Unveiling EFL students’ reflections while using Critical Feminist Pedagogy (CFP) when debating.

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Abstract

The present paper reports the findings of the implementation of a feminist pedagogy in an EFL classroom of adults in Bogotá, Colombia. After having found a lack of connections among the syllabus proposed by the institution, the linguistic and the sociolinguistic needs from students, the researcher decided to implement Critical Feminist Pedagogy (CFP), a poststructuralist methodology proposed by Connell (2009). The aim of this study was to unveil possible students’ reflective discourses that emerged when a group of EFL Colombian students debated about topics of inequality in a conversational level; however, a deeper focus was on students’ transformations (if any). Students were encouraged to see critically different situations of gender inequality. The results showed that students could be empowered to have a critical perspective on topics of inequality because they constructed reflections not only about gender but also about other characteristics of identity (Norton & Pavlenko, 2004). Besides critical reflections, there was evidence of some transformations, but the time scope to make such transformations real was insufficient. The use of CFP to empower students was effective (Khwaja, 2005). EFL trainers, professors, and SLA researchers may have the opportunity to see a new direction of teaching which focuses on a transformative methodology that comes from a post-method view of teaching and learning.

Keywords: Debates in the classroom, Critical Feminist Pedagogy (CFP), post-method views of teaching and learning, students’ reflections, transformative methodology.
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Chapter I

Introduction

This research document is divided in seven chapters. The document explores a research study that was conducted from 2014 until 2016 and that addressed the application of a poststructuralist methodology in a Colombian EFL classroom. As an evolving process, this study is explained from an initial hypothesis in chapter one and developed through the different chapters to show the emergence of critical discourses on gender and other spheres of identity construction.

This chapter describes how the research problem for this study was identified from two sources. Firstly, the application of a needs analysis with the group of adults where the study was conducted helped the researcher to identify some lacks and wants from the learners regarding methodology, teaching, and learning preferences. Secondly, a preliminary piloting of the project done with a similar group helped the researcher to establish a clear scope of the research going from a simple critical discourse analysis study to a more transformative research. According to Canagarajah (1999), learning a language cannot focus on instrumentalism but on students’ opportunities to create transformations of their realities.

Statement of the problem

Twenty three students (fifteen women and eight men) aged between fourteen and twenty-three years old participated in the research project. The students were enrolled in a four-hour per week course on Saturdays at Centro de Lenguas Universidad Pedagógica Nacional (CLUPN). The objective of this study was to characterize students’ discursive reflections when examining Critical Feminist Pedagogy (CFP) in class debates and also to identify possible transformations that students could construct through the process.
CFP was used as a curricular frame for the conversational class combined with the syllabus proposed by the institution. CFP is a poststructuralist pedagogy that makes students aware of gender situations of injustice constructed by a chauvinist conception of society (Cohen, 2004). The critical reflections that students constructed when exposed to situations of injustice were based on differences of ideologies between men and women; however, the idea of researching about reflections was not the original aim of this research study. In fact, it was the result of the identification of a learning problem through a needs analysis process and a mini-scale project as follows.

The needs analysis was conducted to identify a possible emerging problem (Hutchinson & Waters, 1987). After applying an online survey and an unstructured interview, analyzing the syllabus from the institution, and hearing students’ voices, the researcher realized that students wanted a change in the methodology of the classes and criticality was not part of the methodology proposed by the institution.

![Fig 1. Components of an English class at CLUPN.](source: Own)

The researcher used his Gmail account to conduct an online survey on Google Drive. As shown in figure 1, students had different perspectives of the components of an English class at
CLUPN because they mentioned different teaching directions within the institution. For example, 37.5% of the students recognized the use of instrumental methodologies such as book fill-in exercises—blue and green legends—whereas 12.5% of the students addressed a little focus on speaking interaction—orange legend.

*Fig 2. Components students would like to have in the course.*

Source: Own.

Students expected to have more speaking activities and debates in the conversational level as shown in figure 2. To have a better understanding of students’ perspectives about the components of the class, the researcher carried out an unstructured interview. The following extract was taken from the first session of the application. Students expressed their need of a change in the methodology and recognized the potential impact of critical reflections as a component of the class.

*Extract 1*

*Teacher: In the classes that you took before? Or... what are the usual components that Centro de Lenguas has in the methodology of the classes?*

*Student 1: Grammar a lot.*

*Teacher: What about the use of the book?*

*Student 1: A lot of.*
Student 1: But I had some teachers that just listen [sic], and do the homework and do the things in the book, and do the activities and that’s all [sic]. And we had to do a presentation at the end of the course. And that’s all.
Teacher: What is the importance of criticality and critical reflections when speaking in class? What do you think if we include those kinds of topics in the middle of what we are doing?
Student 2: Well, probably I would say that yes [sic]. It would be amazing to include this kind of topics. Well, not only social but different kind of aspects to talk about in the class [sic], right? Yeah, because as you told us, when we think about talking about our perspective of future and our life in the future, it’s gonna be easier for us because probably we don’t know how to write in the future, so that opinion is already done. That opinion is already done, is already done. That opinion is already done. That opinion is already done. That opinion is already done, as you were asking before to give our opinions about politics. I don’t know get marriage, those kind of things [sic]. Probably we could include more vocabulary, more opinions right? And it’s gonna be... the meaning of this is gonna be good [sic].

The extract above showed how students apparently felt dissatisfaction with their previous classes. When student 1 affirmed “I had teachers that just listen, and do the homework and do the things on the book [sic]”, one could infer that the dissonance lies between the use of the material and the lack of interaction expected in a communicative lesson. In the survey, students pointed out their wish to express their opinions regarding different topics about society as depicted in figure 3.

| You don’t close your mind, you are open to new ideas or arguments even if they are against your way of think. |
| Students get more comfortable and confidence[sic] when express their ideas in public. |
| They are very important. We are always learning -even more in languages- so [sic] doing a personal feedback is important to keep in mind what we learn daily. |
| It’s important because that activities help the students to practice speaking in a different way. |
| Speak in class is important to improve our english. Learn many words and pronunciation [sic] |

Fig 3. Students’ opinion about criticality and critical reflections in class.
In *figure 3*, one of the students said: “You don’t close your mind, you are open to new ideas or arguments even if they are against your way of think[*sic*]” which can be interpreted as the importance of accepting and reflecting upon others’ opinions. The student associated the reflections upon social contexts with second language learning and expressed a desire to have criticality as a component in the class.

Based on the data collected, one could conclude that students acknowledged the importance of including social problems in the content of classes. As some students were concerned about the amount of time they spoke in class, they found debates useful for their learning processes as seen in the next figure.

*Fig 4. Opinions about debating in class.*

Source: Own.

In *figure 4*, students recognized the importance of debates in class by saying they could share opinions and thoughts about real problems while improving their speaking skills. These descriptions can be interpreted as a voice of acceptance from students towards new horizons of
learning that go beyond learning English as an instrument. After deciding that debates would be the instrument to collect data, students chose the contents they would like to discuss.

![Fig 5. Social problems selected for debates.](image)

Source: Own.

In the survey, the researcher selected some social problems as possible topic contents for the debates, but the students were the ones who chose if they wanted to include any of them. As shown in the figure above, students agreed on the topics proposed which means their voices were heard during the needs analysis process. Since CFP was not imposed, based on the previous results, the researcher selected some of the topics on the textbook because of their potential impact for critical discussions. Again, students were asked if they would include them in debates.

![Fig 6. Topics students wanted to discuss in class.](image)
As seen in figure 6, half of the students decided that topics related to culture would have a potential for critical discussions whereas one-fourth of the class agreed on behavior. Although students did not select all topics in the survey, they eventually chose all of them because those topics would allow them to expand on ideas. It is important to emphasize that students participated in the selection of all the topics used in this research project.

A research problem was identified based on the data collected in the needs analysis. The unstructured interview showed that previous teachers used different, but still instrumental methodologies in class setting aside criticality as a component. The results of the needs analysis helped the researcher to understand the potential of CFP as a pedagogical implementation for the learning challenges students were critically posing. The researcher hypothesized that CFP within debates could fit into the types of classes students were expecting to get. As a researcher, I decided to use debates because they can be implemented as a language learning methodology that allows students to go beyond the simple instrumental class (Ferris 1998; Steward, 2003; Krieger, 2005; Ebada, 2009).

Although other kind of pedagogical strategies could have been used, debates were selected because students could interact as a group and the researcher could get all students involved in the different interventions. A group interaction could also help students shape their identities with all group members and negotiate meaning at the same time (Norton & Pavlenko, 2004). The researcher also used debates because one of CFP components focuses on the engagement process in which the researcher takes a stand to create an impact on students’ perceptions of reality (Cohen, 2004). This concept will be fully developed in chapter four.

The idea of implementing CFP to unveil critical reflections emerged from a mini-scale project that was conducted during the second semester of 2014 with a similar group of students.
(Chaparro, 2014). The aim of that mini-scale project was to characterize gender discourses that students could build during debates while applying a feminist pedagogy; however, the methodology had further implications. Students’ discourses were not only on gender but also on their critical thoughts in regards to gender.

In the piloting, the researcher used and followed Cohen’s (2004) CFP proposal in which three stages are included—input, engagement, and reflection. The following extract was taken from one of the sessions applied in the mini-scale project (Chaparro, 2014). Students looked at two Colombian magazine covers being one of them SoHo and the other one DON JUAN (See figure 7). Extract 2, taken from the one of the video-recorded classes of that project, showed how gender discourses can be unveiled through CFP. The two magazine covers were used for the input stage in class four.

![Fig 7. Colombian cover magazines used for discussion.](http://www.soho.com.co/ and www.revistadonjuan.com)

**Extract 2**

*Edwin: I don’t like the Photoshop magazines, for example there are a magazine [sic] without makeup and Photoshop when the photo is digitaled[sic].*

*Teacher: Digitalized.*

*Edwin: Yes, digitalized, thanks teacher.*
Teacher: *Who reads this kind of magazine?*

Andrea: *How do you say “pervertidos”?*

Teacher: *Pervert!*

Andrea: No, No, it’s a joke. *(When her partners tell her no)*

Katherine: *Both man or women (pronunciation mistake) for man the cover of the photos and women for the topics [sic].*

Daniela: *Men buy those magazines because only have pictures of women naked [sic].*

Teacher: *What is the image of women projected by this magazine?*

Daniela: *Women are sexual objects.*

Teacher: *What is the image of men?*

Fausto: *Successful sexually.*

Katherine: No, I think that whatever [sic]

Andrea: *DON JUAN has only porn!*

Fernando: No! That is not true! My boss the C.O. of the company appeared on the article. That magazine has different topics.

Andrea: *The pics in SoHo are more artistic and in DON JUAN are more sexual.*

The input phase of that class was focused on seeing critically the representation of men and women behind some books and magazines. Many ideologies are constructed socially through their interactions and are commonly accepted as a general thought even if they represent inequality. For example, according to Connell (2009), society makes phallocentric constructions such as “men have more powerful sexual urges” or “men’s interest in pornography”. In the extract above, two students gave examples of both social constructions of phallocentric types. Daniela chose the word “pervert” to describe men’s urges; indicated that men buy those magazines because naked women are on the covers; and said women are sexual objects whereas Andrea described DON JUAN as a porn magazine.
Students’ gender discourses were unveiled in the four videos recorded for the mini-scale project, but the previous extract and other fifteen had phallocentric discourses. Although the majority of discourses showed social constructions of phallocentric type (Connell, 2009), one of those students reflected upon the impact that those magazines could have on children. That reflection made the researcher realize that students could not only reproduce discourses about constructed ideologies but could also reflect upon them.

Extract 3

Teacher: What do you think that might happen if a little 12 year old kid reads that magazine?

Katherine: It’s a bad influence!

Andrea: I believe that a child not understands [sic].

Katherine: I think that is difficult that a teenager read that because they catch something different [sic].

If a little girl reads this article “siliconas perfectas” she maybe think “I need to put “siliconas” [sic]

The magazine talk [sic] about promiscuous men and maybe boys think that they have to be like that.

I think that if we teach teenagers to see these magazine different, exist the possibility for change, Teacher [sic].

Andrea’s reflection during the debate inspired the researcher to develop the current study because she did not only speak freely in class but analyzed how a constructed ideology could be seen differently by a different person. As Cohen (2004) points out, when we are able to have our students think critically, we are making changes in our students’ lives. The concept of criticality is explained in chapter two.

The mini-scale project led me to conclude that the application of Critical Feminist Engagement (CFE) was successful in order to unveil gender constructions related to
phallocentric representations of the world (Chaparro, 2014). Because students had more opportunities to interact, they could express their opinion and reflect upon models of sex and gender differentiations as proposed by Connell (2009). In that moment, I understood that those reflections would probably have an impact on my students’ lives and my professional life since I tried to innovate my classes by going from simple linguistic contents to spaces of reflection.

The application and development of the mini-scale project and my transformative role as an agent of change (Kumaravadivelu, 1999) guided the focus of the current research study. Based on the results and my initial thoughts about reflective discourses and transformations, my hypothesis in this study was to use CFP to unveil critical discourses and to see if students could have any extent of transformations through an empowerment process. This research study intended to answer the following research questions and aimed at achieving the following research objectives:

**Research Questions**

What discursive critical reflections emerge when examining CFP in an EFL classroom while students debate?

To what extent can transformations in terms of perceptions be achieved by EFL students when they are exposed to CFP during debates?

**Research Objectives**

To characterize students’ discursive reflections by examining Critical Feminist Pedagogy in class debates.

To unveil to what extent transformations in perceptions can be achieved by EFL students when applying CFP in an EFL class.
In order to answer these questions and achieve these objectives, participants’ observation was used as a research focus and three main instruments were used: video scripts, interviews and students’ artifacts. These instruments will be explained in detail in chapter four.

**Rationale**

Castañeda-Peña (2012) suggests that if researchers add up new Colombian studies to the specialized literature, a better understanding of discourse concerns arises. Identifying aspects of inequality that are reflected in class is one way to contribute to the specialized literature on CFP in Colombia and the world. Working with discourses and identity and having a transformative objective may give academics a point of view of a poststructuralist tendency in terms of discursive descriptions.

This author also states that the interest for classroom discourses and interaction has increased. With the application of these studies, language learners eventually view reality critically and exert agency in relation to their social realities (Castañeda-Peña, 2012). Researching on inequality between men and women not only focuses on the premise that it can contribute directly to EFL teaching understanding and applied linguistics to TEFL in Colombia, but it can also give some insights to solve possible situations that affect students’ learning and interaction. This current study may contribute to the improvement of student’s education and life quality as human beings in Colombian contexts.

The impact of this study can be seen from two different levels. First, it is clear that most of the methodologies at CLUPN are not homogeneous so this study can provide some insights of the application of a non-instrumental and more humanistic vision of teaching and learning to teachers, coordinators, directors, and students of this institution. Second, it can help Colombian
and worldwide teachers, EFL trainers, professors, and SLA researchers to understand the emergence of critical discourses when using a poststructuralist methodology in debates.

Castañeda-Peña (2012) also points out that it is possible to know via discourse studies, how language learning operates from different angles and how it contributes to the development of applied linguistics. Discourse studies in EFL are just emerging in Colombia, so it is necessary to conduct a study on gender discourses and critical reflections as a contribution to the growing field of poststructuralist studies in our country.

Escobar and Castañeda-Peña (2016) mention that the research horizons regarding discourse studies and TEFL have taken different directions. First, the continuous evolution of discourse studies in the EFL classroom in Colombia is a result of EFL instructors’ interests during the last years. Second, a better understanding of linguistics and what the term involves in relation to human experience has spread in this research field. Third, the possible connections between language and society which are described from the perspective of how language structures social life in a teaching-learning contexts have become stronger in our Colombian context. Fourth, how through teaching practices it is possible to unveil social positioning in the EFL classroom.

Taking into account Escobar and Castañeda-Peña’s description (2016) about the research horizons of discourse studies, it can be said that many of the components of such horizons are reflected in the current study. The researcher’s interest in discourse analysis, the fact of having an impact on students and other members of the community, and the relation between language and society can be taken as some of the characteristics of the current research. One can infer that the current research supports the visions of these authors and its impact may contribute to the
field of TEFL to wide up the new possibilities of research in Colombia by enriching trustworthiness of these authors’ affirmations.
Chapter II

Literature Review

In this chapter, I briefly introduce the concepts of construction of identity, Critical Pedagogy, Critical Feminist Pedagogy, Critical Feminist Engagement, empowerment, and agency since they are the constructs of this research study. Those concepts were the bases for a political oriented-analysis as explained in chapter five.

**Construction of identity through language**

According to Norton (2008), educators who are interested in identity, language learning, and critical pedagogies see language as a social practice. That means language is constructed by a variety of social relationships that involve power. These relationships might be as different as those established between teacher and student; evaluator and student; school, state and country. Those relationships are reflected by gender, race, class, ethnicity, and sexual orientation when students construct their identity through discourse.

Norton and Toohey (2004) pointed out that the plural use of the word “pedagogies” suggests that there are many forms in which pedagogy can be critical. What makes educators “critical” is the shared assumption that social relationships are hardly ever constituted in terms of equality, but they can reflect and constitute inequitable relations of power in the society. According to these authors, language is theorized not only as a linguistic system, but also as a social practice in which experiences are organized and identities are negotiated through discursive interaction. Because teaching a language is not a simple linguistic activity, but a complex activity that requires reflection, educators must be aware of students’ construction of identity through negotiation to be able to go from the traditional to the new.
For this research study, Norton’s concept of identity (2008) was used as one of the bases of the hypothesis proposed in chapter one. Taking into consideration the process of identity construction of each student through discourse interaction, the researcher’s hypothesis consisted on students’ empowerment towards criticality which could lead them to transformation. The process of empowerment through criticality shapes students’ identities and makes changes in students’ lives. Shaping students’ identities may result in a contribution to our society that faces problems of injustice and discrimination. Students may be able to face critically these concerns and improve their attitudes toward those problems.

Norton and Toohey (2011) explained how the different conceptions of reality that a person brings and develops during discourse interaction shape identity construction. In the classroom, students may construct their identities by negotiating meaning on concerns such as gender, race, class, ethnicity, and sexual orientation. These authors have defined these concerns as multiple categories of identity construction based on the research tendencies that have appeared in the last years as stated below:

At the same time that recent research on language learning emphasizes the multiplicity of learners’ identities, a growing group of researchers is interested in exploring how such relations or identifications as race, gender, and sexual orientation may impact the language learning process. (p. 423)

In the current study, the concepts of race, gender and sexual orientation were incorporated as components of the instructional design and research design as it is explained in chapters three, four, and five.

The construction of identity addresses a political aspect that has to do with the individual and their relation with the world which is often represented as the society in the classroom. Among other poststructuralist researchers, Canagarajah (1999) has taken most of his
emancipatory education ideas from Freire’s work (1970) and has studied the relationships between the individual and the society focusing on language education with a political framework. In one of his studies carried out in Sri Lanka, he found that the construction of identities in an English classroom enhances political attitudes that can be either empowered or depowered through criticality. In the current research, the notion that identity can contribute to the development of a political attitude in students is seen in students’ reflections as it is explained in the data analysis chapter.

Gomez (2012) did a study aimed at identifying and analyzing different identities students constructed as learners of a foreign language when interacting within an EFL classroom, and how this identity construction could have possible effects on students’ language learning process. This study was carried out with undergraduate students from a private university in Bogotá, was the product of permanent observation to the development of students language learning process (specially speaking skill). It relied under the principles of CCDA (Critical Classroom Discourse Analysis). The idea of implementing this research methodology had to do with the need of looking beyond fixed categorizations and rather listen to how learners negotiated different identities as they employed diverse cultural and linguistic resources to construct knowledge in classrooms. Throughout the process of data collection, with transcripts of oral interactions undertaken in the classroom and interviews to students as main sources of analysis, a new perspective of pupils as social actors who hold multiple social identities was discovered. The results showed that issues such as the use of L1 in the EFL classroom, the teacher’s conception of language learning and teaching and the silent fight for power among teacher and students constituted important elements in the struggle of students when constructing their social and individual identities as learners within a given classroom community.
The study proposed by Gomez (2012) resulted very influential for the current study as it worked with the same class of data analysis (CCDA) used in the current research. Although the study was not focused on gender construction of discourse, the aspect of identity construction connects to what was proposed by Norton ad Toohey (2011). However, the construction of identity in this study is more general in terms of the different spheres that constitute identity construction. Such spheres will be explained later in this chapter. Another important aspect in this study refers to the aspect of criticality which is generally exposed in this research.

The concept of criticality in the classroom dates back when Freire (1970) introduces the concept of Critical Pedagogy viewing teaching and learning as a political and more pedagogical activity. Freire (1970) redefines education focusing on a change from the traditional to the new where the elements of a political discourse can show a pedagogical process. These elements include knowledge which is constructed and deconstructed, dialogue which is contextualized around emancipatory interests, and learning which is actively executed in radical practices of ethics and political communities.

When making what is pedagogical a political act, Freire (1970) refers to a more in depth idea of teaching and learning against forms of domination and resistance. We can take Freire’s assumptions in order to expand education to a broader category in the forms of criticality by examining the subjects and their subjectivities in the classroom and by developing a radical critical teaching. Subjectivities are the constructions of identity of each one of the students and could be shaped while empowering students through education (Foucault, 1980). If educators focus on a political construction of identity, they are able to examine how different public settings interact in shaping the ideological and material conditions that contribute to the existence of domination and resistance.
Pineda (2004) reported the results of a research study that was undertaken by a group of teachers working in the English program ascribed to the School of Education at Universidad Externado de Colombia, with the financial support of COLCIENCIAS. Tasks related to critical thinking were designed and implemented with three groups of students. A qualitative interpretative case study was conducted to examine how students constructed meaning when dealing with the tasks, the meta-cognitive processes involved in the process, the types of interactions built around the tasks and how they influenced language competence and critical thinking. The findings indicated that language competence and criticality are on-going, never-ending processes. However, teachers can refine them through thought-provoking, stimulating materials. The study conducted by Pineda (2004) is one example of a more cognitive vision of criticality. However, we need to clarify that in the current research study, the concept of criticality is taken from a more socio-political perspective that does not match the cognitive perspective adopted by this author.

**Critical Pedagogy and Critical Feminist Pedagogy**

Although Critical Pedagogy (CP) and Critical Feminist Pedagogy (CFP) are closely related, it is important to understand the differences between both concepts. According to Muñoz (2006), it is possible to create new structures and new discourses to construct a different society based on successful experiences. Such experiences should aim at contributing to the development of the critical reasoning of the student. CP focuses on the emancipation through a critical kind of thinking. It may be integrated in the language lessons as a way to empower students to have a more realistic analysis of inequalities and the layers that are not visible when dominance and power are part of the political reality of the student.
Critical Pedagogy focuses on inequalities that are part of processes of dominance and resistance while Critical Feminist Pedagogy focuses on the inequalities from a feminist perspective (Luke & Gore, 1992). CFP inequalities could be interpreted based on the categories of identity construction through human interaction such as: gender, ethnicity, and sexual orientation as it was described earlier in this chapter. Having students reflect critically upon those inequalities is not a simple task; however, empowering students to do so is possible through CFP (Cohen, 2004). This process called engagement leads us to define Critical Feminist Engagement (CFE) as a way to get students’ reflections on such situations of injustice while they are being empowered to change their beliefs.

Cohen (2004) proposes three steps to engage students successfully by empowering them to reflect critically upon inequalities. Even though those steps have not been schematized yet, they are: i) providing input to students by showing them a phallocentric idea (an idea that shows a chauvinist perception); ii) taking a stand that engages an egalitarian position which shows a process of inquiry on the phallocentric idea, and iii) identifying students’ reflections which may be egalitarian. The pedagogical purpose of this study was to use CFP as a medium to have students reflect critically on phallocentric ideas, so they could construct reflections while they negotiated meaning (see chapter four). As educators, it is our responsibility to help students realize how important some values and ideas are, in order to become better human beings.

On the one hand, linguistics allows teachers to explore the potential for better understanding of language use from the lens of traditional grammar and instrumental-functional grammar perspectives. Critical theories and pedagogy, on the other hand, provide a useful framework for uncovering power relationships between standard forms and many other forms students, families, schools, and institutions used (Muñoz, 2006). In the current research study,
the researcher has a poststructuralist perspective of education that situates students in a political and critical reflection, and gives them the opportunity to shape their identities through discourse. For that reason, the notion of linguistics deals with more political objectives of empowerment nature than with an instrumental focus.

The application of CFE is successful in order to unveil gender constructions related to phallocentric representations of the world. Connell (2009) proposes a four-dimensional model and describes four main structures in the modern system of gender relations. These four dimensions are power relations, production relations, emotional relations, and symbolic relations. These dimensions are connected to the current research study as they are related to the categories of identity that are constructed in the classroom through students and teacher interactions (Norton, 2008). Such dimensions are part of students’ identity construction that arise as part of the resistance to macro-structures or socially constructed ideas of people’s representations of the world (Foucault, 1980).

In the current study, the researcher intended to influence those identity constructions by empowering students to reflect critically. As mentioned in chapter one, empowerment in the way learners construct their identity through gender and the decisions they make when being empowered are essential. Students were able to address those macro-structures not only when discussing gender issues but when scaling to other spheres of identity construction as it is explained in chapter five.

**Empowerment and agency**

Sen (2009) defines agency as socially beneficial because actors and their actions can transform society when making choices. In that regard, the ability that an individual possesses to
set their own goals and act upon them is fundamental for transformations either in the individual or in the society. When students are encouraged to exert agency and choose between what is presented to them and what they already know, agency is constructed.

In this study, the concept of agency is used as a way to have students decide if they want to accept or reject the influence of CFP in the debates. Empowerment must be understood as the control that students have to effect change in their realities, and by doing so, students increases their agency (Alkire, 2009).

Alsop, Bertelsen, and Holland (2006) indicates that empowerment is the individual’s capacity to make effective choices and transform them into desired actions that may shape their realities. Providing empowerment opportunities is a necessary prerequisite to alter a person’s reality and to give a person the means to better themselves (Khwaja, 2005). In this study, the process of empowerment is seen as the medium to shape students’ realities and strengthen their values towards a more tolerant and egalitarian world. In the process of empowerment, micro and macro levels can be identified depending on students’ reflections as Alsop et al. (2006) state. The micro level reflects individuals’ skills, attitudes, and feelings whereas the macro level reflects individuals’ beliefs and actions. In the current research, the levels of empowerment are part of the data analysis and represent the impact of using CFP as explained in chapter five.

For the last thirty years, teachers and researchers have been interested in exploring both Critical and Feminist Pedagogy. Freire’s book (1970), Pedagogy of the Oppressed, explains how critical literacy for the masses would allow them to achieve critical awareness, cultural autonomy, and political action. Feminist Pedagogy shares similar ideas for critique and action and places women’s standpoints and feminist principles of ethics, caring, and equality on top of
teaching (Luke & Gore, 1992). These authors focus on the importance of exploring new ways of teaching and learning about life.

In the following lines, there is a description of the studies conducted during the last thirty years that are related to criticality in gender studies.

After exploring the tendencies of criticality in gender studies in TEFL with a transformative connotation, it has been found that the existence of research is dramatically reduced in Latin America. Colombian studies are centered on gender discourses in TEFL, but they do not address criticality or include feminist pedagogy and engagement as part of the research focus.

Among the studies that center on gender discourses, we can find two relevant examples. The first one was developed by Rojas (2012). The author pointed out that Gender studies have taken an importance within the academic community, and specifically in the field of second and foreign language learning in Colombia. She used a Feminist Poststructuralist Discourse Analysis (FPDA) study to explore how emergent femininities construct gender identities and power relations inside the EFL classroom setting through interaction. She found out that identities were multiple and shifting according to the way individuals positioned and repositioned themselves through discourse(s). The author saw that gender identities can be identified and related to learners’ identities in EFL contexts. The author used Feminist Poststructuralist Discourse Analysis (FPDA) methodology to unveil telling cases during interactions in which, female adult students from a private university in Bogotá, Colombia made explicit the exercising of power during classroom activities, such as debates and disputes in foreign language learning. The instruments used were video recordings, transcripts and interviews. Findings suggested the importance of being aware of the multiplicity of gender identities that may intervene when
learning a language and how to deal with more egalitarian discourses and activities during classes that guarantee, to some extent, the empowerment of silent voices.

This study works with empowerment of students but it is more focused on describing the exercising of power in the classroom. Although power is a very important factor in the current research, the focus of this research study is the one of a critical engagement. However, the concept of shifting identities explored by Rojas (2012) is a clear example of identity construction. I think there is a clear connection between Rojas’ study and the current research as the issue of identity construction is explored. The fact that the researcher used debates in the study suggests a clear methodological similarity.

Rondon (2012) developed a study in which he analyzed six short range narratives, utilizing as a methodology (Feminist Post–Structuralist Discourse Analysis) FPDA with LGBT EFL students who drew on different discourses to adapt, negotiate, resist, emancipate, and reproduce heteronormativity. He found out that EFL students Methodological Framework Constantly shift positions and perform their gender assuming simultaneously powerful and powerless stances in the EFL classroom. The author categorized the emancipatory discourse as a way to resist, the discourse of vulnerability as a way to reproduce and cope with marginalization, and the homophobic discourse as a way to position LGBT individuals as abnormal.

There is a clear connection between Rondo’s (2012) work and the current research. The fact that the concept of sexual orientation is tamed can be connected to the pedagogical implementation in the current research study. In the researcher’s opinion we need to encourage a sense of tolerance towards students, especially when talking about acceptance. As it will be seen in the instructional part of this paper, the concept of accepting different sexual orientations is triggered.
On the contrary, most of the studies carried out in Asian countries address criticality in the classroom with a gender perspective and a transformative nature. In these studies, criticality is viewed from two perspectives, the analysis of students’ discourses and the teacher’s point of view.

In the subsequent paragraphs, the researcher explores some of the studies that support these two views because they are connected to the current research project in two directions. First, the criticality reflected from the teacher may give insights to the application of the methodology and its relevance as EFL methodology for learning. Second, studies that approach the analysis of students’ discourses may provide points of convergence between the current research and studies that address the topic of criticality in an EFL classroom.

Ohara, Saft, and Crookes (2001) carried out a study intended to explore a gender Critical Pedagogy with a group of Japanese beginner students who ranged from 18 to 21 years old. They took Japanese as a foreign language in a U.S. university. The objective of the study was to empower students to identify and have a critical view of linguistic differences and gender inequities ideals and stereotypes in Japanese society. Four videotaped Japanese TV commercials that displayed Japanese women and men in mostly stereotypical ways were used as part of the pedagogical intervention. Each of the four commercials provided a considerable range of gender speech. The group of students was willing to engage in dialogue with their teachers and displayed ability to voice critical comments. The discourses that emerged when applying the video activities were analyzed with a sociocultural perspective and looked for “trustworthiness” of the study.

The students showed the ability to relate the content of what they were learning to their own experiences and feelings and to express themselves critically in a classroom discussion about certain aspects of gender in the target culture. From the researcher’s point of view, Ohara’s
et al. study (2001) could have had a longer application to prove “trustworthiness”. Four videotaped commercials as a source of analysis and a short time for application cannot show emergence of criticality. The application of the current research study showed that time is needed when doing an engagement process.

Rodier, Meagher, and Nixon (2013) did an exercise which was developed for a large lecture class (seventy five students) with weekly seminars of twenty five students. The core of this research exercise was to cultivate a critical classroom when discussing gender violence in music videos. The exercise is a handbook for teachers to implement a critical feminist application in any EFL classroom. The original exercise was designed to unveil critical gender views of violence in music videos, but the criticality component was unveiled through the process. A unit titled "Framing and Reframing Violence" was used to introduce a feminist language for understanding the issue mentioned.

Cultural discourse as well as practical and activist strategies to resisting sexual violence were part of the focus of discussion. Since the course was aimed at constructing representations, students were asked to use their newly acquired feminist language to critically view a music video. Students were shocked at how clearly intimate partner violence was sexualized in the videos and realized that they were being encouraged to let men off the hook. One of the strongest results from this exercise was the critical questioning of the connection between sex and violence.

Students were able to draw conclusions not only between the video and the feminist scholarly models explored in class, but also between feminist theory and everyday life. Rodier’s et al. study (2013) is a clear example of how feminist engagement can have students think critically about an issue such as sexual violence; however, taking into account the number of students in class, we cannot assure that all students were critical. A more focused study would
have shown how criticality not only emerged, but lingered as part of students’ mechanisms of expressing ideas.

Mei-Hui (2008) researched on gender equity in the classroom, including teaching, reading, and writing as focus. This qualitative narrative research study was conducted with a group of thirty five university students in China and its purpose was to explore teaching experiences on the topic of intimate relationships. The researcher designed a course that was intended to change students’ attitudes from gender-indifference to gender-sensitivity and used a feminist methodology centered on the concept of love as part of the pedagogical intervention.

The researcher used a teacher’s journal as an instrument to analyze data and found that classroom members were not homogeneous. After the application of the feminist methodology and the engagement process, the students were aware of gender power relationships; however, the researcher found out that not every student who came to the classroom was ready to deconstruct himself/herself. In other words, not all students were fully prepared to accept a change in the constructed ideologies that they had before coming to the classroom. A deconstruction means that a student would still have the imposed ideology of a phallocentric vision of the world. The author suggests that teaching gender issues in university classrooms should be based on students’ daily experience and including gender issues related to intimate love in gender courses is significant to college students.

Simon-Maeda (2004) conducted a study on gender and language issues (GALI) at a women’s junior college in Japan. She collected sixty students’ journals that were part of the requirements for the GALI course in 1997. She used positionality which is a poststructuralist feminist pedagogical approach to analyze students’ narratives. She introduced a topic related to linguistic aspects of gender inequality with examples from English and Japanese by using handouts, showing a video, or inviting a guest speaker to conduct a special session. For about
fifteen minutes, students got in groups and completed a worksheet that had questions or points for discussion and the remaining fifteen minutes of the class were reserved for journal writing. The journals illustrated how sociocultural macro and micro level factors affect the gender identities of young Japanese women struggling to resist hegemonic ideologies.

After analyzing the data collected, Simon-Maeda (2004) found out that when students are given the opportunity to negotiate the meaning of language and gender that affect their lives, they can start to imagine alternative life trajectories. Although the classes were designed for students to develop criticism towards the class contents, not all of them showed it in their narratives. As some students renewed their attitude towards gender and language issues, the author concluded that such attitudes are a starting point of transformation and lead to a lasting awareness of their own emerging feminist identity. These findings show that the process of engagement was not suitable for all students similar to Mei-Hui’s findings (2008) about students who could not deconstruct in discourse.

Saft and Ohara (2004) conducted a study in the EFL program with 116 students from freshman year ranged between eighteen and twenty one at the University of North East Tokyo. The main objective of the study was to promote critical reflections about gender in Japanese society. This study was designed as a way to encourage students to appreciate the dynamics of gender and aimed at reflecting on expectations and attitudes towards women and men in Japanese society. The authors implemented a module in which students were to talk about politics, language, and globalization among other topics for three weeks of class.

The critical perspective in this study was based on the one proposed by Freire (1970). The class revolved around dialogue and participants displayed an ability to be critical of Japanese society. The study indicated the importance of promoting critical reflection about gender among young men in Japan and enabled the participants to voice their feelings freely. It
also made apparent that teachers can use the EFL classroom to engage critical reflections about gender. Saft and Ohara’s research (2004) shows how through criticality students can scale gender to other aspects for reflection in class. The fact that discussions went beyond gender denotes that empowerment to think critically can cover more than reflections of gender. This affirmation is supported in chapter five when the data is analyzed for the current study.

Cohen (2004) researched on empowering students through a Critical Feminist Engagement. The study was applied in an advanced EFL undergraduate course within intensive English studies program at a private language university in the Kansai area of Japan. The objective of the study was to engage students to critically reflect on sexist differentiations and inequalities in the Japanese society when analyzing texts. The author used textbooks that had a feminist problematic situation and applied textual analysis to pose learners as interpretive agents back into the process of knowing.

The course showed that it was possible to guide learners through an exploration of discursive processes by which gender, among a variety of intersecting cultural narratives, was constructed. Along with her study, Cohen (2004) proposes a handbook for teachers who want to conduct gender studies with criticality. In fact, the idea of conducting and implementing this research study emerged after reading her study. This author proposes three stages for the application of CFP which are addressed in the instructional and research design chapters in this document.

Wang, Chao, and Liao (2011) researched on the application of a feminist post-structural methodology. The objective of the study was to develop a post-structural feminist pedagogical model and to investigate whether vocational-and-technical college students receiving post structural feminist instruction would exhibit better learning achievement, critical thinking ability, and express greater satisfaction with their classes than those receiving traditional instruction. By
applying a post-structural feminist model, the researchers intended to help both the teacher and students work together to overcome the estrangement and alienation that have been the norm in the contemporary Chinese education system.

The research results show that the post-structural feminist pedagogy had a positive effect upon the participants in the experimental group. First, in the English language achievement post-test, the participants receiving the post structural feminist instruction significantly outperformed those receiving the traditional banking instruction in terms of listening, vocabulary, grammar, and reading. Second, in the critical thinking ability post-test, the participants significantly outperformed those receiving the traditional banking instruction in terms of length, focus, content, organization, and style. Third, in regard to the students’ satisfaction, it was clearly shown that the students who received the post-structural feminist pedagogy instruction expressed significantly greater satisfaction in terms of instructional objectives, teaching method/materials, teacher quality, class environment, and assessment than those who received traditional banking instruction.

Wang et al. (2011) used a poststructuralist pedagogy that approaches language from a more instrumental perspective and lacked the political component mentioned earlier in this chapter. The implications of applying a post structuralist methodology in the EFL classroom not only cover a political interpretation, but they also carry an English learning objective. In the current study, English learning is discussed in the conclusions chapter.

Robbins, Odendaal, and Roodt (2004) explored the gender dynamics in English as an Additional Language Classroom for adolescent Vietnamese refugees in the United States. The purpose of the study was to encourage cooperation and mutual respect among learners. There was an attempt to create a democratic classroom acknowledging that we are all learners as well as teachers. The participants ranged from nine to fourteen years old and they met twice a week
for two hours. These authors found that regardless of the specific cultural reasons for their behavior, students chose to behave in ways that were culturally permissible and that would reaffirm their understanding of gender roles. Whether the gender roles were learned from Vietnamese or from U.S. culture was not particularly relevant.

According to Robbins et al. (2004), only certain feminine behaviors are socially acceptable for women and only certain masculine behaviors are permissible for men within American and Vietnamese cultures. These defined gender roles greatly restrict and limit behavior for both women and men. These authors’ study shows how besides empowering students to think critically, we can use a feminist pedagogy to improve the relations among participants. If we plan classes with a democratic aim that promotes cooperation and mutual respect, we may be creating immediate transformations that improve student’s quality of education. The contribution of this study to the current research is wide as it shows that the impact of CFP cannot only focus on a personal transformation, but it can enhance students’ daily life and relations with their peers.

Most of the studies mentioned previously were carried out in college courses and contemplate criticality as part of a transformative kind of education that addresses gender issues (Ohara et al., 2001; Cohen, 2004; Saft and Ohara, 2004; Simon- Maeda, 2004; Mei-Hui, 2008; Rodier et al., 2013; Wang et al., 2011). These studies were intended to create transformations in the classroom by shaping students’ identity through classroom interaction. While some of these studies focused on the sexist differentiation, others focused on the influences of canonic texts, gender violence, sexual violence, and gender equity.

The types of critical reflections were different in each study. For example, Men-Hui (2008) asserts that not every student was ready to deconstruct himself/ herself as they do not want to separate from the phallocentric macro-structures. Simon-Maeda (2004) points out that
although students renewed their attitudes, it does not mean that there is a lasting transformation that may change students’ realities. However, Cohen’s proposal (2004) about a possible engagement to think critically can be taken as a starting point for a durable transformation.

As mentioned earlier, the second research tendency explores criticality from teachers’ points of view. Yoshida (2013) conducted a research that aimed at exploring nine Japanese feminist EFL university teachers’ classroom practices. The study helped to identify what and how the feminist teachers in the study taught in the EFL university classrooms. The main data consisted of classrooms observations and teaching journals, but the researcher also used open-ended questionnaires, interviews, and email communications as supplementary data.

The data was analyzed within the framework of poststructuralist feminist pedagogical theory and its results revealed that the feminist EFL classroom was multiple, challenging, and contradictory. There was no specific set of practices, so the researcher collected the teaching practices and the mechanisms that participants used about gender-related topics into their lessons according to feminist principles. Only a few of the participants implemented feminist teaching, so the author concluded that practices within CFP can take different directions. One can conclude that practices within CFP cannot be generalized because when teaching with a CFP focus, teachers have a dilemma to separate the instrumental from the political.

Bondestam (2011) conducted an action research project on feminist pedagogy with fourteen teachers from three different educational settings in Sweden. The project was set in two parallel stages and aimed at creating spaces for developing feminist teaching strategies by enhancing fruitful dialogues and critical reflections on one’s own and others’ teaching experiences. The researcher used a feminist poststructuralist approach to analyze teachers’ narratives in order to unveil resistance discourses.
In the written journals, university teachers differed significantly from preschool teachers as to how they reflected upon experiences of resistance in their own teaching when using a feminist pedagogy. The author concluded that creating a space where unlearning oppression and learning critical awareness is not just a means to an end but the beginning of engaging in the production and consumption of knowledge. As teachers, in that study, were not aware of the need of developing students’ awareness, the researcher proposed as first step to eliminate traces of resistance by having teachers analyze the use of feminist pedagogies critically.

The fact of exploring the literature gave me insights as a researcher into mechanisms to conduct studies that focus on teachers’ reflections and criticality on gender. Bondestam’s (2011) and Yoshida’s (2013) studies allowed me to understand how teachers from other contexts empowered students and teachers to think critically. As seen in some of the studies described in this chapter, using criticality combined with feminist pedagogies addresses features of resistance. It is important to clarify that even though this study relates to gender discourses, it does not focus on sexist differentiation, but it contemplates the possibility of students’ resistance through the construction of alternative discourses. The current study can be taken as a starting point to engage teachers in the process of transforming classrooms using critical perspectives from different points of view.
Chapter III

Pedagogical implementation

This chapter describes the pedagogical principles that were used during the implementation. The different visions that support and make the type of study and the activity of teaching and learning English coherent for this group of students are explained in detail. At the end of the chapter, the timetable of activities used for the implementation is shown.

This research study impacted students’ lives through a pedagogical intervention and gave them life tools rather than language tools due to its socio-political focus. The students’ needs, the textbook used by CLUPN, and the lack of a defined methodology among teachers were taken into consideration to create and adapt a syllabus that would meet the demands of this research project. At CLUPN, the methodology proposed originally addressed an instrumental-functional vision of language (Tudor, 2001); however, the mission proposed by Universidad Pedagógica Nacional focuses on creating learning environments for Colombians to produce educational policies. The instrumental methodology proposed by the CLUPN would not have any political development objective which means that this pedagogical implementation is a contribution to the mission contemplated by the university.

Vision of learning

Freire (1970) refers to critical theory in classrooms as a Critical Pedagogy of practice, and takes the concept from a radical perspective in which “intellectuals engage in social change to make the political more pedagogical and the pedagogical more political which constitutes a model of learning guided to a political learning” (p. 54). When talking about intellectuals, Freire places the student and the teacher at the same level and as human beings who can potentially be empowered to change. Canagarajah (1999) also argues that learning cannot focus on
instrumentalism because students need to get chances to express their points of view towards their realities through criticality. For this author, students can make decisions and take part of a determined ideological position when involving participation and empowerment through agency.

In this study, the vision of learning is seen as a political act that is constructed critically when students can take political stands. As language is constructed, gender is seen differently when relating it to learning. Rather than being an individual variable, gender is understood as a complex system of social relations and discursive practices constructed in local contexts. As Norton and Pavlenko (2004) point out:

> We do not assume, for example, that all women—or all men—have much in common with each other just because of their biological makeup or their elusive social roles, nor do we assume that gender is always relevant to understanding language learning outcomes. (p.504)

Norton and Pavlenko (2004) recognize gender as one of many important facets of social identity that interacts with race, ethnicity, class, sexuality, (dis)ability, age, and social status in framing students’ language learning experiences, trajectories, and outcomes. In other words, gender would not be the main concern when learning because other variables may arise in the process of identity construction through discourse interaction. The concept of gender in learning has also been defined to what has been called feminist pedagogy.

One of the main tenets of feminist pedagogy is transforming the teacher-student relationship (Litosseliti, 2006). Under this framework, educators seek to empower students by offering opportunities for critical thinking, self-analysis, and development of voice. Feminist pedagogists claim that power in the classroom must be balanced between the teacher and students to create and construct curriculum and classroom practices. As power is shared through interaction, a space for dialogue that reflects the voices and realities of the students is created.
When sharing the power and giving importance to students’ voices, the teacher and students move to a more equal position. The teacher gives students chances to share and construct knowledge together instead of having a role of knowledge transmitter. The shared power also decentralizes dominant traditional understandings of learning by having students engage with the teacher freely and equally. Freire (1970) popularized consciousness raising as a method for decentering power and increasing the quantity of people who are aware of a social problem. This method consists of sitting in a circle and discussing each other’s experiences by finding commonalities that at first were thought as personal perceptions of their own lives.

Accardi (2013) points out that teachers who have written about their experiences with feminist pedagogy recognize that this non-traditional method can be difficult for students. Among those difficulties, it was found that students resisted putting themselves in a controversial position, or were actually not ready to deconstruct. Since teachers want students to have a positive, yet challenging (often first) experience with reflections, they often give students a great deal of freedom in choosing topics to be discussed. By doing so, students would resist to the deconstruction. The potential deconstruction of their ideologies can be developed using projects.

Rose (2009) stated that teachers can have students develop a project that would “protest sexism, racism, homophobia, or any other ‘ism’ related to feminist thought or a chauvinist construction of reality in one situation” (p. 171). In the current research study, this project work focus was taken into consideration for the design of the ten implemented sessions as students were asked to create a final production in session ten. The production was a way to reflect on the process of deconstruction that students had during debates and an opportunity to show traces of resistance and protest.
Vision of language

Norton (2008) conceives representations constructed through discourse as intersections that arise when learning a second language. Such representations and intersections are part of the discourse and reflect the points of convergence among the spheres of identity construction, the vernacular knowledge of students, and the new knowledge that is posed in class. Canagarajah (1999) also shares Norton’s perspective about intersections when referring to students’ agency claiming that when students have the opportunity to decide either to resist or support the new ideas posed in class, they construct subversive identities.

Litosseliti and Sunderland (2002) point out that identity is constituted through language and is expressed through the discourses we draw on. A CFP vision of learning may be focused on the discursive activity which would permit a meaningful learning towards a political reflection on gender issues. The term discourse is understood as a social practice that allows construction and reconstruction of realities as pointed out by Foucault (1980) and Fairclough (1989). The vision of language in the current study relates to how students create, represent, and negotiate their expression of identity through oral co-construction.

Vision of classroom

The classroom must be a space to help students develop a consciousness of freedom, recognize authoritarian tendencies, connect knowledge to power, and develop the ability to take constructive action. Also, the classroom must be seen as an emancipatory space that allows the students to be aware of the reality that surrounds them (Freire, 1970). Giroux and McLaren (1994) acknowledge the importance of understanding classroom as a space where pedagogical practices enhance ideological production. The classroom reflects discursive formations and power-knowledge relations that students and teachers construct in both schools and society; however, discursive formations are seen more from the individual than from the collective. In
this study, the perception of classroom as a place for speech freedom is part of the bases of the curriculum creation process.

Although the students’ ideological productions and discourse formations may not have a great impact in society, we must understand the classroom as a vehicle for life changes that can contribute to empower the students to create transformations in their lives. During the late 80’s linguistic and feminist poststructuralist approaches started to see gender as enacted by what we talk, act, read and write, and not as something that we simply possess (Butler, 1988). The classroom must provide an environment that allows students and the teacher to construct power-knowledge relations that can be scaled from gender representations to bigger perceptions of society. Therefore, the gender representations must be produced in spaces where freedom to perform actions is enabled.

**Vision of curriculum**

Grundy (1987) defines the emancipatory curriculum as one that focuses on a different perception of the student. In this model, the student is taken as a person that perceives and acts in the world based on a transformation process that relies on awareness through reflection. Such transformation includes students’ own existence and critical awareness development. The learning experience is not only focused on the learner’s experience, but it is a process that collects all experiences among learners and teachers through dialogue and negotiation which leads to understand learning as a social act.

Grundy’s curriculum model (1987) was used in this research study to establish a coherent link with the requirements of the application of CFP. The original syllabus from the institution was combined with CFP to create a new syllabus that met the political characteristics of the current research. The process of creating the curriculum for this implementation was done taking into account students’ voices, so in the first session, students talked about the possible topics for
debates. Students were asked to send via email the topics they wanted to work on in the debates as we can see in *figure 8*. In this figure below, two students proposed two YouTube videos to work on chauvinism and feminism as debate topic.

![YouTube videos](https://www.youtube.com/watch?v=AXj3DnR0zQ)

![YouTube videos](https://www.youtube.com/watch?v=vKVeUOcWc4Dk)

**Group**
Lorena Avila: lorenaavila0406@gmail.com
Angela Daza: angeljudaz@hotmail.com

We think that those videos represent the mix between chauvinism and feminism and their mental ability. We choose this topic because we want to analyze how the society sees males and females according with the myths that are created based on their brain.

*Fig 8. Example of student’s email. Choices for debate topics.*

Source: Own. Taken from https://login.live.com

In this type of curriculum, the critical pedagogies of Freire (1970) and Giroux and McLaren (1994) mentioned earlier in this document which are focused on awareness through education were taken into account for the design. The participatory focus of such pedagogies was evident when students were asked to choose the topics for the debates. The book contents which are linguistic were combined with the poststructuralist view of education to create a curriculum in which pedagogical goals were not only based on instrumental bases.

It was possible to adapt and re-structure learning outcomes for this particular course in terms of combining the sociopolitical aims of the research and the original syllabus proposed by
the institution. Students’ needs and voices were taking into consideration when creating an appropriate curriculum for the students. The result of this adaptation can be seen throughout this chapter.

Luke and Gore’s proposal (1992) based on constructing politics of emancipation through resistance to phallocentric knowledge was influential in the curriculum designed since the pedagogical goals of the curriculum had to be gender-reflection-oriented. The empowering potential of using a Critical Feminist Pedagogy contributed to the creation of the curriculum because it was coherent with the pedagogical visions described earlier in this chapter. There was a need to innovate in the classroom as students were given elements to be aware and create awareness of the existence of a phallocentric knowledge and the social implications that it has on our Western society.

The result was a curriculum with linguistic and socio-cultural-political components. Although the curriculum proposed by Luke and Gore (1992) was called “emancipatory”, such nature was not taken in depth for the current research, but transformed to “empowerment” characteristics as the researcher was aware of the possible impact of the implementation. In the researcher’s opinion, emancipation is something more idealistic. After having identified the potential empowerment nature of a feminist pedagogy, some pedagogical and socio-cultural goals were set. The first part of these goals has a more instrumental component while the second part has a more socio-cultural and empowering component as seen in *figure 10*.

The implementation of the current study was conducted during the second part of the semester of 2015 between June and September. Following Freire’s ideas (1970) about consciousness raising, a round table strategy was used to encourage students to build on other’s ideas, therefore, debates could be more effective. The student was seen as unique and every student was evaluated like one. For that reason, evaluation of students was not only centered on
their linguistic capacity to speak English, but also on their motivation, learning differences, effort, and interest to reflect. Additionally, the researcher took into account students’ capacity to interact, socialize, and take a stand. Evaluation criteria that were used for the current study was not completely instrumental. As the curriculum designed was adapted to fit students’ needs, the evaluation was divided into two different directions:

First, the evaluation took into account the capacity of students to deal with formal patterns of the language as grammar and pronunciation. Second, the political orientation of the study and the need to create an atmosphere that allowed free expression as important component of CFP had the researcher decide that evaluation could mix the two components mentioned. The evaluation in this study took into account both components a more instrumental, and a more sociopolitical one. Students were not judged for making grammar or pronunciation mistakes either in oral or grammar communication. They were not judged if they were not critical enough either. Although aspects like motivation and students’ interest were taken into consideration, they were not the core of the evaluation. Students’ capacity to interact, socialize and take a stand when using the language prompts was a defining factor to evaluate during the implementation. This type of evaluation resulted into a more individual appreciation of each one of students’ processes. Student`s grades at CLUPN vary from 0 to 5.0 being 3.5 the minimum. The Researcher took advantage of the instructional students ‘goals proposed in the syllabus and found a connection between the capacity to express from the student and their adjustments of the language units that they were supposed to learn to make a fair evaluation that could explore the two dimensions. The type of evaluation was more focused on an on-going process than on a summative approach.

Manning and Nakamura (2006) described their experience while developing a debate course for high school EFL students in Japan. These authors claim that debates are a unique way
to teach grammar and develop critical thinking skills because students use what they consider useful English. A debate introduces global issues and develops research skills. These authors’ affirmations suggest that using debates as a learning tool is worth for learning a language. In addition, Snider (1999) also characterizes the act of debating as an activity that is fun and as a sport of the mind and voice. This author also claims that debating creates the skills that a person needs for success in life and it can give a person the power to change realities. As the last statement can be related to the transformative potential of using debates, they were selected as a pedagogical strategy for this study because students could go beyond the instrumental and reflect upon their realities.

A complete session was four hours on average, but the implementation was based on debates that were between thirty five and fifty minutes long. Power point presentations were selected as main pedagogical tool for providing input during this implementation. Some parts of the session were instrumental so that students got familiar with language input, grammar and pronunciation patterns, to be able to construct discourses effectively. The most instrumental parts of the session were not taken into consideration while gathering the data of the implementation, so only the debates were filmed and interpreted.

*Fig 9. Stages of a debate in a CFP class.*
Each one of the debates was divided in three stages or phases: input, engagement, and reflection (See figure above). Those concepts were based on Cohen’s (2004) proposal for a critical engagement explained earlier in this document. In the input and engagement stages, students were always shown images or videos that were carefully selected by the researcher. The idea of using images was to recognize students’ comments, discourses or perceptions that were part of their vernacular knowledge. The engagement stage would add poststructuralist and positivist perspectives on the situation(s) of discrimination. The reflection stage usually contained students’ productions in terms of reflective discourses; however, as students were free to speak, sometimes these discursive practices included reflections in the first two stages.

A total of ten sessions were implemented in which eight sessions were debate sessions, and two sessions were reflection sessions. The first eight sessions allowed students to interact and share their ideas during debates and the last two sessions allowed the creation of artifacts and to film the personal interviews. The following part of this chapter shows the objectives and chronogram of activities and how CFP was linked to the institutional syllabus to create a new curriculum that could respond to students’ needs and demands. The different pedagogical goals are described in figures 10 and 11.
Pedagogical objectives.

Source: Own.

In figure 10, one could see that some of the pedagogical goals were adapted using CFP. The class objective focuses on reflections construction, and the last part of the linguistic general objectives relates to students ability to take a stand. The words “men” and “woman” denote the inclusion of CFP as a component of the curriculum.

Critical general objectives

Criticality was adapted in the sessions focusing on the post structuralist visions explained earlier in this document as shown in figure 11. Participation, recognition, oppression and discrimination were included as important lexical choices because of their relation to CFP.
as a transformative methodology. The researcher also designed a chronogram of activities that would summarize the ten sessions and the different directions that the curriculum took. The chronogram has six columns that show how the different components of structuralism and poststructuralism merge as follows:

<table>
<thead>
<tr>
<th>Critical Debate</th>
<th>Unit and topic (Textbook contents)</th>
<th>Communicative Objectives</th>
<th>Critical Objectives (CFP)</th>
<th>Vocabular y And grammar focus</th>
<th>Videos And input material used for CFP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Debate 1 Beauty</td>
<td>Unit 7 MEDIA Best of the Beb The news that wasn’t What’s in the news? News blunders</td>
<td>To talk about TV watching habits To discuss answers to a quiz; discuss celebrities and the media. To talk about the press; discuss ‘top five’ lists; learn to make guesses To retell a recent news story.</td>
<td>Discuss what beauty is and how its definition can change from culture to culture. List some common characteristics of beauty in different cultures. Reflect upon the concept of beauty and its implications on inequality. Reflect on the influence of media in defining men’s and women’s</td>
<td>Vocabulary about media taken from the book contents and adapted into the presentation. Vocabulary about beauty Lesson with focus on passive voice. How are men and women seen by society? Exercise using IPA for pronunciation</td>
<td>Samples of the PPTX presentation. Two YouTube videos and a lot of input images from men and women during the input and engagement phases.</td>
</tr>
<tr>
<td>First session with CFP. The debate time was scheduled between 30-45 minutes. (The actual time was 38 minutes). The debate developed the three planned phases: input, engagement and reflection.</td>
<td>Suggested time: 12 hours Pages: 80-88</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Debate 2
Censorship

Second session with CFP.

The debate time was scheduled between 30-45 minutes. (The actual time was 33 minutes).

The debate developed the three planned phases: input, engagement and reflection. **This debate had a huge impact in the reflection part. Many of students’ reflections came as a result of the application of this debate.**

<table>
<thead>
<tr>
<th><strong>Unit 7 MEDIA</strong></th>
<th><strong>models of beauty.</strong></th>
<th><strong>Vocabulary about media taken from the book contents and adapted into the presentation.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Best of the Beeb</strong></td>
<td><strong>Talk about censorship and choose the most surprising fact.</strong></td>
<td><strong>Vocabulary about censorship.</strong></td>
</tr>
<tr>
<td>The news that wasn’t</td>
<td>State your position about censorship. Reflect upon the role of censorship and freedom to speak up.</td>
<td><strong>Lesson two with focus on passive voice.</strong></td>
</tr>
<tr>
<td><strong>What’s in the news?</strong></td>
<td><strong>To talk about TV watching habits.</strong></td>
<td><strong>How are men and women seen by society?</strong></td>
</tr>
<tr>
<td><strong>News blunders</strong></td>
<td><strong>To discuss answers to a quiz; discuss celebrities and the media.</strong></td>
<td><strong>Exercise using IPA for pronunciation.</strong></td>
</tr>
<tr>
<td><strong>Suggested time:</strong> 12 hours</td>
<td><strong>To talk about the press; discuss ‘top five’ lists; learn to make guesses.</strong></td>
<td>Students are able to recognize omitted vowels when linking sounds.</td>
</tr>
<tr>
<td>Pages: 80–88</td>
<td><strong>To retell a recent news story.</strong></td>
<td><strong>Samples of the PPTX presentation.</strong></td>
</tr>
<tr>
<td>Debate 2 was applied during on the third Saturday</td>
<td></td>
<td>Two YouTube videos and a lot of input images from men and women during the input and engagement phases.</td>
</tr>
</tbody>
</table>
## Unit 8 BEHAVIOUR

### It’s a tough call

**Body clock**

**Have you got a minute? The Human Animal**

**Suggested time:** 12 hours

**Pages:** 92 – 100

Debate 3 was applied on the fourth Saturday.

### To discuss difficult decisions

To talk about your attitude to time.

To talk about how to handle awkward situations; role play an awkward situation; learn to soften a message

To describe a family or cultural ritual

### Discuss what behavior is and how its definition can change from culture to culture.

List some common characteristics of behavior and what produces it.

To reflect upon the concept of behavior and its implications.

To identify different behaviors in men and women and reflect on how they are part of constructions made by the society.

### televisions; multiword verbs with more than one meaning.

Debate 3

Behavior

Third session with CFP.

The debate time was scheduled between 30-45 minutes. (The actual time was 46 minutes).

The debate developed the three planned phases: input, engagement and reflection.

Samples of the PPTX presentation. Two YouTube videos and a lot of input images from men and women during the input and engagement phases.
### Debate 4  
**First impressions**  

Fourth session with CFP.

The debate time was scheduled between 30-45 minutes. (The actual time was 34 minutes).

The debate developed the three planned phases: input, engagement and reflection. This debate included topics like sexual orientation and discrimination to people with a different sexual orientation.

<table>
<thead>
<tr>
<th>Debate 4</th>
<th>Unit 8 BEHAVIOUR</th>
<th>To discuss difficult decisions</th>
<th>Discuss if first impressions are reliable or not. Identify things you should not do when making a first impression. Reflect upon the role of first impressions and how they can be a cause of discrimination. Recognize tolerance towards sexual orientation.</th>
<th>collocations connected to decision making feelings phrases; idioms connected to time adjectives of manner phrases to talk about a family or cultural ritual</th>
</tr>
</thead>
<tbody>
<tr>
<td>First impressions</td>
<td>It’s a tough call Body clock Have you got a minute?</td>
<td>To talk about your attitude to time</td>
<td>To talk about how to handle awkward situations; role play an awkward situation; learn to soften a message</td>
<td>What would you feel if…? (speaking activity)</td>
</tr>
<tr>
<td></td>
<td>The Human Animal</td>
<td>To describe a family or cultural ritual</td>
<td></td>
<td>Samples of the PPTX presentation. Two YouTube videos and a lot of input images from men and women during the input and engagement phases.</td>
</tr>
<tr>
<td></td>
<td>Suggested time: 12 hours</td>
<td>Pages: 92 – 100</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Debate 4 was applied on the fifth Saturday.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The debate time was scheduled between 30-45 minutes. (The actual time was 46 minutes).

The debate developed the three planned phases: input, engagement and reflection. **This debate had a huge impact in the reflection part.** Many of students’ reflections came as a result of the application of this debate. The reflections also included canonic literature and the image of men and women in society. Students were able to make reflections about society macro structures with the application of this debate.

<table>
<thead>
<tr>
<th>It’s an emergency Mayday!</th>
<th>To speculate about how scams work</th>
</tr>
</thead>
<tbody>
<tr>
<td>Suggested time:</td>
<td>To role play reporting an incident; learn to rephrase</td>
</tr>
<tr>
<td>12 hours</td>
<td>To discuss items to take on a life raft</td>
</tr>
<tr>
<td>Pages: 104 - 112</td>
<td>List some common characteristics of media influence for society organization</td>
</tr>
<tr>
<td>Debate 5 was applied on the seventh Saturday.</td>
<td>To reflect upon the concept of media and its implications on people’s minds.</td>
</tr>
<tr>
<td></td>
<td>To reflect on the concept of trouble and how a change of perception can make a trouble something positive.</td>
</tr>
<tr>
<td></td>
<td>To reflect on media and how media is a medium of control projected by modern societies.</td>
</tr>
<tr>
<td></td>
<td>To reflect on the image of men and women in media.</td>
</tr>
<tr>
<td></td>
<td>To reflect on dependent prepositions verb phrases for incidents</td>
</tr>
<tr>
<td></td>
<td>Survival items.</td>
</tr>
<tr>
<td></td>
<td>Phrases to negotiate agreement</td>
</tr>
</tbody>
</table>

Samples of the PPTX presentation. Two YouTube videos and a lot of input images from men and women during the input and engagement phases.

Samples of the PPTX presentation. Two YouTube videos and a lot of input images from men and women during the input and engagement phases.
### Debate 6

**Optimistic and pessimistic**

#### Sixth session with CFP.

The debate time was scheduled between 30-45 minutes. (The actual time was 50 minutes). The debate developed the three planned phases: input, engagement and reflection. This session did not engage students and the level of empowerment with this debate was poor.

<table>
<thead>
<tr>
<th>Unit 9</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>TROUBLE</strong></td>
</tr>
<tr>
<td><strong>Witness Scam</strong></td>
</tr>
<tr>
<td><strong>It’s an emergency Mayday!</strong></td>
</tr>
</tbody>
</table>

**Suggested time:**

**12 hours**

<table>
<thead>
<tr>
<th>Pages:</th>
</tr>
</thead>
<tbody>
<tr>
<td>104 - 112</td>
</tr>
</tbody>
</table>

Debate 6 was applied on the eight Saturday.

- To discuss how good a witness you are; talk about what you would do in difficult situations.
- To speculate about how scams work.
- To role play reporting an incident; learn to rephrase
- To discuss items to take on a life raft.
- Discuss whether women or men are more optimistic.
- Give your opinion about optimistic and pessimistic facts.
- Reflect upon the concept of pessimism.
- To give a reflective opinion about an unreal situation that involves being a witness of a crime.

**Crime synonyms for verbs connected to scams; verbs + dependent prepositions verb phrases for incidents**

**Survival items.**

**Phrases to negotiate agreement.**

Samples of the PPTX presentation.

Two YouTube videos and a lot of input images from men and women during the input and
Debate 7
Religion

Seventh session with CFP.

The debate time was scheduled between 30-45 minutes. (The actual time was 50 minutes).
The debate developed the three planned phases: input, engagement and reflection. This debate enhanced students to reflect actively.

Unit 10
CULTURE

Moving experiences
Popular culture
On your left …
Banksy

Suggested hours: 12 hours

Pages: 116 - 124

Debate 7 was applied on the ninth Saturday.

To talk about films
To talk about popular culture and arts experiences
To learn to express estimates; role play showing a visitor around part of your town. To talk about religion.

Discuss what religion is and how its definition can change from culture to culture.

List some common characteristics of religion in different cultures.

To reflect upon the concept of religion and its implications on inequality. To reflect on the influence of religion in culture.

To reflect on the paradoxes exposed in the bible Who was guilty? Adam or eve? (speaking activity)

Relative clauses. adjectives to describe films the arts; two part

Phrases: dos and don’ts, pros and cons etc.

Dimensins phrases to describe art; phrases to discuss options

Samples of the PPTX presentation. Two YouTube videos and a lot of input images from men and women during the input and engagement phases.
# Debate 8

**Men vs Women (Closing debate)**

Eight session with CFP.

The debate time was scheduled between 30-45 minutes. (The actual time was the longest, 55 minutes). The debate developed the three planned phases: input, engagement and reflection. This debate enhanced students to reflect actively. This debate was taken as example for the data analysis stage.

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**Unit 10 CULTURE**

**Moving experiences**  
**Popular culture**  
**On your left ... Banksy**

*Suggested hours: 12 hours*

Pages: 116 - 124

Debate 7 was applied on the tenth Saturday.

To talk about films  
To talk about popular culture and arts experiences  
To learn to express estimates; role play showing a visitor around part of your town. To talk about men and women differences.

Discuss if there are differences among men and women.  
List some common characteristics that define men and women.

To reflect upon the concept of gender inequality.  
To describe images and reflect on society stereotypes.

To reflect on the concept of gender and the way society addresses gender through economic ends.

---

**Relative clauses.**  
**Adjectives to describe films the arts; two part**  
**Phrases: dos and don’ts, pros and cons etc.**  
**Dimensions phrases to describe art; phrases to discuss options**

---

**Reflection sessions**  
**Unit and topic**  
**Communicative Objectives**  
**Critical objectives**  
**Vocabulary**  
**Material**

---

Samples of the PPTX presentation. Two YouTube videos and a lot of input images from men and women during the input and engagement phases.
| **Writing session.** Students write their essays on reflections on the class contents. | **Unit 7 to 10**  
**Suggested time:** 2 hours  
**Pages:** 80–124  
This reflection session was applied on the eleventh Saturday | **Pair work.** To talk about possible reflections that can be developed to write an essay. | **All sessions’ grammar use, vocabulary and pronunciation were assessed.** | **Students created their artifacts.**  
No power point presentation was used in this stage.  
This session was not recorded while students participated in class. The artifacts or written productions were taking into account. |
| --- | --- | --- | --- | --- |
| **Video recorded interviews session.** The teacher interviews the students individually. The reflections that arouse during this part of the implementation helped me confirm if there had been empowerment. | **Unit 7 to 10**  
**Suggested time:** 2 hours  
**Pages:** 80–124  
This reflection session was applied on the eleventh Saturday | **Pair work.** To talk about possible reflections that can be taking into account when writing an essay. Teacher-student interactions | **To share a reflection based on the class contents.**  
**To choose one of the debates and write down a reflection to share with the class.**  
**To debate with the teacher about one of the topics in the classes.** | **Students created their artifacts.**  
No power point presentation was used in this stage.  
This session was recorded while students participated in class. The artifacts or written productions were taking into account to have a personal interview. |
Fig 12. Activities chronogram for the second semester of 2015. CFP to unveil critical reflections.

Source: Own.

The activities chronogram described in the image above contained all activities that made the application of CFP with this group of students possible. The sessions contained different content topics during the eight CFP debate sessions and the two reflection sessions. The researcher adapted the topics proposed in the textbook and the topics that students suggested in the emails. The result included debates that were developed with a feminist pedagogy focus including: beauty, censorship, behavior, first impressions, society and media, optimistic and pessimistic, religion, and men vs. women.

The researcher always led the objectives of the debates to engage reflection on situations of injustice between men and women, and created a connection among the new content, the textbook content and CFP. A complete debate sample is described in the data analysis chapter. The selected debate is the last one (debate eight) due to the fact that most gender discourses and gender reflections emerged with the application of that debate. However, some of the reflections that arouse from other debates were used to exemplify students’ reflections in the data analysis chapter as well.

The creation of this curriculum went through different stages. First, the piloting developed in 2014 and explained in chapter one helped the researcher realize the potential of using images as a literacy tool that could engage students in the discussion. Second, it was found that using images to unveil discourses was powerful enough to take students to the stage of criticality, and eventually to empowerment. The visual content that was added in the power point presentations resulted of great benefit to input students’ reflections effectively as it can be seen in the last column of figure 12.
Chapter IV

Research design

This chapter deals with the research structure that was used for the application of CFP to unveil critical reflections in a group of Colombian students. This is a Critical classroom discourse analysis research. Critical Classroom discourse analysis (CCDA) is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context within the classroom (Kumaravadivelu, 1999). With such dissident research, critical Classroom discourse analysts take explicit position, and thus want to understand, expose, and ultimately resist social inequality. However, this kind of research is a more person centered research which means that the subject and their own subjectivities are taken into consideration.

As the research was not intended to be imposed, a consent form was given to each student for them to participate voluntarily. The selection of participants was done using a typical sampling. According to Patton (1990), a typical sampling reflects an average person, situation or instance of the phenomenon of interest. For this research, a group of twenty three teenagers and young adults (fifteen women and eight men) aged between fourteen and twenty three years old read and accepted the conditions of the study. Underage students were given a consent form that was signed up by their parents. As stated before, these students took a four hour week pace conversational course on Saturdays at CLUPN.

CLUPN is a private institution located in Unilago, Bogotá and belongs to Universidad Pedagógica Nacional. Even though it offers French, Chinese, and Portuguese courses, there is a rising demand for English courses. The vision of the language of this institution is merely instrumental and its vision of experiential learning focuses on task based learning. The emphasis is on communicative approach and Task-Based Learning methodology (Tudor, 2001).
Following a Critical Feminist Pedagogy methodology in a Colombian context, the idea of this implementation was to see transformations (if any) that students were able to construct during debates. CFP was used as a way to supply the lack of criticality components in the class and students’ reflections were expected to arise as a result of an engagement given by the teacher as explained in chapter one. With this research, EFL trainers, professors, and SLA researchers may have the opportunity to see a new direction of teaching which focuses on a transformative methodology that comes from a post-method view of teaching and learning. The framework of analysis used was based on the one proposed by Kumaravadivelu (1999) which is known as CCDA (Critical Classroom Discourse Analysis) and is explained in the next chapter. Observations, interviews and students’ productions were used to unveil critical reflections as they were triangulated using some elements from grounded theory and conversation analysis based on the descriptions made by Creswell (2003). However, the main analysis method was CCDA. The techniques for data collection involved video recordings (observations and interviews) and students’ in class productions. The reflections were defined as the discursive constructions that emerged while students shaped their identities through meaning negotiation when they were exposed to CFP as a way to develop criticality (See chapter five). Students were expected to describe the impact of the reflections that they developed in the debates as something that could create a change in their lives. Participants’ observation was used as a research focus and three main instruments were used: video scripts, interviews and students’ artifacts.

Participant observation is a qualitative method used in social science research; however it has been adapted to fulfill the expectation of qualitative research in EFL. It is based on ethnographic study in anthropology and has also been used as part of critical ethnography as done by Canagarajah (1999). According to Kawulich (2005), in participant observation, the observer becomes "part" of the classroom, or the context. The method usually involves that the
researcher spends considerable time "in the field" as anthropologists do. One of the characteristics of participant observation is the interaction between the researcher and the participants. A researcher who uses observation may conduct videotaped observations of a set of students, analyze the tapes to begin to draw connections of the different variations that may arise, and become a long-term participant in the research setting.

In this research, video-scripts were used as the technique to have textual evidence of the video-recorded observations. The video-recorded debates had a length of about thirty to fifty five minutes and the written transcriptions were between ten and twenty pages.

Interviews were used as a second instrument. The instrument is a qualitative research method that allows direct interaction between the researcher and the participants. This instrument accounts for trustworthiness as qualitative studies involve typically interviewing individuals who have experienced a phenomenon (Creswell, 2003). Interview techniques could be structured or unstructured (Bernard, 1988) and in this study, both of them were implemented because the researcher wanted to understand how students defined their experience with CFP. Video recorded interviews were likewise transcribed and used as the technique to analyze data. The interviews were about seven to ten minutes and the transcriptions had between seven and ten pages.

Apart from the two instruments already mentioned, students’ artifacts were used. Goetz and LeCompte (1984) identified four activities involved in this type of data collection method such as: locating the types of artifacts, identifying the material, analyzing the material, and evaluating the material. These authors recommend that the more informed the researcher is about the individuals and setting, the more useful artifacts may be created and the easier access may be gained to those artifacts. In the current study, students’ artifacts were created during the tenth session of the application and included: essays, stories, and drawings. The data was organized on
files and the management of information was completely digital as depicted below in figure 13. Some of the artifacts were interpreted by students in the video-recording interviews as part of the programed activities.

![Fig 13. Class debates and collected interviews (PC files). Source: Own.](image)

The role of the teacher in this study is the one of participant-observer. Creswell (2003) points out that one does not have to make the research the focus of the class. One needs to be careful not to bias the information that is being collected as well as not leading the students to the research objectives, so they reflect upon what one is looking for. One of the most common mistakes first time researchers make is the lack of observer’s comments when data is collected. In order to avoid that, comments were added in the analysis using memos as a logging technique.

Creswell (2003) states that one part of the process of data collection in qualitative research is when the researcher must spend a considerable amount of time speculating about the meaning of the data collected. Observer’s comments allow researchers to connect what they experience in the field to other experiences. For instance, when an event reoccurs, a researcher
might speculate about why. The purpose of observer’s comments is to generate critical inquiry that might be relevant to the question being researched.

While some researchers use technology such as video cameras, audio recorders, and laptop computers to assist in data collection during observations, researchers must consider the impact of such devices on the individuals being observed. In contrast, many observers use the brief notes that they have written during an observation as a basis for the narrative description that they write as soon as the process has concluded (Creswell, 2003). Field notes were not taken into consideration for this study because the researcher decided that a more exact technique such as the transcripts themselves would provide more detailed and accurate data.

The brief notes, as Creswell (2003) describes, are replaced by memos attached to the piece of data analyzed in the transcripts. The researcher used a research software called ATLAS.TI to conduct the analysis of data because it organizes the information and creates maps that are known as network views. The data in the network views is structured in mind maps for easy comprehension as depicted in the categories section in chapter five.
A basic research plan was used to develop this stage of the study. The first part was the application and collection of class-videos, video recorded interviews and artifacts. Then videos were transcribed and transcriptions and artifacts were digitized, organized, and uploaded to ATLAS.TI as shown in the figure above. A total of thirty eight documents were analyzed and grouped for the analysis. Second, information was analyzed using open and axial coding to find similarities and ambiguities. Third, categories were established and samples of the analysis were selected. This research plan is explained in depth in the following chapter.

The research design proposed in this document may add up knowledge to researchers that want to implement CFP in their classrooms. This research design can be taken into consideration when designing a similar curriculum and it may be improved as well. It is important to highlight that the instruments were selected carefully as the researcher did not want to bias the information. The research framework which comes from a poststructuralist perspective is led to a more political kind of analysis of discursive practices and the instruments were chosen to fit this purpose. The contribution of the proposed design is centered on how a CFP study can be adapted in a Colombian EFL class, and how the implementation of this research plan is an example for other CFP researchers.
Chapter V

Data analysis and Findings

The present chapter reports the analysis of the implementation of a feminist pedagogy in an EFL classroom of adult language learners in Bogotá, Colombia. The analysis presented in this chapter is divided in three parts. First, there is a complete explanation of the framework of analysis used. Second, the steps that were taken to establish categories are explained. Thirdly, the different categories that were defined and an example of a debate and its analysis are introduced.

Framework of analysis

The framework of analysis used was based on the one proposed by Kumaravadivelu (1999) which is known as CCDA (Critical Classroom Discourse Analysis). This framework of analysis is merely ideological and has not been systematized. When doing CCDA, many of the elements of discourse analysis (DA) are used in order to have a coherent and trustworthy result. Many of Foucault’s terms and theories of language and power (1980) are adapted in this analysis with political and socio cultural interpretations. Some of these terms include the notions of “normalization” defined as what is normal for an individual in terms of ideologies and a “counter discourse” that is a discourse of resistance to a constructed ideology. These decisions were made to sustain the selected framework of analysis as Kumaravadivelu (1999) uses similar terms and lexical loans from CDA (critical discourse analysis).

Kumaravadivelu’s CCDA model (1999) based on political oriented principles and premises was complemented with elements from a different framework of analysis by the researcher. Even though data was analyzed from a poststructuralist perspective, conversation analysis (CA), which comes from structuralism, worked as base to lead the process to a more
post-method type of analysis of data, so it could account for reliability and trustworthiness in the study.

Conversation Analysis (CA), the study of talk-interaction, represents a methodological approach to the study of social action. The key interest in CA is in talk not as language, but as in action. Its basic position is that social actions are meaningful for those who produce them and that they have a natural organization that can be discovered and analyzed by close examination (Sacks, Schegloff, & Jefferson, 1974). However, the language elements are an important part of this kind of analysis because these elements are the base to explain the actions developed by speakers. Some terms from conversation analysis such as lexical choice referring to a group of words and utterances referring to discursive sentences are also used in this study.

A component of CA is Speech Act Theory which views utterances as acts. An utterance is the production (oral or in writing) of a token, a linguistic structure which may or may not correspond to a complete sentence whereas an act, generally speaking, is something that we “do”. Sbisa (2002) states that by viewing utterances as acts, we consider the production of words or of sentences as the performance of speech acts, and we consider the speech act as the unit of linguistic communication. Taking into account that an utterance can be an oral or written production, the interventions of students were identified as such. Speech acts were analyzed as components in the construction of the reflections. Similarities and repeated patterns were identified and grouped into two stages: open coding and axial coding.

During the open coding stage, the information was organized by grouping the instruments and assigning individual numbers to each piece of data. The researcher collected eight transcriptions from the applied debates, seventeen transcripts of students’ interviews and thirteen artifacts from students that were written productions. The artifacts and interviews were selected by focusing on the productions that had a more constant reflective type as the idea of this study
was to look for reflective discourses. Some of the artifacts were omitted as there were no traces of criticality on them. The filtering of artifacts is a way to show how all students are not always ready to go through an engagement process as it was found by Simon-Maeda (2004) and Mei-Hui (2008) in chapter one.

The first step to analyze the data was to define the types of utterances students produced in debates, interviews, and students’ artifacts. For this analysis, the researcher used CA to define the utterances from an interactional-social perspective in terms of conversation and coded the information of the debates. The debates had different topics that helped students construct different types of reflections including some that were not only gender. Some students were able to scale the topics proposed and started to construct reflections about the society and the control of society through constructed ideologies. Their reflections went beyond gender because some students in this study were able to portray traces of identity construction in other spheres different from gender (Norton, 2008). Aspects like ethnicity, violence, and minorities’ discrimination arose.

As mentioned previously, the researcher used an open coding which consisted of defining the speech acts that students did in each specific utterance. Then a memo was attached to interpret extracts or groups of utterances from a poststructuralist perspective. These groups of utterances showed the mechanisms that students used in a discursive level to develop a reflective or nonreflective comment in a debate (e.g. I think, you are, he, she, men, women, people, someone, the society, the church, the religion, etc.). The utterances or pieces of speech students used were focused on the repeated words in the comments that had a potential of action (Sbisa, 2002). It was found that the reflections contained these lexical choices in a higher or a lower frequency of repetition, but with a great potential of action. The groupings in the open coding phase were made considering the comments that had more repetition. Students used utterances to
exemplify, acknowledge, address, affirm, agree, argue, assign, avoid, compare, contrast, create, define, describe, express, give an opinion, make a comment, recall, recognize, reject, share, state, stereotype, take a stand, and reflect on a situation. The codes were defined when analyzing the nature of such utterances.

The lexical choices were used interchangeably and appeared through all the reflection constructions. After finishing coding the information, two patterns were identified. The first one had to do with the common lexical choices that students used and the second one focused on the theme and the level of empowerment in the reflection. In the same discourse, students used similar pronouns and nouns to refer to themselves, to people, to institutions or to a specific concept. When students reflected, it was possible to see how critical the intervention was and that those interventions had a level of empowerment (Alsop & Heinsohn, 2005). Because students’ discourses were repetitive, they allowed the researcher to identify the existence of non-reflective discourses and reflective discourses, the second are the focus of this research. Colors were used to exemplify the codes in terms of level of empowerment. The codes marked in yellow and blue addressed macro level of empowerment in the reflection.

The categories created were mainly focused on the reflective discourses that emerged from students, but it was possible to find a connection between the non-reflective discourses and the reflective discourses. The reflections were developed in two stages in all cases. There was the existence of a non-reflective comment that then changed into a reflective comment. Most of the non-reflective comments appeared during the input phase in the implementation of the debate, but there were a few reflective discourses in some cases in the input phase as well. Some of these non-reflective comments were socially constructed discourses and addressed the students’ point of view of a situation. On the contrary, the reflective comments were the result of the interaction in the debates and appeared in different moments of each debate, but most of them arouse in the
reflection stage. Artifacts and interviews that were conducted after the implementation of CFP during the eight sessions.

Students needed to express a perception that they had constructed before the debate in the input stage. So, the researcher could see if there were traces of empowerment at the end of the process. The categories explained below describe the mechanisms that students made use of in order to develop a reflective discourse. Rather than doing a theme classification process with the mechanisms that students used to construct the reflections, the researcher identified the level of empowerment in the reflections to have a higher impact in the contribution of the study to the understanding of the phenomena being studied.

In the next section of this chapter, a description and analysis of each category from a CCDA perspective is done (notice that although categories were separated in this analysis, one unique reflection could contain the fourth categories described). First, some examples of each one of the categories and non-gender discourses that students created are explained. Second, in an attempt to answer the research questions, the debate that produced more gendered discourses is analyzed. Those students’ reflections were not only gender reflections, but students were able to overlap some other spheres of identity construction (Norton, 2008). At first, the categories were grouped after the initial coding procedure with tendencies that vaguely defined the real content of each group of codes as seen in figure 15:
Fig 15. First partial categories.

Source: Own.

The categories were renamed as the research process advanced: transferring the self, reflections about the self, reflections on the role of institutions, and reflections about the selves. The more the codes were being defined, the easier it was to shape the categories. The coding procedure allowed the researcher to find specific codes related to the reflections. As mentioned before, the implementation of the methodology during the debates was based on three stages: input, engagement, and reflection (Cohen, 2004). Non-reflective discourses aroused during the first two stages showing students perceptions about gender issues. When these utterances were analyzed, it was seen that they did not answer the questions directly.

Students posited their perceptions about gender, ethnicity, and other identity construction issues in this stage of the debates. In figure 16, there is an example of a non-reflective discourse from the first implementation about differences between men and women when referring to society constructions about beauty and its analysis. The following example was taken from the first debate “beauty” which focused on exploring perceptions of beauty in different cultures. During the debate, students were shown some images of women and men from different cultures including people from Asia and Africa in order to unveil first impressions and normalized discourses of beauty.
As CA is focused on talk-in-interaction, the procedure of analysis dealt with the interventions students made during the interactions in the debates and the individual interviews. These interventions are called structural features of conversation and turn-taking, as well as other specific speech acts that are among them (Sacks et al., 1974). When students debated about beauty in this extract, one can see how turn-taking comes into play and contributed to meaning negotiation. The images shown as part of the implementation are gender discourses generators and portrait the idea that beauty in women can be seen from different angles. The images also generated comments of discrimination which are part of the construction of identity during dialogue (Norton & Pavlenko, 2004).

In *figure 16 (lines 023-027)*, the student named “Kevin” uses his turn to speak to look for his partners’ acceptance when constructing a non-reflective comment. He uses the pronoun “she” to address the woman in the image and expresses his perception about women from Chocó which is related to ethnicity generalization and race. The acceptance from the other students shows a supportive speech act from the members of the group after the laugh. This discourse is socially
constructed as Kevin brings up the discourse because he brings his own vernacular knowledge when referring to a woman from Africa as someone from Chocó, a city in Colombia. This knowledge is politically motivated, and historically determined by Kevin’s previous experiences; those social, political, and historical conditions develop and distribute the cultural capital that shapes and reshapes the lives of learners (Kumaravadivelu, 1999).

It is possible to see how one of the CCDA principles is reflected in this student’s intervention. The example shows how students construct different ideologies based on their own perception and external influences. The fact that he addresses the woman as a person from Chocó is an indicator of a connection that Kevin makes with a group minority. One cannot know exactly where his ideology comes from, but we know that it was constructed through Kevin’s experience which supports Kumaravadivelu’s (1999) hypothesis that discourses are part of the cultural capital of the learner. The social construction of this kind of discourse shows us how a “normalized discourse” arose from an image description (Foucault, 1980). This is an example of a non-reflective discourse. Normalized discourses were expected, but they were not the focus of the current research.

Another important concept for the analysis is what we understand as vernacular knowledge. According to Wagner (2007):

In everyday life, a person possesses and employs metaphoric and iconic representations of scientific facts called “vernacular science knowledge” that are wrong in scientific terms, as long as they are able to serve as acceptable and legitimate belief systems in discourses with other lay people. (p.1)

These representations are tools for a purpose that follow local rules of communication and constitute the constructed knowledge that a person has with the established relations with the world (Wagner, 2007). Vernacular knowledge refers to accepted constructions of such
representations of the world and are part of student’s background. In other words, vernacular knowledge refers to the knowledge students have about the world before coming to class which connects to the construction that they created before being exposed to CFP.

It was found that students would bring a normalized discourse that was part of their vernacular knowledge, and then, the same discourse would be changed into a reflective discourse of the same phenomena in the reflective stage of the debate. In the next example, one can see how this change occurred in the same debate.

The categories emerged after the open and axial coding phases. Such categories emerged basically analyzing student’s repetitive utterances that had a potential of action according to the premises of conversation analysis. The first category is related to the last example and it is reflective discourse. The categories were grouped separating reflective discourses from non-reflective discourses. Notice that for the first category, the same student changes his normalized discourse about women from Chocó into a reflection about beauty.

**Transferring the self**

The first category emerged from a tendency that showed that students did their reflections by transferring themselves using a hypothetical self. All of the reflections were related to how the student could see the phenomena from an external view, or as an outsider. However, something in common with these pieces of language was that students used metaphors to transfer themselves in speech (walking in someone else’s shoes). Sentences like: “when a person”, “If I were that person” were repeated. The codes were grouped because there was a similar component in students’ sentence introductions like reflective and non-reflective discourses which showed that students used different terms to talk about hypothetical situations.

From a conversation analysis perspective, students used lexical choices such as: “a person”, “you”, “someone”, “a guy”, “the men”, “the women”, “the people” etc. to elicit,
explain, exemplify or oppose as a way to interact in the debates, or to express their ideas in artifacts and interviews. However, from a poststructuralist perspective there were some implications to take into consideration. One of the codes in this case is called “Exemplifying how other people experience beauty”. “Exemplifying” is a speech act that denotes an attempt to argue. The second part of the code “how other people experience beauty” shows how the student describes a phenomenon when one places oneself on another person’s experience. Most of the codes were stated following the same parameter. The codes would have a CA component combined with a political-post structuralist component.

The graphic below was taken from the network view on ATLAS.TI program; the blue codes are reflections that are in a higher critical level. The white codes are reflective or non-reflective discourses that contribute in a lower level to criticality and empowerment. In figure 17, one can see a visual display of the network view of this category. Non-reflective discourses are in white, codes of reflective discourses are in dark blue, and the category is in light blue.

Fig 17. First category “Transferring the self” (Network view ALAS.TI).

Source: Own.
Fig 18. Reflective discourse example (ATLAS.TI screenshot).

Source: Own.
Fig 19. Reflective discourse example (ALAS.TI screenshot).

Source: Own.

The reflection shown in figures 18 and 19 is part of the ones constructed during the same debate called “Beauty”. From a CA perspective, the speaker “Kevin” used the nouns “person” and “people” to construct a reflection from an external perspective (Figure 18, intervention 233). It is pertinent to acknowledge here that the objective of language education should be not merely to facilitate effective language use on the part of language learners but also to promote critical engagement among discourse participants; therefore, CCDA should be concerned with an assessment of the extent to which critical engagement is facilitated in the classroom (Kumaravadivelu, 1999). This is another principle from Kumaravadivelu’s (1999) CCDA proposal. The impact of critical engagement is reflected on the extract shown in the figures just mentioned and in most of the extracts of reflective type in this analysis of data. “Kevin” did not center his reflection on the phallocentric concept of physical beauty of the woman from Chocó as he did in the input stage in figure 16. Notice how the student denominated “Kevin” switched his perception of beauty in the normalized discourse about the woman from Chocó in the last example.

Instead, he centered his reflection on how a blind person perceives beauty (233, Fig.18). He also introduced the concept of spiritual beauty which is the beginning of his reflection. He constructed an equality discourse when he acknowledged agreement on the two kinds of beauty.

The discourses that showed traces of criticality were selected in order to account for the understanding of the different mechanisms that students used to construct their reflections. In certain moments, Students brought in speech acts with no criticality at all. Those words and utterances were omitted in this analysis to narrow down the scope to worthy information. Additionally, as these reflections come from in-class interaction and the discourses the students
produced during the debates, one could see examples of how negotiation took place for identity discursive construction (Norton & Pavlenko, 2004). Most of them produced in the reflective stage of the debate.

The previous two examples show how after the engagement, during the reflective stage students had more critical standpoints. The Critical reflections were more frequent during the reflection stages in all debates. Also, Kevin’s example shows traces of empowerment in the macro level which shows how the engagement is effective to have students think critically about gender issues of inequality (Khwaja, 2005).

Many of the reflections found when coding the information showed the same pattern. First, the non-reflective “Normalized” discourse would emerge, and after the engagement, in the reflective stage; students would switch their perception to a reflective discourse of tolerance.

The extract below comes from debate number three called “behavior”. Students were shown some images that were intended to input some social structured discourses of behaviors between men and women. The picture that is visible on ATLAS.TI was displayed on the TV in the PowerPoint presentation. Students’ opinions show traces of non-reflective discourses and reflective discourses. The debate was designed to input reflection about sexual discrimination and sexual abuse in students using examples of how women and men were defined as people that follow specific behaviors. The image addresses the issue of “rape” as we can see in Fig.20.
Fig 20. (ATLAS-TI view) (1) Input image used on the debate about “behavior”.

Source: Own.

Fig 21. (ATLAS-TI view) (2) Input image used on the debate about “behavior”.

Source: Own.
The student named Lorena developed a non-reflective intervention about “rape” as shown in figure 21 (055). She uses the words: “men”, “woman”, “you”, and “the dolphins” to make a connection with the image of men on media, and she is classifying men from a biological perspective (Connell, 2009). The discourse that she used seems to have a scientific support that denotes that she constructed it from her experience. The intervention is a vernacular knowledge comment that she used to support her feminist support perspective. In this way, Lorena brought knowledge to class. This intervention presented as the first step of the reflection as it was mentioned before, a normalized discourse. This intervention is another example of how most of the reflections that students developed followed this pattern (non-reflective, then reflective). The following extract (Figure 22) belongs to the same debate, and addresses to the final part where students had already received input. This is a reflective discourse. Lorena and Gabriela reflected on Behavior.

Teacher: Yes, Lorena
Lorena: I think it’s because…[sic] for different problems in the world we act according like people act, so we are influenced … about[sic] like for example, in this course… If we are like … for example, if you say (referring to the teacher) who of you like coca-cola? And the most of us raise…[sic]
Teacher: Raise the hand.
Lorena raises her hand.
Lorena: Yes but the first one that doesn’t like the Coca-Cola. They think like: “Why the other guys are in love with Coca-Cola?”, so they think, or she starts to think about if Coca-Cola is good, and it has a good taste because the influence[sic] in the person. Many studies accord that that’s how we are…
Teacher: and maybe they influence, OK, yes, Gabriela?
Gabriela: I think that when you have communication with someone, you can change their behaviors, and some things. For example, when you say that the media changes the people’s minds, in the video say that marketing benefits [sic] that approach, and it’s used to persuade people [sic]
Teacher: to persuade people, so people are persuaded, but we are also persuaded by people, right?
Lorena: also when we think that someone is smarter than us, we just like…hm? [sic]
Teacher: Get influenced?
Lorena: Get influenced because we think that person is right, and we are not.
Teacher: Ok, that happens, right? Sometimes relationships, people? Right?
Teacher: Do you remember the cartoons? Like when you were younger… you used to watch cartoons?
They say “yes” as a group.

Fig 22. Reflective discourse on behavior.
In *figure 22* Lorena used the words “people act”, “you say” (intervention 165) and the words “they think”, “other guys” and “person” (intervention 168) to develop a reflection about the influence of others in people’s behavior. She posed media and the teacher as examples of influence. She addressed influence as factor to determine people’s behavior. This reflective discourse shows how Lorena was empowered to have a more critical reflection towards the topic of behavior through the use of CFP. Her level of empowerment is in the micro-level (Khwaja, 2005). However, her discourse was different. She used more neutral words and gets away from the sex differentiation perspective (Connell, 2009). Her discourse was more inclusive in terms of gender as she referred to people without having a gender divided perspective.

Gabriela’s comment (intervention 122, *figure 22*) also takes an outsider perspective. She transferred herself in the discourse by using words such as “you”, “someone” and people to construct a support comment and backup Lorena’s ideas. Her reflection was external and focused on how media and people influenced behavior.

**Reflections on the self**

The second category emerged because the reflections from students showed how their own experiences, own opinions, narratives or examples would portray themselves as individuals in relation to the world. Students would always address themselves as a unique human being (talking in first person). In order to show how they situated in the world, from a conversational analysis perspective, students used utterances like: “I”, “I think”, “I was”, “I am”, “I need”, “I don’t” etc. The grouping for the open coding stage was done identifying this speech parameter. Most of the utterances included the word “I” as a linguistic component. Also, words like “my”, “me” and “mine” were used to denote the speaker as unique and with a voice to be heard (Sacks
et al, 1974). In figure 23 we can see the network view provided by ATLAS.TI the pink square shows the category and the reflection codes appear in blue.

Fig 23. Second category “Reflections on the self-ATLAS TI (network view)

Source: Own.

Yesterday was an amazing day for me, because I discovered that every moment of the life have it’s own beauty. I asked myself why some of the people decided finished their lives and I didn’t why. I hated some aspect of my life but yesterday I realized the beauty of the life. I remember when began the day, I opened my eyes and saw the colors and felt my breath, I get up and I brushed my teeth after that I cleaned my room and did my bed. I helped to my mum to do the dishes and after that I looked at my hands and I thought life is perfect the human body is perfect it can do everything, I was so happy I listened the voice of my little brother saying “Good morning my bro, I love you, God bless you”.

Fig 24. Student’s written reflection (artifact).

Source: Own.

In figure 24 we can see an example of one of the student’s artifacts. The example was a narrative that a student wrote down to reflect on beauty that was the topic of debate one. We can
understand that in this reflection from a CA perspective, the use of the pronouns ‘me’ and ‘I’ locate the speaker into a sociolinguistic dimension that situates them as a member of a bigger group (Sbisa, 2002). When focusing on CCDA, the student shows a construction of identity while narrating a life experience (Norton, 2008). The student started his narrative defining beauty from a spiritual perspective, but ended reflecting upon the fact of being alive. The narrative in this example can be interpreted as a form of resistance or counter discourse that goes against the social construction of beauty that focuses people on seeing beauty from appearance and physical qualities (Foucault, 1980). One important aspect in this implementation was that counter discourses from individuals were included as part of the reflection. That is one characteristic from CCDA that differs from CDA. The voice of the individual is heard and the counter discourse is taken into account as empowerment trace. The analysis in this extract can be taken as an example of how CCDA was developed from a more personal and individual perspective. Many CDA studies focus more on the analysis of groups of people; however, in the analysis developed in the current document, the individual's voice is taken into consideration as such.

Kumaravadivelu (1999) also posts in one of the principles that the L2 classroom also manifests, at surface and deep levels, articulated or unarticulated forms of resistance; therefore, an analysis of a classroom discourse must necessarily include such forms (Kumaravadivelu, 1999). The resistance in Kevin’s reflection overlaps a constructed ideology that emerges from a phallocentric discourse as Connell (2009) states “Beauty is physical, and beautiful women are the ones that are physically attractive” (p.52). According to this author, the body is seen as a “canvas” because this concept is socially constructed. In figure 24 Kevin constructs a counter discourse that attacks the constructed ideology proposed by Connell (2009). When the physical is not taken into account and the spiritual prevails as in the previous artifact; as it is described by
Kevin, we can see an example of a counter discourse that goes against a constructed macro-structure of the concept of beauty given by our Western society. However, Kevin talks about a different kind of beauty: the appreciation of context and of the perfection of the being (from a physical point of view). Kevin’s reflection is an example of how students did not focus all their reflection on gender differentiation.

The example from Figure 25 (below) was taken from debate number five called “first impressions”. In this debate, students were shown some images of transsexual people to unveil discourses of discrimination and construct a critical reflection about sexual orientation. The idea of the debate was to have students recognize different sexual orientations and to make them aware of the idea of a wrong impressions as a way of tolerance. The topic being discussed was centered on either talking or not to a person with a different sexual orientation. This example is a non-reflective discourse produced during a picture exploitation exercise. The discourse emerged during the input phase:

Fig 25. Normalized discourses on perceptions of sexual orientation.
Source: Own.

In figure 25, Laura described the picture (intervention 073) saying that the person that went through a transsexual surgery looked better as a man. She used the words “she” and “man” to develop her discourse. We can acknowledge here, that she brought a vernacular discourse of tolerance. Laura was walking on the transsexual person’s shoes and saw a positive side of the situation. Her comment was not discriminatory. On the other hand, she showed a supportive attitude that denotes her perspective on people’s choices when choosing a determined sexual orientation.

The example on Fig. 26 belongs to the same debate in the reflection stage. Laura and Gabriela constructed a reflective discourse that backs up Laura’s tolerant attitude in the input phase.

Fig 26. Reflection constructed during discursive negotiation.
Source: Own.

In Fig. 26 Laura used the words “Girl” and “She” to refer to a person she met and to share an experience (interventions 163, 165). Laura acknowledged the fact that there are different sexual orientations and we cannot trust a wrong first impression. Her discourse is reflective and she used a narrative to do it. Gabriela used the words “you” (intervention 171) to show a situation she lived towards sexual orientation in her school and supports Laura’s tolerance oriented reflection. The reflection here is co-constructed and backed up. The negotiation through the interaction helped them construct the tolerance reflection (Norton, 2004).

**Reflections on the role of institutions**

The third category emerged because students addressed institutions that represent a symbol of power in the society. In order to show their perceptions of society construction, students included terms such as: “The church”, “the government”, “the society”, “the television”, “the schools”, “the higher class”, “the religion” etc. The students addressed the entities to show situations of control and discrimination. This category is the one that showed more macro-levels of empowerment by students because the reflections that emerged took into account the social structures and showed traces of emancipatory intentions in the discourses (Khwaja, 2005). In Figure 27 we can see the ATLAS.TI network view for this category. The red square represents the category, and the blue squares represent the codes that shared naming institutions as a characteristic.
Fig 27. Third category “Reflections on the role of institutions” (ATLAS.TI network view).

Source: Own.

As a conclusion censorship is a way of eliminating or modifying information that is not accepted by the people, this modifying of information can be done by the church, the government or the people each one of the censure the information they want, the church censure all that is against god, the government censures all that is looking forward to change the way of thinking of the people for having a best planned and organized future.

I think that people should change their way of thinking and express themselves and the others are supposed to listen them and are required to respect what they said. When people start thinking like that everyone would start expression themselves and no one would be allowed to censure what they say, write, or think.

Fig 28. Student’s written reflection.

Source: Own.

In figure 28, one could see a written reflection from a student who addressed the topic for debate number two called censorship. The debate was designed to have students reflect on the
role of institutions when defining stereotypes of men and women. In the debate, topics like internet censorship and media as a vehicle of control were addressed. In this example, we can say that from a CA perspective, the student transmitted a ‘one way’ message that triggered his non acceptance of the social system he lives in. The use of a lexical choice which includes institutional figures denotes the recognition of the self as part of the society. The words “government”, “church” and “people” are used to show the domination through macro-structures constructed by the society Foucault (1980).

The L2 classroom is not a self-contained mini-society, but rather a constituent of the larger society in which many forms of domination and inequality are produced and reproduced for the benefit of vested interests (Kumaravadivelu, 1999). The discourse constructed by the student in this example (Figure 28) is a counter discourse that refers to the domination imposed by the government, the church, and the people as the society. The student criticized ways in which government and the church censor information. The choice of words in terms of pronouns “they or people” are used as from the outsider perspective. Therefore, the student deconstructed the reality from a macro-structural level and suggested what people should do in order to avoid discrimination through censorship. This discourse is not a gender discourse. However, many discourses like the one posted in this example appeared through the intervention. When it was seen that discourses would not arise only from gender perspectives, one could conclude that the use of a CFP did not necessarily include gender reflections. From the researcher's’ opinion this occurs because of the different variables of identity constructions defined by Norton (2008) and mentioned earlier in this document. Gender is not something that is constructed in isolation, but works as whole connected to the other spheres of identity construction.

The following example (Figure 29) was taken from one of the individual interviews made at the end of the pedagogical intervention in session ten. The student named “Paula”
brought scientific-philosophical knowledge to support an opinion about the society and how the society censors people as a way of control. Paula wrote an essay about this topic and then incorporated the information that she portrayed in the essay in this interview. The application of debate number two “censorship” allowed students to scale from micro-structures to macro-structures as the issue of society control was part of the discussion in the debate.

Fig 29. Reflection related to society macro-structures.

Source: Own.

In the reflection in Figure 29 Paula used the words “the actual world”, “Society” (intervention 10) to refer to social accepted institutions. She acknowledged a historical fact based on the Russian revolution to develop a reflective discourse. The lexical choice: “economic system”, “The fascism”, “Anti-democratic regime”, “censorship”, “social order” were used to support her discourse. According to Paula, the society controls through censorship. She was able
to recognize pros and cons when the society censors people. This reflective discourse shows traces of empowerment in Paula’s kind of thinking towards the society and it is a macro-level reflection that shows traces of an emancipatory kind of thinking (Khwaja, 2005).

**Reflections about the selves**

The fourth category emerged because there were many students’ reflective constructions in which they included themselves as part of a group. Students used specific lexical choices like: “we”, “we are”, “we think”, “we need”, “we must”, “we have to”, “in our class”, “the people in our class” etc. These types of reflections were constructed with different levels of empowerment. Students were able to give pieces of advice in order to offer solutions to the different injustice situations they were exposed to. The category in orange and the codes marked in blue here have deeper reflective characteristics as we can see in figure 30.

**Fig 30.** Fourth category “Reflections on the Selves” (ATLAS.TI network view).

Source: Own.
In figure 31, we can see a student’s reflection based on debate number five optimism and pessimism. The debate intended to have students analyze who was more optimistic and pessimistic among men and women. From a CA perspective, the speaker in this example used the pronouns ‘we’ and ‘our’ to include himself and the reader. The use of pronouns in CA is a determining factor that can help define processes of interaction and social negotiation (Sbisa, 2006). The student takes a stand saying how being ‘optimistic’ can be a step for change to get a better life quality. When analyzing discourses, we should look at students’ affective dimensions, and their implications to an effective and meaningful learning (Kumaravadivelu, 1999). The student uses their affective dimension to create a reflection about how they feel. Being optimistic about what is about to happen is a way of change that in the researcher’s opinion can lead to a transformation.

The drawing in this example belongs to one of the final interviews (figure 32). Lorena made a reflection about media and society. She brought a drawing with her that was a way to create a metaphor of the control by the society through media. She included the gender
differentiation paradox as one of the components of her reflection showing how gender is just one aspect that she took into account. The drawing made by Lorena showed how some students were able to go beyond the gender differentiation paradox and started to reflect on other aspects of identity construction. The example mentioned here shows that gender was not the only focus of students’ reflections. When applying CFP, the researcher found that students could scaffold the reflections and addressed macro-structures. The drawing shown in figure 32 is a clear example to show how CFP can be unlinked from gender and can have an impact to empower students to macro-level reflections.

Fig 32. Example of a student’s drawing.

Source: Own.
In the example in figure 33, Lorena made a reflection taking into account the information she abstracted from more than one debate. She used the word “we” (intervention 08) to refer to the kind of information people receive from the society through media, and how she portrayed the information in the drawing. The level of empowerment is high and goes to the macro level in this intervention because there is an emancipatory attitude in Lorena’s discourse (Khwaja, 2005). Lorena addressed the relation of the individual with control exerted by the society, we can relate
this to all the theories proposed by Foucault that show the control of society on the individual (1980).

Fig 34. Gender reflection scaled to a macro-structure.

Source: Own.

In figure 34 Lorena continued to use the word “we” (intervention 25) to refer to a reflection of a gender type that scales to society control as a macro-structure. She constructed a reflection based on a drawing that shows the gender stereotypes that the society created to define men’s and women’s behavior (Connell, 2009). The reflective discourse in this case criticized the gender phallocentric conception that says that men cannot cry. She also addressed clothing as a gender differentiator. We can notice in this reflection that the speaker was able to characterize the gender differentiation paradox as only one component of her reflection.
It is important to highlight that the mechanisms identified as common denominators in the four categories described did not belong to a specific reflection. The four kinds of reflections described in the categories built up a bigger reflection in most of the cases. The most structured reflections that had a bigger level of empowerment were characterized for having the fourth mechanisms of reflective discourse described in the categories. For example, a simple discourse could have a whole reflection where the lexical choice included: “I”, “we”, “the church” and “men”. So, the categories described were interchangeably used through students’ reflection constructions. The mechanisms were identified because they presented themselves as repetitive patterns.

The second part of this analysis includes a complete debate selected from the eight debates in the implementation. There was a debate that had students tackle the research question in deep and where most of the reflections had a gender type. The last debate engaged students to emerge with gender reflections that were the ones I intended to characterize with the research questions and objectives. That is why debate number eight was selected as example debate.

Debate number eight “Women vs. Men” allowed answering the research questions in the current research. However, the answer to the research questions is different to the hypothesis and initial expectations of this study as they were described in chapter one. Although the reflections of gender discourses were not classified, the reflections on other spheres of the construction of identity were identified (Norton, 2008). Below, the researcher takes some of the most important parts of the debates to show how non-reflective and reflective gender discourses, and the fourth mechanisms of reflection work together in the reflections of a complete debate with input, engagement and reflective components. Besides, an example from one of the interviews is shown to demonstrate the impact of the methodology when empowering one of the students and an attempt to answer the initial research question is included. The researcher decided to include a
complete debate in the analysis because it could contribute to see the different interactions and meaning negotiations for the emergence of the reflective discourses connected to a specific topic. Notice that the reflections in the input and reflective stages address the same issues. Below (figure 35), one can see the first slide in this presentation:

*Fig 35. First slide of debate number eight.*

Source: Own.
The example shown in figure 36 comes from the first part of the implementation which was the input part. Students were asked to describe what they saw in the image. Daniela (intervention 019) uses the words “she” and “I” to place herself from an external perspective (transferring the self). She defined an attitude based on an image. This is a non-reflective discourse which has a feminist support connotation of the phallocentric conception of women and men characteristics (Connell, 2009). The discourses in the input stages of all debates showed to be what Foucault (1980) called “Normalization” discourses as it is explained earlier in this document.
The example in figure 37 was taken from the first part of the class “input”. Students had to describe a picture that had a constructed chauvinist discourse about clothing. Angela (turn 071) uses the words “men” and “women” to share a perception about behaviors among both genders. She generalizes their characteristics in terms of clothing and behavior. This is a non-reflective discourse that showed how Angela brought her vernacular knowledge about men and women and their behaviors when wearing clothes. This discourse is very important because this student belongs to the few ones that showed approximations to transformations. Angela’s way of
thinking about the phenomena of men and women differences approaches a chauvinist perspective as she tries to differentiate both genders.

Paula’s intervention is a reflective comment in fig.38, she used the utterances “I think”, “she”, “the society” and “the woman” to develop a short reflective comment that portrays the pressure that society puts on women’s image (Connell, 2009). Notice that the lexical choice in this example has more than one of the mechanisms described in the first part of the analysis. This is a reflective comment that appeared in an input phase. This student showed a high level of criticality and seemed to be empowered before the application.
Lorena’s comment is a reflective comment in *figure 38* (075), she used the words “I think”, “I agree”, “The other girls”, “we”, “If you” to develop a reflection. She used most of the mechanisms to develop her reflective comment. She backed up Paula’s comment by showing a vision of the world that she has constructed through her own experience. She included herself as part of the women group and defined a behavior. However, this behavior is generalized. So, she was using some examples of constructed gender discourses to construct a reflective comment. Lorena’s perception at this point was very open to define separated characteristics of gender. However, in the drawing that she used in the first part of this analysis, we can see that her thinking was more led to emancipation. On the contrary her way of thinking here is more supportive to the established perceptions of men and women differences. If we compare the reflection in the drawing sowed earlier from the same student and the reflection in this example, we can see a mismatch.

The following example comes from the “input” stage (*figure 39*). Students were shown an image that has a chauvinist discourse about men and women sexual behavior. These images were selected as the researcher wanted to unveil the gender discourses based on Connell’s models (2009).
In figure 39, Kevin constructed a reflective discourse that does not support what is said in the image. He used the words “men” and “women” to relate the image to a sexual behavior. He talked as an outsider and takes a stand saying that it is not always true. We can notice how some reflective discourses like this appeared during the intervention. Some students showed traces of empowerment and criticality in the vernacular discourses that emerged during the input stage.
Fig 40. Non-reflective comment in the input stage.

Source: Own.

Lorena used the words “you”, “man”, “your family”, “your sons”, “the human”, “the person”, “animals” and “women” to develop a non-reflective comment that addressed a biological perspective of sexual behaviors in women (interventions 125,129,132,134) as we can see in figure 40. She brought a vernacular discourse that tackles the criteria for selecting a couple used by humans. She was showing this social construction from the biological perspective of differences between men and women (Connell, 2009). This discourse represents a gender reconstruction of reality through discourse. Lorena’s discourse at this stage is led by the biological perspective. This discourse was probably constructed by Lorena’s experience with
biological knowledge which is related to her vernacular knowledge. It is very difficult to separate a vernacular construction related to Biological knowledge from students’ constructions according to what was observed in this implementation.

Fig 41. Non-reflective comment in the input stage.

Source: Own.

In the input part students watched a video that showed men and women differences from a biological perspective as we can see in figure 41. Students responded constructing discourses of gender differentiation relating their own vernacular scientific knowledge. These discourses are non-reflective and have a scientific recalling back up. The lexical choice mainly focuses on the words “men”, “man”, “woman” and “women” (Connell, 2009). Jose and Kevin used their
scientific vernacular knowledge to show that there were marked differences between men and women. These were the kind of non-reflective discourses that I wanted my students to develop in the input phase.

The results in the engagement part show traces of empowerment. In the last part of the class, students were shown a video that had a sociological perspective of gender differentiation. Students reacted supporting the sociological perspective, but for some of them it was impossible to separate the biological perspective of gender differentiation.

Fig 42. Examples of reflective and non-reflective comments in the engagement stage.

Source: Own.

In figure 42, Kevin used an expected lexical choice to develop his reflection. Kevin used the words “women”, “men”, “you”, “group” and “society”. The reflective comment constructed
by Kevin uses the biological perspective of gender differentiation to express that men’s and women’s brains function in a similar way (intervention 232). This is a reflective discourse of gender equality supported by a biological perspective. The student used a lexical choice that involved the “brain” as a common denominator of equality. The student needed to go to the biological perspective to support the discourse of gender equality. There is a low level of empowerment in the comment, but the level of criticality is high.

Lorena’s comment in the same figure (intervention 234, same figure) on the contrary, showed a supportive comment to the phallocentric conception of men and women differences. She assigned characteristics to some features of men and women. She addressed some behaviors and assigned them to her lexical choice “men” and “women”. This is a non-reflective comment. There is not empowerment. This presents a contradiction to the sociological supported discourse seen in the drawing at the beginning of the analysis.

The last part of debate showed stronger traces of empowerment as this is the reflective stage. One can see how students reflected critically on gender issues in the following examples:
Fig 43. Examples of reflective comments in the reflective stage. Reflections on gender differentiation.

Source: Own.

In figure 43, one can see how the reflections in this part of the same debate show a high level of empowerment most of them led to the macro-level (Khwaja, 2005). This level of empowerment denoted a possible transformation in students’ thinking towards gender differentiation. The level of criticality is also high, and there is an emancipatory intention in the discourse. These kinds of reflections answer the research question that refers to transformations. However, one can notice how the reflections developed by students just address a level of empowerment which leads us to conclude that students can develop micro and macro levels of
empowerment, but a “life transformation” is difficult to reach at this moment of the engagement process.

Paula’s intervention in the same example (263) shows how the words “you” and “People” are used to support the sociological perspective of gender differentiation. She showed a high level of empowerment. Her reflective intervention showed a complete appropriation of the sociological perspective of gender differentiation. It is an equality discourse that shows how society has to do with people’s abilities development. She used the word “environment” to refer to the effects and influences of the society in gender attitudes definition, and she used the term “intelligence” to refer to the learning process from experience. When she addressed experience and learning she was addressing socio-cultural perspectives of learning. She includes the society in the learning process. The level of empowerment and criticality in this reflection is high.

The results that arouse in the application of the debate could not define if students had been empowered to go through a “life transformation”. However, they could think critically towards the chauvinist constructions of the society. I triangulated this information with the interviews and artifacts that were collected at the end of the intervention. In the next part of this chapter, we will see discourses that appeared on the other two instruments. This example was taken from an interview (Figure 44). The student prepared a final topic to explain in this part of the process. This student selected the topic “men and women differences” that was the debate that was analyzed previously. It is important to highlight that this interview was done at the end of the process. In my opinion this is one transformation that arouse during the process. The student that presented this interview is called “Angela”.

Angela’s discourse in *figures 44 to 47* showed partially a response to the research questions proposed in chapter one. Her reflection was completely gendered, and her interpretations show strong traces of empowerment. The researcher chose the reflections from this student to show a direct connection between the hypothesis proposed in chapter one and the actual “answer” to a research question. The research question in this research paper was answered. However, other implications will be taken into consideration in the last two chapters because the implications took different directions. The results not only show a gender reflection but addressing to macro structures and other spheres of identity construction as mentioned earlier in this document.
Fig 45. Student’s visual artifacts used during interview. Reflective discourse based on an image.

Source: Own.
In figures 45 and 46, it is shown how the lexical choice used by Angela was similar to the one she used in the “input” phase of the Men vs. Women debate. She used the words “girl”, “women” and “war” to develop her reflection. She also used images to represent chauvinist representations of the world. The level of empowerment and criticality here is very high. Angela reflected about chauvinism and feminism and how this differentiation should be abolished (interventions 17, 18, and 19). She also addressed the brain differentiation that was discussed in class to support the sociological conception of men and women differences. The transformation is clearer at the end (intervention 24). Angela acknowledged a reflection about a change of thinking. She added that before the classes her idea of the emotional behavior of men was
different and that in this moment she has a different perception. She addressed a socially constructed discourse that is posed as “men can’t cry”. She refers to this discourse as “feelings”. Then, she constructed the reflection saying that now she thinks that men are not “strong” in their feelings.

The process of engagement is not a clear proof of the arising of a “life” transformation. However, the “empowerment” was clearly developed in the observed reflections. I hope that this empowerment process can lead them to a real change in their lives like in the case of Angela and Lorena. Creating transformations in students is a complex process that requires time and dedication from the researcher.

The categories just described trigger the research questions and objectives proposed in the statement of the problem of this paper. When a student was able to transfer in discourse, reflect on their own self, reflect on the role of institutions and have a grupal reflection of the selves; we could see that reflections present a starting point to a transformation which somehow may answer the first research question. However, the second research question is better answered because we could see to what extent a transformation is achieved. In such cases, the reflections represented a first step to transformation as they dealt as well with a level of empowerment. When defining the extent to which the reflection could have an impact on a real transformation, we may say that there are low and high impact reflections which contribute directly to a life transformation.
Chapter VI

Conclusions and discussion

In this chapter, the research questions and objectives that were posed earlier in this research report are analyzed and discussed. These are the research questions and objectives posted in the statement of the problem of this document:

**Research Questions**

What discursive critical reflections emerge when examining CFP in an EFL classroom while students debate?

To what extent can transformations in terms of perceptions be achieved by EFL students when they are exposed to CFP during debates?

**Research Objectives**

To characterize students’ discursive reflections by examining Critical Feminist Pedagogy in class debates.

To unveil to what extent transformations in perceptions can be achieved by EFL students when applying CFP in an EFL class.

The students were able to reflect critically after the application of CFP; however, the first question that was focused on the characterization of reflections took a different direction. A thematic characterization that was one of the hypotheses before the application did not occur, instead, a focus on the mechanisms that students used discursively was found more effective to characterize these reflections.

Students as the center of the intervention, their interactions to re-construct their reality, and the use of a poststructuralist method of analysis (Kumaravadivelu, 1999) required a more personal type of coding that had the researcher use some elements from Conversation Analysis
(Sbisa, 2002). The categories did not address topics of reflections from themes, but centered more on the relationships that students established with the world while they constructed their identities in class (Norton, 2008).

The second question that focused on transformations was answered. Transformations after applying CFP occurred depending on the level of empowerment (Alsop & Heinsohn, 2005) that students showed while debating. The more empowered the student got, the more likely a transformation would happen. There were barely a couple of examples that showed that there was a partial transformation as it is described at the end of chapter five. Students were able to exert agency during all stages in the process (Alkire, 2009). The application of CFP to empower students to think critically was effective in terms of students’ choices and the methodology proved to work effectively in terms of agency exertion.

After analyzing the data, some findings arose. First, although students were being critical with the application of the methodology and the instructional design of the study was led to unveil gender reflections, their discourses were not fully of gender type. Some other types of discourses arose during the application and such discourses were related to race discrimination, minorities, and personal narratives. These unexpected discourses were related to other spheres of identity construction as described by Norton (2008).

Second, the classes have empowered students to think critically. In fact, the researcher could realize that the application of a feminist pedagogy within a sociocultural and post-structural vision of learning was effective to develop criticality in students. Empowerment did not arise as something exclusive of gender, but it was found that it was not isolated from other spheres of identity construction (Norton, 2008). Students who were highly empowered showed that they could scale their reflections to deconstruction of the society while showing a high consciousness rising (Freire, 1970). A few students could reach high levels of levels of
empowerment and criticality whereas most of the students of the group in this research could not go beyond than simple class reflections. This finding shows that empowerment is a long process that requires a wider plan of action to work effectively.

Third, not talking from an impersonal voice, but centering on my own development; thanks to this implementation, I can say that I have changed my teaching practices. Now, I understand more my students from a humanistic perspective which makes me a different teacher. This finding led me to conclude that when a teacher uses a different non-instrumental vision of education, there is a personal change in the perspective and meaning of education for that teacher.

Fourth, elements from conversation analysis can be incorporated into a poststructuralist kind of analysis. The analysis done in this paper can be taken as an example of how to systematize an ideological poststructuralist approach as CCDA. The use of conversation analysis proved to be very useful to group different codes and identify construction repeated patterns. The initial adaptation of conversation analysis to support CCDA as a research methodology was successful.

A poststructuralist approach to research as the one proposed by Kumaravadivelu (1999) that contemplates the student as an individual political actor can open the door to many interpretations of the same phenomena. It is important to clarify that this research project is a qualitative-interpretative study and the interpretations of the reflective and non-reflective discourses done in this paper are constructions done by the researcher. Other researchers may see the same phenomena with different eyes.

Fifth, the reflections constructed by students are also part of their previous knowledge or vernacular knowledge as explained in chapter four. In many of the analyzed discourses, it was possible to find that reflections would arise in any of the stages of the lessons either input,
engagement or reflective stage. Those reflections are co-constructed while other factors such as the influence of the implementation of CFP, the negotiation of power during the different interactions, the kind of knowledge (either vernacular or new), and the different spheres of identity construction intervene (Norton, 2008).

Taking into consideration the different studies that addressed criticality in the EFL classroom, one may say that the findings also share some similarities with some of the literature exposed in chapter two. For instance, the study conducted by Simon-Maeda (2004) establishes that when given the opportunity to negotiate the meaning of language and gender and language issues that affect their lives, students can begin to imagine alternative life trajectories.

The students re-shaped some of their ideologies through the implementation of CFP; however, many of them resisted to the “change” or to “transform” their vernacular knowledge. This finding can be compared with what Mei-Hui (2008) found out as not every student who came to the classroom was ready to deconstruct himself/herself. These findings led us to conclude that the application of a post-structural methodology such as CFP cannot always have an impact on all students. Some of the examples in chapter five depict how participants could not change their perspectives or constructed ideologies. Their discourses which were constructed through years are part of their identity and vernacular knowledge; a re-shaping in such a short time was ineffective.

Sixth, English as the target language in this implementation was also taken into consideration. The effectiveness of the implementation can be seen from a more instrumental point of view if one wonders if students learnt or not English from an instrumental perspective. It was found that students’ development of communicative competences of the target language (Richards and Rodgers, 1986) did not evolve as expected with the implementation of CFP. Students struggled with many of their interventions to communicate a complete idea because
their interventions lacked a high level of attention to formal aspects of the language such as morphosyntax and phonetics (Schmidt, 1990).

Students would see the grammar functions that were described in the institution syllabus, but would not find ways to incorporate them in debates. The application of CFP could lead them to reflect about their realities, but would not contribute directly to help them to develop language skills. The competence that can be described with the lowest proficiency development is grammar because students did not handle topics such as the use of conditionals, mixed conditionals or -ing and to differences. In the researcher’s opinion, the lack of proficiency development also had to do with the lack of experience of the researcher himself to create a curriculum with two different perspectives of language. On one hand, the socio-cultural political perspective, and on the other hand the instrumental vision.

The debates were effective in terms of conversation. As the class was a conversational level, the use of debates helped students realize that they could talk about any topic they wanted to talk, even if their use of the formal aspects of the language was not the expected. Students expressed to be comfortable and motivated with the classes.

Seventh, the categories described in the data analysis chapter, give a response to the research questions and objectives proposed in the statement of the problem of this paper. When a student was able to transfer in discourse, reflect on their own self, reflect on the role of institutions and have a grupal reflection of the selves; we could see that reflections were a starting point to a transformation which somehow may answer the first research question that focused on seeing transformation. However, the second research question is better answered because we could see to what extent a transformation is achieved. In such cases, the reflections represented a first step to transformation as they dealt as well with a level of empowerment.

When defining the extent to which the reflection could have an impact on a real transformation,
we may say that there are low and high impact reflections which contribute directly to a life transformation. A reflection was found to be the first step of the empowerment process in students Alsop (2005). This finding shows the difficulty that arises when developing a post-structuralist study because creating transformations of thought is not an easy task. However, this finding can be taken as first step to describe the processes of empowerment in students.

The findings described in this chapter led the researcher to give pieces of advice to other researchers that may want to continue researching on gender studies with a focus on criticality.

**Recommendations and further research**

In the last part of this chapter, there is a description of recommendations that take into consideration what was found in regards to the pedagogical intervention.

The study was successful in terms of identifying what reflections emerged when students faced CFP in an EFL class. However, empowerment, as it is the first stage for a transformation could have a further exploration. A transformation could be traced with longer time investment by the researcher. Even though CFP proved to enhance criticality and empowerment is clearly seen in students’ discursive constructions, it is important to acknowledge that a process to create a transformation needs a higher scope in the application of a poststructuralist pedagogy.

Basically, this study is useful to have a perspective of how the application of CFP can be a first step to create an ideological transformation in a student. A possible recommendation for a researcher who wants to work with a similar project is to widen the time scope, so results in terms of transformations are more evident. A second recommendation has to do with students’ historical discursive knowledge (Kumaravadivelu, 1999). This research explored the application of CFP to see how students constructed their reflections while they constructed their identities.
through discourse. However, the historical constructions of vernacular knowledge that students brought to the debates could not be analyzed as there was missing information to do so. An advice for other researchers would be to do previous interviews in which students’ vernacular knowledge is explored before the application of CFP.

The pedagogical implementation was successful to help students to reflect. The use of images helped reflections to be unveiled discursively; however, the debates would have been more successful if the critical objectives had had a critical self-assessment component for students. The researcher in this project was the one analyzing students’ progress towards criticality, but it could have been a more participatory process.

This project had the necessary conditions to be a feasible pedagogical implementation and led to satisfactory results. Students’ attitude and willingness to speak up during debates was essential to fulfill pedagogical and research objectives. This project may be taken as an example by other researchers to see the emergence of critical reflections. The needed conditions beyond a classroom proper atmosphere would depend on students’ and teachers’ effort to go beyond the traditional and functional visions of teaching and learning.

Some inquiries arose when implementing this process. First, if we can empower our students to think critically and to create ideological transformations, it would be feasible to create an implementation that looks for ideological transformations rather than critical reflections that address transformations. The ideological transformations may evidence a life change in students. Ideological transformations through the application of a poststructuralist pedagogical intervention may result in a high impact contribution to a determined group of EFL students and to the field of EFL and ESL academic research.

The following research question may result into a further study that complements the results of the current study:
What ideological transformations that evidence a life change can be traced after the application of CFP in the EFL classroom?

In terms of methodology and the pedagogical implementation, CFP can also be studied as an effective EFL methodology in terms of language development. The focus of this research was not pedagogical and the results in that component can be explored in depth.

The following pedagogical research question may result into complementary studies that support the results found of this study:

To what extent the use of CFP can enhance a language development in terms of discursive abilities in students?

The current study proved to be successful to unveil constructed discourses that students brought to class. It also served to see how identity construction is negotiated through discursive interaction (Norton & Pavlenko, 2004). Although the application of a poststructuralist methodology was well received by students, there is still a lot of criticism of the effectiveness of such methodologies in the classroom. This study may serve as an example for other researchers and educators to see education from a different dimension and to leave instrumentalism aside. I recommend educators to go beyond teaching a language as an instrument. We can do different things in the classroom and have a stronger impact on students’ lives.
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