of education, what origins differential retributions and prestige.

Finally, the *theories of reproduction* are named in plural due to its different nuances, and they are inspired in the Marxist theory. According to Tadeu (cited by Malagón, 2006), reproduction comes from the consideration that the big topic of this sociology of education is about the mechanisms in which education, and concretely school, contributes to the production and reproduction of a society divided into classes. This issue is what unifies this theoretical and empirical tradition. It is the articulation among disciplines that could be seen initially very divergent. Thus, there are two or three different tendencies. The first one is oriented towards the social and political aspect (Althusser, Baudet, Establet, Bowles and Gintis); while the second one refers to the cultural aspect. There is also the perspective exposed by Giroux, which is the *theory of resistance* (1995) or Carr and Kemmis' *critical theory of education* (1988). This is supported by the *critical theory* developed by the Frankfurt school.

EFL educational practices are defined and characterized through four categories that are intended to reconstruct the whole concept within a specific and delimited context. Each category is not seeing as an isolated or as a fragmented part of the concept. On the contrary, each of them is understood from the dialectic method in which a fact can be only comprehended when it is immersed into a social totality and, likewise, isolated facts can be only explained if they are immersed into the social relations, where they become intelligible and comprehensible (Kohan, 2007). These categories are A) pedagogical intention, B) pedagogical relations, C) contents, and D) assessment. Each category has its own determinations, which define each category.

#### **4.3.1 Pedagogical Intention, the *why* that leads to action**

The fundamental problem of education is to solve the question concerning the kind of humans and society that is wanted to contribute and develop. All pedagogical theories have had to face this question. The question of "*what for*" is closely related to the finality, the selection of purposes, and the sense assigned to education. In other words, this question allows us to define the purposes and finalities of educating (Del Val, 1979;

Peñaloza, 2003, as cited by De Zubiría, 2006). According to Wallon (1974, cited by De Zubiría, 2006), without answering this question, it is impossible to teach consciously.

Questions like “*what do I pursue when teaching?*”, “*where am I going?*”, “*in what ways do I pretend to influence on each dimension of human beings?*” allow defining the finality of education. The aim is defined by a conception of human and society that take into account psychological, social, anthropological and philosophical aspects (De Zubiría, 1986, cited by De Zubiría, 2006). That is why Gutierrez (1984) conceives the act of teaching as a political act, as an act of constructing knowledge, and, therefore, as a creative act.

### ✓ **Ideological foundation**

Ideological foundation is the first determination of this category because educational acts are political acts as Gutierrez (1984) notes. So, it is impossible to separate education from ideology.

Storey (2002) assures that as culture, ideology has different definitions<sup>14</sup>. According to Graeme Turner (cited by Storey, 2002), ideology is the most important conceptual category regarding cultural studies; so it is usually confused with culture. However, it is not possible to use both terms as synonymous. As Stuart Hall suggests, something is led aside when we say “ideology”, and something is not present when we say “culture”. Thus, this conceptual space, to which Hall refers, is politics. In this sense, Storey (2002) provides five theoretical approximations to define *ideology*, within the cultural process.

First, *ideology* may refer to a systematic body of ideas that is articulated within a group of people; political, social, cultural ideas that guide their practice. Second, it suggests a masking, distortion, and concealment. It means that ideology is used to point out how some texts and cultural practice show a distorting image of reality, which leads to a “false awareness” – it is the capitalist ideology. Here, the reality of those who are

---

<sup>14</sup> Storey (2002) gives five different definitions of what ideology is. For that reason, he cites different authors without giving dates.

subordinated and do not possess power is hidden by those who possess power but do not see themselves as oppressors. Each cultural product is necessarily ideological, because they belong to the superstructure. The third definition is closely related to the second one. It uses the term ideology to refer to “ideological forms”, which call the attention about how texts (television, films, books, soap operas, etc.) present and address the world by having always a specific image of it; they offer ideological significance on how the world is and how it should be. This definition depends on the notion of society that is understood as conflictive and not a consensus. Fourth, ideology is seen as a “material practice”, which was coined by Louis Althusser. Althusser (cited by Storey, 2002) said that we meet ideology in every single and daily practice, and it reproduces the economic relations and conditions of capitalism. And, fifth, Roland Barthes (cited by Storey, 2002) defines ideology in the secondary and unconscious significances’ level of connotations that are replaced by other connotations. It means that ideology is the field where the hegemonic struggle takes place to restrict connotations, to fix others and to (re)produce new ones. Hence, it is in charge of making universal something that is partial or particular, consequently, of accepting something cultural as if it were natural. Finally, Storey (2002) concludes that ideology contributes to the field a political dimension shared with culture, and this landscape is inevitably characterized by power and political relationships.

At this point, it is imperative to say that the definition below about *ideology*, given by Kohan (2007), gathers and considers the different dimensions (cultural, political, social and economic). Indeed, this definition is pertinent to the current study, because it goes deeper into the analysis of the hegemonic power. And, taking advantage of this concept, a relation between *ideology* and education was established by other authors mentioned in the description of the *theories of reproduction* and others farther mentioned when developing this categories and their determinations.

Kohan (2007) explains that *ideology* refers to the *conception of the world*. It is a set of systematic, articulated and coherent ideas, concepts, values and practical norms of behavior that guides people in their daily lives. These conceptions shape the vision of how society should be and which role human beings play on it. Besides, it is through

ideology that life makes individual and collectively sense. Most of the times, the conception of the world –ideological and philosophical– is hidden and covered. It is not possible to see it, to touch it; it is not tangible. That is why it is usually accepted passively and uncritically. For instance, when a person gives an opinion about how to educate, what is wrong or good about that, (etc.) one supports a social conception of the world. This entire premise means that everybody follows a philosophy conscious or unconsciously. In other words, people’s *common sense* is not isolated from ideologies.

It is possible to say that the way in which objectives, contents, methodology, and evaluation are related to the cultural, economic and political power is not considered. A crucial issue is ignored: the analysis of how power distributed in a society functions in favor of interests, ideologies, and specific ways of knowledge. So, this contributes to maintain the economic and political priorities of particular classes and social groups. Young and Whitty (as cited in Malagón, 2010) argue that scholar institution is seen as a neutral institution, as well as teachers, program, objectives, means, ways of organization, evaluation methods, etc.. Thus, it exists within these perspectives a concern about neither the normative principles that rule the selection, the organization and the distribution of objectives and contents (theories, concepts, facts, principles, procedures, values, attitudes, and rules) nor the methodological aspects and their hidden dimensions.

Gramsci (2008) establishes that the “spontaneous” social vision of daily life without systematic reflection is called *common sense*. On the contrary, the coherent, critical, systematic social vision that is conscious of its foundations and reasons is called *philosophy* and it always drives *common sense*. In other words, if the philosophical and social conception of the world is coherent, articulated and systematic, the common sense will be the opposite: contradictory without order and non systematic. Within the common sense, diverse conceptions of the world dwell, even if they are contradictory. For instance, a teacher says that promotes *critical thinking* when teaching a language, but their classes are focus merely on code repetition and exchanging non argumentative opinions.



Althusser (1986) contributes to the understanding of how this *common sense* is not only shaped but also spread through what he calls the *ideological state apparatuses*. In this sense, the school, the church, the state, and mass media are the ones trying to neutralize people's thinking and acting and expropriate them from creation and creativity by homogenizing and alienating them. In this sense, every theoretical perspective concerning education is permeated by an ideological foundation. That is why for this research is important to define the different theoretical perspectives focused on what kind of social and individual human beings and society are intended to develop.

### ✓ **Theoretical perspective towards education**

The theoretical perspective is the second determination of this category. For this research is relevant to discuss about the pedagogical models because they are the ones that guide conscious or unconsciously teachers' educational performance.

De Zubiría (2006) argues that the diversity of pedagogical theory solves in a different way the questions abovementioned. Each theory defines diverse aims, contents, relations, sequences. All of them have been derived from different methods and approaches, and the political dimension of the educational practice is implicit in almost every single pedagogical model. Therefore, in this sense, different pedagogical models have emerged: traditional school, new school/active school, and constructivism. Besides, each pedagogical model assigns different functions to education, because they start from different conceptions of human beings, the kind of man and society that is wanted to be developed. It is not possible to think about a pedagogical model, a curriculum, and area or subject without solving the pedagogical intention.

According to De Zubiría (2006), the political dimension within the educational practices in the critical pedagogy is explicit but implicit in almost every pedagogical model. Each pedagogical model has "conceptual lenses" from which school, teachers and students are seen and interpreted and from which problems have been diagnosed, evaluated and possible solutions have been found. So, this makes that each pedagogical model has a paradigm attached. Those paradigms are accepted by the community, and the material and symbolic world is observed, explained and interpreted through them. According to

the diverse pedagogical paradigms, knowledge can be transmitted, created or reconstructed due to the fact that the school exists.

### **Traditional School**

A human vision such as being obedient, submissive and achiever underlies the traditional school. It prepares people able to perform mechanic and routinely processes deeply homogenized (and those routinely activities do not imply complex processes of cognition or creation). Moreover, it shapes a human being as the image of the factory and of the routine work. Hence, humans are well prepared for achieving the goals assigned by the social industry.

According to the Zubiría (2006), traditional school has dominated the most part of the educational institutions along human history and in many places around the world. Even tough, there are not theoretical defenders, there are millions of defenders in fact, and most of them perform in a silenced and unaware way. In other words, this tradition is imposed, established, and reproduced without realize it; with the hidden power of make us see as eternal what is temporal. In this sense, it is not awkward that most of the teachers are orienting their educational labor from a deeply traditional way.

Del Val (1989 cited by de Zubiría 2006) asserts that the kind of teaching given in most of the schools included the ones located in developed countries, has as objective the production of individual submissive and contributes to maintain the social order; the school offers mainly a preparation to work in a dependent and alienated way, limiting social changes and constituting and slowing down individuals creativity. Moreover, De Zubiría adds that in the traditional pedagogy the teachers is the transmitter of knowledge and norms culturally constructed and aspires those information and norms to be accessible to future generations. So, the teacher “gives the lesson” to the students that will receive the information and the norms to be learnt and incorporated in their previous knowledge.

The pedagogical paradigm of the traditional school establishes that this model was conceived as the image of the factory and was created to produce employees and workers that the labor market needs. As Durkheim said, the traditional school has been

serving to a political and social system and has imposed to children and young people ways of seeing, thinking and acting.

The function of this school is to drive the transmission of knowledge in a systematic and cumulative way to warranty that people accept the ways of seeing, feeling, and acting of the society. This assertion is accepted by all traditional schools and implies that people go to school to learn what they already know about culture and to act as if culture acts. A very important word within this paradigm is *discipline* because this education has to do with educating young people to make them real adults. Discipline implies obedience and submission. According to De Zubiría (2010), this paradigm of education entails specific consequences derived from some pedagogical postulates such as:

- The function of the school is to transmit specific knowledge, values and cultural norms that are socially accepted.
- The contents are constituted not only by the social and historically accumulated information but also by the norms socially accepted.
- The sequence of the organization of the contents is seen in two different ways: 1) the instructional way, where contents can be taught when the previous information has been learnt; and, 2) the chronological sequence, which takes into account the order in which the phenomenon of reality appears.
- The teachers' oral and visual presentation combined with exercises warranties the learning process. In other words, what the teacher has to do is to repeat and make students repeat, correct in the sense that students should be limited to imitate, pay attention and correct.
- The aim of assessment is to determine to what extent the knowledge and norms taught and transmitted have been assimilated and memorized.

Regarding the roots of the traditional paradigm, it is important to take into account that the didactic resources to achieve these goals (the five postulates abovementioned) were created just until the 19<sup>th</sup> century because in the previous centuries neither the teacher nor the student had material to use in the educational process. This led to a moderated reform in the mechanisms of the paradigm. In other words, this paradigm has been

changing with the different periods of time and their advances, but the principles are still the same.

### **Active School**

Diverse historical, social and scientific factors such as the French revolution, Darwinism, and advances in children psychology created the conditions to produce a deeper change in the conception of pedagogy and education in the 19<sup>th</sup> century, which made active school appear as a new way of understanding learning, education and child development. The aforementioned factors are the principal three scientific factors that contributed to the new or active school development (De Zubiría, 2010).

First of all, the French revolution brought down feudalism and with it the conception of human and state that had governed during thirteen centuries. Under the slogan of human rights defense, freedom, and individual, a new period in the history started, where freedom and equality were highlighted: freedom to produce interchange, and act; and equality in view of the law and society. Then, in economic terms, classic liberalism (Adam Smith and David Ricardo) defended liberty as the necessary condition of economic development and fought against the state intervention to guarantee the free movement of services and products. Besides, in political terms, Rousseau held the necessity of establishing a social agreement which guaranteed political freedom and social coexistence and allowed the “natural goodness” of the child not disappearing under social corruption. Also, Montesquieu defended the division of powers to impede that one monarch possessed the entire capacity of legislating.

Second, the Darwinism contributed to reinforce the new or active school from a natural selection process perspective. The species that survive are the ones that have the capacity of adapting to the environment’s changes, and their passivity will be punished with their disappearance. Here, nature is seen as the cruelest and most authoritarian school; this perspective leads to a social Darwinism where the liberal philosophy is based upon individualism and competitiveness.

And, finally, the advances in psychology were fundamental for the construction of this paradigm, and as a response to the traditional one. Hence, one of the most important

principles of the new school has to do with recognizing the different humans' stages of their development, where children become the center of the educational process. So, this psychological framework of the active school highlights the importance of childhood in the evolution. Rousseau, as one of the most important thinker of the first period of the active school, established that it was necessary to confront the authoritarianism and denaturalization that the traditional school promoted during a long period of time. Besides, he promoted the necessity to conceive children as "independent human beings" and not as "little adults", engaging with an experimental teaching and vindicating children's natural capacity to generate the dynamic of their own development.

De Zubiría (2010) tells that after Rousseau, a Swiss pedagogue, Pestalozzi took many of his postulates but getting distance from Rousseau's radical individualism; even though the goal of this conception of education was to achieve integral autonomy and development of human beings. Pestalozzi's ideas of education laid the foundations of a naturalist and intuitive method based on in a sensitive knowledge of reality. Nevertheless, De Zubiría (2010) says that the one who laid the foundation of the new school is Herbart. Herbart postulated that people learnt what they are interested in learning. In this sense, the school cannot educate for living, but it has to be a way of living for children. This pedagogical approach was thought to respond to the kind of humans that the French revolution wanted and needed to create, where the technical advances were seen as historical and moral advances. Likewise, the rationalist philosophy played a significant role in structuring education within the society that promoted this revolution.

This new way of thinking humans and education finality led to a change in contents, sequences, methodology and criteria for assessing (Arteago, 1991; De Zubiría, 2010). This is a pedagogy focuses on children and autonomous learning. Moreover, this new way of understanding the learning process leads to very different pedagogical principles and postulates, based on the experience and not the reception.

- The aim of the school is not limited to the learning process; it should prepare the individuals to face life. The school should make happy children and young people, developing new personalities. (i.e.) the school was not anymore an artificial place

separated from life and became a little real and practical world that put students in contact with nature and reality. Here, the teacher is a guide that provides students with the necessary tools to create their own criteria about the world.

- The contents should not be artificially separated from life. Formalism and intellectualism are strongly criticized. This school proposed working with contents related to students' environment and life conditions. For instance, in the rural area, the school is conceived as the place where people can learn tasks related to agronomy; and, in the urban area, school provides the technical knowledge that facilitates students to access to the labor market.
- The educational contents should be organized from the simple and concrete to the complex and abstract, from the immediate and near to the distant and abstract. Here, experience is considered as the mother of knowledge.
- The active school gives priority to the individual, experimentation and manipulation of students' own knowledge construction. The student is the axis, the center of the educational process.
- Assessment is integral, because it takes into account the different dimensions of humans' development. It is qualitative because humans are considered not to be quantifiable.

### **Constructivism**

The origins of the epistemological base of constructivism can be found in the theorists Emmanuel Kant and Gianbattista Vico who elaborated the theory during the 18<sup>th</sup> century (De Zubiría, 2010). So, the constructivism took some of their ideas and they became the most important antecessors.

According to Vico (quoted by De Zubiría, 2010), individuals can just know what their cognitive structures allow them to construct knowledge. It means that it is just possible to know an object when its components are describable. He also establishes that God is the creator of nature and that human beings are the God of artifacts, which means that God is the only one that can know the real world whereas men can know what He directly constructed (Glaserfeld, 1994 as cited by De Zubiría, 2010).

On the other hand, Kant considered that humans can just know the phenomena or the expressions of the objects. In general terms, he establishes a relationship between subject and objects adding a third element: the phenomenological manifestations, where this third element will be the only aspect to know because the object itself can be never known scientifically speaking. Consequently, Scientifics could just know the phenomenological manifestations of the objects but never the object directly. So, Kant takes for granted the existence of some *a priori* that constructivists rule out. In this sense, (Bustos Cobos, 1994 cited by the Zubiría, 2010) establishes that constructivists are sons of the Piaget's structuralism and grandsons of the Kantian philosophy.

Until the beginning of the 1960s, positivism had invaded a big part of the scientific field and practically monopolized the research programs and the epistemological and ontological explanations about knowledge. Reality was seen as unique, strange and independent from observers' interests and was oriented by natural laws that scientific work had to discover by inductive processes that conducted to generalization. This particular way of understanding reality allowed positivism to conclude that knowledge can be accumulated by the advancement in discoveries –made by science– of the laws that regulated the physical and social functioning. Currently, the dominant interpretation of reality is based on the constructivist epistemology.

Piaget becomes the one formulating in a direct, clear, complete and systematic way a theory of knowledge from a constructivist perspective. His main contribution to this paradigm was to discover the character and the nature of the structures by which individuals interpret the world, that are defined as the ones that allow individuals represent the world and the changes those representations have until adolescence. Besides, he mentioned that our relationship with the world is mediated by the mental constructions of reality. Those constructions are hierarchical constructed in structures and they vary qualitatively within the process of evolution looking for a more establish and durable balance. According to de Zubiría (2010) the core pedagogical principles of this paradigm are:

- The finality of education must reach the cognitive comprehension to warrantee the conceptual change. Hence, educational processes are in a high level

assimilated to the scientific discovering spheres, disregarding the affective and motivational aspects implicated in the process. Besides, it still recognizing the active role of the student in the learning process.

- Contents must be facts and scientific concepts. However, although contents are important, the process and the activities developed by students to construct and achieve those contents take a higher level of importance within the whole process.
- The curricular sequence must take into account conditions given by science and the context, by students and their environment. There is a clear and hierarchical way of organizing contents, from the general and abstract to the particular and singular. Here, the general and abstract contents are privileged over the particular. (the reflection is not any more so concentrated on the sequence of contents but on the more open, flexible and imprecise curricular designs.
- The methodological strategies and techniques must privilege the activity, using ateliers and laboratories and favor inductive operations. In essence, the teacher modifies the didactic in order to adapt pedagogical procedures in which children are able to discover or invent by themselves knowledge. Teacher's intervention is limited to create problematic situations in which children must reflect on their own conclusions and must perceive their mistakes as approximations of the truth to generate conceptual change (a process of auto-construction of knowledge), but always focusing on children's needs and interests.
- Assessment is subjective and must be qualitative and integral. In other words, students evaluate themselves and different educational agents must participate. Besides, assessment should reflect the development of the individual as a whole.

#### **4.3.2 Pedagogical relationships**

Malagón (2010) argues that education is a conscious and unconscious process that emerges from humans' interaction; humans' interaction with nature and their environment. Pedagogical models as the different theories of the education (Flórez, 1994, cited by Malagón, 2010) define –as it was mentioned before– not only a way of conceiving education and the world, but also a way of conceiving human beings that



interact specifically in the educational environment. So, each theory has its own orientations toward the kinds of relations that should be encourage within the classroom. Each pedagogical model has defined a view of the individuals involved within the process of education: teacher and their students. Even if it is not always explicit, it usually has to do with a specific view of education and the kind of human beings involved in it. Taking into account that the educational act involves humans' participation, contact, interaction, etc. this category, pedagogical relationships, refers specifically to the *personification* of the educational project. In other words, humans are the ones assuming, performing and carrying out the whole educational act, and in this sense, interaction is needed and unavoidable.

Apple (1975, cited by Giroux, 1990) establishes that it is necessary to examine through a critical sense *why* and *how* certain aspects of the collective culture are presented at school as objective knowledge. Concretely, how the official knowledge achieve to represent the ideological configuration of the dominant interests in a society. These issues should be analyzed at least regarding three areas of the schooling life: 1) how daily basis routines contribute to students towards assimilating those ideologies 2) how the ways of specific curricular knowledge reflect those configurations, and 3) how these ideologies appear reflected within the fundamental perspectives that educators use to order, guide and give sense to their own activity.

Giroux (1990), in agreement with Apple, adds that educators in the social field should identify the social processes that take place within the classroom. For this, it is imperative to comprehend the contradiction between the official curriculum (explicit objectives of the formal institution) and the hidden curriculum (norms, values, and implicit beliefs that are transmitted to students throughout the significant structure that underlie the formal content and the relationships within the classroom). In this sense, it is possible to identify contradictions between the official and the hidden curriculum; or, on the contrary, educators through the hidden curriculum are sanctioning the objectives of the institutions. Thus, these norms, values and beliefs can actually reproduce the ideological configuration of the dominant interests as Apple mentions or, indeed, contribute to unveil the social structures that maintain a stratified society. This depends on the pedagogical intention of the educator.

Moreover, Arons (1976, cited by Giroux, 1990) defines the school as a social environment in which students can learn much more things than the ones that appear in the formal curriculum. To this, Giroux (1990) adds that if changes want to be made within the classroom, there must be necessary a comprehension of the sociopolitical forces that influences the daily pedagogical acts within the classroom. In other words, pedagogical relationships within the classroom cannot be seen as isolated practices from the social structures, in the sense that these relationships are strongly attached to the social function that the educational institution plays within the society. For instance, this category leads to elucidate the dynamic within the classroom in a dialectic way with the social structures.

<b>Relationship</b>		<b>Description</b>
<b>Relationships among individuals</b>	Teacher– students	A huge variety of characteristics that teachers and students share within the classroom: social classes, gender, race, etc; and how they are put into dialogue within the educational environment.
	Students– students	
<b>Relationships between individuals and knowledge</b>		The multiplicity of knowledge of these actors which are stemmed from the informal environment (their social, politic and collective experiences) and the formal environment (the contents established in the curriculum).
<b>Interaction between knowledge and individuals</b>		The way how this multiplicity of actors/ individuals and knowledge leads to the dialogue, confrontation, contradiction; or, on the contrary, the way how this multiplicity does not lead to any or few interaction.

**Chart 1: Kinds of relationships encouraged in the classroom**

As it was mentioned at first along the section **1 Problem**, this study differentiates three kinds of determinations (see **Chart 1**) regarding the relationships encouraged in the classroom: 1) the relationships among individuals, 2) the relationships between individuals and knowledge, and 3) the interaction between individuals and knowledge.

### ✓ **Relationships among individuals**

Going back to what Flórez (1994, cited by Malagón, 2010) says (mentioned in the pedagogical intention category), the definition of the kind of human being that is wanted to be developed is essential for solving the question about individuals participating within the educational process. For this reason, it establishes a specific conception of humans. And it reflects a process of humanization of the human being that intertwines and interacts with the natural and social processes. Hence, this humanization becomes a process of individual and social growth (Malagón, 2010). Dengo (as cited in Malagón, 2010) establishes a set of characteristics to define the individuals of the education. She defines this individual as: a *unitary being* that makes them different from the others; a *social being* who is a creator of culture as long as its humanist process is a process of appropriation and creation of culture; a *temporal being* as long as s/he is historical, located in a determine context and writes history with their existence; and a *dialogic being* as long as:

- By the interaction with the “others” (that represent human beings) and with the “other” (the objective world), a perception of the self is constructed and strengthened.
- The dialogue is the basis to overcome human conflicts and is the possibility of comprehension and understanding.

In terms of relationships, it is stated that even though education is conceived an objective social instance, it is necessary to recognize the relationship among individuals. Agray (2010) argues that in the pedagogical act, the interaction between teacher and student is conceived as the starting point of the pedagogical relationship. Salamón (1980, cited by Malagón, 2010) also defines that the relationship between teacher and students is a component within the whole variables that make up the educational system. Hence, this determination of the category became very important when defining the educational practices concept, because it implies a conception of human being taking into account the diversity of individuals that the educational process faces. So, a

huge variety of characteristics is shared between teachers and students within the classroom: social classes, gender, race, and the like; and how they are put into dialogue within the educational environment.

### ✓ **Relationships between knowledge and individuals**

The relationships between individuals and knowledge stem from the multiplicity of knowledge of these actors (teacher–students) which came from their social, politic and collective experiences (informal environment) and the contents established in the curriculum (the formal environment). Therefore, what Agray (2010) says becomes relevant. She affirms that given the existing relationships between teacher and students, it is important to enable an authentic learning, in which educational experiences are in essence an issue of negotiation and construction of agreements among individuals regarding different aspects as learning objectives, activities, and the function of those activities. In this context, this means that the educational practice is made up not only by individuals and their knowledge but also by the knowledge established in the curriculum; besides, those individuals make negotiations to intertwine their experiences with the new information imparted in the educational environment.

Moreover, this determination of the pedagogical relationships enhanced within the classroom refers 1) to what extent knowledge is a priority over individuals or the other way around, and 2) how this knowledge is imparted to individuals. Regarding the impartation of knowledge and how this impartation establishes a hierarchy between individuals and knowledge, Freire (1970) gives a concept that refers to the kind of education that reproduces the relations of exploitation within a society, which is the *banking education*. This concept was developed in order to speak of the set of actions, means, programs, attitudes that are characteristic from a society where the contradiction between oppressor and oppressed exists, and a traditional education is need to maintain this contradiction.

Furthermore, Malagón (2010) says that the core purposes of this kind of education are the adaptation and social immersion and, with this, the dehumanization becomes the

basic characteristic not only of the oppressed but of the whole society. In this context, the significance of education is adaptation. As Freire says (1982, cited by Malagón, 2010), for the banking conception the more people are adapted, the more are educated and adequate to face the world. Consequently, Malagón adds that in this sense education achieves a significance that corresponds to ideology and the kind of dominant social organization. So, banking education is the most representative form of traditional education.

Likewise, Freire establishes that *dialogue* is the assertion of the human being; it is the critical thinking, because it promotes it. Being able to use the language is to develop praxis to transform the world, to change the existing. Dialogue is the interpolation of the individual with themselves and their reality. In addition, the educational and political practices are *dialogic* acts, because they are the meeting between human beings and their reality, tending to a communicative work. However, these actions are determined by the conditions of reality (which refer to an objective world<sup>15</sup>), and it is in this reality where relationships among humans take place.

Finally, Freire defines two different kinds of actions: 1) *dialogic* action, and 2) *antidialogic* action. In terms of relationships, the dialogic action is characterized by the principles of collectivism, where individuals meet each others to transform reality collectively. Whereas antidialogic action is characterized by the principles of individualism, where individuals do not meet each other, but act individually.

### ✓ **Interaction between individuals and knowledge**

Taking dialogue as the starting point, individuals and knowledge interact. This interaction is mediated by the approach adopted within the teaching process. Likewise, depending on the intention regarding the conception of human being and society, the knowledge will interact in diverse ways with individuals. However, this interaction is to

---

<sup>15</sup> This objectivity differs from the objectivity studied by positivists. The objectivity to which Paulo Freire refers is determined by the real participation of individuals.

a wide extend directed by teachers' methodological procedures that give coherence and cohesion to the flux of knowledge.

The methodology (strategies, procedures and techniques) that is prone to enhance the dialogue and confrontation (CED-INS, 2008) among knowledge and individuals may contribute to the educational process. Agray (2010) says that the teacher and the student teach and learn through the dialogue, which is the one that permits to establish a dialectic interaction. In addition, De Zubiría (2006) establishes that students, teachers and knowledge intervene within the formal educational process and perform in a determined context. This established relationship and the assigned roles determine the methodological strategies to be implemented in the classroom, what is the reflection of a position from the individual and society regarding purposes, contents, and curricular sequence.

The interaction between individuals and knowledge is associated to dialogue and to value to the learning process as a process that is made by levels and phases of a growing complexity related to the dynamics of the context. In this sense, the interaction must encourage debate and contradiction because they are fundamental aspects in the educational process in order to generate epistemological curiosity, which leads to a curiosity for searching, as Freire notes. Bedoya (2005), in addition, says that encouraging students to search does not mean conducting students to accumulate knowledge and information but to make students responsible for their own development and learning process. This corresponds to a new way of conceiving students' role within the search process: "*learn to learn*". This perspective of encouraging epistemological curiosity can provoke different reactions among students, due to its ambiguity in assigning students' roles and teachers' performance, forgetting the need of a permanent guide (methodological and epistemologically speaking) leading to students' disorientation as Jara (1984) problematizes.

To conclude, Bedoya (2005) argues that there must be some structural elements concerning pedagogical knowledge because those elements help transforming the role of the teachers as transmitters of ideas and contents into a researcher who links the

methodological aspects (didactic) with the pedagogical process. Tezanos (as cited by Bedoya, 2005) claims teachers are subjects to their working conditions that oblige them to be transmitters of social dominant knowledge. This knowledge that is outside from their pedagogical knowledge imposes conditions of objectivity and distancing between their performance and the theoretical perspective. Likewise, this interaction is intended to develop the integrity of the human being, which is related to the cognitive, socio-emotional and procedural dimensions, and seeks to achieve a more complex logic of the abstract and concrete world.

### **4.3.3 Contents**

Contents are defined by De Zubiría (2006) as the concretion of the educational purposes. Besides, the establishment of certain purposes defines in a wide sense contents. That is why, a significant variation within purposes and educational intentions would generate a necessary change of contents; consequently, contents express, in a relatively clear way, purposes and educational intentions. When defining contents, it is necessary to take a position regarding their character and hierarchy, this is required to stand out how the pedagogical models arrange them in order of importance and pertinence, giving to some of them more space, time and relevance than others. Coll et al (1992, cited by De Zubiría, 2006) complement the previous idea establishing that contents denote the set of knowledge and cultural forms whose assimilation and appropriation is essential for the development and socialization of students. What encourages his idea is that development of humans is not given in a vacuum, but it always and necessarily has place within a determined social and cultural context. That is why pedagogical models take a position and, in a sense, establishes what contents and under what perspective should be taught.

Even though educational purposes and intentions are explicitly expressed through the sorts of contents considered necessary to learn, there is a set of values, norms, and ideologies that is transmitted, mostly implicitly, which makes difficult to unveil it within the power structure. This is because, as Kohan (2007) notes, common sense, which refers to the “spontaneous” conception of daily life, reproduces in a large extent what is established by the dominant discourse of society.

In addition, Chomsky (2007) argues that the ruling educational model is a colonial one very elaborated and fundamentally designed to form teachers and methods which devalue the intellectual dimension of the teaching learning process. That is why the main objective of this colonial model is to continue making teachers and students unable to think critical and independently; on the contrary, it makes them walk thoughtlessly in a labyrinth of procedures and techniques, where contents play a significant role in enabling the achievement of this objective. Chomsky also adds that the instrumental and cumulative approach of democratic schools in the capitalist system normally impedes the development of reasoning that allow reading the world critically and comprehending the reasons and relations that underlie the facts. This instrumental approach is characterized by the *execution of routine exercises* that do not demand any effort and do not deal with *important topics*, which are imparted to prepare students to fulfill tests (see **Assessment**).

Hence, contents are an essential part of the educational practices because are the concrete way in which the world is presented to students and legitimated. But, it is not just a matter of how teachers as individuals develop contents within the classroom. It is a matter of how institutions exert power over teachers and students within a system of control and coercion that makes teachers legitimate and transmit certain way of conceiving the world to students. The curricula established by institutions correspond to the interests of the institutions, and in this sense teachers are intended to be engaged with the kind of ethic, social, political and economic reproduction established by institutions (Chomsky, 2007). Guerrero (2010) problematizes also the role that teachers play in executing curriculum, which explicitly dictates what syllabus must be taught in classes without questioning it. Therefore, teachers become mere technicians, invisible and clerks.

### ✓ **Syllabus planning**

Regarding syllabus planning, Giroux (1990) explains that the selection, organization and distribution of knowledge are a process that is disguised into the sphere of ideologies. Apart from the hidden (implicit) and explicit messages, the way of selecting and organizing contents supposes the aprioristic hypothesis about contents value and



legitimacy, which is a set of ideological considerations that structure the perception students have about the world. Giroux suggests also that through the analysis of the hidden curriculum, it is possible to comprehend that knowledge is not only variable but also linked to human interests; for this reason, it is necessary to examine contents validity. That is because frequently knowledge is accepted as a legitimated truth by a specific conception of the world that is questionable or, from many different perspectives, false. Not doing it leads to a mechanical students' and teachers' performance of what is established by the institution.

Concerning points of view when planning and organizing a syllabus, Guerrero (2011) problematizes the lack of critical position from EFL teachers. She explains that the *pedagogical intention is often learnt when people become teachers*; in the sense that they receive epistemological, attitudinal and ideological information from the teachers they had, so *they tend to reproduce it within their own lessons*. Therefore, *the most important issue teachers care about is how to teach proper language*, and these *ideas about what "proper" means are closely related to dominant discourses*, she affirms.

According to De Zubiría (2006), the sequence of contents is an aspect generally disregarded by teachers and therefore few times and spaces for reflection are dedicated. The way in which contents are sequenced in the syllabus established by the curriculum appears for teachers to be natural and unique, making them leading aside the historical and social construction that involves the question "when to teach certain contents or others". Consequently, in the practice any reflection is made, and teachers think there is no other possible ways of sequencing contents.

Chomsky (2007) suggests that it is possible to understand why people are educated within a domesticating model that transmit knowledge without teaching how to interconnect fragmented information and to distinguish different dimensions of real facts. Through this mechanism of domesticating students, it is not possible for them to comprehend facts within a context. As an example, Chomsky illustrates how the "humanitarian intervention" of the OTAN in different countries is usually presented from the dominant perspective (violence being justified to preserve and guaranty democracy), and, therefore, it is evidenced how and why teachers are technicians that

support the domesticating education and do not develop a critical and coherent comprehension of the world; (i.e.) this kind of thought enables teachers and students reproducing –sometimes unconsciously– dominant discourses. This leads us consider the necessity of including within the classroom a multidisciplinary perspective that allows students to analyze their own circumstances within the sociopolitical context in which they live.

✓ **Multidisciplinary perspective**

To understand why a multidisciplinary perspective was included as a determination of the contents category, it is necessary to define what a discipline is and to establish the differences among these four terms: discipline, multidisciplinary, interdisciplinary, and transdisciplinary as **Chart 2** presents. Even though they have been used to denote efforts that involve several disciplines, these terms are ambiguously defined and often used in an interchangeable way (Choi and Pak, 2006).

Terms	Definition
<b>Discipline</b>	A branch of knowledge, typically one studied in higher education. (Oxford University Press, 1944)
<b>Interdisciplinary</b>	Composed of or made up of several specialized branches of learning, as for achieving a common aim (US, Random House, 1975)
<b><u>Multidisciplinary</u></b>	<i>A combination of many disciplines in an assignment, not necessarily working in an integrated or coordinated manner.</i> (International Rice Research Institute, 2005)
<b>Trandisciplinarity</b>	An approach that occasions the emergence of new data and new interactions from out of the encounter between disciplines. It offers us a new vision of nature and reality. Trandisciplinarity does not strive for mastery of several disciplines but aims to open all disciplines to that which they share and to that which lies beyond them. (Charter of Trandisciplinarity, 1994)

**Chart 2: Definitions of terms regarding the relationship among disciplines**

Regarding the multidisciplinary definition, this determination establishes the necessity of including this aspect as an important part to understand how contents are organized and taught in the EFL classroom. At the same time, it contributes to collect signs of the kind of educational practices taking place within the degree regarding discourses of power that underlie them. For instance, the combination of disciplines within the EFL classroom appears as a problematic issue as Phillipson (1992) describes: *English language teaching (ELT) has not been seen in a wider educational perspective, which amounts to disconnecting ELT from the structure within which operates*. Therefore, there is a *political disconnection* which disconnects ELT from its general educational context because language teaching has been historically seen outside the education system. In other words, language teaching has been seen to a very heavy extent as something that was a technical matter which can be isolated from the rest of education and often ignores the general education research.

According to the abovementioned problem identified by Phillipson, the EFL classroom faces an attention-grabbing phenomenon regarding disciplines, in the sense that a language is seen, learnt, and taught from very different perspectives but especially from a perspective that Gómez (1971) describes from a historical angle. He affirms that English has been mainly considered as a knowledge itself that does not need to be combined with other sorts of knowledge; in addition, English has been rarely seen as a vehicle that enables students to discover different sorts of knowledge framed in a variety of fields of study. That is one of the reasons why it is difficult to find experiences in teaching English from an academic multidisciplinary perspective.

A common way of approaching to contents is through the *content based approach*, which is not the same as teaching English from a multidisciplinary perspective but it implies to use a determined discipline to teach English. So, here language continues being the finality and not the vehicle to transmit a specific knowledge. The focus of a *Content base instruction lesson* (as it is called in the original document) is on the topic or subject matter.

*“During the lesson students are focused on learning about something.  
This could be anything that interests them from a serious science subject*

*to their favorite pop star or even a topical news story or film. They learn about this subject using the language they are trying to learn, rather than their native language, as a tool for developing knowledge and so they develop their linguistic ability in the target language. This is thought to be a more natural way of developing language ability and one that corresponds more to the way we originally learn our first language.”*  
(BC, Content based instruction, 2003)

According to the previews description, it is evident that the variety of thematic contents that can be dealt with in a language lesson can sometimes be a problem when delimiting and organizing them within a syllabus. Moreover, to foment a scientific attitude towards disciplines in students is difficult when this attitude is used to mix any kind of topic and not to pay attention to the content –for the important part is to improve language skills. Thus, as Chomsky (2007) and Kohan (2007) clearly expose, the fragmentation of reality is a way of presenting the world as absolutely incomprehensible and impossible to modify. This, as they also argue, is not an innocent act; on the contrary, it is conducted by the dominant ideology, whose main interest is to keep people ignorant and unable to think critically. A multidisciplinary perspective can be a possibility within the EFL classroom to achieve a clear comprehension of the abstract and concrete world. As Freire and Macedo (1996) note, we need to comprehend the complexity of the relations existent among objects, because our relation with cognoscible objects cannot be limited to the objects themselves.

#### ✓ **Perspectives from which contents are approached and managed**

When referring to perspectives from which contents are approached and managed, it refers to the ideological foundation (as it was described in the category of **pedagogical intention**) that leads to choose some contents over others and to how they are sequenced and presented. In the case of the EFL classroom, the perspectives also regard how thematic contents are balanced with, seen isolated from, combined to or disregarded from linguistic contents.

Donaldo (2005) argues it is common that thematic contents, when teaching English, look for an apparently neutrality and disconnection from the humanistic fields. To this,

it is imperative to add what Chomsky (2009) answered in an interview with Macedo about neutrality and objectivity. Chomsky criticizes the postmodern rejection to objectivity and claims that on the contrary the role of teachers must be looking for showing students reality in an objective way. The problem that Macedo adds to this is that the proclaimed objectivity within lessons is usually permeated by a dominant perspective that seeks to avoid some aspects of the reality that can be inconvenient for the dominant ideology. Both, Chomsky (2009) and Macedo establish that the kind of objectivity that is used as a mechanism of distortion and disinformation in the service of the doctrinal system must be condemned.

Guerrero (2011) puts also into discussion the perspectives from which contents are approached. She explains how common is to find topics in the EFL classroom that appeals to cultural standards, disregarding historical and contextual facts. For this reason, Giroux (1990) points out that what is usually presented as “objective” knowledge in global materials is actually a biased and specific vision of the subject itself. When this happens, the whole perspective of the same topic not only changes but also affects the way in which students are approached to the topic.

For instance, Guerrero (2011) points out that *Thanks Giving* celebration is a common topic whose “pretention” is to familiarize students with traditions of the American culture. However, the way in which this topic is presented to students is biased, and it distances students from assuming a critical position towards this tradition. This can be taught from a perspective that requires students and teachers to know about colonization as a fundamental part of the American history, the social formation of its society, and about American cultural traditions in a deeper and conscious way.

In the same way, Freire (cited by Chomsky, 2009) suggests that to overcome the literal level of interpreting reality, which is referred to literal words meaning such as “humanitarian intervention”, it is necessary to develop a critical comprehension of different psychological entities like *memories, beliefs, values, meanings* etc. that really exist in the world of the action and social interaction. So, Chomsky (2009) adds to this idea that before giving a denotative function to the description of the world at the level of words, it is necessary to interpret it regarding cultural, social and political aspects

that make up the world. In other words, Chomsky (2009) realizes that in order to gain access to the whole and real meaning of any entity, cultural and political practices that are linked to the semantic field of the world and its interaction with the semantic aspects of the word should be necessarily included as a perspective within the classrooms.

All in all, let us say that cultural imperialism permeates English lessons and impedes to see topics from other perspectives. Thus, the dominant perspective –the one of the dominant ideology– is ruling EFL classroom. Phillipson (1992) problematizes that there is a trickle of products, ideas and influences from the Periphery to the Centre, but the overwhelming flow is from Centre to Periphery. That is why, in terms of perspectives, there is an asymmetrical interaction where one perspective rules –the dominant one–, which is a central feature of the imperialist structure.

#### **4.3.4 Assessment**

De Zubiría (2006) defines assessment as the formulation of value judgments about a known phenomenon that is compared with some previously established criteria concerning specific goals that were defined. That is the reason why any kind of evaluation requires determining the goals and intentions that are pursued. It is also indispensable to delimitate the criteria that is used to establish the comparisons and, at the same time, to gather the information to guarantee that the judgment delivered corresponds to reality. According to Coll (1994, cited by De Zubiría, 2006), the answer given to the question “*what do we assess for?*” will determine the functions of assessment. Therefore, questions such as *what*, *how* and *when* shall be asked.

Assessment, as any other instance of education, is thought and carried out from the theoretical perspective from which education is based on. This means that assessment is related to the pedagogical intention and the contents taught, which reflects a particular view of education, of the human being and society (De Zubiría, 2006). According to Jara (1984), assessing is of central importance in education because it is a process within another process that means that assessment is not an ending moment: it is a system of observation and constant provision of feedback. Therefore, assessment must

be permanent and consider specific moments of synthesis; it should be participative, which means that not only teachers but also students must participate in this process.

De Zubiría (2006) argues that in education the complexity of assessing is greater because teachers work with the different dimensions of the human being and therefore the finalities must be wider, more integral and more social. The human being is seen as a man who loves, thinks, and acts, so assessment has to give account of each one of those aspects and integrity. And in each one of these aspects must be considered the capacities, the development and the learning. Thus, assessing must take into account the different dimensions of the social and human activity (which refers to the humans' complete vision, where knowledge cannot be separated from their social activity). So, for this purpose, to evaluate the human being in their integrity, teachers must establish both clear criteria and instruments to evaluate the capacities or the cognitive, emotional and procedural development. In other words, the quality of the assessment depends on the finalities established and the criteria and instruments used to achieve those finalities and purposes.

De Zubiría (2006) says that if teachers do not reflect on and evaluate their evaluations, they must not expect a high quality process. This is what differentiates the practice from the praxis, and the school should be oriented from the praxis, which means a reflexive practice. Assessment in education is very complex because it has to do with evaluating the human development; therefore, what for to assess, what and when to assess, how and with what to assess, and how to evaluate the evaluation are pertinent questions in assessment within the educational process.

### ✓ **Types of assessment and feedback provision**

This determination is intended to give clear theory about the types of assessment (formal and informal; summative and formative) and to highlight the relevance of feeding back within the process of education.

## **Types of assessment**

Assessing permeates every aspect of our lives, and it is natural and automatic activity (McAlpine, 2002). Any situation regarding formal or informal education demands assessment. Besides, in formal education, assessment is a continuous process of measuring students' performance. It can be *formal* or *informal* depending on the teachers' procedures (McAlpine, 2002). Formal assessments are where students are aware that the task that they are doing is for assessment purposes (e.g. examinations, coursework papers, theses, etc). Criteria tend to be more explicit and have less room for bias. Students know they are being assessed. Whereas in informal assessment the judgments are integrated with other tasks (e.g. lecturer notes, discussions, tape-recordings, presentations, etc) and the level of students' awareness is less. It can reduce stress and give more valid view of students' abilities; however, there can be problem with hidden prejudices and stereotypes influencing the judgment of the teacher (McAlpine, 2002).

Furthermore, there are two types of assessment: *summative* and *formative*. Those types of assessment depend on their purpose or finality (De Zubiría, 2006). According to Taras (2005), the process of assessment leads to a summative assessment which is a judgment which encapsulates all the evidence up to a given point and its instructions and procedures are formal. McAlpine (2002) says that summative assessment is for progression, is given at the end of the course and is designed to judge students' overall performance. Whereas formative assessment is designed to assist the learning process by providing feedback to the learner, which can be used to highlight areas for further study and hence improve future performance. Besides, formative assessment is informal. Formative assessment is about paying careful attention to students' performance during the whole process of learning, and it allows forming a detail opinion of their abilities concentrating students' efforts on the more appropriate areas and hence improving overall performance.



## **Providing feedback**

The major issue regarding formative assessment is the provision of feedback during the whole process of learning. Feedback is an essential part of effective learning. It helps students understand the subject being studied and gives them clear guidance on how to improve their learning. Moreover, giving constructive feedback can improve a student's confidence, self-awareness and enthusiasm for learning (McAlpine, 2002).

Consequently, any moment or situation of assessing students, being formal or informal, should be attached to a moment of providing feedback. The action of feeding back will ensure assessment as a process within the learning process. It will empower students to be more aware of their process, make students reflect on their weaknesses and strengths, and allow teachers to carry out a more conscious observation of their students' performance and improvement.

### ✓ **Perspectives of assessment**

The perspectives of assessment refer to the theoretical and ideological position from which a teacher bases and orientates their educational practices; however, as it was mentioned, it is usually determined by institutions' curricula. On the one hand, the conception and vision of assessment should be coherent and related to the pedagogical model that orientates the educational practice, and, on the other hand, it implies a way of establishing "standards" of the kind of knowledge students must learn and the ways in which they are expected to do it. Those "standards" are usually established by specific entities that hold particular intentions, and they are presented as the only official institutions able to assess students such as the state and, in the case of languages proficiency, private institutions such as the British Council, Alliance Française, Goethe Institute, etc.

In fact, Giroux (cited by Chomsky, 2009) states that official testing is a mechanism of control that enables institutions (being public or private) to promote and spread an instrumental and uncritical education. Moreover, educational institutions and teachers trust the veracity of this mechanism disregarding other aspects of assessing (the ones mentioned along the **Assessment** determination). This perspective of assessing

strongly determines the way in which the whole syllabus is planned because the syllabus is created to reinforce students' capacity to approve formal proficiency tests officially and world widely recognized, rather than creating a syllabus according to contextual needs or other academic purposes not recognized by those institutions.

Phillipson (1992) makes a historical review of the British and American promotion of English around the world and problematizes two myths about it, the myth of “academic freedom” combined with the myth of non-political nature of the language teaching, adding that with both, the British and the Americans rapidly expanded their international English teaching effort. Along the paper of Phillipson, *Linguistic imperialism*, it is also positioned the evident political and economic interests that exit behind the EFL teaching; he makes evident the elitist foundations of these entities and the colonial pretensions in creating them (as explained in **4.1 Hegemony**) where tests are just another mechanism to control and exert power.

The European Union (as another political force) stated its commitment to preserve its multilingual and multicultural nature. Nevertheless, it seems to face a problem that emerges from a conflictive aspiration. On the one hand, it pretends to obtain the political and therefore cultural integration; and, on the other hand, it wants to maintain its linguistic and therefore cultural diversity. The EU expects both objectives not to be in conflict each other. However, these two objectives seem to conflict because the European discourses of integration underlie from its discourses of homogenization. (Macedo, Dendrinou, Gounari, 2005). That is why, a mechanism of standardization as the Common European Framework came up, in order to establish what to teach and their sequence according to the levels of proficiency under the communicative approach.

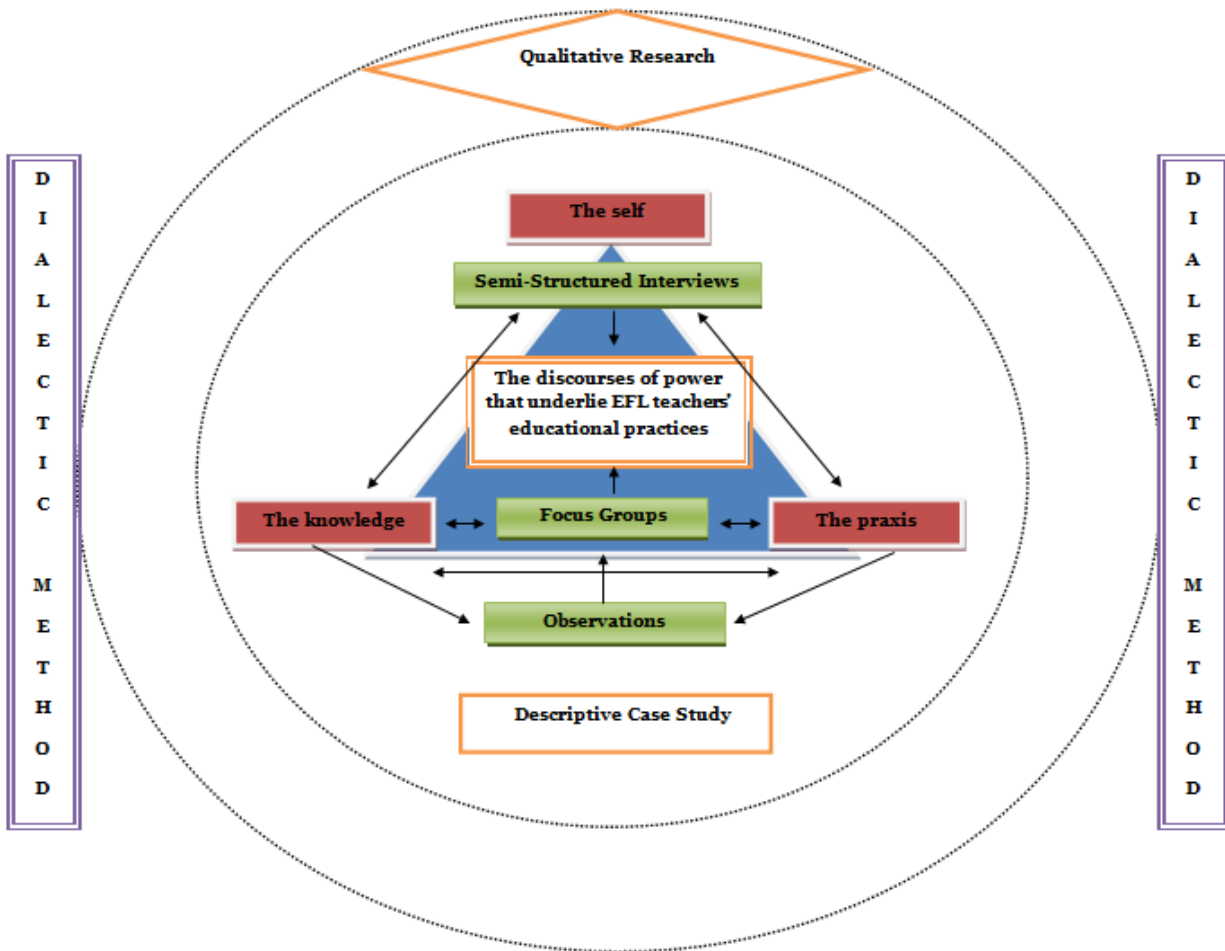
Therefore, formal proficiency tests such as IELTS, TOEFL and the like assess peoples' linguistic knowledge under economic and political interests that are oriented to maintain core countries power over periphery countries within an asymmetrical relationship. So, two main focuses of assessment are problematized, the one that appeals for assessing students taking into account the different dimensions of education and individuals; and the other that is focused on preparing students to approve official tests. Nevertheless, the first focus is determined by the second one, in the sense that

even when students of any Modern Languages Degree (in periphery countries) are assessed coherently with a pedagogical model prone to develop critical thinking, the institutions that have the last word about their professional development are the ones mentioned.

Guerrero (2011) problematizes that even though students study a five-year period and *accumulate a lot of knowledge and write lots of papers*, it seems that educative institutions do not trust its students' knowledge and ask them for presenting official tests that will valid their knowledge in a homogenized way, disregarding their whole process of formal and informal instruction. In other words, unless students approve, on the one hand, the international tests that assess their language proficiency level and, on the other hand, the state tests that assess their knowledge they have in their area (pedagogy, sociology, philosophy, etc.), the complete set of knowledge would not have any valid certification neither in Colombia nor in any foreign country.

## 5. METHODOLOGICAL FRAMEWORK

The current section, Methodological Framework, is intended to describe the methodology that was followed and implemented to carry out the present research.



**Diagram 2: Overview of the methodological framework**

This study is a qualitative research that lied on a descriptive case study and that combined different tools for collecting data, which leads to a multimethod research, all this is understood under the dialectic method perspective, in order to answer the problematic question of this study: what are the discourses of power that underlie English educators' educational practices with in the MLD<sup>16</sup> at the PUJ in Bogota? Moreover, we decided to adopt the dialectic method as a core guide to comprehend the phenomenon of study, because it takes a specific fact that can only be understood within

<sup>16</sup> MLD stands for Modern Languages Degree

a social totality; this method does not take isolated facts and always emphasizes in the social context and the history that gives sense to the facts (as it is mentioned in the section **4. theoretical framework**). The **Diagram 2** presents the way this research was conducted from the methodological perspective: firstly, it is presented the description of the dialectic method; secondly, the description of the aforementioned methodological approach; thirdly, the three different tools implemented for collecting data: structured observations, interviews and focus groups; and fourth, the relationship between the three dimensions that underlie the educational practice: the self, the knowledge and the praxis and the implemented tools.

Few areas of practice offer as many opportunities for research as does the field of education. Having an interest in knowing more about the field and in improving the practice of education leads to asking researchable questions, some of which are best approached through a qualitative research, as it is our case: What discourses of power underlie the EFL educators' educational practices within the Modern Languages Degree at the PUJ in Bogotá?. In fact, research focused on discovery, insight, and understanding from the perspectives of those being studied offers the greatest promise of making significant contributions to the knowledge base and practice of education.

### **5.1 Dialectical Method**

In order to unveil discourses of power that underlie EFL educational practices, it was necessary to have a method that could guide critically the reflection and thought introducing rationality and intelligibility to the fragmental chaos of the common sense. As Kohan (2007) claims, social reality possess rationality if not, it would be absolutely incomprehensible and impossible to modify. In this sense, the present research seeks to comprehend the dialectic relation between EFL classroom and society. Moreover, Kohan (2007: 19) argues that *“as society does not constitute an incomprehensible chaos, it possesses a certain order where common facts are not casual but product of previews ones; all phenomena are interrelated and constitute a process, whose totality of relations possesses an explanation<sup>17</sup>”*. So, if society is not mere chaos, it is possible to

---

<sup>17</sup> Free translation by the authors

figure it out, and this knowledge could help, as a tool, to those who pretend transform it. In this way, the organization and order of thought is given precisely by a method. A method gives the rules and the guides when we try to comprehend society; a method organizes the categories and their determinants and traits, which allow the study of the different parts of phenomenon problematized to obtain a holistic view of it.

For any research purposes and for the sake of clarity, this research established a **concept** in order to collect data: **educational practice**. Consequently, four **categories** were assigned to the concept; which at the same time was characterized by different **determinations** as the **Chart 3** shows. In this sense, the **pedagogical intention**, the **pedagogical relations**, the **contents**, and **assessment** are the four **categories** that represent the view of the concept and allow reaching the understanding of the phenomenon (“*the what*” of this research) by exploring, identifying and describing it.

Concept	Categories	Determinations
<b>Educational Practice</b>	Pedagogical intention	<ul style="list-style-type: none"> <li>–Ideological foundations</li> <li>–Theoretical perspectives towards education</li> <li>–Pedagogical premises</li> </ul>
	Pedagogical relationships	<ul style="list-style-type: none"> <li>–Relationships between individuals</li> <li>–Relationships between knowledge</li> <li>–Interaction between individuals and knowledge</li> </ul>
	Contents	<ul style="list-style-type: none"> <li>–Syllabus planning</li> <li>–Multidisciplinary perspective</li> <li>–Perspectives from how contents are approached and managed</li> </ul>
	Assessment	<ul style="list-style-type: none"> <li>– Types of assessment and feedback provision</li> <li>– Perspectives of assessment</li> </ul>

**Chart 3: Overview of the educational practice concept with its categories and determinations**

Kohan (2007) explains that categories constitute theoretical concepts used by social sciences to explain and comprehend certain types of social relationships among people. Each category expresses, framed on a theory, a social relationship that exists in the reality. As social relationships are historical because they change through time and are

product of social struggles. So, concepts, categories and determinations must be undoubtedly historical. Thus, within the theories that try to explain social reality all concepts, categories and determinations cannot be at the same level. It means that some of them are more important than others because of their capacity of explanation; and the order in which they are placed within theoretical explanations of the society will depend on the adopted method. The dialectic method does not prioritize isolated and fragmented facts, on the contrary, it takes as a reference the totality in which these facts are immersed and where they make sense. In other words, isolated facts become incomprehensible and society becomes everlasting.

## **5.2 TYPE OF STUDY**

Now, with respect to the type of research we have to say that it is a qualitative study that underlies a multimethod research that was guided by the dialectic method (previously described).

### **5.2.1 Qualitative Research**

Qualitative research is an umbrella concept covering several forms of inquiry that help us understand and explain the meaning of social phenomena with as little disruption of the natural setting as possible. The key philosophical assumption of qualitative research is the view that reality is constructed by individuals interacting with their social worlds. In other words, qualitative researchers are interested in understanding the meaning people have constructed, that is, how they make sense of their world and experiences they have in the world (Merriam, 1998). For instance, our research looks for unveiling the discourses of power that underlie English teachers' discourses regarding their educational practices. So, their pedagogical reflections evidence the way English teachers conceive not only English language teaching/ learning but also the role that education in general plays in a society. In this sense, to make evident such role helps to ground their discourses in a whole social and economic structure that is not isolated from the classroom; on the contrary, it determines it.

The key concern of qualitative research is to understand the phenomenon of interest from the participants' perspectives, not the researchers'. Hence, the researcher is the

primary instrument for data collection and analysis. Data are mediated through this human instrument; the researcher is responsive to the context. In this case, we as researchers were along the degree exposed to the context that surrounded the investigation. This helped us as mediators to take into account our experiences as the starting point for this research and the main concern in order to problematize the phenomenon. However, our experiential background biased neither the results nor the process of investigation.

Moreover, Merriam (1998) argues that qualitative research usually involves fieldwork. The researcher must physically go to the people, setting, site, institution in order to observe behavior in its natural setting. In addition, qualitative research primarily employs an inductive research strategy. It builds abstractions, concepts, hypothesis, or theories rather than texts existing theory. Finally, the product of a qualitative study is richly descriptive, in the sense of showing how the phenomenon occurs within its context. Indeed, we as researchers have had direct contact with the population involved in the investigation, not only when carrying out the study but also before of it because we are active students of the MLD. In this sense we are part of the context. Furthermore, the whole process of collecting data and approaching to the object of the study took place within the institutional environment: the faculty and EFL classrooms in order to describe teachers' behavior in their natural scenario. It is important to add that any tool was designed to obtain explicit data, but they were designed to unveil the discourses of power that underlied EFL educational practices by employing inductive strategies.

It is established that the design of a qualitative study is emergent and flexible, responsive to changing conditions of the study in progress. So, in this particular research, the selection of the sample changed due to some specific reasons that are proper to the dynamic of human groups. The main difficulties faced were time restrictions and availability, which hindered the accomplishment of the programmed schedule. When planning tools for collecting data and selecting population, a very specific group of teachers was selected to be part of the study, some problems appeared later related to the aforementioned difficulties of the chosen teachers (further explanation in section **5.4 Population**). This made us change the idea of having teachers belonging to each level of English; that is to say that the representation of the



seven different levels<sup>18</sup> of the Degree was not possible as it was thought at first instance. Nevertheless, most of the teachers who remained in the selected group have been teaching in the different levels of the Degree and are well known among different generations of students –including us–, which is relevant for the research in terms of credibility and significance.

### **5.2.2 Descriptive Case Study**

Case studies are designed to bring out the details from the viewpoint of the participants by using multiple sources of data. Even though there are some techniques that are more used than others, case study does not claim any particular method for collecting data. The case calls for a bounded system, such a thing as an integrated system: a single entity, a unit which there are boundaries around. In this particular study, there is a group that belongs to a specific community: teachers of the MLD; there is a limit to the number of people involved: seven teachers of the MLD, and a finite amount of time of collecting data: four months (December 2011 to March 2012). This allowed us, on the one hand, to study the phenomenon as a specific and complex functioning case; and, on the other hand, to use different tools to explore the phenomenon in order to make the description. Furthermore, the decision to focus on qualitative case study stemmed from the fact that this design was chosen precisely because we were interested in insight, discovery, and interpretation rather than hypothesis testing. That is why case study implies interpretations in context (Cronbach, 1975 quoted by Merriam, 1998).

The case could be a phenomenon of some sort occurring in a bounded context. Merriam (1998) describes it as to the edge of the case, which is what is not going to be studied, and as the heart of the study, which is the main focus.

The heart was intrinsically bounded to describe teachers' discourses of power that underlie their educational practices and to identify the type of discourses of the teachers, in order to describe them within the edge of the case: the MLD. In other words, the bounded system (as Smith 1978 calls it) or the integrated system (as Stake

---

<sup>18</sup> The MLD offers seven English levels: elementary, basic, pre intermediate, low intermediate, intermediate, high intermediate and low advanced level.

1995 names it), which is the discourses of power that underlie English teachers' educational practices, was carefully delimited within the educational environment of the faculty. According to Yin (1994), the case study focuses on holistic description and explanation and it is a design particularly suited to situations in which it is impossible to separate the phenomenon's variables from their context. That is why we selected a particular instance –discourses of power– of the edge –MLD– to study in depth in order to achieve as full an understanding of the phenomenon as possible.

Knowledge learned from case study is different from other research knowledge. Case study knowledge is: 1) more concrete than abstract; 2) more contextual because experiences are rooted in context; 3) more developed by reader interpretation, because readers bring to a case study their own experience and understanding, which lead to generalizations when new data for the case are added to old data; and 4) based more on reference population determined by the reader.

Bromley (1986, cited by Merriam, 1998) writes that case study by definition gets as close to the subject of interest as they possibly can, partly by means of direct observation in natural settings, partly by their access to subjective factors (thoughts, feelings and desires), whereas experiments and surveys often use convenient derivative data, e.g. test results, official records. Also, case studies tend to spread the net for evidence widely, whereas experiments and surveys usually have a narrow focus. Furthermore, Sander (1981, cited by Merriam, 1998) adds that case studies help us to understand processes of invents, projects, programs, and to discover contents and characteristics that we shed light on.

According to Merriam (1998), a case can be studied from three different perspectives: *particularistic, descriptive, and heuristic*. *Particularistic perspective* appeals to suggest to the reader what to do or what not to do in a similar situation by examine a specific instance that can be influenced by the author's bias. While the *heuristic perspective* looks for explaining the reasons for a problem, explaining why an innovation worked or failed to work and evaluating summarizing and concluding the potential applicability of an issue.

For the present case study, it was used the *descriptive* perspective which searches for a complete view of the phenomenon. This descriptive perspective includes many variables as possible and portrays their interaction, what implies a “thick” description, term that was used by a cultural anthropologist Clifford Geertz. A *thick description* of human behavior is one that explains not just the behavior, but its context as well, such that the behavior becomes meaningful to the researcher. Although the *particularistic* and *heuristic* perspectives are valuable, those perspectives did not match with the objectives (exploring, identifying and describing discourses of power) of this specific research, which sought to answer the problematic question.

The general objective of this research, which is to describe the discourses of power that underlie educational practices of the population, implies to make an analysis that relates the individuals to their social environment, case study is an interpretative activity sensitive to the human phenomena and its complexity. It gives us the tools to comprehend the “*what*” and the “*how*” of the phenomenon studied and not to reach a higher level of investigation that leads to the “*why*” of the phenomenon. Due to the fact that there is a lack of research in the field of ideological messages in the EFL classroom, it is necessary first to explore and identify them within their context (it refers to the what) and second to describe them (it refers to the how) as a whole phenomenon and as an integrated system, which is analyzed in its essential parts (they are in a dynamic and constant interaction). After exploring and identifying the “*what*”: teachers’ discourses of power that underlie their educational practices, it is possible to establish the “*how*”: relating the “*what*” to the context –where it takes place– of economic and political power relations in the society expressed within teachers’ daily labor in three different dimensions: the self, the knowledge, and the praxis. This process of description could be the basis for a further research on seeking the “*why*” (which refers to the heuristic perspective established within the framework of case studies).

### **5.2.3 Multimethod Research**

Qualitative inquiry, which focuses on meaning in context, requires a data collection instruments that are sensitive to underlying meaning when gathering and interpreting data (Merriam, 1998). Therefore, structured interviews, structured observations, and

focus groups were carried out to explore, identify, and describe the discourses of power that underlie English teachers' educational practices within the Modern Languages Degree as multimethod research suggests.

Multimethod research refers to different tools and methodologies implemented to approach the object of the investigation. In other words, multimethod research refers to a mixed methodology, which implies the application of two or more sources of data research methods to the investigation of a research question. Bryman (2001) and Carr & Kemmis (1988) state most social research is based on findings deriving from a single research method and as such is vulnerable to the accusation that any findings deriving from such a study may lead to incorrect inferences and conclusions if measurement error is affecting those findings. So, monomethod research is always suspect in this regard.

The rationale of multimethod research is underpinned by the principle of triangulation, which implies that researchers should seek to ensure that they are not over-reliant on a single research method and should instead employ more than one measurement procedure when investigating a research problem. Since much social research is founded on the use of a single research method and as such may suffer from limitations associated with that method or from the specific application of it, triangulation offers the prospect of enhanced confidence (Bryman, 2001). Thus, the argument for multimethod research is that it enhances confidence in findings.

Patton (1990, cited by Merriam, 1998) clarifies that data conveyed through words have been labeled qualitative, because it deals with *direct quotations from people about their experiences, opinions, feelings and knowledge* obtained through interviews and also, in this specific research, through focus groups; and *detail description of people's activities, behaviors, actions* recorded in observations. Data collection, in this present research, is mainly about asking and watching.

Collecting data always involves *selecting data* and *data collection techniques* regarding researchers' interests, purposes, objectives, and intentions. Once the research problem was identified, we decided what information was needed to address the problem and how best to obtain that information. Although it is very difficult to say which the best

method of data collection is, different methodologies for approaching the phenomenon of the present research were implemented to further description of the object of the study: semi-structured interview, observation, and focus groups.

#### ✓ **Semi-structured Interview**

According to Merriam (1998), interviewing is the most common form of data collection in qualitative studies in education. So, it was decided to implement *person-to-person* encounter in which one person elicits information from another. In this specific case study: researchers and English teachers. This kind of interviewing can be defined as a conversation. Dexter (1970, cited by Merriam, 1998) adds that it is a conversation with a purpose which is to obtain a special kind of information. In other words, to find out what is on someone else's mind. Paton (1990, cited by Merriam, 1998) explains that people are interviewed to find out from them those things we cannot directly observe: feelings, thoughts, and intentions. Besides, it is not possible to observe how people have organized the world and the meanings they have attached to what goes on in the world. To sum up, the purpose of interviewing is to allow researchers to enter into the other person's perspective.

As Kvale (1996, cited by Kajornboon, 2005) adds, interviewing is a way to collect data as well as to gain knowledge from individuals. Interviews are regarded as an interchange of views between two or more people on a topic of mutual interest, see the centrality of human interaction for knowledge production, and emphasize the social context of research data. Merriam (1998) differentiates three types of interviews (**Chart 4**): highly structured/standardized interview, semi-structured interview, and unstructured/informal interview.

In the current investigation, as **Diagram 1** shows, **semi-structured interview** was used to obtain data about one of the three dimensions searched: **the self**. The semi-structured interview seeks to specific information and the largest part of the interview is guided by a list of questions or issues to be explored. So, the questions that English teachers were asked came from the previous description we made about the category, its determinants and traits.

Highly structured/standardized interview	Semi-structured interview	Unstructured/informal interview
<ul style="list-style-type: none"> <li>-Wording of questions predetermined</li> <li>-Order of questions predetermined</li> <li>-Oral form of a survey</li> </ul>	<ul style="list-style-type: none"> <li>-Mix of more-and less-structured questions</li> </ul>	<ul style="list-style-type: none"> <li>-Open-ended questions</li> <li>-Flexible, exploratory</li> <li>-More like a conversation</li> </ul>

**Chart 4: Types of interviews**

Kajornboon (2005) says that when using semi-structured interviews, the researcher has a list of key themes, issues, and questions to be covered. In this type of interview, the order of the questions can be changed depending on the direction of the interview. An interview guide is also used, but additional questions can be asked. Corbetta (2003, cited by Kajornboon, 2005) explains that within each topic or question, the interviewer is free to conduct the conversation as he thinks, to ask the questions he deems appropriate in the words he considers best, to give explanation and ask for clarification if the answer is not clear, to prompt the respondent to elucidate further if necessary, and to establish his own style of conversation. Moreover, additional questions can be asked and some may be questions that have not been anticipated in the beginning of the interview.

Patton (2002, cited by Kajornboon, 2005) recommends to explore, probe, and ask questions that will elucidate and illuminate that particular subject to build a conversation within a particular subject area, to word questions spontaneously, and to establish a conversational style but with the focus on a particular subject that has been previously determined. In this sense, the interviews were elaborated to give account of the four established categories with its determinations but without making them explicit to the respondents. Besides, the interviews looked for making connections between these four aspects and teachers' experiences, perceptions, understandings and reflections.

Although we made semi-structured interviews, there is one main characteristic we adopted from highly structured interview. This characteristic is that all respondents

were asked the same questions with the same wording and in the same sequence; consequently, there was a common format, which made it easier to analyze, code and compare data. In fact, we formulated thirty (30) open questions which derived from the categories that built the concept. Before asking the questions, we made an introduction that presented a general view of the research and a specific and short description of the educational practice concept with its categories. The objective of this introduction was also to clarify that the intention of the interview was to evaluate neither teachers' knowledge nor their labor but to evidence through these four categories the way teachers conceive education and how they deal with it when teaching a language (See **Annex 1**).

### ✓ **Observation**

According to Merriam (1998), observations take place in the natural field setting instead of a location designated for the purpose of interviewing. It represents a firsthand encounter with the phenomenon of interest rather than a secondhand account of the world obtained in an interview. Here, the essential idea is that the researcher goes into the field to observe the phenomenon in its natural state. Langley (1988) adds that observation involves looking and listening carefully in order to discover particular information about someone's behavior –this is what observation in social science involves–. For this purpose, an observation chart was carefully designed and organized, in order to give account of the categories that were chosen to describe the concept. This was made to have a frame in which teachers' performances were going to be observed without losing the established concept of educational practices, its categories and determinations.

Merriam (1998) establishes that observing is part of living and part of our interaction within the world, what we learn helps us make sense of our world and guides our future actions. Indeed, we as modern languages students were continuous active observers of the EFL classroom and decided to transform these routine observations into research observations. Even if is certainly true that observation is a research tool when it 1) servers a formulated research purpose, 2) is planned deliberately, 3) is recorded systematically, and 4) is subjected to checks and controls on validity and reliability

(Kidder, 1981, cited by Merriam, 1998), it is also true that routine observations we made when attending English classes at the MLD were also relevant for this research, in the sense that those observations were not completely unconscious and unsystematic; since, they were the primer insight that enable these experiences to be a concern of an investigation.

Merriam (1998) recommends observing six core elements when observing: the physical setting, the participants, activities and interactions, conversations, subtle factors and researchers own behavior. Those aspects were implicitly taken into account when thinking and designing the observing guide. The observations were made also by making allowance for the obtained information through the interviews, especially regarding the coherence between their discourse and the practice, taking into account the three dimensions of beings: the self, the knowledge and the praxis. This allowed us, on the one hand, to compare between the aspects that were mentioned in the interview and the aspects they put in practice within their natural educational environment; and, on the other hand, to not lose the objectives of the research (See **Annex 2**). So, all the aspects mentions by Merriam (1998) agreed with the concept, categories and determinations established for this research.

The researcher can assume four different roles when observing the field of study as Merriam explains (1998). First, *complete participant*, the researcher is a member of the group studied. It conceals their role from the group, so as not to disrupt the natural activity of the group. Second, *participant as observer*, the researcher's activities are known to the group; there is a level of information revealed. Researchers are involved in the settings central activities assuming responsibilities. Third, *observer as participant*, the researcher's activities are known to the group and participation is secondary. The level of information revealed is control by the group member being investigated. And, fourth, *complete observer*, the researcher is either hidden from the group or in a completely public setting.

According to the description above of the four roles as observers, there is not a clear role framed that can give account of our labor as observers. Nevertheless, one approximation to the role that we as observers played could be "*observer as participant*", in the sense



that 1) we observed the classes having the previous teacher's authorization; 2) our activity was known to the group observed, but the level of information revealed was control to the group members that was investigated. Even though we were neither completely hidden from the group nor in a completely public setting, we observed the teacher's performance in their EFL classroom without taking any participation or making any disruption of the natural environment. Indeed, six (6) teachers were observed, some of them were observed twice and the rest once. Each observation lasted the two (2) hours of the correspondent course.

### ✓ **Focus Group**

Williams and Katz (2001) states that focus groups are a useful way for promoting an empowering, action-oriented form of research in education. Focus groups are group discussions organized to explore a specific set of issues such as people's views and experiences of contraception. Different authors (Lewis, Gibbs, and Marczak & Sewell, as cited by Williams and Katz, 2001) define broadly a focus group as "*a small gathering of individuals who have a common interest or characteristic, assembled by a moderator, who uses the group and its interactions as a way to gain information about a particular issue*".

The purpose of focus groups is to promote a comfortable atmosphere of disclosure in which people can share their ideas, experiences, and attitudes about a topic. Participants "influence and are influenced," while researchers play various roles, including that of moderator, listener, observer, and eventually inductive analyst (Krueger & Casey, 2000, cited by Williams and Katz, 2001). Likewise, the objective of focus groups is to register how the participants elaborate their reality and experiences in a collective way within a social context and go deeper into their points of views regarding the suggested topics, which the researchers come up with and are associated to the objectives of the investigation. In this sense, it is different from a colloquial discussion or conversation, due to the fact that these topics were previously designed in order to make a real exchange of experiences.

Moreover, focus groups are unique in their explicit use of group interaction to produce data (Glitz, 1998; Barbour & Kitzinger, 1998, cited by Williams and Katz, 2001). As a

method, focus groups are based on two fundamental assumptions: 1) individuals can provide a rich source of information about a topic; 2) the collective and individual responses encouraged by the focus group setting will generate material that differs from other methods because of the *interaction* factor. Focus groups need processes of interaction, discussion and elaboration on specific topics within a defined group; consequently, there is a conducted participation.

As William and Katz (2001) says, like any other research method, focus groups require careful planning and are a labor-intensive process. Therefore, they suggest a *step-by-step* process or guide when implementing focus groups as a research tool in education.

- **Focus on the research purpose**

The general objective as well as the specific objectives of this research was primarily considered, always seeking for answering the problematic question of the study: the discourses of power that underlie EFL teachers' educational practices within the MLD at the PUJ.

- **Select a skilled moderator**

A moderator must listen, probe, and establish direct group interaction. The moderator must feel confident and comfortable managing focus group participants and the participants must feel at ease in disclosing specific information to a particular moderator. Taking into account that it was our first experience and attempt in conducting focus groups under investigative purposes, the adviser of our study, who is an experienced educator, helped us when moderating the sessions of the focus groups in order to achieve the goals established for each session and for the whole research.

- **Design an effective interview guide**

The process of planning and designing the guides for each focus group was thought to promote discussion in a non-threatening manner (See **Annex 3**). In the sense that we had clear structuring of the session, but participants interaction and intervention were not actually that structured. Furthermore, different

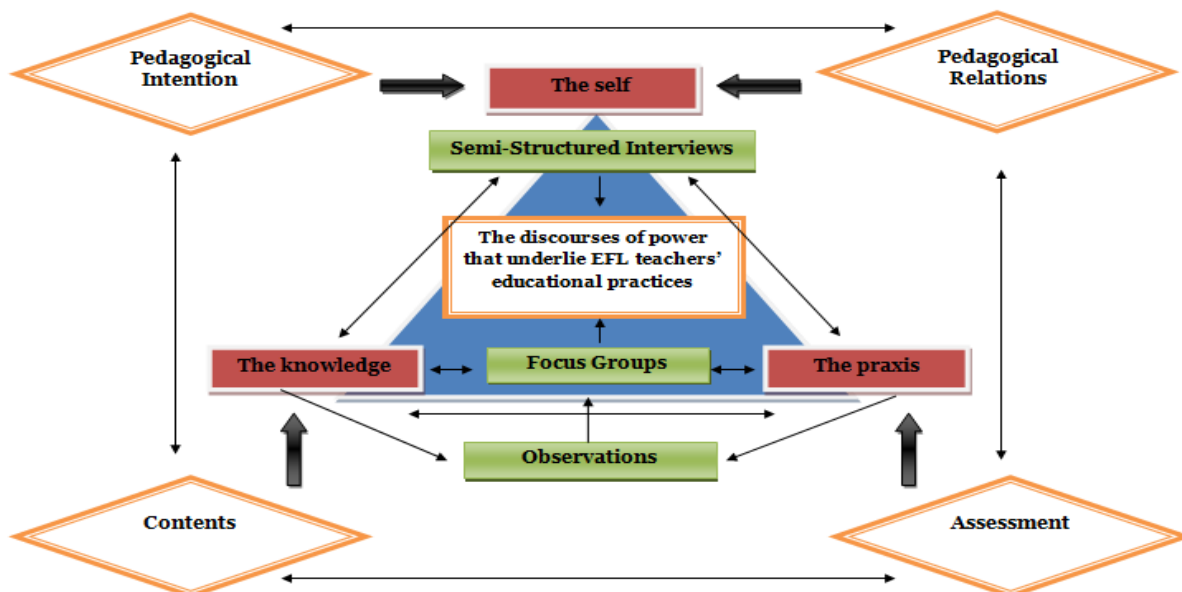
techniques, procedures and materials were employed to promote discussion and debate such as videos, open questions, quotations, and problematic situations.

- **Select and recruit appropriate participants**

Some homogeneity is needed in order to ensure that the participants will be comfortable speaking with each other. The most important characteristic that makes the group selected homogenous is that all teachers belong to the same community: they are English language teachers within the MLD at the PUJ in Bogota. Therefore, they are colleagues and although some of them have established closer relations, a harmonic and reliable environment was enhanced.

### 5.3 Dimensions and Techniques for gathering data

**Diagram 3** shows the close and existing relationship between the three dimensions, the *self*, the *knowledge* and the *praxis* that refer to the four categories of the educational practice concept, and the three different tools implemented for gathering data, semi-structured interviews, observations, and focus groups. This means that these different ways of approaching the phenomenon of study threw necessarily data regarding each dimension.



**Diagram 3: Relationships between the three dimensions and the techniques for gathering data**

It is in sense that appears a dialectic relation among the aforementioned elements: none of them was isolated or was seen as a unique entity apart from the others or from the totality at all. Hence, each tool was designed to approach the three dimensions although one tool gave more account of one dimension than the others as the diagram 2 shows. So, in order to explore, identify and describe the discourses of power that underlie EFL teachers' educational practices, it was necessary to cover all the mentioned aspects.

Now, it is imperative to describe in detail how these important elements of the study relate to each other and interact. As it was mentioned above, each tool was intended to give account of the three dimensions as a whole within the educational practice; nevertheless, because of the nature of each category (as it is described in section **Theoretical Framework**), one tool served better to approach a dimension in specific as **chart 5** shows.

Concept	Category	Dimension	Tool	Traits
<b>Educational Practice</b>	Pedagogical Intention	The self	Semi-structured interview	It is abstract and more related to theoretical aspects. It reflects the way in which people socialize in the educational environment.
	Pedagogical Relationships			
	Contents	The knowledge and the praxis	Focus groups and Observations	It refers to the concretion of the theoretical aspects that relate to the self. It implies to take decisions regarding the educational process.
	Assessment	The praxis	Observations	

**Chart 5: Relation among tools, dimensions, and categories of the educational practice**

## 5.4 POPULATION

Taking into account the phenomenon problematized along the paper and the aim of the study, it was necessary to count on teachers of the English Department with experience within the MLD at the PUJ. So, seven (7) EFL teachers who agreed with participating on the study (see **Annex 4**-consent form-) were chosen. It is important to highlight that the seven teachers were representative of all the English levels at the MLD. Some characteristics of this population are:

- There are 4 women and 3 men.
- All of them have studies related to EFL teaching at the level of degree, master or specialization.
- Despite the fact that the dates of their graduations are distant, temporally speaking, all of them have a wide range of experience on teaching languages mainly English and Spanish. Their professional experience lies on the different arenas of education: university, school, and institutes.
- Some of them have been material and test designers; they have been coordinators of English programs; and they have worked in translation.

Even though teachers were always eager to cooperate, it is necessary to bring up some of the difficulties we faced when gathering data. The main difficulties faced were time restrictions and availability, which hindered the accomplishment of the programmed schedule. As chart 6 shows, few teachers could participate in the three moments established to gather data. Because of time restrictions, personal issues and job responsibilities, some teachers did not participate in the three moments.

## 6. FINDINGS

Since the purpose of this research was neither to evaluate teachers' knowledge nor their pedagogical labor, the findings presented below are, as it was the aim of the investigation, focused on describing the discourses of power that underlie EFL teachers' educational practices within the MLD at the PUJ regarding the context of globalization. Also, this research acknowledges how teachers reproduce and maintain the power structures of the society through their discourses or seek to transform power relationships within their lessons; it means to describe power regarding the specific model that was somehow described in **4.1 Hegemony**. Before giving the findings, it is important to present teachers' participations (see **Chart 6**), they authorized us to use the information provided for academic purposes without revealing their identity.

Teachers \ Tool	Semi-structured interview	Number of Observations	Focus groups participation
Teacher 1	1	1	3
Teacher 2	1	2	0
Teacher 3	1	1	3
Teacher 4	1	1	3
Teacher 5	1	2	1
Teacher 6	1	1	1
Teacher 7	1	0	0

**Chart 6: Teachers' participation when collecting data**

### 6.1 Discourses of power that underlie EFL teachers' educational practices

The discourses of power were labeled according to the four categories that defined the concept of educational practice. Those discourses were identified regarding EFL teachers' discourses concerning the three moments of gathering data that helped us to triangulate the information (see **Multimethod**). In addition, the findings are not

presented by single participants, but by articulating the teachers' discourses provided in the three moments of the data gathering. Likewise, some conventions<sup>19</sup> are used.

### ✓ Pedagogical Intention

Regarding pedagogical intention (PI), the findings below relate mainly teachers' conception about education, language (in the context of globalization) to their ideological foundations, theoretical perspectives towards education and the pedagogical premises (which are the determinations of this category) that guide their pedagogical practices. This category is fundamental to describe discourses of power, first because it is transversal to the concept itself, and second because it is an abstract and theoretical guide of teachers' performance. It is important to highlight that when there is not an explicit definition of the kind of human being and society that is wanted to develop through the process of education, there is not a clear pedagogical intention. For instance, De Zubiría (2010) points out that *"without answering this question, it is impossible to teach consciously"*. Regarding what teachers explicitly said about their pedagogical intentions, it is important to remark the following assertions took from some of the questions of the interview (Questions 2 in Pedagogical relationships - **Annex 1**).

<b>T1</b>	<i>"The goal or the purpose of the lessons... This purpose is to teach a language in order to make them able to work later"</i>
<b>T2</b>	<i>"A pedagogical intention is important if we are teaching formally because we must know where we are going, which is to have a goal in mind...students do not know teachers' pedagogical intention because they are not prepared or do not care" (T2).</i>
<b>T3</b>	<i>"I choose teaching because I wanted to create a change of myself as a person and a change in my students in the way they believe and the way they see life"</i>
<b>T4</b>	<i>"I try to make my students to be very critical I try to make them think very much on what they learn"</i>
<b>T5</b>	<i>"You need to have objectives and a sequence and they have to be related to the environment. How you approach grammar contents from real life... depend on the level they are, they are aware or not in elementary there is not a linguistic level to understand the pedagogical"</i>

<sup>19</sup> T#: Teacher; I: interview; O: Observation; FG#: Focus Groups

	<i>intention”</i>
<b>T6</b>	<i>“I have one and it depends on the program, it is a whole task I try to make students better humans beings”</i>
<b>T7</b>	<i>“It is to change peoples’ life in a positive or negative one; students just see the direct implications of what they are doing. When we learn something people change”</i>

According to those extracts, most of the teachers claimed to have a pedagogical intention but explained it with difficulty. Some teachers presented a clear misunderstanding among pedagogical objectives and pedagogical intention. They said it varies depending on lessons and programs, while others answered in more general terms but imprecisely regarding the fundamental question of the educational act the *What for*. Answers as *“to make students better human beings”* (T6) or *“to create a change...”* (T3) imply to be in somehow aware of the political act that teaching means. In addition, there are some facts to consider regarding the purpose of teaching English, which showed that teachers share the idea of teaching and learning English in connection with the global market and for interacting and exchanging with other cultures.

<b>T1</b>	<i>“...this purpose is to teach a language in order to make them able to work later”</i>
<b>T2</b>	<i>“To provide those students with the tool necessary to be more in contact with the globalization process. Today illiterate is that one person who does not know at least one second language, a person who is not familiarized with technology”</i>
<b>T3</b>	<i>“From an instrumental perspective to reach other markets; and mainly to know about other cultures and have the possibility to interact with people from other countries.”</i>
<b>T4</b>	<i>“People should be educated, so that they can adapt to the changes globalization produces (not only in the economy but also in peoples’ lives) in a better way.”</i>
<b>T5</b> <b>(I)</b>	<i>“To learn English not only to be competitive but to foster formal education abroad, to be part of the market and not to get behind, to earn higher salaries, to be part of the global world, to travel, to see further from our culture, and to achieve personal growth and cultural knowledge understanding as through any other language”.</i>
<b>T6</b> <b>(O)</b>	During the observation T6 stated explicitly to students that they must be competent and competitive for the labor market.
<b>T7</b>	<i>“People need English when Colombia is a good market to invest, so people will need to</i>



(I)	<i>interact and communicate with foreigners at an intermediate level.</i>
-----	---

When talking about education, teachers showed a relative unanimity by arguing that *education* is one of the most important aspects of the society, describing it as: *the basis of society (T1); it brings in advances, progress and innovation in science, in human areas (T2); it is the strongest basis of society (T3); it is a way to become autonomous (T4); it is a standard and formal way to convey knowledge (T5); it makes it evolve (T6); and what makes the difference for personal growth and development (T7)*. According to this, education plays a significant role for the case and it implies an individual and social development necessary for any society.

Following the same path, when language policies were problematized such as the PNB<sup>20</sup> and regarding the aim of this plan -to integrate Colombia to the international market- teachers who participated in the FG1 (T1, T3, T4 and T5) agreed with the idea of T2, who claimed that *“it is to see education as a business”*. They also claimed that *“being part of the international market is not a priority”* (T1), while investing in *“education does”*. In addition, T4 problematized the kind of jobs and working conditions that enables English learning in the context of international market, such as *“call centers”*, what T4 characterizes as *“slavery”*. Nevertheless, a contradiction appeared when they were asked how and why the PNB affected their daily labor as teachers. All of them shared the idea that *“language policy (bilingualism specifically) affects our daily labor as a language teacher because you get more opportunities. It is another job opportunity, it means employment”*. Although, teachers criticized strongly the PNB, then they came up with the conclusion that it represented for the EFL teachers community economic personal benefits.

Taking into account that the internationalization of the capitalist market is the basis of globalization phenomena, the link between these concepts (education and globalization) and the pedagogical intention was absolutely relevant to get a general view of their position towards hegemony as EFL teachers from the data collected. The interview

---

<sup>20</sup> PNB stands for Plan Nacional de Bilingüismo

showed that all teachers recognized the importance of globalization but few acknowledged its political and economic foundations, consequences and implications. Ideologically speaking, this is a clear way of expressing how the hegemonic power is seen within the EFL classroom for the case.

<b>T1</b>	<i>“Globalization affects education because we have influence from abroad about the system of education and how to invest in education.”</i>
<b>T2</b>	<i>“Globalization affects, especially communication means because people are in contact with information that comes from other countries. Technology, for instance, is a key instrument in educational processes; we cannot conceive today a class that has no access to technology.”</i>
<b>T3</b>	<i>“Globalization affects education because we are connected with the world and what happens in other countries in terms of education, technology and social changes also affect us.”</i>
<b>T4</b>	<i>“Globalization produces some changes not only in the economy but also in peoples’ lives. People should be educated so they can adapt to those changes in a better way.”</i>
<b>T5</b>	<i>“Globalization affects education because in this way knowledge and the information become so neutral and so standard, so when a society becomes globalized everybody knows the same thing.”</i>
<b>T6</b>	<i>“There is an advantage on globalization, but the problem is it somehow deletes many identities... everyone now looks similar to everyone else.”</i>
<b>T7</b>	<i>“Globalization affects education because like it or not we are part of the global world ... it has made students to want teachers to know about technology to see what is happening in other countries.”</i>

The relationship between English and the hegemony of capitalism was problematized throughout this paper, so it is a core element to identify how teachers are theorizing and reflecting on issues such as the role(s) that English plays in the context of globalization and the benefits and objectives of teaching and learning English in Colombia. For instance, Guerrero (2009) claims that English is portrayed as the world language to access the wonders of the world: job opportunities, scholarships, being part of the global village and so on. According to teachers’ responses during the interview, it was possible to establish a strong inclination (T1, T2, T3, T4, T5, T6 and T7) to define English in the same way. So, it is considered to be: *“the language of globalization, the international language, the lingua franca, the world language, a language of massive communication, the language of business and technology”*. Moreover, it was evident

how its role is seen from a monolithic perspective that is not problematized, except from T6 who was the only one that found a disadvantage: *“it somehow deletes many identities”*. According to Tollefson (2000), the supremacy of English is often unquestioned, taken to be a matter of common sense; in critical social theory, this acceptance of the *reality* of English is a manifestation of the *hegemony* of English – that is, the uncritical perception that it has achieved supreme global status. With the extracts below from the interviews, it is possible to have an overview of the positions teachers have concerning the relationships between English and globalization, in which they stand out aspects they conceived as positive.

*“If you don’t know English, you cannot communicate with people from different parts of the world or to get information from different parts. Teaching and learning English enable a person to communicate globally, to get a job easily, to understand other cultures, and to be more opened minded.” (T1)*

*“...to provide students with the tool necessary to be in contact with the globalization process... English makes everything easier for students: apply for a scholarship, to facilitate adventures in the professional development.” (T2)*

*“The objectives and benefits of teaching and learning English are to know about other cultures, to be open, to reach other markets, to go to other countries, visit them and work, and to interact with people from other countries.” (T3)*

*“...is the world language because if you speak English, you can go almost anywhere in the world and can communicate with people there... to have more opportunities not only here in Colombia but also abroad. English is a requirement for being a professional”. (T4)*

*“English is the lingua franca for globalization for communication and to educate intercultural everybody in the same language, to enable everybody to communicate... not only to be competitive but to foster formal education abroad, to be part of the market and not to get behind, to earn higher salaries, to be part of the global world, to travel, to see further from our culture, and to achieve personal growth and cultural knowledge understanding as through any other language.” (T5)*

*“Advantages and disadvantages are there. As individuals people find many opportunities not only the chances of earning more money but to know about more things in the planet that are expressed in English. The disadvantage could be the expansion of colonial principles, principles that are not precisely yours.” (T6)*

*“English is the language for business and for technology because is the language of the world... young people need to learn English to communicate with them and to understand what they say, to learn about the culture and certainly it opens your mind. English opens you doors... in a near future, more*

*people are going to need English when Colombia is a good market to invest: foreigners come to Colombia, so people will need English to interact and communicate with them. If people can learn English, handle it at an intermediate level, would be good and more teachers will be needed for that.”*  
(T7)

While having a discussion during the FG2, whose aim was to problematize different aspects regarding cultural diversity (see **Annex 2** and its **attachments**), only T1, T3, and T4 participated and gave a look into that issue to know how teachers considered those problems and to what extent they were familiarized with. The assertion Tollefson (2000) expresses: the power of English to bring about linguistic homogeneity *leads us to ask whether English is a “killer” of endanger languages or not*. It is related to the way T1 understands English because considered English as *“the language of the global world (I)* and, at the same time, claimed that *cultural diversity must be preserved because that is what makes us different and rich”* (FG2). These aspects were problematized but simply concluded by including English varieties within the EFL classroom. Indeed, T3 explained how internet *“is a useful tool”* for students to search on English varieties not only culturally but also linguistically; this idea was supported by T1 (FG2). In addition, T1, T3 and T4 recognized the current power exerted by English native speaking countries and the role of dominance that a language plays in economic and political fields, but going always back to the cultural benefits it brings, which were very much attached to the communicative advantages that technology offers (FG2).

During the FG2, the complex definition of bilingualism was put into discussion by most of the teachers who did not agree with the idea of having just one perspective about it as it is established in the PNB: speaking only English (Guerrero, 2008). For instance, T4 brought again what was said in the interview: *“being bilingual means not only to speak the language but to understand the people from that language; ... even if you are the same person, because of the language you will express differently”*. Likewise, they recognized in general terms that English represents an obstacle for some people in the academic and professional fields, especially to indigenous people. Despite this fact, English continued being seen and portrayed as *“an advantage to travel and for studying abroad”*. T4 argued that *“not for preserving cultural diversity, we are going*

*to refuse or reject what the English culture has*". At this point, T4 made an emphasis on the pluralism of English, who referred to cultural and linguistic varieties of English all around the world, what also named "*Englishes*". This phenomenon (cultural varieties of English) was seen in isolation from history: its colonial roots or the fact that it is a consequence of colonialism as Phillipson (1999) explains. On the contrary, it was discussed as an unproblematic phenomenon that enables a harmonic interaction and allows people to be part of the global village and communicate to each other as Guerrero (2009) describes.

Even though language policies were not seen isolated from political decisions, teachers attached them to power and were not always in agreement with them, T1 affirmed that "*language policies are needed even if you do not like it*" (FG1). In addition, T7 (I) said that globalization affects education because "*like it or not we are part of the global world now*", T3 (I) asserted that English "*is very important because even though people do not want to accept it, it is a world language*". So, despite the fact that teachers implicitly remarked that there are people who question and problematize the idea of English being the global language necessary to learn, there was an obvious insinuation for obeying and accepting it as a given fact. According to Sánchez (1999), this way of obeying fits into the second reason which states: the "must" of obeying has an ideological and moral weight where consciousness is socially determined; people obey because that is the way in which power has imposed it.

On the whole, though pedagogical intention can be evidenced through many different aspects, this research was intended to define it from the ideological perspective that underlies pedagogical theory and premises. This is because, as it was explained before, it is the abstraction and theorization that orientates the pedagogical act and corresponds to the dimensions of the self. The findings threw how this category is closely related to the other three categories as it was previewed from the theory, whence it is transverse to the educational practice concept. Because of this reason, the amount of data obtained was not only wider but also complex to describe in relation to the EFL teachers' discourses of power, since it has to do with their conception of the world, which was a very difficult task to reach.

### ✓ **Pedagogical relationships**

Regarding pedagogical relationships (PR), the findings below are a description of how individuals of the educational process relate to each other and interact with their knowledge. As a first step, it was necessary to bring up again the idea of education as a human process where individuals must be acknowledged. For this reason, this category and its determinations were absolutely relevant when describing discourses of power that underlie EFL teachers' educational practices, in the sense that EFL teachers' conception of human beings is directly attached to their educational act. The relationships among individuals-individuals and individuals-knowledge are fundamental when describing EFL classroom in the context of power and hegemony. So, questions such as what kind of individuals participate in the educational process, how teachers consider students' knowledge within their lessons, and how the language is used to connect individuals with their context, became relevant questions in the findings to describe discourses of power regarding this category.

Regarding human relationships within the EFL classroom, a general finding came up. During the observations, it was evidenced that teachers handled respectful, kind, and formal relationships with students. In addition, teachers addressed to students in a polite, collaborative and gentle way. In fact, the context observed inside the T5 classroom was an elementary level with few and very young (17 years average) students, where T5 related to students in an almost maternal way, talked to them very sweet but at the same with authority to encourage them to participate and speak. T6 and T2 showed rigidity when addressing students without being rude or offensive, while T3 was receptive to students' participations, comments and behaviors. Finally, T1 and T4 seemed to be quite respectful but distant from students.

Additionally, regarding how teachers organize and develop work, it was possible to observe that T5 and T4 followed the book (because, as they explained, they have to) and made no changes in topics the book presents but gave extra material (e.g. T5 gave an extra reading about means of transportation, visual material to review comparatives and superlatives and T4 made students present on commercials and ads). T5 (I) and T4

(FG3, I) followed the book as they asserted; also it was evident that they have as a primary concern teaching linguistic structures to make students linguistically competent for the labor market and cultural exchanges in the context of globalization.

The observations also allowed us to identify relative homogenous groups of students (middles and upper social classes and mestizos) that share almost the same ideas (e.g. students are into technology and their opinions did not vary too much one from another T4(O) see chart pg 110), styles and ages. This identification influences the kind of knowledge and interests students have and teachers take into account when teaching the language and approaching the world (the topics teachers use to include students interests ranged between technology and American culture by using as a didactic tool TV shows, advertisements, Hollywood films and the like). So, the previous findings relate to how the hidden curriculum (norms, values, and implicit beliefs) enables the achievement of the official curriculum (Giroux, 1990) by reproducing certain meanings (Abello, 2005; Guerrero, 2009) and relate to what sort of knowledge interacts inside the classroom. Also, the relationships within the EFL classroom help to the curriculum achievement because students are thought to be the personification of the educational project(s) that teachers and institutions have planned.

Regarding individuals and knowledge, one of the findings has to do with a pedagogical premise from the active school which states that the aim of this school is not limited to the learning process and should prepare individuals to face life (De Zubiría, 2010). This is why teachers affirmed that it is possible and necessary to transmit knowledge through the teaching of English or any language. As teachers argued in the interview, any sort of knowledge about the world, ways of seeing life and specifically about culture can be transmitted. Besides, they said to give great importance in considering students' knowledge within their lessons. This is another premise which relates to the active school where the teacher is a guide that provides students with the necessary tools to create their own criteria about the world (De Zubiría, 2010).

<b>T1</b>	<i>“We can transmit knowledge and a lot of things through English or any language... all kind of knowledge: about the language itself, about the world and the culture. Regarding students’ knowledge, you have to know what they know about the topic you are going to discuss in class... it is important. I take into account their knowledge and based on that I prepare the activities and the lesson plans.”</i>
<b>T2</b>	<i>“Teaching English is teaching about history, culture, music, customs, everything that comes with the language. I have to include that human thought to language: conceptions, beliefs, experiences and traditions... I very heavy count on what I know they are supposed to have learnt before.”</i>
<b>T3</b>	<i>“Language is a way to learn about the world. I teach about culture, about ways of seeing life, which is more important than teaching about structures... It is not the teacher that knows, students come with a lot of knowledge, previous knowledge that is very important. It is very enriching because you can learn from students and with the students.”</i>
<b>T4</b>	<i>“Teaching English is not only teaching grammar, the structure but also other things: cultural aspects, about language learning, and current issues. It is to see other things not only happening here in Colombia but also being aware of other things in the world... I all the times try to put a topic to get what they know about it as the starting point. I always start by asking them questions.”</i>
<b>T5</b>	<i>“We can transmit knowledge through the teaching of English... After giving students enough tools to make communication fluent, you can start talking about the world in the language, before it is about random sentences, about your everyday life because you do not possess the language in the level of language to talk about the world: politics, religion, etc. Once you have the level, you can start talking about the world. Every time you have to consider students’ knowledge when teaching for example verbs: the levels and what to teach.”</i>
<b>T6</b>	<i>“It is necessary for us to see what is happening in our planet and also in our country if we have the chance. The point of departure is the personal interest and, then, I try to make them take a look at things which are beyond personal interest. I love to speak about politics and cultural differences.”</i>
<b>T7</b>	<i>“Learning the language and use the language to access to other information that is given in that language to expand the view of the world. I teach knowledge in general: technology, psychology, political science... I try to consider students’ knowledge, and I try to encourage them to share the knowledge they have about topics we are talking about.”</i>

Now, regarding interaction between individuals and their knowledge, teachers claimed in the interview to like discussion and debate but not to be able to implement those techniques frequently as they wanted due to time and program restrictions (T1, T2, T5).



Even though most teachers claimed to use them under the purpose of “*constructing knowledge, sharing ideas, points of view and defending them*”, the priority was to practice the language and in some cases, as T6 (I) said, those ideas and knowledge do not need to be *true* because what matters is language improvement. For instance, T1 (I) said that discussion and debate were “*especially implemented in intermediate level to make students participate and practice speaking and to make them think about situations we are experiencing in our context*”; to this respect, T4 answered similarly. Likewise, T2 asserted that “*depending on the level, we can probably debate... in basic levels, there are obvious limitations; they can discuss very simple things, not very difficult ones. We can discuss for example people’s taste, like the music one person likes, the food she or he prefers to have at breakfast different from his or her mate, these kinds of discussions*”. T3 also said that “*we discuss and debate whenever I see the possibility and if I can include it in a class, I say: speak about that and then you present the results of the discussion to the rest of the class. It is very enriching.*” Besides T6 main purpose when discussing and debating is “*practicing the language*”. Whereas T7 included a different aspect regarding these teaching techniques, she said “*students do not get prepared to make discussion and debate. I try to explain what happens in other countries because of globalization but they seem not to be interested in knowing anything; sometimes I had to change topics.*”

Regarding the description given by Dengo (as cited in Malagón, 2010), in the findings provided above, a conception of humans as *temporal beings*, and *dialogic beings* could not be found (see section 4.3.2.1 **Relationships among individuals**). This can be perceived when teachers referred to the importance of teaching *current issues* but never to the importance of historical aspects regarding those issues. Moreover, reality is presented as a given fact that students must face. Indeed, as it was presented in pedagogical intention, the case tendency was to establish that English has to serve globalization as a fact and as an opportunity. Nevertheless, it was also noticed that teachers negotiate and construct agreements with their students regarding different aspects as learning objectives and activities, what Agray (2010) establishes as relevant and important to enable an authentic learning. For instance, T3 said “*I ask students to give me some extra ideas, because it is not like I come to the classroom with one*

*syllabus and I impose that on you.*” And in general there is a tendency as it was shown in the first chart of pedagogical relationships of taking into account students opinions and interests within the lessons.

### ✓ **Contents**

Since contents (C) are the concretion of the educational intention of educational purposes (De Zubiría, 2006), it is an extremely important category for the concept of educational practice and in the findings appeared as an issue mainly attached to perspectives from which they are approached and managed. Here, it was possible also to describe how far teachers were including a multidisciplinary perspective within their lessons. In selecting and implementing contents within the syllabus, relevant aspects regarding the nature of this research played a significant role: ideology, common sense, hegemony, denotative function of the language, discourses within the classroom and its political and ideological background and the like. The fact that institutions exert power over teachers and students within a system of control and coercion that makes teachers legitimate and transmit certain way of conceiving the world to students (Chomsky, 2010) was evidenced in the answers given during the interviews and observations of some of the classes.

For instance, when talking about syllabus planning, most of the teachers explained that the syllabus was based on the contents of the text book in basic levels (T1, T3, T4 and T5), whereas T6 and T7 said not to have a syllabus established by the program, but it was planned by them. T2 stated *“very few times have I been able to design my own syllabus. I simply have to follow the program establish by the faculty. I do have the opportunity to modify it but not very frequently”*. T3 also said *“I do not like to follow the book line by line and students do not like that even. I chose the topics and bring extra materials, just following the book that is not good.”* So, teachers showed how determinant is the power institutions have when talking about topics. Even though, T3 established *“that institutions have power, power in a society, and we as part of courses in an institution are very often submitted to those powers”*, T3 also acknowledged the autonomy teachers have by saying that it is *“the responsibility of the teacher to consider*

*if they want their students only what the book says.”* On the contrary, T4 did not recognize that autonomy by saying that *“we follow the program and the textbook which is the guide. I modified it but focusing on certain topics and components presented by the book.”*

Those statements were corroborated within the observations. Teachers who claimed to follow the book did it and those who claimed to decide on the kind of topics they wanted to teach also did it. For example, T6 who claimed during the interview *“in my personal case, I love to speak about politics; that is one of my favorite topics, and cultural differences”*, during the class observation, he used as main topic of the class state, nation, government, war, power, manipulation and the like. To this, it is important to add that those topics were not actually intended to deepen into thematic contents but to practice language: *“the purpose is to improve the language not to make them see the truth”* T6 (I). Besides, this assertion was reinforced by T6 in FG3 when a discussion took place and said *“I am not evaluating truth, I am evaluating English.”*

As Guerrero (2009) explains English has been presented as a language that serves a mere denotative function, in the sense that it is used to talk about the world in an unproblematic way. This finding is key point when analyzing what kind of power discourses teachers reproduce within their lessons. Considering topics in textbooks, T3 (FG3) was the only teacher who actually explicitly problematized that *“they usually show the best part of the countries where they sell the books or where the books are from”*; in this regard, T3 (I) added that textbooks *“can create certain images of the foreign countries that are not true. It is not because of the institutions or universities but because the cultural industry because countries are the ones that want students to go to study or to tourism; it is for making money. It is the responsibility of the teacher to show both sides of a culture”*.

Whereas T1 (I) problematized the lack of activities to work on written production and written comprehension and said *“we include other things like reading strategies or writing skills that are not in the book”*. This can be understood as a contradiction with the discussion during the FG3, even though teachers questioned the reproduction of

stereotypes textbooks contribute to. When T1 and T4 had the opportunity to say what is to change in textbooks contents, they prioritized linguistic contents over thematic to develop critical thinking as they claimed it is a very important aspect when teaching languages. Moreover, T4 (FG3) did not actually problematize but justified textbooks contents, so T4 (I) said *“we have the textbook as the guide, so we put more flesh into the topics... those contents, we don’t want to adjust them very much, they are given by the common European framework...it is the one saying how complex things are according to the levels... if you take the book from level 1 and compare it with the book of level 4 or 5, you see that the topics are basically the same in terms of topics and grammar topics, what changes is how complex things are”*. Here, Braun (2005) and Guerrero (2010) argue how teachers become technicians when reproducing topics established by curricula, textbooks, institutions and so on without questioning and reflecting on them. Finally, T4 also stated that she as a language teacher uses stereotypes as a point of departure when referring to cultural aspects but making students reflect upon those stereotypes; she ensured to make students discuss on the differences and similarities different cultures have (e.g. *Americans and Colombians*) *“to avoid falling in stereotypes”* and going further because *“it is part of our jobs”*.

During the FG3 (see **Annex 2**), it was evidenced the complexity of this category when teachers discussed about the use of contents and their political implications. Indeed, the discussion about the existing relationships between ideological messages and language improvement was difficult to achieve. On the one hand, teachers said to follow what the program has designed and the materials it imposes on them; and, on the other hand, teachers affirmed that the important thing to do with contents is to make students improve their language competence. In fact, T6 (FG3) said that the topics they implement seek to *“somehow develop students’ abilities”*. That is why teachers, as T6 (FG3) explained, do not see the possibility to go deeper into thematic contents; also, because of time restrictions and completing a program which has lots things to do (T2, I). This relates to the assertion Gomez (1971) makes: English has been mainly considered as a knowledge itself that does not need to be combined with other sorts of knowledge; so, English has been rarely seen as a vehicle that enables students to discover different sorts of knowledge framed in a variety of fields of study. In addition,

T6 (FG3) complained about students' lack of knowledge regarding thematic contents when they get to discuss in order to practice speaking, so this teacher identified students' contributions and comments in terms of quality as a problem.

When teachers were asked about mastering topics in general, they answered to be very prepared in terms of language management. Nevertheless, doubts appeared when redirecting the question to thematic contents. T1 (I) said "*it doesn't matter if I have the knowledge because you're always learning, and I like to learn. If I don't know something that is important for students, it is important for me to learn about it... I don't think I need to master knowledge of a topic if we can do it together in class*". Besides, T4 (I) "*I am not very specialized talking about the topic itself; if it is about grammar, yes*". Braun (2005) explains something about teachers being only proficient in the language competence while in other areas not, being this related to colonial agents and educators of the British Empire, whose proliferation is due to lack of professional requirement of English educators.

Likewise, it is important to add what T3 (I) and T2 (I) stated concerning the knowledge they possess and handle within their lessons, they said not to be "*the guru of knowledge*" and "*the almighty God who knows everything*". Nevertheless, T3 remarked the importance of being "*prepared because we cannot go into a class knowing anything and just say 'read this and tell me this'; you have to investigate. But, the class and contents are enriched due to the interaction and the ideas that students bring to the classroom.*" Otherwise, T2 (I) said that he thinks he manages contents but because of the level of students and added "*I have found myself limited because the students do not have the proficiency level necessary for me to reach the goal that I have planned since the beginning.*" Following the same idea, T4 (I) stated that "*once you reach a B1 or B2 level they are capable of talking about the world.*" So, those assertions are important because teachers referred to language proficiency as the only necessary tool to make students academically interact and approach the world, and also because just T3 recognized the weight of being prepared as a teacher when teaching any topic.

Common topics when teaching English are about leisure, travel, celebrities and the like, Guerrero (2009) explains. In fact, when teachers were asked about the kind of knowledge they select for being taught through English language, answers were not only vague and imprecise (see findings on pedagogical relationships) but also strengthened the assertion of Guerrero and Quintero (2009), “*neutrality as a dominant discourse in ELT*”. Due to the topic presented and discussed in the FG3 (see Annex 2), T1, T3, T4 and T6 agreed with the importance of teaching cultural aspects without contributing to the reproduction of stereotyping. Besides, they claimed that differences and similarities must be taught by making comparisons or parallels among cultures (FG3).

<b>T1</b>	This teacher stands for polemic topics “ <i>elderly drivers: why they shouldn’t be driving or why they can do it.</i> ” (I) and “ <i>to promote critical thinking by identifying the parts of the enquiry discourse</i> ” (GF3), which is the ones given by the scientific method: hypothesis, sample, phenomenon, problem, procedures, results and conclusions and the topic was headaches. In addition, this activity is oriented from a mechanic way (O).
<b>T2</b>	In basic levels the topics are “ <i>people’s taste, like the music one person likes, the food she or he prefers to have at breakfast different from his or her mate... these kinds of discussions</i> ” (I). In general, T2 gives a great importance to personal experiences and students immediate context, so before writing a cause-effect essay, they discuss about how to be successful at the university and the challenges students have to face (O).
<b>T4</b>	“ <i>We have students to read articles on the topics that are given by the book: topics on current issues, relating languages, work, business, fashion and trends.</i> ” (I) During the observation, the central topic of the lesson was advertisement. Students presented a set of commercials related to international companies, enterprises (Heinekens, Snickers). Discussion about advertisement was poor and students did not actually argue whether they like it or not and why: “ <i>it was funny, it was boring</i> ”. There was an evident lack of critical perspective to treat the topic from students and T4 did not encourage a deep reflection (O).
<b>T5</b>	The priority of the class was language topics and thematic such as means of transportation (taken from the textbook) and their daily life experiences regarding this issue (O).

Now, regarding the perspectives from which contents are approached and managed, it was established that it mainly refers to the ideological foundation that leads to choose some contents over others and to how they are sequenced and presented. In the case of the EFL classroom, the perspectives also regard how thematic contents are balanced

with, seen isolated from, combined to or disregarded from linguistic contents. For instance, an important finding showed up that teachers prioritized linguistic contents over the thematic ones. In fact, through observations, interviews and focus groups, the linguistic level of all the teachers is to stand out; however thematic contents are seen as a pretext to practice the language and not to use them in a rigorous way (see findings from pedagogical relationships).

Concerning thematic contents in the EFL classroom, the principal finding obtained from the discussion teachers had during FG3 is that they do not see possible to teach a language by treating contents in a rigorous academic way, because apparently this would interfere in a negative way with students' language acquisition and improvement. This is possible to evidence in the abovementioned extracts and also because they said (T1, T3, T4 and T6) that the topics they implement are given to see how coherent students can be when structuring their ideas but they cannot evaluate how students conceive the world. Hence, contents are restricted to subjective individual conceptions, opinions and thoughts about the world, where objectivity is not an important issue to read the world. That is what Chomsky (2007) criticizes "the postmodern rejection to objectivity", and he claims that on the contrary the role of teachers must be looking for showing students reality in an objective way (taking into account that objectivity is usually manipulated to shape common sense from a dominant perspective).

Another important aspect concerning perspectives is related to the sources teachers use to withdraw information to be implemented in their EFL classes. To this, it was found that internet is the most used data source of teachers, because as T2 established "*we cannot conceive today a good class that has not access to technology*" (I); in the same path, T5 said that "*I use internet for everything. All my homeworks are posted on facebook, if you don't have facebook I am sorry*" (I).

Although every theoretical perspective concerning education is permeated by an ideological foundation, T5 (I) argues that "*it is possible to be neutral when teaching... contents never favor, every single topic is neutral depending on the approach you give to it... my intention is not to let them know what I think, but is to make them talk*".

Also, T2 (I) said *“it is possible (to be neutral) as a matter of fact for me is very important. Most of the moments I try to be as neutral and impartial I can”*. T4 (I) accepted that most of the times teachers are not neutral but added that *“as a teacher you should not take one side of the discussion”*. Quintero and Guerrero (2009) establish that the discourse that portrays English as a neutral language emerges from two main discourses: the discourse where English is seen as medium for communication, which corresponds to the applied linguistics discourse, and the discourse of marketing where English is portrayed as a service industry. Although, T6 and T3 were emphatic when saying that it is impossible to be neutral when teaching because *“you always have a point of view”* and *“you are focusing on aspects of the society, and the society is not neutral, ideas are not neutral... and ways of seeing life are not neutral”*.

#### ✓ **Assessment**

It is important at first to mention that this category did not throw enough data as other categories did because of time restriction and so the impossibility to follow the process and the moments of assessing established by the program. Consequently, the analysis of the data gathered was focused on obtaining the central ideas teachers displayed concerning ideological messages when assessing and what those messages favor in terms of power (this very attached to the findings in the **contents** category). For the abovementioned reasons, this category showed mainly findings related to the determination “perspectives of assessment” (see pg. 73).

Following the same path, it was possible to identify two main findings: 1) teachers are deeply aware of assessment as a very important process that can be achieved at any time of the educational act -in qualitative terms-, and it also implies a way of measuring quantitatively students’ knowledge; and 2) some of them acknowledged that they must follow university’s rules, moments and ways of assessing.

<b>T1</b>	<i>“You can assess students in class by the answers or questions students make... In terms of quantitative and numbers, we have to do it in three terms; in terms of qualitative you are always assessing students.”</i>
<b>T2</b>	<i>“The whole concept of education is assessment”. We assess students “at the beginning, half mid, through, and at the end. Assessment should not be limited to a single paper; it should be based</i>



	<i>on continuous observation. I assess them in class through the participation and I gave them feedback as soon they participate, they also have a quiz or a test ”</i>
<b>T3</b>	<i>“In programs as the licenciatura... institutions exerts the power that we have to assess and in that way assessment can be important. And from the pedagogical point of view is also important because the students can know relatively what seems he as good at and what seems he can improve. In terms of grades, they do not really show what students really know, there are many factors that can affect the performance of the students. You can assess at any time, the problem is that in the institution we have established dates.”</i>
<b>T4</b>	<i>“Assessment is a way of improving. Any time is proper depending on you want students to get. Every time students produce is a good moment to assess them”</i>
<b>T6</b>	<i>“It is necessary to assess people’s performance because is the only way to see if they are advancing or not. It is during the whole process. It can be carried out in just small conversation; when you just walk by your students and you hear something that needs correction, especially when it is about language performance.”</i>
<b>T7</b>	<i>“Assessment is very important for people to know where they are and what things they have to improve. Assessment depends of the skill you are working with. Learning a language needs some kind of assessment in the class, but once you finish the course you need concrete results.</i>

Last but not least, regarding what teachers evaluate, the finding obtained was important because corroborated what teachers claimed during the discussion in FG3 (see findings on **contents**). They shared the idea that they evaluate how competent students are in terms of language aspects but not the way they read the world, because they think of students as individuals who think differently. The extracts below, taken from the interview, support this idea.

<b>T1</b>	<i>“I check if they have learnt the grammar structures we are teaching them, or if they learn to deduce ideas from a sentence or a text or if they are thinking more, going beyond the texts or the sentence.”</i>
<b>T2</b>	<i>“Their changes, how they were before and after the process of learning. Because it is to calculate, is to observe, is to conclude in what ways they have modified their own learning and their own knowledge comparing the before and the after.”</i>
<b>T3</b>	<i>“I cannot assess the way you think but the way you speak. Not in terms of contents, I cannot really evaluate what students say about the topics.”</i>
<b>T4</b>	<i>“It depends on what we are working on. If it is speaking I check pronunciation, intonation, the way they answer things. I always tell them to be careful at some things. In writing,</i>

	<i>punctuation, and things like that.”</i>
<b>T5</b>	<i>“The competence in the topics, the level of proficiency they have to achieve at that moment.”</i>
<b>T6</b>	<i>“To pay a lot of importance to grammar in the last level of English, pay attention not only to what they say but how they say, for example, “Latin-American have a lot of resources”. Students become later professionals, editors...; that is why it is important students to be aware of saying “has”.”</i>
<b>T7</b>	<i>“Listening to what they say, and then you can assess them on the use of grammar, vocabulary, how fluent they are. When they deliver a presentation, you can assess the aspect I mentioned and how well they knew the content. When you write an essay you can see how they use the language and how they organize ideas.”</i>

In relation to some aspects that were mentioned when defining **Assessment** as a category, some determinations (types of assessment and feedback provision) were not possible to be observed in their general characterization. Nevertheless, during the class observations, it was noticeable that teachers assess their students in an informal way and, as they claimed in the interview, every moment is pertinent to evaluate students’ language performance and improvement. As a consequence of the aforementioned aspect, teachers provide constantly feedback to their students (sometimes private feedback and others within the lesson in a collective way). The main characterization of this feedback is again that it is not related to thematic contents but to language inaccuracies. This fact was reinforced with the discussion handled during the FG3, where teachers asserted to assess students’ language performance even though they might be saying “*lies*” about political, cultural, economic and social issues.

On the whole, this section of findings presented a thick description of what EFL teachers say they do within their classroom (I and FGs) and what was complemented with the class observations. Regarding the concept (its categories and determinations), it was possible to identify and describe the discourses of power that underlie EFL teachers’ educational practices, but the whole process of gathering and analyzing data was a very complex task which demanded an accurate selection, systematization and description of the data in order to include the most significant ideas of teachers’ discourses. Those ideas, taken from the analysis of the data gathered through the three tools, are synthesized by the categories as follows:

- **Pedagogical intention:** It was evidenced that some teachers presented a clear misunderstanding between pedagogical objectives and pedagogical intention. Teachers shared the idea that teaching and learning English must be carried under the purpose of preparing students to be part of the global market and to interact and to exchange with other cultures.
- **Pedagogical relationships:** The relationships enhanced in EFL classroom among individuals were not teacher centered, but student centered. There is a conception of *unitary being* and most of the teachers encourage individualism (regarding a liberal perspective). In regards of relationships between individuals and their knowledge, the interaction is mainly directed to improve language skills and share personal ideas, experiences and opinions.
- **Contents:** It was the most complex and difficult category to describe. Teachers claimed to follow the program and to teach mainly the topics that, apart from the language contents, are related to current issues, culture, and ways of seeing the world; corresponding this to a denotative perspective of the language. Topics are presented under the purpose of making students improve the four abilities and be competent in the language without going deeper into thematic contents in an objective way. For that reason, there is not a rigorous and clear multidisciplinary connection but a shallow attempt to do so.
- **Assessment:** It is considered to be a very important aspect within the educational process that can be done formal and informally in different moments. However, teachers said explicitly that the way of assessing students must follow the parameters of the institution. Likewise, teachers' priority is to assess the improvement students make regarding language aspects, without giving great importance to the thematic contents.

## 7. CONCLUSIONS

This section is intended to present the conclusions derived from the interweaving established between theory and the data gathered to describe the discourses of power. The conclusions involve methodological as well as theoretical aspects that are drawn from pedagogical, political, economic and socio-cultural issues with regards to the problematic question of this research.

Methodologically speaking, the dialectic method enabled us to organize each section of the study without mislaying the objectives drawn. It was a very useful tool because it allowed us to distinguish the abstract from the concrete and, at the same time, its dialectical relationship. Moreover, it also guided the organization and systematization of the data gathered regarding the concept with its categories and determinations. The great amount of data was possible to be collected thanks to the multimethod approach in relation to the case study and its edge under a neat qualitative perspective. As a matter of course, dialogue between participants and their knowledge contributed to the confrontation of discourses through focus groups, data that were triangulated with the information gathered from interviews and observations.

Given the fact that globalization is seen as a cultural phenomenon isolated from its economic and political roots and aims, it is possible to identify an existing disconnection between the EFL classroom and the sociopolitical reality, in which students and teachers are immersed. Taking into account teachers' perspectives about English, the implementation of it, as a second language in Colombia, corresponds to a hegemonic and neocolonial logic which imposes the capitalist expansionist project. To this, Usma (2009) argues that from a utilitarian point of view, a foreign language becomes a tool that serves economic, practical, industrial, and military purposes (Lantolf & Sunderman, 2001 quoted by Usma, 2009). Learning a foreign language in this way, loses most of its cultural and cognitive development motivations, and becomes another strategy to build a better resume, get better employment, and be more competitive in the knowledge economy (Guile, 2006 quoted by Usma, 2009).

Regarding the role English plays in globalizing processes, teachers conferred an intrinsic power on English, assertion that lies on the liberal perspective of power according to what Valero (2008) describes. To consider English as the language of globalization that enables people to communicate with others around the world and to have lots of benefits like job opportunities, cultural understanding and access to information (Guerrero, 2009) demands to train students competitively to serve the labor market. Moreover, this perspective has a clear conception defined of human beings and the kind of society intended to develop, which is based on social Darwinism. Consequently, as the history of the English implementation has shown, English has not been taught in function of science and culture, in general, but it has been taught in function of the language itself (Gómez, 1971). This is due to the economic and political interferences of the core English speaker countries into our national life, what has awakened the desire of finding efficient educational methods to achieve the total competence of English, instead of reflecting on whether the country really needs it or not.

Likewise, the promotion of English over the other languages to “*Access the wonders of the modern world*”, which is a result of the compliance of the governments associated with the “expanding circle”, is one of the core discourses of power teachers reproduce throughout their educational practices. Teachers’ discourses attributed symbolic power to learn English and considered it as a necessary tool for the academic and economic success within the globalized world (Guerrero, 2010).

Regarding theoretical perspectives towards education, any teacher’s discourse could not be attached only to one delimited pedagogical model, but to an eclectic one. Teachers’ praxis showed to be the result of a hybrid among different premises but with one political dimension of the educational practice, what corresponds to the neoliberal economic model: the insertion to the globalized market. Hence, a new pedagogical model appears in the contemporary social, political, economic and cultural structural reorganization of the world. Even though there is not a clear pedagogical paradigm that supports theoretically this way of conceiving and orienting education, authors write about education and neoliberalism from a critical perspective. For instance, Torres (2009) makes a very interesting review of this phenomenon in Latin America

establishing that it increases inequality, consumerism, and competitiveness asking education for the same as an enterprise.

As it was established when defining the concept *educational practice*, the pedagogical intention draws how contents, as the concretion of the educational purposes, are defined. So, the findings regarding this category showed clear signs of thematic that favor the hegemonic power. On the one hand, it seems like there is just one shared vision of concepts such as culture and communication and everybody shares it as it is given. So, there is a sign of shaping common sense, and as Kohan (2007) notes, what refers to the “spontaneous” conception of daily life that in a large extent is established by the dominant discourse of society. And on the other hand, those teachers that explicitly claimed to be neutral deprive the language itself of its socio-cultural essence. Besides, Donaldo (2005) argues it is common that thematic contents, when teaching English, look for an apparently neutrality and disconnection from the humanistic fields. Consequently theory and practice cannot be treated in a neutral way because every concept involves a moral, ethic, political, social, cultural, and ideological notion of what it is licit or not (Carr & Kemmis, 1988).

Regarding the ideological content in language education, any educational practice is not neutral and innocent; there is always (an) ideological message(s) behind them. There are no institutional or personal attitudes towards linguistic diversity that are neutral that escape from the ideological determinism; besides, language teachers and sociologists are accomplices to the ideological forces that use languages to achieve the reorganization of the cultural hegemony through the technicality and uncritical objectivism in language teaching (Macedo, Dendrinis and Gounari, 2005). Teaching and learning English implies more than employing correctly the linguistic abilities but expressing their own meanings and experiences through the use of English, without leaving aside their historical and political roots. Taking into account that discourses interfere with the reproduction of ideologies that maintain the *status quo* or create alternatives in a society, English books’ social and linguistic contents must be critically studied by teachers in order to unveil the ideological messages (Abello, 2005) the book transmits and, in this sense, to assume a critical posture when teaching the language.

Because when ideological messages become invisible and take part of the common sense, they oppress because they exert control over peoples' social behavior.

Guerrero (2010) problematizes also the role that teachers play in executing curriculum, which explicitly dictates what syllabus must be taught in classes without questioning. Therefore, teachers become mere technicians, invisible and clerks. Although we are aware of the crucial role that institutions –and textbooks or handbooks– play in the distribution, control and circulation of the discourses (as it is at the degree of Modern Languages), it is imperative to note the authority and autonomy teachers have when carrying out their classes. Certainly, Guerrero (2010) notes that the “Estándares” and the “Common European Framework of Reference for Languages” dispossess teachers from their autonomy; nevertheless, when speaking about praxis, they are the ones who have on their hands the control of their class.

Due to the fact that teachers said not to have a guide for contents sequence but to be established either by the book or by personal preferences, since the beginning of the EFL levels students get theoretically disorientated. It makes students to have a negative reaction towards teachers and other students that try to learn contents such as Literature, Sociopolitics, Cultural Studies and Economy, to the point that students become mentally lazy and passive actors in their own educational process. This fact is evident in classrooms, fact that also teachers complained about (see **Findings**). Jara (1984) states it is not possible to develop the creative and critical capacities by being passive social actors. Critical knowledge is constructed by a set of intellectual and motor processes that implies making associations, relations, abstracting, concluding and analyzing actively and consciously since the beginning of an academic process such as teaching and learning a language for being language educators. For instance, a biased image of societies interferes strongly in the way students comprehend the world and the power relationships that exist globally and locally, which permeate also the language classroom. Likewise, this impedes students create their own criterion by developing their cognitive abilities and the capacity of relating social reality to language (and the other way around), being unable to transform their own and others' reality in a critical way.

Following the same path and regarding assessment, skills are assessed separately as if human life and the communicative process were fragmented. Skills are evaluated unconnectedly, the shallow management of thematic contents makes students get confused and to give greater importance to produce well-structured speech than to provide academic reflections with logical and coherent knowledge regarding global and local contexts. Indeed, teachers with a critical and deep conception of knowledge and pedagogy are considered by students to be “bad” teachers<sup>21</sup>, this can be because students are not used to being challenged with demanding contents and methodologies.

Taking into account that discourses are social practices that reproduce ideologies and are determined by the current hegemonic power, the discourses of power that underlie EFL teachers’ educational practices are mostly, but not totally, oriented to maintain the *status quo*. Since teachers’ discourses cannot be seen in isolation from the context they are immersed in (a private institution), this significantly affected the way in which the case defined their educational practices. It is not possible to give all the ideological responsibility to teachers, in the sense that they are executing a curriculum determined by the program (MLD at the PUJ) that orientates their pedagogical practices. The power exerted by the institution over teachers is acknowledged and was taken into account when analyzing data. Despite this fact, we as future language teachers and researchers also recognized the political criterion a teacher must have when carrying out that curriculum. So, the core result (discourses maintaining *status quo*) is supported by the lack of criticism the majority of teachers showed towards certain ideas they characterized as follows:

---

<sup>21</sup> This perception of “bad” teachers comes from our experience as modern language students. There is a recent example of this situation: an English teacher who resigned from low-advanced level presented strong reasons to support his resignation. For instance, even though students’ evaluations were so negative towards his pedagogical labor. Teacher claimed that students evaluated him as a bad teacher because of his interest in students’ academic development, which resemble very much, he said, on an academic laziness and a lack of academic rigorous process. Besides, he asserted that a main reason of this academic failure has to do with training mainly students to reach perfect results in international language proficiency tests (as this study also problematized it- see pg. 73).



- Globalization as positive cultural phenomenon
- English as the international language for being part of the global market
- Technology as a key tool to communicate globally
- Teaching English under the purpose of having cultural understanding and travelling
- Colombia as a country that needs to interact with the global village.

Indeed, those assertions fit into a specific discourse of power: *a dominant one*. This discourse is directly related to the imposition and spreading of particular interests as if they were global, fact that also implies to reproduce these ideas mostly unaware by a systematic reproduction of *common sense*. Nevertheless, as two teachers in their discourses showed nuances of a slight critical position, there is a trace of obeying in contradiction with their own beliefs and reasons because any alternative is considered (Sánchez, 1999).

As final contribution to this research, Canagarajah (2000) explains that although school has an obvious connection in the reproduction of power structures, material and ideological realities have a life of relative autonomy that needs to be tackled in its own right. In this sense, it is necessary to explore new pedagogical alternatives in teaching English that show the importance of critical thinking when teaching it in those contexts of domination. The political power is the one that is leading the kind of power that is interceding within the discourses of teachers of the degree without separating it from the first. So, in this process of transformation, human beings, in their human praxis, look for their own discovering and achievement as reflexive people that are the owners of their historical destiny (Freire, 1999)

## 8. FURTHER RESEARCH

This section is intended to present an overview of the future researches that can be derived from the present study. Due to the nature of this research, it is necessary to suggest to future researchers to search on the topics recommended below from a critical perspective in order to nourish the comprehension of the world. Being this comprehension achieved by reading the world from the abstract to the concrete, from the totality to the particularity seeking to transform the conditions of oppression. Likewise, it is advisable to implement the methodology in which the current research was framed, taking into account the quality of data gathered and the reliability (triangulation) it gave in terms of qualitative aspects.

Considering that this research copes with a variety of issues in regards of the pedagogical field and a specific hegemonic power as its framework, the topics derived from the current study to search further are the following:

- ❖ This study can be carried out with teachers' discourses of power from the different fields the MLD offers such as: linguistics, pedagogy and languages.
- ❖ The discourses of power that underlie students' practices can be also investigated within the EFL classroom in the MLD to compare or to contrast with EFL teachers' discourses of power described in the present research.
- ❖ As it was established in the theoretical framework, Gramsci's theory of hegemony is a tool of historical, political, and cultural analysis that enables searching the strategies by which different groups attempt to form hegemonic blocs in the past and in the contemporary moment. Consequently, an investigation of discourses of power at any historical moment can be done by describing the implications of those discourses in a determined context and historical period.
- ❖ As the findings showed, there are vague and imprecise definitions of concepts such as culture and communication, so a research that goes deeper into those

concepts relating them to a determined context of power can be done in order to understand how they are being comprehended within the MLD.

- ❖ This research can be deepened by going beyond the descriptive level of investigation, but without losing the global context related to the local one and vice versa.

## 9. REFERENCES

- Abello, C. (2005). El contenido ideológico en el proceso de enseñanza- aprendizaje del Inglés. *Rollo nacionales* , 2 (19), 75-80.
- Agray, N. (2010). LA construcción de un currículo desde perspectivas críticas: una producción cultural. *Signo y pensamiento* , XXIX, 420-427.
- Althusser, L. (1986). *Ideología y aparatos ideológicos de Estado*. Mexico: Siglo XXI Press.
- Ashcroft, B., Griffiths, G., & Tiffin, H. (2000). *Post-colonial studies: the key concepts*. Oxford: Routledge Press.
- BC. (2003). *Content based instruction*. Retrieved April 24, 2012, from Teaching English: [www.teachingenglish.org.uk/articles/content-based-instruction](http://www.teachingenglish.org.uk/articles/content-based-instruction)
- BC. (2010 йил 01-January). *YES! British Council Colombia*. Retrieved 2011 йил 15-May from YouTube: <http://www.youtube.com/watch?v=d5e7m2pueUM>
- Braun, R. (2005). El Inglés Global como herramienta para enfrentar el colonialismo cultural: una propuesta para la enseñanza del inglés en el Perú. *Revista Universidad, (Asamblea Nacional de Rectores)* , 8, 285-306.
- Bryman, A. E. (2001). *Social research methods*. Oxford: UK: Oxford University Press.
- Canagarajah, S. (2000). *Resisting linguistic imperialism in english teaching* . Oxford: Oxford University Press.
- Carr, W., & Kemmis, S. (1988). *Teoría crítica de la enseñanza*. (J. A. Bravo, Trans.) Barcelona, España.
- CED-INS, E. d. (2008 йил 9th-October). *Modelo pedagógico popular: pistas para una construcción*. Retrieved 2011 йил 27th-August from <http://gruposkognos.blogspot.com/2008/10/modelo-pedaggico-popular-pistas-para.html>
- Choi, & Pak. (2006). *Multidisciplinarity*. Retrieved April 24, 2012, from Courseweb: [http://courseweb.edteched.uottawa.ca/pop8910/PDF%20Files/Choi\\_Multidisciplinary.pdf](http://courseweb.edteched.uottawa.ca/pop8910/PDF%20Files/Choi_Multidisciplinary.pdf)
- Chomsky, N. (2009). *La (des)educación*. Barcelona: Biblioteca de bolsillo Press.
- De Zubiría, J. (2006). *Los modelos pedagógicos hacia una pedagogía dialogante*. Bogotá: Cooperativa Editorial Magisterio .

- Freire, P. (1976). *Educación y cambio*. Buenos Aires: Búsqueda Press.
- Freire, P. (1999). *Pedagogía de la esperanza un reencuentro con la pedagogía del oprimido*. Mexico: Siglo XXI Press.
- Freire, P. (1979). *Pedagogía del oprimido*. Mexico: Siglo XXI Press.
- Freire, P. (2008). *Política y educación*. Caracas: Laboratorio Educativo Press.
- Freire, P., & Macedo, D. (1996). A dialogue: culture, language and race. In P. Leistyna, A. Woodrum, & S. A. Sherblom, *Breaking free: the transformative power of social pedagogy*. Cambridge : Harvard educational review.
- Giroux, H. A. (2001). *cultura, política y práctica educativa*. Barcelona: Graó Press.
- Giroux, H. (1990). *Los profesores como intelectuales hacia una pedagogía crítica del aprendizaje*. Barcelona: Paidós Press.
- Gómez, G. (1971). *La enseñanza del Inglés en Colombia: su historia y sus métodos*. Bogotá, Colombia: Universidad Nacional.
- Gramsci, A. (2008). *La alternativa pedagogica*. Caracas: Laboratorio Educativo Press.
- Guerrero, C. H. (2008). Bilingual Colombia: What does it mean to be bilingual within the framework of the National Plan of Bilingualism? *PROFILE*, 10, 27-45.
- Guerrero, C. H. (2011, December 7). Defining educational practices. (S. Cruz, & D. Duarte, Interviewers)
- Guerrero, C. H. (2010). Is English a key to access the wonder of the modern world: a critical discourse analysis. *Signo y pensamiento*, XXIX, 294-313.
- Guerrero, C. H. (2010). The portrayal of EFL teachers in official discourse: the perpetuation of disdain. *PROFILE*, 12 (2), 33-49.
- Guerrero, C. H., & Quintero, A. H. (2009). English as a neutral language in the Colombian National Standards: A constituent of dominance in English language education. *PROFILE*, 11 (2), 135-150.
- Gutierrez, F. (1984). *Educación como praxis política*. Coyoacan : Siglo Veintiuno Press.
- Guyot, J. (2010). La diversidad lingüística en la era de la mundialización. *Historia y comunicación social*, 51-66.
- Harvey, D. (2003). *The new imperialism*. Oxford, UK : Oxford University Press, .
- Jara, O. (1984). *La concepción metodológica dialéctica, los métodos y las técnicas participativas en la educación popular*. Retrieved 2012, from Alforja: [www.alforja.or.cr/centros/cep](http://www.alforja.or.cr/centros/cep)

- Jones, S. (2006). *Antonio Gramsci*. New York: Routledge critical thinkers Press.
- Kohan, N. (2007). *Guía de preguntas introductorias para la discusión, el estudio y el debate*. Retrieved 2012, from Amauta: [www.amauta.lahaine.org](http://www.amauta.lahaine.org)
- Levine, D. (2005). Building a vision of curriculum reform. In H. L. Lisa Delpit, & R. L. David Levine (Ed.), *Rethinking Schools: An agenda for change* (pp. 52-60). New York, United States.
- Macedo, D., Dendrinos, B., & Gounari, P. (2005). *Lengua, Ideología y Poder*. Barcelona: Graó Press.
- Malagón, L. A. (2010). *Las ideas pedagógicas de Paulo Freire: Pedagogía, política y sociedad*. Bogotá: Magisterio Press.
- McAlpine, M. (2002). *Principles of assessment*. Glasgow: University of Luton.
- Merani, A. (1980). *Educación y relaciones de poder*. Mexico: Grijalbo Press.
- Merriam, S. (1998). *Qualitative research and case study applications in education*. San Francisco, California : Jossey-Bass Press.
- Ordorika, I. (2006). Educación superior y globalización: las universidades públicas frente a una nueva hegemonía. *Andamios, revista de investigación social*, 3 (5), 31-47.
- Phillipson, R. (1992). *Linguistic imperialism*. New York: Oxford University Press.
- Sánchez, A. (1999). *Entre la realidad y la utopía: ensayos sobre moral, política y socialismo*. USA: Fondo De Cultura Economica Press.
- Santos, M. (1996). *De la totalidad al lugar*. Barcelona: Oikos-tau Press.
- Storey, J. (2002). *Teoría cultural y cultura popular*. Barcelona: Ediciones Universitarias de Barcelona.
- Tobón, C. (2009). *La situación de los indígenas en America LATina: etnicidad, política y educación*. . Bogotá.
- Tollefson, W. J. (2000). Policy and Ideology in the Spread of English. In J. K. Hall, *Policy and Ideology in the Spread of English*. Multilingual Matters.
- Torres, C. A. (2006). *Educación y neoliberalismo, ensayos de oposición*. Madrid: Popular.
- Usma, J. (2009). Education and language policy in Colombia: exploring processes of inclusion, exclusion, and extratification in times of global reform. *PROFILE*, 11, 123-141.

- Valero, P. (2008). Discourses of power in Mathematics education research: concepts and possibilities for action. *PNA* , 2 (2), 43-60.
- Van Dijk, T. A. (1996). Discurso y poder. *Cuestiones* , 9-12.
- Van Dijk, T. A. (2001). *Estudios sobre el discurso, una introducción multidisciplinaria: Discurso como estructura y proceso*. Barcelona: Gedisa Press.
- Van Dijk, T. A. (2001). *Estudios sobre el discurso, una introducción multidisciplinaria: Discurso como interacción social*. Barcelona: Gedisa Press.
- Wink, J. (2005). *Critical Pedagogy: notes from the real world* (Third Edition ed.). Boston , United States.

# **ANNEXES**



# Annex 1

## SEMI-STRUCTURED INTERVIEW GUIDELINE

### Introduction

We are writing our thesis on EFL educative practices, because we are aware of the role that language teaching plays in a society, more specifically in the Colombian context. So, our main objective in this process is to contribute somehow to the degree's improvement because we, as language students and future language teachers, have experienced that researchers involved in the educative process must enact analysis on a problematic situation in order to improve theory and practice related to it. Therefore, we have decided to make a qualitative research on what the power discourses that underlie the EFL educational practices are within the Modern Languages Degree at the PUJ in Bogotá. Here, "power discourses" refer to the ideological conception in which people interpret and act in the social world through discourses that underlie their practices. Moreover, we strongly believe that power relations in teaching appear implicitly, because they belong to a society; they are an element of its structures and a substantial part of its organization.

We have chosen **four core categories** that build the **educational practice concept**. First, the *teachers' pedagogical intention* that refers to the "*what for*" they teach. Second, the *pedagogical relationships* teachers enhance with their students and their knowledge in the educative environment. Third, the *contents* teachers provide to their students and the role they play in the teaching/ learning process. And, forth, *assessment* that refers to the "*how*" and "*what*" teachers assess their students. On the whole, our intention is to evaluate neither teachers' knowledge nor their labor but to evidence through these four categories the way teachers conceive education and how they deal with it when teaching a language.

Please think of your experience as language teacher when answering the questions that are very helpful and useful to our research (which are labeled according to the four categories aforementioned).

## **Educational practices in EFL teaching Interview**

### **1. Pedagogical intention**

#### ***A. Understanding of education***

Which is the importance of education in a society?

Does education promotes significant changes in a society? Explain

Do you believe that globalization affects education? Why?

#### ***B. Understanding of teaching /learning***

In your opinion, which could be the objectives of teaching English in the Colombian context?

What could be the benefits of learning English in the Colombian context?

Which role plays English in the context of globalization?

#### ***C. Understanding of language***

According to your pedagogical experience as a teacher, how would you define a language?

Do you think that when teaching a language you transmit a way of approaching the world?

Do you believe that language acquisition implies assuming the values and interests of the language culture you teach?

### **2. Pedagogical relation in the classroom of EFL**

### ***A. Teachers knowledge in the discipline and humanistic fields***

Do you believe that it is possible to transmit knowledge thorough the teaching of English? Why? What sort of knowledge you teach?

Do you believe that it is important to have a pedagogical intention when teaching a language? Do you have any pedagogical intention? Please clarify your opinion.

Are your students aware of your pedagogical intention? How do you think they can evidence it?

### ***B. Type of relationships encouraged in the classroom***

Do you consider students' knowledge within your lesson? How?

What sorts of relationships do you hold with your colleagues?

### ***C. Teachers management of discussion and debate***

What kinds of teaching strategies do you implement in your classroom to enhance students' interaction?

How often do you use discussion and debate in your classroom? And, under what purposes do you use them for?

## **3. Explicit and implicit contents**

### ***A. Syllabus planning***

Do you have your own syllabus plan or is it designed by the faculty? Do you modify it according to your students' needs and your pedagogical intention? Why?

Taking into account your pedagogical intention, under what perspective are your contents defined?

Which are the purposes of selecting and implementing these contents? In the case that you do not select the topic, in your opinion, which are the purposes of the faculty for selecting and implementing those contents established in the syllabus?

## ***B. Content management (what and how)***

Do you think you handle enough the contents you teach?

Which are the data sources you use the most? What are the criteria for implementing those ones?

Do you think that contents can favor specific interests? Why? How?

Is it possible to be neutral when teaching contents?

Do you ban any authors or contents in your class? Why?

Do you encourage your students to go beyond contents? How do you guide them to search further?

## **4. Assessment**

### ***A. Understanding of evaluation and assessment***

In your opinion, to what extent is assessment important in teaching languages?

According to your experience, which are the most appropriate moments to assess students?

### ***B. Evaluation and assessment criteria***

Do you assess your students? How do you do it?

What do you check at the moment of assessing them?

Do you use a grill for grading your students? Describe it.

## Annex 2

### CLASS OBSERVATION GUIDELINE

Teacher:			
Level s/he teaches:			
<b>Context description</b> (number of students, age average of students, semester they are)			
<b>Educational practice's categories</b>	<b>Characteristics to observe (Determinations)</b>	<b>Pedagogical Intention</b>	<b>Methodology</b>
Pedagogical relations	<ul style="list-style-type: none"> <li>* Teacher's performance towards SS and type of relations teacher promotes among SS</li> <li>* Mastering of the topics teacher deals with and SS' response</li> <li>* Encouragement of collective knowledge construction and critical participation towards polemic topics</li> </ul>	<p><b>(It is observed as transverse to the other categories)</b></p> <ul style="list-style-type: none"> <li>*Coherence between discourse and practice</li> </ul>	<p><b>(Unity and strategic coherence of all the elements involved in the educational process)</b></p> <ul style="list-style-type: none"> <li>* Techniques and procedures</li> </ul>
Extra Observations			
Explicit and implicit	<ul style="list-style-type: none"> <li>*Priority of contents (linguistic over humanities, etc.)</li> </ul>		

contents	<p>*Usage of contents according social and educational context</p> <p>* Pedagogical objective when teaching those contents</p>		
Extra Observations			
Assessment	<p>*Moments of assessing SS and mode</p> <p>*Coherence between assessment and course</p> <p>*Management of feedback</p>		
Extra Observations			

## Annex 3

### FOCUS GROUPS GUIDELINES

#### FIRST SESSION: “Yes! British Council Colombia”

**Source:**

<http://www.youtube.com/watch?v=d5e7m2pueUM> (a 3 minute video)

**General goal of the session:** to identify the position each teacher has towards linguistic policies in Colombia and how they affect their educational practices.

**Description of the activity:** the video at first will be showed up; then, teachers will answer some questions we have elaborated while being presented in a power point presentation and will discuss what their colleagues say. Finally, a last question will ground the whole discussion to their educational practices<sup>1</sup>.

**Problematic question:**

What discourses of power underlie the English educators’ educational practices...?



**The four categories:**

Pedagogical Intention  
Pedagogical Relations

- Do you think that being part of any international market, as the ex-ministry of education says, must be really seen as a priority to achieve in Colombia? In which sense? Why is it important?
- Which role do you believe the British Council plays in a country like Colombia?
- Do you consider as valid the argument that students did not learn English because their teachers did not know how to speak it? Which other arguments would you come up with?
- What do you think about English being taught in any part of the country? (it refers to

<p>Contents Assessment</p>	<p>the immersion courses she tells about)</p> <ul style="list-style-type: none"> <li>• Do you think that this language policy affects your daily labor as a language teacher? Why and how?</li> </ul>
<p style="text-align: center;"><b>SECOND SESSION: A case of bilingualism</b></p> <p>The case of the Arhuaco student at the PUJ: an EAR student has not been able to graduate from his degree, first, because of his lack of proficiency in English - English courses of the faculty were designed and addressed to other population; second, due to the fact that the University does not recognize another language expect from English as his second/foreign language requirement, in this case his second language is Spanish.</p> <p><b>General goal of the session:</b> To identify the position of each teacher towards linguistic policies at the PUJ. To evidence to what extent they are aware of the linguistic diversity of our country and how this linguistic awareness influences their labor.</p> <p><b>Description of the activity:</b> teachers will read the case aforementioned. Then, they will be asked to comment on it. Finally, each of them will be given a different paragraph. By turns, each educator will read it aloud and then will tell the group what s/he thinks about it.</p>	
<p><b>Problematic question:</b> What discourses of power underlie the English educators' educational practices...?</p>	<ol style="list-style-type: none"> <li>1. Guerrero (2009) claims that there has not been change in Colombia since the Spanish colonization because privileged groups keep on legislating in favor of privileged groups.</li> <li>2. Giroux (2001) says that the pedagogical labor is a way to define and extend knowledge; it tries to promote significant changes throughout the</li> </ol>





**The four categories:**

Pedagogical Intention

Pedagogical Relations

Contents

Assessment

reduction, but the disappearance, of people's oppression.

3. The current world is characterized by intercultural communication, by the growing rhythm of scientific and technological advances and by programs of internationalization. These circumstances pose the need for a common language that allows the international society to access this new globalized world. (Estándares básicos de competencias en lenguas extranjeras: Inglés, 2006)
4. In the Colombian context and for the sake of this proposal, English is considered a foreign language. Given its importance as a universal language, the Ministry of Education has established, as one of the core points of its educational policy, the improvement of the quality of the teaching of English, leading to better performance levels in this language. (Estándares básicos de competencias en lenguas extranjeras: Inglés, 2006)
5. Being part of the cultural diversity, languages are also an object of deceitful/ contradictory and paradoxical discourses. Indeed, although cultural exchanges have increased because of the mass media or people displacements (migrations, diasporas, and tourism), the diversity of spoken languages around the world was never before so endangered. (Crystal, 2000)
6. Cultural diversity is above all a fact: there exists a wide range of distinct cultures, which can be readily distinguished on the basis of ethnographic observation, even if the contours delimiting a

particular culture prove more difficult to establish than might at first sight appear. Awareness of this diversity has today become much more widespread, being facilitated by globalized communications and increased cultural contacts. While this greater awareness in no way guarantees the preservation of cultural diversity, it has given the topic greater visibility. (UNESCO, 2009)

### **THIRD SESSION: “Thinking about topics ”**

#### **Chimamanda Adichie “ The danger of a single story”**

**Source:**

**<http://www.youtube.com/watch?v=D9Ihs241zeg>**

**General goal of the session:** To identify teachers’ opinions towards a set of contents they would or would not use in their classes, taking into account their pedagogical intentions (being the pedagogical intention explicit or implicitly seen).


**Description of the activity:** Teachers will be given a video in order to discuss whether they would work with this didactic material or not in their English classes, arguing how and why they would do it. The video will be sent to them before the session of the focus group. The idea is that they will have enough time to analyze the richness of the videos (linguistically and semantically speaking) in order to share their impressions, opinions and decision regarding some issues they will be sent. During the session, they will have to talk about the video and how they would implement it as a didactic material. Some questions will be asked to enhance session’s discussion. We will send the video and a

chart with some aspects they must consider to analyze it.

Aspects to consider	Observations
To what extend are you familiar with the topic of the video? If you are not familiar, would you be determined to research on it? Why?	
Thematic of the video: to what extend the topic of the video relates to the syllabus you designed for the course or to the syllabus the English area designed for you.	
Taking into account your pedagogical intention, describe how you would implement the topic of this visual aid for a whole class. In the case that you would not implement it, explain why, and what topic would you propose in replacement.	
Taking into account coherence and connection of contents, what other topics would you consider for enriching the teaching/learning process?	

**Steps of the session**

1. Teachers will give account of each aspect of the chart used to analyze the video.
2. While this discussion, some questions will come up related to: the implementation of this topic, neutrality, banning topics, encouragement of critical thinking, etc.

<p style="text-align: center;"><b>Problematic question</b></p> <p>What discourses of power underlie the English educators' educational practices...?</p> <p style="text-align: center;"></p> <p style="text-align: center;"><b>The four categories:</b></p>	<p style="text-align: center;"><b>Questions that will orientate the discussion</b></p> <ol style="list-style-type: none"> <li>1. Do you believe that the problematized aspects in the video are related to your educational environment? How do you deal with? For instance, text books and authentic materials you use.</li> <li>2. Under what pedagogical intention could be this video used?</li> <li>3. If you implement the video, which would be the objectives of implementing it?</li> </ol>
--	--

<p>Pedagogical Intention Pedagogical Relations Contents Assessment</p>	<ol style="list-style-type: none"> <li>4. What pedagogical strategies and techniques would you use to enhance students critical thinking and language proficiency?</li> <li>5. Do you think it is possible/necessary/natural/difficult/impossible to separate linguistic contents from thematic contents?</li> <li>6. Do you teach linguistic aspects separated from thematic? How you assess both?</li> <li>7. Which thematic contents can be taught when teaching English? Which ones would be pertinent to teach in the degree?</li> <li>8. Which thematic contents are you teaching this semester and why?</li> </ol>
--	---

## Annex 4

### CONSENT FORM

#### Research on EFL Educational Practices within the MLD at the PUJ in Bogotá

This is a research on EFL educational practices that uses for collecting data semi-structured interviews, focus groups and classroom observations. These tools for collecting data will include open questions, discussions, debates, videos and specific problematic situations concerning language education. The information collected will be analyzed and used for writing the final paper of this specific research.

• I agree to participate in this project.	Yes	No
• I have read this Consent Form and the Information Sheet, and I had the opportunity to ask questions about them.	Yes	No
• I have been informed of and understand the purposes of the study.	Yes	No
• I agree that all the information I provide is going to be used for this research and my privacy will be respected.	Yes	No
• Any information which might potentially identify me will not be used in published material.	Yes	No
• I understand that I am under no obligation to take part in this study and I can withdraw at any time without prejudice.	Yes	No

Signature: _____
ID: _____
Date: _____
Level: _____

## Information Sheet

### Information sheet

This study is a qualitative research on discourses of power that underlie the EFL teachers' educational practices within the Modern languages Degree at the PUJ in Bogotá. Here, *power discourses* refer to the ideological conception in which people interpret and act in the social world through discourses that underlie their practices.

The research focuses mainly on four categories related to the educative practices. First, *teachers' pedagogical intention* that refers to the "what for" they teach; second, the *pedagogical relationships* teachers enhance with their students and their knowledge in the educative environment; third, the *contents* teachers provide to their students and the role they play in the teaching/learning process; and, fourth, *assessment* that refers to the "how" and "what" teachers assess.

On the whole, the intention of this study is to evaluate neither teachers' knowledge nor their educational labor but to evidence (through the four categories aforementioned) the way teachers conceive education and how they deal with it when teaching a language in order to contribute to further Modern Languages Degree's curriculum enhancement.