Gender-dissident identities in the EFL classroom: from gender normativity to transformative pedagogies

Miguel Ángel Cortés Segura

Yeltsin Davidson Gómez Ortiz

Thesis director: Eliana Garzón Duarte

A monograph submitted as a requirement to obtain the degree of B.A in Foreign Languages with Emphasis on English

Universidad Distrital Francisco José de Caldas

Bogotá, D.C., Colombia

2023

Gender-dissident identities in the EFL classroom: from gender normativity to transformative pedagogies

Miguel Ángel Cortés Segura, 20172165002
miacortess@udistrital.edu.co

Yeltsin Davidson Gómez Ortiz, 20172165078
ydgomezo@udistrital.edu.co

Thesis director: Eliana Garzón Duarte

Universidad Distrital Francisco José de Caldas

Facultad de Ciencias y Educación

Licenciatura en Lenguas Extranjeras con Énfasis en Inglés

Bogotá, D.C., Colombia

2023

Table of contents

Acknowledgements

We are grateful to all the people that supported this journey. In the first place, to our families and friends, who have encouraged us to continue studying and not abandon our professional project. Also, to the classmates and professors we have shared with academically and personally during our studies; they have made us feel welcomed in the classrooms and motivated us to continue learning. Finally, we extend our gratitude to our thesis director, who helped us to finalize this project when we felt lost in the research process.

Abstract

This research proposal problematizes the exclusion that gender-dissident individuals face in the educational context, particularly pre-service teachers at an Initial English Teaching Education Program (IETEP) in Bogotá. For the literature review we discuss how the educational context, particularly the English as a Foreign Language (EFL) classroom, has fixed practices that reproduce Gender Normativity. In the methodology, we propose Participatory Action Research (PAR) as an approach that allows us to collectively share educational experiences with other gender-dissident classmates. Then, we think of pedagogical orientations to transform the EFL classroom into a space that deconstructs gender binarism. For the first part, we gather educational experiences from some classmates to identify gender normative practices in the EFL context. For the second part, we converse collectively to propose pedagogical orientations that may transform Gender Normativity. As a result, we present a booklet that considers transformative possibilities in the EFL classroom to deconstruct gender binarism.

Keywords: English as a Foreign Language (EFL), Gender Normativity, Gender-dissident identities.

Chapter I: Context of the study

1.1. Introduction

This manuscript starts with our life stories as visible gender-dissident pre-service teachers. We, Yeltsin and Angel, have trans-life experiences[1], which have shaped our subjectivities in different scenarios we have faced in our lives.

Yeltsin

I still remember the first time I was out of my house socializing as a woman: some men were chasing me, and others were making fun of my look. I have been transitioning for six years, and things are not much different now. I was born in the countryside, and I came to Bogotá thinking it would be a safer and more open space for me. However, I have realized that my life in Bogotá is also challenging. People feel uncomfortable when I walk in public areas and despite it not being my wish, I had to perform sexual work since accessing professional scenarios was discriminatory.

At the age of 13, I knew I was a transgender woman[2]. However, I could not make my transition at school. Thus, I hoped that everything would be different when I graduated from school. Since that moment I planned to move to another city, far away from my family and people who would have opposed my transition. I decided to come to Bogotá, and I started my degree in a public educational institution where diversity is supposed to be welcomed.

Indeed, I have had wonderful experiences and met people who openly supported me. Nevertheless, I face daily fears as a woman and as a trans person. It is time-consuming to correct the way people refer to me, but it is even more exhausting to think twice before choosing the restroom I should use. As a trans person, you normalize it and get used to it, but lately, I have faced more challenging situations: classmates who based their trans-

[1] Umbrella term used to describe gender non-conforming individuals: transgender, transexual, non-binary, gender fluid, among others.

[2] I was assigned male at birth, but I have made a transition to reaffirm my gender identity as a woman.

exclusionary positions on biology, feminism, homosexual rights, among other discourses that seem to be progressive, but also target trans people as dangerous.

My corporality is non-normative, and as a trans-pre-service teacher, I realized that my body is even more disruptive at school. As a result, I have experienced rejection from those who believe I am a harmful influence on children. This situation makes me feel hopeless, I really want to help educate and teach children, but I know that I am not always welcome. That is why I do not want to be just an English teacher, but a person who conveys a message of respect towards gender diversity.

Sometimes I feel exhausted, and I would like to run away from these spaces. However, I know I must be brave and take action for the well-being of those trans girls who will come after me. I know that if I can do something to make us visible, future generations may not experience the violence I have gone through. I have also seen in my pedagogical practices that children are not born with prejudices; adults are the ones who cultivate them. This has led me to think that education has much potential for transformation, and I want to take part in this change.

I know that the academy will not change education by itself. When we are part of a minority, we are underestimated, and scholars may think that our knowledge is not valid beyond the exotic stories we can narrate. For that reason, I would like this study to be carried out in collaboration with other people who are also gender dissidents, people whose corporalities[3] do not conform to the norm. I am convinced it would be a more ethical way of producing and sharing knowledge based on our collective experiences.

[3] We use the term “corporality” in plural (corporalities) understandisng there is not only one type of body, but multiple ones.

Ángel

Being a fluid gender person[4] has shaped my existence as bitter and lonely. At least it has been this way for me. Many people do not know what I have gone through and do not care or intend to understand. In society, we are only sick and confused people. I have a masculine corporality, and I was born with the cultural privileges of being a man, but my body and conscience did not fit this norm at an early age.

Growing up in a conservative and Catholic family was challenging. My parents attempted to impose their traditional beliefs about gender on me. Despite the privilege of being a man, I began to isolate myself and develop anxiety during interactions with my family. I suppressed the thoughts about my gender almost unconsciously, and it was until my adolescence when I started to be more open about my sexuality. Similar to what happened in my family, I was also bullied at school, and I had to act differently both with my parents and my classmates. I did not have a safe space to be myself.

Some years later, when I was 20 years old, I started feeling incongruity between my body and my gender. The first time I transgressed my gender, it was subtly, only with makeup, in a space that I considered was open to diversity: the university. This first time, without caring that I was in front of him, a classmate began to make fun of how I expressed my gender that day. I was angry, but I did not pay much attention to him since I did not want to confront anyone.

A few days later, the contingency due to the COVID 19 pandemic began, so I was confined to my home with my family. We were in strict quarantine until the day I had to leave because the family environment was becoming unsafe for my mental health. The lack of socialization was affecting me. Sometimes it was frustrating to have to lock myself in my room. The only way to socialize my gender was in a few conversations with one or another

[4] My gender identity is not exclusively feminine or masculine. It shifts continuously over time.

friend. However, when it came time to return to my family environment, I had to switch the pronouns I felt comfortable with talking with my friends.

Once I left home, my socialization started again when I was working, since as a webcam model[5], I had the freedom to dress in the clothes that would make me feel comfortable. However, as I feared the street and people, I did not feel safe socializing as a woman outside of my home. It was not until recent days that I decided to socialize and perform my identity as a woman in as many scenarios as possible.

Fear beats me sometimes, and I have faced the violence that trans girls also experience on the street. Men catcall at you, and the whole world is watching, looking at what they consider monstrous because perhaps my corporality is disruptive. I never felt fear in the street like a man; but now, I feel it when I socialize as a woman. I know that my experience is concise in terms of incidents of discrimination, but it should be noted that I feared all this violence. That is why I have always doubted whether to socialize as I feel comfortable.

These experiences have led me to realize that trans people are vulnerable in education scenarios despite the institutional discourses claim for diversity and inclusion. I am aware that transforming discrimination and violent practices in education is demanding. However, as a pre-service teacher, I am convinced I can start implementing pedagogical actions that will naturalize the idea of diverse gender people learning and sharing equal opportunities in the community.

1.2. Problem statement

[5]A type of sexual work in which you broadcast an online show.

People with diverse sexual orientations and gender identities have been excluded from many social scenarios (Paiz, 2019). Their ways of existing and performing their identities have been erased and discriminated against based on the assumption that there are only two genders: masculine and feminine (Butler, 1993). This binary assumption very often is materialized in violence towards people whose gender identity or sexual orientation does not fit with the categories of masculinity and femininity (Brochin, 2019). As a result, the categories mentioned above regulate the sexual and gender behaviors that are ideal in society labelling gender-dissident identities as unnatural.

Although gender-dissident people have become more visible in the last few years, the above-mentioned binary system is still rooted in normative discourses that encapsulate sexuality according to traditional gender categories (Ubaque-Casallas & Castañeda-Peña, 2020). That is why people who do not conform to gender norms are still subjected to regulation of their body autonomy, which keeps the heteronormative[6] and cisnormative[7] binary system intact (Britzman & Gilbert, 2004).

This hierarchical system is more evident and conflictive in the educational context. This scenario materializes gender identity and desire by repeating, consciously or not, the acts that conventionally signify femininity or masculinity (Rondón, 2012). Not surprisingly, in educational contexts such as Initial English Teacher Education Program (IETEP), non-normative corporalities and gender-dissident identities keep on being excluded and subordinated (Lander, 2018).

In this sense, we argue that in IETEP, pre-service teachers shape their subjectivities and perform their identities in constant interaction with other individuals and social actors that either categorize them as abnormal or label them within an exotic domain (Ubaque-

[6] Assumption that naturalizes heterosexuality as the only possible sexual orientation people must enact

[7] Assumption that legitimate people must conform to the gender assigned at birth as the only valid possibility.

Casallas & Castañeda-Peña, 2020). In fact, sexual and gender norms seem to take place in pedagogical practices that emanate from educators and other classmates. These pedagogical practices may include the instructional material, interactions, activities, use of language, discourses and others embedded in the English as Foreign Language (EFL) classroom (Ketabi et al. 2013).

Arguably, gender-disruptive pre-service teachers may feel rejected and censored because they do not feel identified with the binary system of gender that is rooted in the EFL pedagogical practices (Lander, 2018). Similarly, students and teachers who do not conform to the norm have been victims of discrimination, which affects their subjectivities and reduces their participation opportunities (Paiz, 2019). Facing this scenario and considering education must embrace equality (InterAmerican Commission of Hurman Rights, 2015), it is valuable to think of the potentialities in the EFL classroom to transform the normative system and its exclusionary practices.

Being this said, this manuscript starts from our locus of enunciation (Grosfoguel, 2011) as transgender and gender-fluid pre-service teachers at the IETEP at Universidad Distrital Francisco José de Caldas (UDFJC). We situate this study within the struggle of being gender-dissident individuals and becoming EFL teachers. Besides, we propose to share our educational experiences with other classmates who also are gender dissidents. We aim to implement a Participatory Action Research (PAR) methodology, which allows us to narrate how Gender Normativity in the educational context, and particularly EFL settings, has affected our identity construction. Subsequently, based on these educational experiences, we aim to propose some pedagogical orientations that may transform gender normative practices in the EFL classrooms.

1.3. Research question

Considering the educational experiences of gender-dissident pre-service teachers at an Initial English Teaching Education Program in Bogotá we pose this question: what pedagogical orientations can be proposed for the EFL teachers to address a critical perspective gender normativity?

1.4. Objectives

General objective:

To propose a guideline with pedagogical orientations for EFL teachers to address a critical perspective on gender normativity.

Specific objectives:

- To characterize the context of the study both nationally and locally based on public policy documents.
- To document educational experiences from gender-dissident pre-service teachers at an Initial English Teaching Education Program in Bogotá.
- To collect pedagogical recommendations from gender dissident EFL pre-service teachers that may help to reevaluate gender normativity in the classroom

1.5. Justification

Research on gender diversity is wide all over the contemporary academic discussion. Nevertheless, there are some ethical and political considerations we propose for our research project. On one hand, we problematize the universalist and homogenous view that academics have about gender diversity and on the other hand, we point out the lack of representation of gender-dissident academics doing research on gender studies.

People with diverse sexual orientations and gender identities are usually described as a homogenous group of people whose sexuality is out of the norm (Drucker, 2011). Through heterosexual lens, people who are out of the binary gender system are the “otherness”, and

under this category, people who do not conform to gender norms are described as uniform and homogenous (Platero, 2018). This conception disregards the experiences that cannot be addressed under the mainstream inclusion discourse that label us as "LGBT" people. This conventional acronym banishes non-conforming identities, social demands and intersections that do not fit the rigid classification of gender diversity.

As a result, in this manuscript we would rather use the term gender-dissidents referring to people whose sexuality or gender is out of the norm. This expression confronts the mainstream discourses that attempt to normalize gender diversity within institutional and corporative views (Bello, 2018). Under our perspective, transforming EFL classrooms does not start by labeling and classifying the sexual difference within the inclusion discourses, but interrogating the practices that have fixed notions of gender normativity.

Similarly, most of the research studies about gender diversity have been developed by researchers who do not inhabit our realities, which contributes to theoretical perspectives that do not consider the active voice and participation from ourselves, but a foreign interpretation (Pearce, 2020). This situation discloses an imbalanced relationship between those who research and those considered an object to be studied (Ortiz et al, 2018). Arguably, including our voices as researchers and dialoguing with some gender-dissident classmates may contribute to gender academic discussions by enunciating discourses that are not only interpreted, but inhabited.

Finally, when members of an educational community raise awareness about gender diversity, the positive impact on gender-dissident students will allow them to perform their identities freely and participate in public scenarios without discrimination (Sánchez, 2018). This research may invite other pre-service and in-service teachers to think of the potential in the EFL field to achieve this transformation in society.

Chapter II: State of the art

Several authors have approached gender studies in the language educational field. We want to introduce and discuss some research publications that have addressed gender concerns in the EFL context. Bearing this in mind, we selected some recent and relevant research publications that addressed the gender category in the EFL field both locally and internationally in the last ten years. We selected these articles from institutional databases and decided to organize the presentation thematically since some studies have focused on specific components/actors from the EFL curriculum.

Initially, we present some studies that systematize the experiences of EFL teachers approaching gender perspectives in their classrooms. Then, we move to authors that have analyzed EFL instructional material regarding gendered topics. Next, we introduce some publications that have focused on gender discourse analysis in the language classroom. Finally, we present some studies that have approached gender identity construction in the EFL context.

2.1. Formative teachers' experiences

Some authors have systematized experiences integrating gender perspectives in the EFL classroom and their impact on both pre-service and in-service teachers. For this purpose, Banegas et al. (2020) analysed the impact of an online EFL module with a gender perspective in a group of 30 pre-service teachers at an IETEP in Argentina. Data were gathered through surveys and assignments of the course, which allowed the authors to conclude that this experience was beneficial for the participants in personal, professional, and citizen development. Besides, student-teachers created engaging language activities that promote gender equity and diversity, implying teacher education and curriculum development.

In Banegas et al. (2020) study, the notion of Comprehensive Sexual Education (CSE) emerged. Although this concept is circumscribed to Argentinian laws, EFL student-teachers

engaged in CSE as critical citizens who promote social equity and diversity. They feel that their professional development orientation changed through the course. Their vision of CSE moved from a biologically oriented approach to a more holistic understanding of gender, citizenship, and human rights. Consequently, the authors recommend EFL programs to develop curricula considering CSE, which benefits education and inclusion in society.

Alike in the Philippines, Tarrayo et al. (2021) developed a study to explore the benefits, possibilities, and challenges of incorporating the gender dimension in EFL. Through semi-structured interviews, the author collected information from 71 college English teachers. Using a thematic analysis, the authors found that the main benefits were enhancing critical thinking skills, promoting inclusive learning environments, and increasing awareness of the role of language. In general, teachers realized the importance of incorporating gender topics through instructional materials, activities, among other possibilities.

However, despite these potentialities, Tarrayo et al. (2021) point out that EFL teachers may find challenges when implementing a gender perspective in the curriculum. Some students are close-minded and uncooperative when new gendered activities are addressed in the classroom. Similarly, some teachers may find it complicated to integrate the gender perspective because it implies more effort and responsibility, which worsens when institutional policies do not support these efforts. The lack of materials is evidenced, and in general, conservative beliefs are obstacles to these intentions.

Moving to local studies, Mojica and Castañeda-Peña (2017) describe the implementation of a pedagogical experience in which 18 Colombian English teachers participated in a course that emphasized gender and EFL in a master´s program in Bogotá. Data were collected through audio-recorded tutoring meetings, questionnaires applied at the end of the course, and several writing assignments gathered during the course. The

conclusion affirms that the perspective of gender in EFL positively impacts teachers with a broader understanding of social issues.

Mojica and Castañeda-Peña (2017) introduce the concept of gender equity. In this sense, EFL classrooms are responsible for incorporating gender perspectives to confront gender inequities, creating fairness and justice in gender relations. If this is not the case, sexist practices, hegemonic ideas, and unfair treatments will continue occurring in the classroom. The authors argue that although gender issues are not exclusively connected to the EFL field but education in general, language teachers should be more aware of gendered discourses, contents, materials, interactions, and others that affect student's subjectivities. Thus, EFL teachers should not consider merely linguistic knowledge, but also the knowledge students gain through language socialization, such as values and beliefs.

Finally, Khan (2020) also presents a systematization of experiences of an optative gender course in a teacher bilingual education program in Bogotá. The study was developed during a controversial political situation in Colombia regarding gender-dissident people's rights where the Ministry of Education had to renounce. The author collected data through reflective journals during the course implementation. Her conclusion also demonstrates that addressing gender in the EFL curriculum makes it possible to create an inclusive classroom, raise critical thinking and help students and teachers to debunk stereotypes, foster empathy, and construct teacher professional identity.

Khan (2020), as well as the previous authors, highlights the importance of approaching interculturality in the EFL classrooms, which should not merely include traditions or visible expression of culture, but to be reflective on the nuances of society and language, which allows students to unveil cultural practices constructed upon unequal relations of power queer students can express themselves, which is therapeutic.

2.2. Instructional material

Other authors have focused on instructional material in the EFL context problematizing the gender normative visions. Lee and Mahmoudi-Gahrouei (2020) carried out a study to examine how gender is represented in the EFL instructional material provided by the Ministry of Education in Iran, based on the assumption that religious gender beliefs still influence education highly. The authors analysed the materials through computational analysis and interviewed six EFL school teachers to understand their position regarding the material. The computational analysis demonstrated that the instructional material unveils some gender consciousness, although female visibility is still limited and stereotyped to family and care occupations. Similarly, interviews with teachers evidenced the need to promote gender equity and equal learning opportunities for students.

Lee and Mahmoudi-Gahrouei (2020) demonstrate the textbooks have attempted to show equality through gender-inclusive vocabulary and a balance in the dialogues of men and women. However, women are still presented in modest clothing styles, domestic contexts, and limited workplaces, whereas men are represented in public occupations. The authors recommend that this ambivalent representation can be healed by EFL teachers, who may present supplementary instructional material to raise awareness about gender equity and power relations.

Similarly, Selvi and Kocaman (2021) developed a similar study in Turkey. They examined how gender and sexuality are represented in the supplementary EFL instructional material used locally in an English program at a major State University. The research methodology used a quantitative approach to understand the proportion and frequency of visibility of women and gender-dissident individuals. The authors also used qualitative content analysis to problematize the emerging meanings and representations. The findings point out that the examined materials still are biased in gender representation, showing that women's position is underestimated, heterosexuality is the norm, and gender is conceived dualistically.

In the previous study, Selvi and Kocaman (2021) describe that instructional material positions women in care occupations with less visibility. Additionally, they mention that men also are represented in negative positions such as illegal activities, drug consumption, and violence, which is a harmful stereotype of masculinity. Besides, men were depicted as an authority, whereas women always listened to their wisdom. Regarding appearance, it was analysed that women are portrayed as very careful with their looks, whereas men are not.

Selvi and Kocaman (2021) also analysed language in the material, noticing that the use of generic masculine nouns is strongly present, which denotes maleness as the norm and rests visibility to women. Parallelly, when both female and male characters were mentioned, male pronouns appear first most of the time, perpetuating the second-class status of women. Regarding gender-dissident representations, it was evidenced that no characters or related topics were included, which suggests that queer experiences are silenced in the EFL classroom. As a result, Selvi and Kocaman (2021) concluded that materials do not go beyond biological essentialism, excluding dissident experiences despite, nowadays, the notions of biological sex are being challenged by trans and intersex people.

2.3. Gender discourses

Research on the impact of gender normative discourse has also been developed within the language classroom. Allard (2004), explored the language metaphors that teachers use to speak of their relations with students, examining how these metaphors work to construct gender binary differentiations. The author used a case study approach and discourse analysis. The participants were eight teachers from two Australian schools. She gathered data through the documentation of school policies, in-depth interviews with the participants, class observations, and informal conversations. The findings demonstrate that language gender practices evidence existing gender relations and prescribe new ones through daily interactions with their students.

During her study, Allard (2004) evidenced three main binary distinctions between boys and girls in the classroom: Firstly, girls are described as more open to new ideas, whereas boys are closed off, which means that boys' lack of receptivity is typical. Secondly, girls seem to have internal control of their behavior while boys' control depends on external factors, which implies that girls' bad behavior is their fault, but boys' is not. Finally, girls are mature, and boys are immature, which signifies that boys' bad behavior is admitted but girls' not. The author argues that these teachers' metaphors operate not just as descriptors but also as ways in which gender relations are normalized. Consequently, these discursive practices need to be deconstructed and transformed to create alternative positions in the classroom.

In the local context, Rondón (2012) conducted a research study exploring how gender-dissident students draw on different discourses to adapt, emancipate, and reproduce heteronormativity in the EFL context. He compiled six narratives to analyze the students' discourse through the Feminist Post-structuralist Analysis (FPDA) approach. The findings demonstrate that students' discourses are ways to resist and position themselves within the classroom, emerging from notions of emancipation, marginalization, and homophobia.

Rondón (2012) highlights how heteronormativity impacts the learning of gender-dissident students in the EFL classroom. The narratives show how they feel anxious and continuously self-monitor their performance and speech to avoid accidental disclosure of their identity. Then, when gender-dissident students consider the classroom a hostile space, they are likely to inhibit their participation, which affects their development of competencies, especially oral skills. As a result, students must suppress or mask themselves using discursive strategies to avoid other classmates figuring out their identities.

2.4. Gender identity construction

Some research proposals have focused on the relationship between language and identity construction. Under this trend, Chestnut (2020) developed a study to examine the gendered

experiences of three female teachers who travelled to South Korea as English language teachers and experienced new feelings regarding their bodies. This study used an ethnographic approach that involved interviews, journals, and participant observations for three years. The findings show that these teachers experienced unexpected and unfamiliar meanings regarding their femininity and corporality. These new feelings surrounding bodies and gender impacted teachers' classes, identities, and professional development.

Through his research, Chestnut (2020) entails the notion of disruptive corporality. He explains that for the participants, the process of socialization in a new place led them to disrupt and transform the values and practices associated with bodies and femininity. Similarly, students may experiment with these disruptions when immersed in a new place, impacting their learning opportunities. Comparing these experiences to the gender-dissident identities, students and teachers who perform a non-conforming gender identity may feel a disruption in the classroom, resulting in either possibility to transform the pedagogical practices or on the contrary, discrimination experiences.

Moving to local studies, Lander (2018) developed research to explore the connection between language teacher identity and queer identity. He collected data from three gay male teachers through recorded semi-structured interviews. Afterwards, he carried out a thematic analysis that led him to conclude that the participants were able to disclose their identities during his teaching practices. However, there have been episodes of homophobia that impacted their personal and professional life. An essential contribution of this research report was the analysis of how language plays a vital role in identity constructions. Lander (2018) affirms that individuals negotiate and position themselves in a larger social world, addressing their gender and sexual orientation as part of their professional identity through language.

Likewise, Ubaque-Casallas and Castañeda-Peña (2020) researched the intersection of transgender and blind identities of an EFL student-teacher in a Colombian university. The

notion of fluid identity was addressed to understand how the professional formation of this student was influenced by her gender and disability experiences. The authors compiled life stories that allowed them to conclude that both identities embodied by the participant were a mechanism to question corporal normativity. Finally, the authors concluded that the notion of monolithic identities must be reconsidered in the language classroom so that pre-service teachers can position their identities openly, understand their corporality, negotiate interactions and discourses in their teacher identity construction.

In this study Ubaque-Casallas and Castañeda-Peña (2020) reveal how the participant constructs her identity from being both transgender and blind. On the one hand, she feels that assuming her identity as a woman implied renouncing the privileges she used to have before transitioning. Besides, her construction of femininity is opposed to mainstream cultural notions. She feels that being blind is considered more typical and has not caused the same oppression as being trans has. Understanding the imbrication of being trans and blind is an example of intersectionality, a concept that allows to understand identity is constructed and performed through different trajectories that must not be described as universalist but according to the places/bodies that individuals inhabit.

Afterward, Ubaque-Casallas and Castañeda-Peña (2021) developed another research study. They adopted a decolonial perspective to document queer identities and pedagogical practices from two English teachers in a language teaching institution in Bogotá. The data were gathered through a narrative approach that addressed gender identity as a political mechanism produced in terms of domination. The analysis suggests that gender-dissident English teachers negotiate their identities in interaction with professional development and that their identity performance influences their teaching practices and knowledge.

Ubaque-Casallas and Castañeda-Peña (2021) analyzed that, on the one hand, the first teacher mentions that she is not open about her sexuality in her classroom because she fears

endangering her profession, which creates a choice between being honest or losing her job. Nevertheless, she feels comfortable being an EFL teacher because there is no grammatical gender regarding language use and when gendered topics such as family are considered, she encourages students to use neutral terms. In summary, she uses a discourse in which she can perform her queerness. On the other hand, the second participant discloses her queerness through music in the classroom. He plays iconic gay songs as a pedagogical tool to reveal his identity. These experiences unveil how teaching practices are shaped by teachers' queer identities, which create new forms of knowledge, opposing the colonial teaching models.

2.5. Final considerations

As observed, there are some common discussions on gender in the EFL context. Initially, several authors have described the experiences of EFL teachers engaging in gender discussion through courses and formative scenarios (Banegas et al., 2020; Khan, 2020; Mojica & Castañeda-Peña, 2017; Tarrayo et al.,2021). From these studies, the researchers have highlighted the potential of addressing a gender perspective in the language classroom. Despite some institutional restrictions, they agree to assert EFL teaching should focus not only on linguistic content but also on social scenarios that are represented through language. For these authors, the gender perspective may be beneficial for critical thinking, intercultural awareness, citizenship development, and empathy toward social issues.

Nevertheless, despite these findings advocating for a gender perspective, the practical recommendations to address it in the EFL classroom are still vague. The authors mention this perspective can be integrated through instructional material or classroom activities, but they do not deepen on the specific didactics and contents of EFL teaching, which need to be attached. In this sense, we find an opportunity in our research study to propose more specific orientations so that other English teachers may have a guideline to implement in their

teaching practices. These orientations must consider specific classroom practices when teaching a foreign language.

In terms of instructional material, some researchers (Lee & Mahmoudi-Gahrouei, 2021; Selvi & Kocaman, 2021) have pointed out EFL books promote stereotypes of masculinity and femininity, which are normalized and internalized by the students. Although we do not aim to create EFL instructional material for students, the pedagogical orientations we may propose for EFL teachers certainly do consider recommendations regarding use of material to avoid misrepresentations of gender and gender binary visions. Similarly, other authors (Allard, 2004; Rondón, 2012) have approached discourse practices in the EFL classroom describing how language positions identities in the classroom. Through discourse, ideas about masculinity and femininity are continuously reproduced, which impacts students and teacher's subjectivities. For our research project, we also may include pedagogical orientations that address language use as a tool to deconstruct ideas of gender normativity.

Finally, some researchers (Chestnut, 2020; Lander, 2018; Ubaque-Casallas & Castañeda-Peña, 2020; Ubaque-Casallas & Castañeda-Peña, 2021) have focused on identity construction in the EFL classroom. They have used generally narrative approaches and describe how language teaching/learning shapes personal and professional identities in the EFL context. They assert that gender identity is materialized through language and dissident bodies may disrupt the traditional conceptions of pedagogy in a classroom. For our research proposal, we also aim to implement a narrative approach to gather educational experiences from other gender-dissident pre-service teachers. However, different from these mostly descriptive studies we want to invite our peers to collectively think of possible transformations that can be proposed for the EFL classroom so the normative practices can be deconstructed. We consider other gender-dissident people are not only able to narrate and sensibilize the community towards gender problems, but also can propose new ways of teaching based on knowledge gained through our life experiences.

Chapter III: Theoretical framework

This research proposal addresses two main constructs: Gender and EFL classroom. In the next paragraphs we are going to introduce and discuss some insights from authors that have approached these concepts. For each construct, we found some emerging categories or ideas we wanted to make explicit. From Gender we approach concepts such as gender

normativity and gender-dissident identities. From the EFL classroom, we approach instructional material, use of language, roles and interactions, and activities.

3.1. Gender

Gender is considered the cultural construction of sexual difference (Lamas, 2013), which creates the notion gender is social and sex biological. On one hand, sex is defined as a "body imprint", which considers several corporal features that characterize female and male individuals in a binary distinction (Butler, 1993). On the other hand, gender emerges as a cultural construction imposed on sexual difference, which is also binary in the western cultural interpretation. As a result, sex is interpreted as a set of biological features that classify human individuals as male and female, and this sexual difference is arbitrarily the base to assign cultural conventions for what socially are considered men and women (Butler, 1993).

The cultural construction over sexual difference is reinforced in scenarios such as the family, the media representations, and particularly, the school. Kedley (2015) asserts that the practice of assigning sex at birth results in expectations and boundaries, which are reproduced in the school through the imposition of binary gender expressions. She also claims that legal restrictions condition the social roles to define one's sexuality, reaffirming the "naturalness" of sex and gender. Thus, heteronormativity becomes the unique narrative validated by language and interactions.

3.1.1. Gender normativity

Carrera et al. (2018) explain that gender normativity is the essentialization of heteronormativity, which shapes hierarchical binary models: men-masculinity and women-femininity. In this sense, gender normativity is the result of imitation and repetition of social and educational practices that exclude other gender and sexual identities. This hegemonic model becomes universal, disregarding intersexual, transgender, homosexual, bisexual, and others non-conforming. Therefore, the heteronormative matrix naturalizes inequity and

hierarchical relations based on the essentialism of sexual differences. This may result in sexism and gender violence that affect not only women, but also non-conforming individuals

The educational institutions emerge as the scenario in which gender normativity and exclusion occurs. Castañeda-Peña (2021b) asserts that the discourse at school represents gender dichotomies that perpetuate traditional roles for men and women in a heteronormative vision, which is harmful to students and teachers out of this norm. Likewise, Kedley (2015) describes that the binary discourse is endorsed in subtle manners, and when students cross the margins of heteronormativity they are policed, teased, and bullied.

Also, Platero (2018) affirms that this binary normative system uses some devices to perpetuate the binary distinction between men and women, such as differentiated use of uniforms, bathrooms, sports, and others that legitimate the dichotomous vision of gender. The students who do not conform to this model use a mask to hide their identity, they fear facing the consequences of performing a gender disruptive identity, which may lead them to drug abuse, youth suicide, and homelessness (Paiz, 2019).

Frequently, gender normative practices result in gender violence (Peres and Fernandes, 2018). Traditionally, it was theorized that gender violence only targeted women. However, this interpretation has evolved to a more comprehensive view. The InterAmerican Commission of Human Rights (2015) affirms that violence against the gender-dissident population is a form of gender violence driven by the intention to punish identities, expressions, behaviors or bodies that differ from the traditional gender roles and gender normativity. In addition, the InterAmerican Commission of Human Rights (2015) recommends educational policies be designed to change discriminatory practices that legitimate or exacerbate violence against the gender-dissident population, considering the paramount role of education in the promotion and protection of human rights.

Frequently, violence has a connotation of harm or aggression. However, violence may occur silently. Precisely, Bourdieu and Passeron (1990) addressed the concept of symbolic violence to describe non-physical violence manifested in the differential of power among social groups. This type of violence is embodied through the imposition of the norms from the dominant to the subordinate groups. Consequently, violence is internalized and naturalized in power relations that seem unquestionable for the subordinates.

Gender violence also occurs in a symbolic sphere when the dominant ideas of gender binarism are imposed on individuals with no place for gender-dissident identities. In this sense, Peres and Fernandes (2018) affirm that normalizing and classifying binary notions of gender is a disciplinary process that may promote physical and symbolic violence. Consequently, the great challenge at school is transforming the educational experience and curriculum to avoid gender normative perspectives. Similarly, Carrera et al. (2018) claim that school policies must consider the prevention and intervention within situations of exclusion or violence of those who do not conform to the gender norms.

3.1.2. Gender-dissident identities

According to Carrera et al. (2018), identity is constructed starting from the sex assigned at birth and continuing with the adoption/rejection/negotiation of gender norms that dictate appropriate behaviors for each sex. This non-static notion of identity is addressed by Queer Theory authors, who problematize fixed categories such as gender and sex, deconstructing the notions of identity. For example, Butler (2004) affirms that gender must not be described as essential and permanent, but performative and liquid. Thus, identity moves from a static enunciation to a continuously changing construction that fractures fixed categories and creates possibilities to blur the margins of the normal and abnormal. This idea confronts the legitimacy of privileged positions that need otherness to validate themselves (Carrera et al., 2018).

Following Queer Theory principles, Bello (2018) is critical of gender diversity in mainstream discourses. She denounces this expression is used to describe gender non-conforming identities since an institutionalist and assimilationist position. Under this perspective, gay men, for example, attempt to achieve a lifestyle that becomes normative and still reproduce hierarchies for other queer people who, due to social class or other intersections, may not achieve the norm. In opposition, Queer theory would not attempt to include the otherness but interrogate the social structures that standardize individuals and classify them into normal and abnormal domains.

As considered by other authors, "queer" can be used as an umbrella term for multiple sexual and gender identifications that are non-conforming (Ubaque-Casallas & Castañeda-Peña, 2021). However, despite we feed our research from Queer Theory insights to define identity, we would rather use the term gender-dissident to refer to people who are out of the binary system described above. Although the word queer provides a conceptual framework to understand gender non-conforming identities, this term cannot accurately approach local experiences (Bello, 2018).

3.2. EFL classroom

Hyte (2015) defines EFL classroom as an educational setting where English is taught to students whose native language is not English and the educational institutions are in a country where English is not an official language. This is the case in Colombia, whose linguistic policy for public schools incorporates English as the foreign language to be taught considering international and economic demands (Robayo & Cárdenas, 2017). EFL is wide all over the world in terms of historic development. We do not attempt to make an EFL´s genealogy, instead, we will focus on some gendered practices in the EFL classroom.

Initially, foreign language teaching was based on structural and prescriptivist methods. However, in the last decades, the cultural perspective has been addressed in the

EFL education, moving from a linguistic-based approach to a cultural-cantered view (Pennycook, 2004). However, some practices are still resistant to integrating this intercultural perspective into EFL teaching. This language has achieved the status of lingua franca, so the primary purposes of learning English relate to economic and professional benefits rather than cultural awareness (Genc & Bada 2005).

Robayo and Cárdenas (2017) denounce bilingual Colombian policies. They assert that EFL is introduced in our context with instrumental intentions. Firstly, the advertisement of bilingualism is based on the notions of English as an economic benefit instead of cultural, language, and cognitive benefits. This discourse promotes integration into globalization, which creates marketing mechanisms such as certifications, accreditation, tests, private institutes, standardized books, and other interventions from foreign institutions. As a result, local experience is not considered, excluding local knowledge and minority groups.

To resist, Robayo and Cárdenas (2017) propose a paradigm change in EFL discourses. The authors recommend creating a classroom as a meeting place where diverse cultures, communities, needs, and desires coincide. In this sense, including diversity fosters a friendly and pressure-free environment where students value and respect their peers, being aware of themselves and others. This intercultural approach is intrinsically imbricated within gender experience. As a result, the EFL curriculum must address a gender perspective.

Ali (2012) describes the EFL curriculum as a wide-ranging term that is associated with the planning, implementation, and evaluation of a language course. This characteristic involves policy documents, syllabuses, methodologies, instructional materials, interactions, and assessment/evaluation strategies. Additionally, Ketabi et al. (2013) explain that the EFL curriculum has evolved as interdisciplinary, so teachers do not train merely in linguistic content, but in humanistic education, fostering cultural and emotional abilities related to relationships, attitudes, and values. The curriculum socializes learners in a determined

worldview regardless of whether they are conscious or not. In the next paragraphs, we would like to point out some aspects of the curriculum regarding gender and its implications for activities, instructional material, language use, and roles and interaction.

3.1. Activities

Castañeda-Peña (2021a) affirms that "all classrooms are inhabited by gender stories" (p. 41). Very often, EFL practices ignore people's experiences which are targeted by degrading discourses surrounding the school. Traditionally, EFL students and teachers have been described as genderless. As a result, EFL theories have focused mostly on linguistic knowledge, ignoring individuals' embodied identities. This idea is opposed to the reality where education interweaves with human relations, denying how students' and teachers' race, social class, gender, and bodies impact learning and socialization at school.

Castañeda-Peña (2021b) explains how gendered activities in the EFL classroom take place. For instance, competitions of women and men in classroom debates used to defend ideas around a topic, ignoring students' personal positions. Also, materials that address topics about sexuality and gender may trigger disrespectful classroom interaction. Similarly, Carrera et al. (2018) point out situations such as the invisibility of women and gender-dissident people in science and history topics. In addition, some activities reinforce gender roles and materials that show uniform family models, use of sexist language, and exclusion of non-normative corporalities.

Rondón (2012) affirms that gendered pedagogical practices are unperceived by teachers and students, although they constitute everyday activities in the EFL classroom. Additionally, new trends in the EFL curriculum address gendered topics, and teachers must be aware of the masked identities in the classroom. They must be careful promoters and users of inclusive language and activities.

3.2. Instructional material

Platero (2018) argues that teachers must consider diverse models of women and sexual/gender minorities, opposing the models where these individuals are portrayed negatively or in victimizing positions. Besides, Carrera et al. (2018) suggest that teachers must consider diverse models of families and representations of corporality to include transgender and intersexual bodies. Specifically, when analyzing corporal differences between women and men, these characteristics should not be explained as opposed or impossible to cross (Sánchez, 2018).

Kedley (2015) argues that children should have access to instructional material reflective of their cultures. Teachers should revise and update their resources to address their students' needs. However, many of the books with gender-disruptive characters focus on the struggle they face, reinforcing the idea that sexual minorities are conflicted and controversial. Consequently, students normalize the idea of queer people as otherness and do not question their positions.

As noticed, including gender-dissident characters in the instructional material without a critical position would not question the binary system of gender/sex. On the contrary, it may create the assumption of sexual and gender diverse people as disturbed individuals who need to be assimilated in the classroom. That is why teachers should also examine their use of language and introduce questions that disrupt the normative narratives of sex and gender (Kedley, 2015).

Paiz (2019) points out this weakness in teacher preparation. Most of the material is provided by the institution in the form of textbooks that do not consider diverse representations of gender and sex, limiting teacher's possibilities to approach this topic in the classroom. For this reason, teachers must learn to incorporate locally constructed material that is inclusive of gender-disruptive identities and sensitive to the linguistic capabilities of the students

3.3. Use of language

Kedley (2015) argues that EFL teachers should examine how they validate heteronormativity and gender norms through their discourse. A possible activity in the classroom should address the pronouns topic, counting how many times gendered pronouns are mentioned and which ones prevail in classroom discourse. Also, students may question how many characters are male, female, or gender non-conforming in the media they are exposed to. These examples demonstrate how language use has implications for what students understand as normal, making gender variance invisible and not an option for students.

Moreover, Kedley (2015) suggests that teachers should not automatically reinforce dominant sex, gender, and sexuality status, but allow those notions to be less intelligible in the speech and, consequently, less validated. For instance, regardless of their sexuality, teachers should not mention having a boyfriend or a girlfriend, but a couple, which makes the notion of sexuality less intelligible and makes it possible to think of non-heterosexual relationships. As a result, teachers can examine the normativity and identify places where they do not operate. Complementary, Paiz (2019) argues that approaching non-conforming identities in EFL classrooms through language use fosters sociolinguist competencies and appropriately prepares students to interact with gender-disruptive people.

3.4. Roles and interactions

Mojica and Castañeda-Peña (2017) assert that gender identity may influence interactions and class participation asymmetry. Likewise, Tarrayo et al. (2021) affirm that gender is observed through the ways teachers facilitate classroom interactions considering personalities and backgrounds. For example, teachers may encourage freedom of expression in the class discussions, making students feel welcomed. They may be careful when

addressing topics of sexuality so that non-conforming students can feel comfortable expressing their identities.

Rondón (2012) argues that LGBTIQ+ students in EFL classrooms may experience positions of power and weakness depending on the activities performed. For instance, they may be high achievers in tasks completion or writing production. However, they may be silent and less participative when speaking about their feelings, likes, social experiences, etc. That is why teachers' preparation and training on gender is crucial for implementing inclusive pedagogical practices and avoiding the reinforcement of gender binarism that results in asymmetrical participation of those who are silenced (Paiz, 2019).

Nevertheless, interactions do not only affect non-conforming students, but also teachers may be emotionally affected. Lander (2018) describes that identity disclosure in the classroom for gay teachers is a conflictive process. Thus, some teachers feel that their performance may be qualified as deficient if the community discovers their identity. Parallelly, gay teachers may feel discrimination not only from students but also from colleagues and administrators. As a result, although teachers may have a power position concerning their students, when they come out as gay the power position may turn into vulnerability.

Chapter IV: Methodological design

4.1. Settings

The research project will be developed at the Initial English Teacher Education Program (IETEP), a 5-year bachelor's degree program located at the School of Science and Education in Universidad Distrital Francisco José de Caldas (UDFJC), which is a public institution in Bogotá

4.2. Participants

We invited five pre-service teachers from the IETEP we are also part of. All of them are visible gender-disruptive people at the university and are currently preparing to be EFL teachers. They agreed to share their life stories and participate in individual and collective

interviews. They signed the consent form for academic purposes and suggested pseudonyms so their personal information can be protected.

The first participant is Alene, who was assigned male at birth, but identifies as non-binary and prefers to be called using they as a singular pronoun. They is in the last semester of the IETEP. The second participant is Jean, who was assigned female at birth and identifies as a non-binary. He uses masculine pronouns and currently is in the second year of the IETEP. The third participant is Matías, who was assigned female at birth but currently lives as a transgender man. He is currently in third year of the IETEP. The fourth participant, Camilo, is a gay cisgender man who also performs a drag queen character. He is in the last year of the IETEP. Finally, the last participant is Alex, a gay cisgender man in the last year of the program. Table 1 summarizes the participants' information.

Table 1

Participants' information

Pseudonym	**Sexual/gender identity**	**Pronouns**	**Age**	**Year in the IETEP**
Alene	Non-binary	They/she	24	5
Jean	Non-binary	They/he	19	1
Matías	Trans man	He	20	2
Camilo	Gay man/Drag queen performer	He	26	5
Alex	Gay man	He	21	4

4.3. Type of study

Ortiz et al. (2018) argue that the notion of research per se is linked to imperialism and colonialist practices that came historically from Europe and are still reproduced nowadays through the colonization of knowledge. These research practices create a colonial binarism between the researcher (in a role of epistemological power) and the participant (in a subordinate position whose life experiences are extracted). Therefore, the research process

becomes a mechanism of domination and social control, creating authoritarian notions of objectivity, universal truths, and external reality.

For instance, the academy in western institutions uses scientific paradigms and rigid methodologies to create universal norms that regulate science and knowledge. Consequently, if researchers do not follow these paradigms strictly, their research is not validated epistemologically (Ortiz et al., 2018). Thus, whether quantitative or qualitative, research results present conclusions or "universal truths" interpreted by the researcher. However, many times, they do not represent the participants' voices.

Opposing these notions, the research process should conceive participants as active agents. From a decolonial view, the researcher is not observing and interviewing participants to extract information, but she/he is a mediator who invites them to converse and co-observe. Ortiz and Arias (2019) propose alternative research practices in qualitative approaches. Instead of rigid interviews, it is possible to use conversations and reflections instead of universal truths that are presented as conclusions.

Considering these recommendations, we want to implement Participatory Action Research (PAR) as a methodological approach that makes research less vertical. Fals-Borda (1987) affirms that research in the Latin-American context should disrupt the traditional relations of domination in the binomial subject-object that is evidenced in research. This author explains that the relationship would move to subject-subject with symmetric relations in a participative society. Consequently, PAR becomes a research approach that involves excluded groups in the production of knowledge and simultaneously promotes awareness and community education. In this case, the research mediator opens a dialogue with the community or group that is participating, considering them as actors with agency. PAR has the objective of intervening in a determined context or reality and producing knowledge collectively based on this experience.

Correspondingly, Oliveira (2015) argues that PAR is an epistemological approach resulting from political disputes that unveil how minorities' knowledge has been silenced in social and academic scenarios, where institutionalized science is the only valid wisdom. In this study, the research will collectively identify gender normative practices in the EFL context and then recommend pedagogical recommendations that teachers can use to transform those practices.

4.4. Procedures

Hernández-Sampieri (2014) describes that Participatory Action Research (PAR) implies a cyclic research design divided into five phases: observing, diagnosing, planning, implementing and evaluating.

Observing: Is the initial stage in which the researcher engages with the context of the study and the participants.

Diagnosing: Through several data collection instruments, jointly with the participants, the researcher identifies specific problems and needs.

Planning: The researcher and the participants prepare activities to address the problems or needs that were identified.

Implementing: The activities planned are implemented to intervene in the context so problems or needs can be transformed collectively.

Evaluating: The participants qualify the implementation of the research process and further research is addressed to continue the cycle.

Considering the time constraints as this project is part of the formative research process at the program we are studying in, the last stage, evaluation, will not be implemented. As a result, the four phases or procedures considered in our research project are:

Phase 1: We will develop the characterization of the IETEP by documenting archives such as the educative project and context where the program is developed.

Phase 2: The diagnosis will be developed through the documentation and analysis of narratives from the five participants. These narratives will be gathered through conversations that will be recorded to transcript the information. Thematic analysis will be used to analyze the narratives and detect some needs or opportunities regarding their experience as EFL student-teachers.

Phase 3: Once the problems, needs and potentialities surrounding the EFL classroom are identified, through focus groups, participants will be able to think of possible pedagogical orientations to address the problems.

Phase 4: Based on the pedagogical orientations proposed by the EFL gender dissident pre-service teachers, we will organize these recommendations in a booklet oriented to EFL pre-service and in-service teachers.

4.5. Instruments

Document review

Rapley and Rees (2018) define documentation review as a research method that compiles different types of sources for qualitative analysis. Frequently, these documents include policies, organizational documents, newspapers and textbooks. The document review helps describe the context setting where research is developed. For this research, the documents compiled are policies that portray sexual and gender diversities in educational settings. We will consider national documents and institutional policies within the university where we develop the research project.

Narratives/interview

We will develop individual interviews to collect narratives that relate educational experience that gender-dissident pre-service teachers have gone through in the EFL context. Murrey (2018) describes narratives as stories we share in our everyday lives. Also, these narratives are not only personal s construction, instead we can consider stories commonly shared by a specific community or group. Under this approach, the purpose of collecting stories is to construct a collective narrative based on the personal stories.

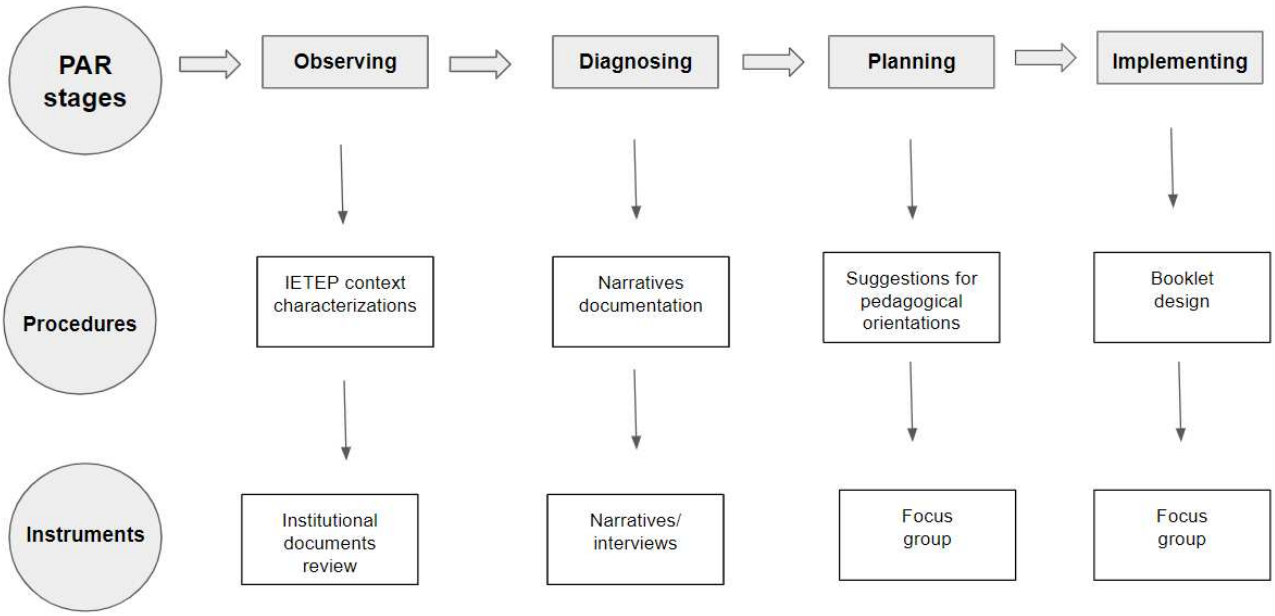
Murrey (2018) mentions that the most common source for narrative data is interviews. Roulston and Choi (2018) define the interview as a conversation with guiding topics that provide information regarding the discussion of interest for the research. In this project we will create open questions that guide the conversations with the participants. Through the interview we will collect the narratives that describe education's experience framed by gender normativity., which may be common stories since the participants are gender and sexually diverse.

Focus group

Morgan and Hoffman (2018) describe focus groups as the interactions and conversations that take place between 3 or more people. Different from the interview, the focus groups concentrate on the collective narratives recounted and the interaction and feedback among the participants around the guiding topics. For this research project we will invite gender-dissident pre-service teachers to converse collectively with us about possibilities to transform the gender normativity rooted in the EFL classroom. We will open the discussion reading aloud some fragments that narrate the educational experiences we documented in previous interviews. Figure 2 summarizes the research design and illustrates the relations among the research methodology, procedures and instruments.

Figure 2

Type of study, procedures and instruments



Chapter V: Findings

The results of this research project are divided into three sections following the Participatory Action Research (PAR) methodological design. In the first part we introduce the review of institutional documents that present the characterization of the context of the study. Then, we present the analysis of the educational experience of the participants using a thematic analysis approach. Finally, we expose the pedagogical orientations that are recommended by the participants for the EFL classrooms to transform gender normative visions rooted in language teaching.

5.1. Context of the IETEP

The research project is developed with the participation of five EFL gender-dissident pre-service teachers that are part of the Initial English Teacher Education Program (IETEP) in the Universidad Distrital Francisco José de Caldas in Bogotá. To characterize this context as the observation stage from Participatory Action Research (PAR) methodology, we developed a documentation review considering both the national and institutional context.

For the national scenario we consider some public policies and laws that portray sexual and gender diversity in educational settings. For the institutional or local context, we present documents from the university that expose gender policies that foster women and sex/gender diversity participation in the campus.

5.1.1. National framework

The recognition of sexual and gender diversities begins in Colombia with the Political Constitution of 1991. Based on this historical change, laws and public policies are committed to protecting the rights of people with diverse gender identities and sexual orientations, and particularly in this case, educational inclusion guidelines for this population. Subsequently, Law 115 of 1994, also known as the General Law of Education, establishes that one of the main purposes of education is "to develop a healthy sexuality that promotes self-knowledge and self-esteem, the construction of sexual identity within respect for the equality of the sexes, affection, mutual respect and preparing for a harmonious and responsible family life" (p.4). The above becomes a precedent for subsequent policies on sexuality for educational institutions.

At the same time, Law 30 of 1992 dictates the provisions for the operation of higher education in Colombia. The aim for equality and diversity that was promoted with the 1991 Constitution is maintained and the university is intended to create a set of programs that aim, among several purposes, to guide the psycho-affective development of the members of the institutions of higher education. Subsequently, through Law 1146 of 2007 for the prevention of sexual violence and comprehensive care for children and adolescents, it is established that secondary and higher education establishments must include in their curriculum sexual education from a perspective of human rights and dignity.

At the same time, the Ministry of National Education (MNE), in cooperation with the United Nations Population Fund (UNFPA), created in 2008 the Program of Education for Sexuality and the Construction of Citizenship. This program was developed through the

publication of three guides with orientations for educational institutions on the development of pedagogical projects as a strategy for sexual education. These guides propose a perspective of sexual education based on human, sexual and reproductive rights, and the construction of the life project. The principles under this project are gender, education, citizenship and sexuality. These booklets also establish a curricular guide based on contents that progressively sequence the teaching-learning of the proposed topics.

Later, Law 1620 of 2013 proposed the concept of citizen competencies, education for the exercise of human, sexual and reproductive rights. In this policy, diversity is a key principle, and it is established that education is a right that is based on the integral conception of the person's dignity, without discrimination based on gender, orientation, sexual identity, ethnicity, physical, social and cultural condition. Likewise, this law assigns responsibilities at the national and local level for the creation of school committees that promote peaceful coexistence, conflict resolution, the treatment of school violence and the promotion of sexual and reproductive rights. Among the responsibilities assigned to educational establishments, the policy established that educational institutions must promote the development of pedagogical projects and the reevaluation of the Institutional Educational Project (IEP).

Also, this law proposes guidelines for the development of sexuality education projects which claim for the development of students´ autonomy, so they make informed and responsible decisions about their sexuality. Also, the policy recommends that the projects are implemented gradually, according to age, related to the body, reproduction, sexual health, and contraception methods. Additionally, they recommend having discussions around emotions, the cultural construction of sexuality, sexual diversity and healthy lifestyles as principles for construction of the student's life project.

As observed, the law described above is the fundamental principle for promotion of the right to gender identity and sexual orientation in preschool, basic and secondary educational institutions. Likewise, in 2013 the MNE also proposed recommendations for

inclusion in higher education through guidelines for institutions available in three booklets. T In the first document, they propose an inclusion index for higher education, which is a tool that allows institutions to identify and evaluate attention to diversity, its strengths and opportunities for improvement in terms of inclusive education. The second guide establishes the barriers and strategic actions that affect population groups recognized as diverse: people with functional diversity (exceptional abilities and disabilities), ethnic groups (Afro-descendants, indigenous people and the Rom community), population victims of the armed conflict and population living in immigrant contexts.

What is new about the second document is that it introduces the category of gender as a condition that has historically limited the possibilities of access to higher education for women and sexual and gender diversities. Additionally, the guideline determines the principles of inclusive education: participation, relevance, diversity, quality, equity, interculturality and flexibility. The third booklet goes deeper into the gender category and establishes strategic actions based on participation, recognition and redistribution, to promote inclusive higher education with a gender and sexual diversity perspective in universities.

At this point, it is necessary to highlight that access and permanence for the gender and sexually diverse population in educational institutions has not been successful in many cases even though there were already, and policies regulations supposed to guarantee this right. For this reason, legal actions and extensive interpretations of the law developed by the Constitutional Court have also been paramount to protect the right to education. There are several documents from the Court in terms of gender and sexual diversities' right to education. For this research, two emblematic cases are mentioned.

The first is found in Sentence T-562 of 2013, which protects the right of free development of personality, equality and education of a transgender student from a public school in Medellín, who was prohibited from using the female uniform in the institution arguing she broke the dressing codes ruled by the school manual. In this regard, the

Constitutional Court pointed out that schools are not authorized to impose exclusionary aesthetic patterns and that school manuals can be modified when they confront fundamental rights of at least one person.

The second case is in Sentence T-478 of 2015, which protects the right to good name, privacy, equality and sexual identity of Sergio Urrego, who was a homosexual student who was persecuted and condemned for his sexual orientation at the school where he studied, reasons that led to his suicide. The Constitutional Court indicated that there were irregularities in the disciplinary process that was applied to Sergio in the institution and structural failures in the Colombian educational system for the management of bullying. In addition to the reparative measures that the institution had to implement, the Court determined that the MNE had to carry out an extensive and comprehensive review of all the school manuals in the country to ensure that they are respectful of students´ sexual orientation and gender identity.

Considering the order of the Constitutional Court, in 2016 the MEN published a document called School Environments Free of Discrimination, which contained a series of guiding questions for educational institutions to evaluate whether the school manuals could promote practices of discrimination against of students with non-hegemonic gender identities and sexual orientations, and consequently could implement adjustments. However, this initiative was hindered due to media controversy. The content of the booklet was distorted and misunderstood as material to disseminate erotic and sexually explicit content of homosexual relationships. All these misinterpretations led to social protests of conservative political parties that opposed the implementation of the guidelines (Khan, 2010). Also, the concept of gender ideology emerged to describe indoctrination of boys, girls and adolescents promoted by the schools.

In this environment of resistance from conservative sectors to continue implementing educational policies on the promotion of the right to education of the gender and sexually

diverse population, two years later, Law 762 of 2018 established the guidelines for the construction of the National LGBTIQ+ Public Policy. This policy established measures, mechanisms and institutional efforts aimed at promoting the protection of human rights related to equality and non-discrimination. Within this policy, emphasis is placed on education to progressively strengthen people's access to institutions without any type of discrimination based on sexual orientation or gender identity. For this purpose, the application of a differential approach is recommended to remove existing barriers for rights exercise, prevent new barriers and adopt protection measures for sexual and gender diverse populations.

The National LGBTIQ+ Public Policy was an umbrella guideline for the protection of sexual and gender diversities in several areas of society, including education. However, the government from 2018 to 2022, which was supposed to implement it, had conservative politicians placed in most of the government institutions. In this scenario, they did not show any willingness to implement the policy (Colombian Parliament, 2020). More recently, the new government that started in 2022 has been positioned in favor of sexual and gender diversities.

Under this new government, at least in terms of administration, some proposals start to be implemented: the Law 2281 of 2023, which created the Ministry of Equality and Equity, an institution that will contemplate programs for participation of gender and sexual diversities. Additionally, the Vice-presidency created an office to handle government actions for sexual and gender diversity in the national territory. Finally, the national administration and Non-Governmental Organizations are working currently to create the Integral Trans Law, which aims to protect gender identity and the protection of fundamental rights for these populations, such as education.

As observed, most of the actions committed with sexual and gender diverse population remain in documents, but little implementation has taken place in the country.

Under this scenario, we can highlight the role of the Truth Commission, which was an institution designed to create a report of the violence framed within the National Armed Conflict that lasted more than 50 years in Colombia. This report considered testimonials from victims and aimed to contribute to national peace construction as a source for memory conservation and social justice. In 2022, the institution published the final report and created pedagogical material to socialize the content at schools. A gender perspective was adopted to denounce how women and sexual diversities went through specific violent practices due to their gender condition. The stories and material created and socialized at educational institutions were a practical approach to introduce gender violence at school within the historical Colombian context.

In conclusion, there is a broad regulatory framework that aims to protect the access to education by sexual and gender diversities. However, the vague implementation and non-compliance with public policies demonstrate a lack of commitment from institutions to guarantee the protection of these populations. Currently, the government is starting to create new policies that seem to be promising for this population. However, as has occurred with previous laws, they remain in the documents but seem not to be implemented and take action in public life.

5.1.2. Institutional framework.

The implementation of gender policies at Universidad Distrital Francisco José de Caldas started remarkably in 2018 considering the demands requested by the student movement as far as one of a challenging situation detected in the campus was gender violence. Under this scenario, the university published Resolution 426 of 2018, which created the Protocol for Prevention and Treatment of Gender and Sexual Violence. This policy aimed to create a route that protects victims of violence within the campus and recommended actions for sensibilization and prevention of these episodes in the institution.

Additionally, considering the demands from the students' movement, the Committee for Gender Equality and Sexual Diversities was created through Resolution 174 from June 17th of 2020. This organization has representation from all members of the university: undergraduate and postgraduate students, teachers, administrators and graduates. Also, as a demand from students´ movement the Peace Institute of the university created optative courses that addressed gender critical discussions where any student from any career at the university could enroll.

The purpose of the Committee was to create and implement programs, strategies and actions within the university to assure gender equal relationships. Considering this objective, the main task of the Committee was the creation of an integral gender policy from a participative perspective. To assure the participation of the university members in this policy construction, the Committee developed several forums in the different faculties with workshops and socializations of research projects that opened discussion about gender inequality in the campus. The discussion provided insights to guide the policy development, which was finally created and published through the Agreement o4 of 2022. The purpose of this policy was to transform the institutional culture in the university to reduce the gender inequality and violence towards women and sexual diversities.

Additionally, in the Faculty of Science and Education, organization where the IETEP belongs, through the Resolution 012 of March of 2022, the Faculty Council published an internal protocol with a set of actions to guarantee the rights of student victims of gender and sexual violence. This internal policy was adopted to introduce some modifications to the protocol established in the Resolution 426 of 2018 considering that this policy focused primarily on violence towards women and excluded gender-based violence that also affected men and gender diversities.

On the other hand, particularly the IETEP does not have gender policies created on their own, they must adapt to the regulations established by the university and the Faculty of Science and Education. Nevertheless, Cabrejo (2021) developed a research project about transgender identities in this program. He analyzed the content of the course syllabuses to determine to what extent gender variability was included in the curriculum for future EFL teachers. He concluded that non-normative gender identities are not acknowledged, and language students are positioned as de-gendered despite the contents of these courses focused on subjectivity and teaching practices.

In conclusion, in comparison to the national framework, the creation of gender policies in Universidad Distrital Francisco José de Caldas has started more recently and was promoted by the students´ movement as a demand for gender equality within the campus. In the last 5 years several policies and organisms have been created primarily in terms of gender and sexual violence. More recently, a perspective of gender diversity has also been addressed. Nevertheless, although the university is crossing these transformations, the curriculum to prepare EFL teachers in the IETEP is still rooted in conceptions of gender normativity, which results in lack of representation of gender variability.

5.2. Educational experiences

In this section we incorporate the analysis of the educational experiences narrated by the five gender-dissident pre-service teachers who cooperated with us for the research project. The interviews originally were in Spanish, the fragments extracted are translations we made on our own as authors. We follow a thematic analysis approach, categorizing narratives into the themes proposed as parts of the theoretical framework. As a result, the analysis is systematized as follows: gender normativity, gender-dissident identities, use of language, instructional material, roles and interactions, and activities. The narratives were

gathered through individual interviews and are parts of the diagnosis stage from Participatory Action Research (PAR) methodology and help to determine needs for intervention.

5.2.1. Gender normativity

Educational institutions are a scenario where normative gender visions are reinforced (Carrera et al., 2018; Castañeda-Peña, 2021a; Castañeda-Peña,2021b, Sánchez, 2018). In this sense, the experiences recounted by the participants show different gender devices that reaffirm the fragmentation of space according to gender (Platero, 2018). For example, the separation of bathrooms by gender in schools restricts the mobility of people whose gender expressions do not fit the norm. In addition, there is an institutional and legal view of gender, it is assumed that all people fit within normative identities and people who do not recognize themselves within this perspective are constantly policed (Kedley, 2015). For instance, Alex says: "One of the biggest barriers was to accept myself precisely because I was always shown through education that there was no place for people outside the norm". Similarly, Jean affirms bathrooms are an uncomfortable space:

> When I'm in college in general, it happens to me in the bathrooms, I feel like I must act feminine, so the girls don't look at me wrong. I feel the need to speak up, so they hear my voice, which is not masculine at all.

Likewise, in their teaching practice they have felt this conflict. It is widely assumed that the teacher is a figure of power that should be respected, however, if the teacher has a gender expression that breaks the binary dressing codes, the teacher can easily become exoticized and their authority is blurred in front of students and colleagues (Lander, 2018). In this context, femininity is supposed to be performed exclusively by women, and when men turn their gender expression into feminine, they are teased even if their position implies a role of power like being a teacher. For example, Camilo affirms: "I think that when the students saw such a drastic change from the professor to this queer teacher who arrived with her high heels, the professor also was shocked like: what the hell? The tension was palpable at the

time". Likewise, Alene narrates how a feminine gender expression can become a target of violence:

> So, it's like: "Oh, look how the teacher is dressed!" Make-up and dress can create an easy target, the teacher as a target for personal attacks from their sexuality or from their gender. A person who has a feminine expression, precisely the comparison of the feminine with the weak, which is totally sexist, takes the power away from them.

As a result, as they are in a position of vulnerability, gender-dissident teachers may lose their motivation to continue teaching and participating in educational scenarios (Ubaque-Casallas & Castañeda-Peña, 2021). They must confront students, peers and a community in general that aims to control the way they behave or dress. Although gender is not problematized, it poses an asymmetrical power relationship at the school. This unfriendly environment may result in teachers leaving educational institutions, as well as the students outside this gender norm who drop out of the schools. For instance, Alene narrates how she has been affected emotionally:

> It's like: "do I really not deserve respect for simply wanting to teach?" In other words, the fact that I am a person who is outside the arbitrary parameters of gender does not mean that I am a bad person or that I am not a person who is capable enough to teach. So, it does affect you because it takes away the motivation that you have, and it is exhausting because I feel that I am here to teach.

In conclusion, despite schools being supposed to be an institution that promote human rights and prevent violence against marginalized populations, they in fact are institutions where normative visions of gender are reproduced and reaffirmed in the community (Kedley, 2015; Paiz, 2019). The control of bodies and gender expressions uses different devices: separated spaces such as bathrooms, differentiated dress codes such as uniforms, and daily iterations that can exoticize and exclude gender dissidents (Platero, 2018). This not only

affects students as has been commonly researched, but also teachers, whose role of authority is blurred when their knowledge and expertise are not valid because their expressions are not reputable in the gender hierarchies (Lander, 2018).

5.2.2. Gender-dissident identities

Gender normativity assumes that people's identities are fixed and that the gender assigned at birth will correspond to the self-image that will be developed throughout the rest of one's life (Carrera et al., 2018). However, this fixed notion is interrogated by people with diverse gender identities who negotiate their position out of the norm (Butler, 2004; Ubaque-Casallas & Castañeda-Peña, 2020). Indeed, the participants acknowledge their own identities in a long process of doubt, confusion and loneliness. While they were growing, gender-dissident identities did not have referents that represented gender diversity in public spheres. Consequently, they thought their identities were immoral and they had to mask their feelings. In this regard, Camilo affirms: “I think it was a process like all people who are sexual dissidents, it is to understand oneself as gay from ignorance, not understanding that also there are more people like me”. Similarly, Alex explains he felt scared of coming out as gay:

> In my first steps of recognizing myself as a gay person I was very careful to just be honest about who I was with the people who were going to accept me, I was afraid that the way I expressed myself and who I was would result in some type of violence against me. I was always careful to show myself as straight enough, the way I walked, the way I talked. I didn't want to let other people know what I really was.

Over time, they began to know referents from the media and the internet, mainly programs and people coming from the English-speaking world, where it seemed that gender diversity had more visibility. They started to naturalize and normalize that there were other people with life experiences outside the gender norm who could also participate in social life. Before this experience, what they knew about gender diversity were social stereotypes of being “gay” or “trans” (Kedley, 2015; Platero, 2018). They were afraid and tried to hide who

they were since they thought they had to face the same challenges (Rondón, 2012). In this sense, learning English also involved opening to a culture that was more supportive with their identities. For example, Camilo narrates how he started watching Drag Queen character sin TV programs:

> I had already seen trans girls, transvestites, but seeing it on such a different platform (RuPaul's Drag Race), at 12 years old, I watched this as a celebration, like "they are broadcasting something because it is important". That's when I had access to the internet and I started researching Drag, which is what awakened my sexuality.

Similarly, Matías affirms English context in social media became a referent for gender diversity:

> English helped me and that is why it has such a significant place in my life. It is to find myself because the content I saw was not in Spanish, it was not Colombian content, it was not Latin American content, it was North American. For example, in my case I found people who identify themselves as trans within YouTube.

Even though referents and representation of gender diversity began to appear in the media and social networks, the participants still had to face a violent environment in the family and educational institutions (Paiz, 2019). Some of them relate how the normative gender constructions imposed at school resulted in violent discourses and practices by their peers and even administrators (Peres & Fernandes, 2018). Therefore, they did not have a safe space at home but at school either. These experiences had affected them emotionally and their socialization and participation at school. For instance, Alene narrates "It always was a problem: my voice, my walk, my hair, my mannerisms, everything. Absolutely everything was a problem. So, it did bring me a lot of inconvenience, at least in terms of socialization". Likewise, the other participants also recounted some discriminatory experiences:

> In a school where there was no control, classmates took me to the yard where there were no cameras, and they hit me on the stomach and legs so they would not leave

> marks in visible parts, they threatened that they would kill me if I said anything. So, all of that obviously left a mark, I had two suicide attempts. It's a mark that I still have at 26, making it difficult for me to interact with straight men (Camilo).
>
> Not being able to recognize myself as a gay person resulted in many anxiety problems because with my friends, I was a straight person, but me in my room being alone was the only space where I could think of myself as a gay person, there was no other safe space for me. Within academic life I suffered insomnia, I was always down, I was a good student but at the cost of feeling worse about who I was and not finding any type of space within my close circles (Alex).
>
> My classmate made jokes about it (non-binary identities) and everything they said affected me a lot. They didn't know it, but the situation was very delicate, and it was horrible because everyone spoke from their ignorance. It was very difficult. (Jean)
>
> At school it was very tough, I wanted to wear pants, they never let me, it was a Catholic school, so they didn't let me. In fact, they called me to coordination many times telling me that what I wanted was to attract attention. (Matias)

These experiences of violence have also determined their educational perspectives as pre-service teachers. Therefore, their professional identity as teachers also feeds from these personal life experiences as gender dissidents and leads them to have a radically different perspective on teaching (Lander, 2018; Ubaque-Casallas & Castañeda-Peña, 2021). Within this vision, the priority would be to create a safe space for the socialization of students' gender identities, disregarding the institutional regulations and documents that dictate how gender should be lived and presented within an educational institution (Kedley, 2015). As a result, the participants describe how they portray themselves as teachers:

> I am not a gender-dissident pre-service teacher, I am a gender dissident who decided to be a teacher, that is a fundamental part of my identity today and I am a pre-service teacher with this emotional backpack of bullying that I love in the school, where no

> teacher did something about it. If I am a teacher, respect is a priority, I don't care about the topic I am teaching, what I want to create is a safe space for my students. I think that is what made me radical, the violence I experienced. I do not want a student of mine to ever experience that violence (Camilo).
>
> As a teacher, we are still a person and as a person we have visions and a set of values that we also put into practice during our teaching work, so in that sense, if we have lived a history of oppression as people from the LGBTIQ+ community, we are also going to try to ensure that other people who are within the same educational field do not have to go through the same challenging experience (Alex).

In conclusion, gender-dissident pre-service teachers constructed their identities in a context of exclusion and violence where gender diversity had no representation in public life (Paiz, 2019). This context has changed progressively in media and social networks with programs and characters who perform non-normative gender expressions. However, the situation in educational institutions continues to be discriminatory (Peres & Fernandes, 2018). As a result, these life experiences are also part of their professional identity, which leads them to have pedagogical practices based on respectful interactions with classmates with diverse identities (Lander, 2018).

5.2.3. Use of language

As gender-dissident teachers, the participants have raised awareness about the relationship between language and reality. This relationship is not static but is dialogic and constantly transforming (Allard, 2004). In this sense, teaching foreign languages, particularly EFL, implies a reflection on the configuration of social reality (Rondón, 2012). In this sense, they will not attempt to teach the language from a normative and prescriptive perspective that focus primarily on structure, but rather understanding that the language adapts to social reality and new words may emerge to name and make visible other gender identities.

Similarly, learning a foreign language also implies opening to a new culture and new ways of understanding gender. In this regard, the participants affirm:

> The point is that language is not something static and it will transform. However, many times we are rooted in binarism, and we pretend that there is only "woman" or "man", when that is not the case. The reality is very diverse, clearly, there are "they ´s", also non-binary trans people (Matías).
>
> The language changes according to the needs of the speakers, and now there are speakers who do not identify with these types of words, so we must change. As a teacher, how am I going to disregard the identity of many people just for the convenience of the structure of the language? We teach a language; therefore, we teach an entire communicative process, we teach expression, we give access to new knowledge that was not seen here in Colombia (Camilo).

Likewise, language also has a social function and is linked to social justice when learning a second language (Mojica & Castañeda-Peña, 2017). In this context language can become a discursive practice that has repercussions on the life of communities. In this sense, language may not only stigmatize and harm people of certain communities symbolically, but also it can give new meanings to words (Kedley, 2015). This reflection must be integrated into the process of learning foreign languages. As there are words used to dismiss sexual diversity, there are also words that can acknowledge and visible individuals from this population. In this regard, Alex affirms:

> Using language that is offensive as I had to face all my life already represents symbolic violence, so through language we can reproduce either violence or spaces where people in the community can feel safe. The impact of hate speech or social justice speech is reproduced through education and language education. Seeing language not only as a structure, but as a tool that creates realities and has effects on people.

On the other hand, the participants also point out particularities that differentiate English from Spanish regarding gender (Ubaque-Casallas & Castañeda-Peña, 2021). It seems that English, by not having a grammatical gender, may be a language in which the recognition of diverse gender identities can be more easily accommodated in terms of linguistic structure. In this sense, the teaching of gendered language mainly involves pronouns: "she" for femininities, "he" for masculinities and singular "they" for people who identify as non-binary.

This linguistic recognition in Spanish implies a greater challenge because many structures of the language are differentiated by gender. For instance, Alene points out that “In English, we must teach our students that “they” is not only for more than one person, but a singular pronoun as well when we communicate to a non-binary person, or we don´t know someone´s gender". Similarly, Jean affirms: “Although in English it is different, so the gender is not marked in absolutely everything as in Spanish”. Finally, Camilo also highlights this advantage in the language: “Well, English is more neutral, there are no feminine and masculine adjectives, so it's much easier, I feel it's easier to teach English in that aspect, but as Spanish speakers we are biased from gender binarism.

In conclusion, teachers must be aware of language use considering that language alters people's reality and can negatively impact communities, for example, creating stereotypes and using derogatory words (Rondón, 2012). Likewise, language has a potential for resignification and this purpose can be addressed when teaching languages as matters of social justice (Mojica & Castañeda-Peña, 2017). Also, they must be aware of how gender is linguistically represented in languages, and how these particularities should be explained to EFL´s students.

5.2.4. Instructional material

Instructional material should be reflective of students' culture and become a source in which they normalize and naturalize representations of the world and the people who inhabit

it (Kedley, 2015). The pre-service teachers point out that in their teaching experience, the EFL instructional material contains representations that reinforce gender normativity. These representations go through different contents: professions, gender roles, games, family, power positions, emotions, attitudes, interests, leisure activities, and even colors (Selvi and Kocaman, 2021).

These divisions are present in mainstream language manuals, videos and worksheets. As a result, there is no place for representation of bodies, identities and relationships that do not conform to the gender norm. For example, Matías describes hos binarism is presented: "the division from man to woman, even something that seems ridiculous to me: the colors with the genders". Likewise, Jean criticizes some listening activities: "the audios too, when you listen to an audio the female voice is always referring to: I went shopping. Teen girls only think about shopping and boys: I went fishing with some friends". Similarly, Alene describes how gender roles appear in textbooks: "then a photo of a boy playing soccer, for example, or she is pretty because she is a girl. In all kinds of materials, but people do not see that because they consider it normal to have only boy and girl, there is no more and that is what they teach to children". Finally, Camilo also is critical from family model representations in materials:

> Books do not even consider that trans women or trans men exist. The family, how is the family presented? Well, a diverse family will never be presented in an English class. Also, this representation of the masculine and the feminine: dad works, mom stays at home, this is for boys, this for girls, for men, for women. When teaching professions: doctor, engineer, builder... so there is a separation within the binary.

Considering this scenario of material with gender homogeneous and normative representations, the need to search for alternative and authentic material becomes relevant (Paiz, 2019). In this sense, EFL teachers, within their institutional possibilities, should not base their entire lessons on mainstream teaching books that are produced by publishers with a

hegemonic world vision (Lee & Mahmoudi-Gahrouei, 2020). Thus, teachers should look for alternative multimedia resources and adapt them to the language class, so they are able address topics such as the body, self-esteem, gender equality, among others that blur the essential and binary gender notions. In this regard, Alex affirms:

> I always try to ensure that there is a space for everyone, where not only the binary fits, but also other´s identities. So, I try not to make parallels between what we normally know as women and men, so students understand their bodies, that they can express themselves however they want, and it does not have to fit within identities that have been imposed on us.

To conclude, mainstream instructional material for the EFL classroom is designed in a normative world vision where power relationships and social justice are not problematized (Kedley, 2015). The representations of gender aim to be neutral even though they result in reproducing normative visions of gender that students assume and naturalize as the only possibilities (Carrera et al., 2018). This situation needs to be re-evaluated by EFL teachers, who should look for alternative materials that can be adapted to language classrooms and disrupt homogenous representations of gender experience (Paiz, 2019). Gender-dissident pre-service teachers are aware of this situation because of their insights on teaching practices linked with their personal experiences (Lander, 2018), however, other teachers may normalize the representations of mainstream EFL material that is provided by the institutions where they teach.

3.2.5. Roles and interactions

The interaction among peers and teachers is mediated by their power positioning (Mojica & Castañeda-Peña, 2017). Symbolic power is not only stated by the role assumed in education, for example, being a teacher or a student. The asymmetries are also crossed by gender performance and intersections such as race, (dis)abilities and others that determine the power relationships in educational settings (Bourdieu & Passeron, 1990, Peres & Fernandes,

2018). In terms of gender, masculinity is compared to strength and femininity to weakness (Brochin, 2019). In this sense, when gender-dissident students or teachers adopt other gender expressions than the one imposed, gender experience may be differential.

For example, Matias was assigned female at birth but is reaffirming his identity as a man: “but with respect to my classmates, the truth is that since I transitioned as a guy, they didn't bully me, and they didn't harass me as much as before on the street”. He acknowledges he was not bullied and teased by classmates because adopting masculinity placed him in a safer space. Similarly, Alex is gay but performing masculinity it’s a form of masking his identity in some homophobic scenarios: “what has happened to me is that I have told friends that I am gay and many times they tell me that you don't look like it, because you don't show it, because you don't walk in a certain way or because you don't talk in another way or because you don't dress in a certain way”. On the other hand, Alene, who was assigned male at birth but is adopting a feminine gender expression, has gone through more violent experiences even in the teacher's role:

> They wrote offensive stuff to me regarding my appearance, my sexuality. I remember one time someone wrote me “fag” in a paper, and I was like: “I'm asking you for your homework, I'm not asking you to talk about me”. I'm here to teach you and I don't think I was a rude person or an inflexible teacher at all.

Likewise, Camilo was assigned male at birth and has adopted a feminine gender expression that has placed him in a vulnerable position when he has been at the school (Rondón, 2012). However, these experiences have also strengthened his personality. He relates when he became aware of the situation of sexual and gender diverse people, he got empowered and when he is on the role as pre-service teacher, he shows himself very inflexible and tight with students as a manner to convey an authority position, so the school community respects him. For example, Camilo narrates:

> In my first class, the first thing I said was: “if anyone has any problem with my appearance or my clothing, the door is there, you can leave my class, I'm not going to handle a single hate speech comment, this class is not for that, and if I dress this way it is because I like it. If you don't like it, the door is over there”. It was shocking for them because all this femininity is associated with tenderness, with being quiet. So, I am very radical with that and fortunately it went well for me.

On the other hand, although performing masculinity may represent an advantage for gender-dissidents' students or teachers, it also can become a prison as men have to keep controlling their behavior and avoid being emotional (Selvi & Kocaman, 2021). These sexist expectations about masculinity also have implications in interactions between teachers and students. It is commonly assumed that women are better prepared to interact and teach small children since these students need a tender and delicate treatment that can be only given by women (Lamas, 2013; Kedley, 2015). Under this perspective, men do not have the same abilities and if they get close to children, suspicious thoughts start emerging, and male teachers are policed. Alex narrates the type of experience he lived during the practicum:

> Especially in primary school, it is a very delicate issue I have had to face because when I had my practices, I stopped doing certain things in the classroom so they would not think that I was doing something inappropriate with other students. Also, not being able to show myself as a person who has emotions, as a person who also feels, I had to stay in a neutral position, and I also think that they have limited the work I have been able to do.

Finally, although some students are not open minded and may exclude gender-dissidents peers and teacher, the pre-service teachers interviewed highlight that most of students, as they are part of a new generation with other ideological influences, they are in general more receptive about diverse gender identities and sexualities (Banegas et al, 2020). In this scenario it seems more challenging to interact with other teachers and parents in

educational institutions. They are adults who are grown and rooted in a set of conservative values (Tarrayo et al., 2021). Although this population is not the target of our research project, it becomes necessary for other researchers and educational projects to approach elderly teachers and parents to sensitize them about sexual and gender diversity. As well, Alex shares his insights in this regard:

> I think they are more difficult to deal with than with the students, I think that our teachers, colleagues, are already grown up, they have deep-rooted conceptions of what sexuality is and gender and many times they stay within the binary and the straight. Many times, it is not possible to get parents to open to these realities and the only option left for dissident students is to work, graduate and leave home.

In conclusion, gender performance determines power positioning for students and teachers in educational settings. In general, gender dissident identities that adopt masculinity seem to place themselves in a safer space due to the dominant meanings associated with this performance (Rondón, 2012). However, despite it seems to be an advantage, masculinity also becomes a rigid gender expression within a sexist system where men are not expected to be emotional and delicate (Selvi & Kocaman, 2021). When men cross these boundaries, they are policed, which may affect their interaction with other students (Lander, 2018). Additionally, age has also become a factor that determines the receptivity toward sexual and gender diversity (Tarrayo et al., 2021).

5.2.6 Activities

Educational practices, as part of social practices, are inhabited by gender stories although EFL mainstream approaches claim for genderless subjects in the classroom (Castañeda-Peña, 2021a). In the EFL scenario there are common pedagogical practices and activities that naturalized gender binarism, for example, dividing the students intro groups by men or women and in general, the fragmentation of the classroom proposing activities for men or women (Platero, 2018). In this scenario, students who do not feel represented in the

binary categories may feel ashamed to participate. Jean relates particularly how roleplay or theater in the language classrooms are guided by the constructions of female and male characters represented in a normative view where they did not feel comfortable: “When I was in tenth grade, we made a roleplay representing the Greek culture, I played a Greek character and I felt nice in their role, but they (classmates) kept misgendering me, so I couldn't enjoy it. And it was frustrating, I felt excluded”. Likewise, Alene had a similar experience:

> A male child will never be in the role of princess. I remember a particular experience of mine. There was a theater show at school, I was 4 years old, I was in kindergarten, the tale was about butterflies, and I wanted to be a butterfly and they wouldn't let me. I loved the story because it was a story that I read every day. For a roleplay there always must be a boy and girl character. It also happened to me in a speaking class, the teacher assigned me a male character simply because of the name I had, he did not even hear my voice, he did not see me, but he assumed who I was.

These experiences demonstrate how gender performance is expected to be binary even in pedagogical activities when learning a second language. These activities are supposed to represent the real communicative situations that language learners will face in L2 scenarios; however, these representations are still rooted in a normative representation of gender categories (Carrera et al., 2018). The characters in roleplays are defined to be feminine and masculine, and students are not able to perform the character they choose because their identity is assumed and policed based on gendered devices such the name, the tone of voice, the appearance, among others (Platero, 2018).

5.3. Pedagogical orientations

In this section we present the pedagogical orientations recommended by the five EFL gender-dissident pre-service teachers that contributed with the research project. We developed these recommendations in a focus group where we collectively read some fragments of the experiences we narrated in the previous section and then, we thought about

possible pedagogical interventions. The guiding question when reading the fragments was: how can we transform these discriminatory experiences within the EFL classrooms? We collected the suggestions and systematized them according to the theoretical categories we proposed. This research procedure corresponds to the planning stage in the Participatory Action Research (PAR) methodical design we adapted.

As a result, we present a booklet (Appendix) with the pedagogical orientations suggested. We did not aim to provide a long list with instructions for EFL pre-service and in-service teachers, instead we wanted to design a practical guide that included some didactic suggestions. That is why each recommendation has a practical example of how it can be implemented in the EFL classroom. Table 2 presents the organizations of the recommendations within the booklet.

Table 2

Organization of the booklet

Section	**Content**
Introduction	**Presentation of the booklet purposes:** Brief description of the research project, target and expected outcomes with the booklet.
General orientations	**Orientations for general educational settings:** Recommendations regarding students' interactions, diverse identities´ acknowledgement and use of gender devices (documents, uniforms/dressing codes, bathrooms, physical education)
Specific orientations for EFL classroom	**Language use:** Pronouns for non-binary identities and use of inclusive language to avoid sexist discourses.
	Instructional material and contents: Inclusion of alternative representations regarding common gendered topics in the classroom: body parts, self-esteem, family, professions, personal relationships, entertainment, clothing, emotions, sports, animals, music, stereotypes.

	Activities: Ideas for language classroom activities that confront gender stereotypes: theater and roleplays with diverse characters constructions, discourse analysis (media, magazines, advertisement, newspaper)
Glossary	List of concepts that the reader can check in case they has doubts about some terms and expressions.

Chapter VI: Conclusions

Educational settings are scenarios where gender normative practices are reproduced (Carrera et al., 2018, Sánchez, 2018). Although nationally and locally a broad set of policies have been designed for gender-dissident' individuals protection, implementation is vague, and culture remains discriminatory. Schools are a space where power interweaves with categories such as gender (Mojica & Castañeda-Peña, 2017). Women and particularly gender-dissidents' identities are positioned as vulnerable and their interactions and participation in education are limited by gender norms that control their corporalities and expressions (Platero, 2018). In this sense, gender becomes a disciplinary set of devices that police students and teachers who are out of the binary norms (Peres & Fernandes, 2018). As a result, gender normativity may turn into symbolic and physical violence that excludes them from their right to education (Kedley, 2015; Paiz, 2019).

Particularly, in the EFL context, mainstream approaches portray language teaching as de-gendered (Castañeda-Peña, 2021a; Castañeda-Peña, 2021b). Under this perspective, language is an isolated system from social concerns, and English teaching should be focused only on linguistic contents (Robayo & Cárdenas, 2017)**.** Additionally, English status as lingua franca promotes a scenario where students' motivations are merely instrumental and intercultural awareness is left aside (Genc & Bada 2005; Pennycook, 2004). These language teaching visions ignore that communication is crossed by language social functions and that minoritized communities, such as sexual and gender diverse people, can continue to be excluded through discourse (Kedley, 2015).

Within this context, we, as visible gender-dissident pre-service teachers who also have gone through these exclusionary experiences in education and EFL classrooms, invited other gender-dissident classmates from the bachelor's program we study to cooperate with our research project. We attempted to implement alternative research methodology different from mainstream studies about sexual and gender diverse identities (Ortiz et al, 2018). Instead of merely extracting life stories from the participants to analyze under a narrative approach, we intended to collectively create a guideline with some pedagogical orientations for EFL teachers to approach gender normativity critically. Considering these purposes, we adopted Participatory Action Research (PAR) as an alternative methodology that emanates from our political disputes as minoritized communities (Fals-Borda, 1987; Oliveira, 2015).

The literature review highlights how relevant it is for EFL context to adopt a gender perspective. From this view, teachers can approach critical thinking, intercultural awareness and social justice (Banegas et al., 2020; Khan, 2020; Mojica & Castañeda-Peña, 2017; Tarrayo et al.,2021). Similarly, other authors denounced how instructional material and language use reproduce discourses about gender normativity that affect women and gender/sexual diversities representations (Allard, 2004; Lee & Mahmoudi-Gahrouei, 2021; Rondón, 2012; Selvi & Kocaman, 2021). Likewise, other researchers have pointed out how

identity construction for gender-dissident identities is positioned as vulnerable by dominant power relations in EFL context (Chestnut, 2020; Lander, 2018; Ubaque-Casallas & Castañeda-Peña, 2020; Ubaque-Casallas & Castañeda-Peña, 2021). In this sense, there is already a broad problematization about the connection between gender and language teaching. Nevertheless, pedagogical orientations that indicate to teachers how these normative practices can be transformed in the classroom are still vague. That is why we decided to propose a guideline for EFL pre-service and in-service teachers considering aspects of language curriculum that are affected by gender visions.

Our first specific objective was to characterize the context of the study both nationally and locally based on public policy documents. We achieved this purpose through a review of documents from the government and the university. From this context analysis through the documents review, we noticed that in the national framework, since the new Political Constitution, laws and public policies started approaching gender, sexual and gender diversity. However, the program's implementation has been hindered by political disputes and controversies since the conservative sector labels these institutional efforts as gender ideology (Khan, 2020). These positions remain valid in public debate and although current governors show willingness to design new policies, culture will not be transformed merely by new documents publication. More recently, Universidad Distrital Francisco José de Caldas and the Faculty of Science and Education have developed gender policies replying to students' movement demands. However, despite the documents existing, gender-dissident students relate that university is still rooted in normative gender visions. Particularly, in the IETEP program we study, syllabuses for EFL teachers´ preparation do not include representation or discussion about gender variability (Cabrejo, 2021).

Our second specific objective was to document educational experiences from gender-dissident pre-service teachers at an Initial English Teaching Education Program in Bogotá. We developed this purpose through individual interviews, which allowed us to gather their

narratives about their educational experiences. From the conversations he had with them we problematized how their educational experiences expose the manners in which gender normativity is fixed in the curriculum. They related several experiences of violence that have excluded them from the interaction in the school and the university although there are more characters and referents for gender dissidents in public and social life (Paiz, 2019). Their professional identity as teachers has been shaped by their positions as gender dissidents (Lander, 2018). Therefore, in their teaching practices they are aware of how gender normativity operates in educational settings and attempt to transform this scenario.

Our third specific objective was to collect pedagogical recommendations from gender dissident EFL pre-service teachers that may help to reevaluate gender normativity in the classroom . We gathered these suggestions through discussions we had in focus groups. From these conversations, the participants describe how curriculum is crossed by gender mainstream discourse. For example, language use promotes discourses about the expectations from men and women, which perpetuates the notion of gender binarism (Platero, 2018). Additionally, they problematized the social function of language denouncing how it can be used to exacerbate stereotypes and stigmatize sexual and gender diversity (Rondón, 2012). Similarly, in terms of instructional material, the symbolic representations of gender reproduce sexist discourses about women and men occupations, interests and behaviors (Selvi & Kocaman, 2021). Also, the instructional material excludes representation of gender variability. That's why it has become necessary that EFL teachers look for alternative and authentic material that can be implemented in the language classroom (Paiz, 2019).

Regarding roles and interactions, even if gender-dissident individuals are in the teachers' positions, they are policed and excluded when they disclose openly their identity (Lander, 2018). In general terms, when they adopt a feminine gender expression they are positioned in a defenseless place as a target for violence. On the other hand, when they adopt masculinity to their gender expression, it may seem to be a refugee from violence, however,

sexist discourses about masculinity limit their emotionality and interactions with students (Kedley, 2015). These normative visions also affect the EFL classroom activities, for instance, in roleplay and other communicative activities to practice language skills, students are also placed in binary position despite their identity does not match the characters they are imposed to play (Rondón, 2012).

Considering we were able to achieve the previous specific objectives, we were able to fulfill our main objective: to propose a guideline with pedagogical orientations for EFL teachers to address a critical perspective on gender normativity. We implemented a Participatory Action Research and following the previous procedures, we created a booklet with pedagogical orientations that guide EFL teachers to reevaluate their teaching practices and then, think of possible recommendations to transform gender binarism rooted in the curriculum.

Also, we recognize that the guidelines can be a source for teachers but there are some limitations. We offered some suggestions in terms of materials, contents, language use and activities, however, lesson plannings creation might be a further research project. At the same time, we are aware teachers very often are limited by institutional constraints and their pedagogical practices are restricted by the context ideologies and the influence from parents on students. Despite these limitations, we still consider this source can invite our colleagues to be sensitive about gender-dissident individuals and attempt to open a safe space in their classrooms as we all have the right to access and participate in education.

References

Ali, M. M. (2012). Revisiting English Language Teaching (ELT) Curriculum Design: How Appropriate is Bangladesh Higher Secondary Level National ELT Curriculum as a Learner-Centred One?. IIUC Studies, 7, 283–296. https://doi.org/10.3329/iiucs.v7i0.12494

Allard, A. C. (2004). Speaking of gender: teachers' metaphorical constructs of male and female students. Gender and Education, 16(3), 347–363. https://doi.org/10.1080/09540250042000251489

Banegas, D. L., Jacovkis, L. G. & Romiti, A. (2020). A Gender Perspective in Initial English Language Teacher Education: An Argentinian Experience. Sexuality & Culture, 24(1), 1– 22. https://doi.org/10.1007/s12119-019-09604-8

Bello Ramírez, A. (2018, marzo 23). Hacia una trans-pedagogía: reflexiones educativas para incomodar, sanar y construir comunidad. Debate Feminista, 55. 104-128

https://doi.org/https://doi.org/10.22201/cieg.01889478p.2018.55.05

Bourdieu, P. & Passeron, J. (1990) Reproduction in Education, Society and Culture. Sage Publications.

Britzman, D. & Gilbert, J. (2004). What Will Have Been Said About Gayness in Teacher Education. Teaching Education 15(1): 81-96. https://doi.org/10.1080/1047621042000180004

Brochin, C. (2019). Queering bilingual teaching in elementary schools and in bilingual teacher education. Theory Into Practice, 58(1), 80–88. https://doi.org/10.1080/0

Butler, J. (1993). Bodies that matter: On the discursive limits of sex. Routledge.

Butler, J. (2004). Undoing gender. Routledge.

Cabrejo, P. (2021). The Experiences of a Transgender Student in an Initial English Language Teacher Education Program. In H. Castañeda-Peña & P. Méndez (Eds.), ELT LOCAL RESEARCH AGENDAS II (1st ed., pp. 167–184). Universidad Distrital Francisco José de Caldas.

Carrera, M., Cid-fernández, X. & Lameiras, M. (2018). El status queer o la utopía de lo posible: aportaciones de la pedagogía queer para la construcción de nuevos imaginarios identitarios. In Pedagogías Queer (1st ed.). Pedagogias queer (p.p. 48–70). Centro de Estudios Latinoamericanos de Educación Inclusiva

Castañeda-Peña, H. (2021a). Génder & ELT. In H. Castañeda-Peña (Ed.), Génder & ELT (1st ed.). Universidad Distrital Francisco José de Caldas

Castañeda-Peña, H. (2021b). Local Identity Studies of Gender Diversity and Sexual Orientation in ELT. HOW, 28(3), 154–172. https://doi.org/10.19183/how.28.3.683

Chesnut, M. (2020). Disruptions of teachers' gendered identities through bodies and dress: 'foreign' women teaching English in South Korea. Gender and Education, 32(2), 194–210. https://doi.org/10.1080/09540253.2018.1451623

Colombian Government (1991). Constitución Política de Colombia https://pdba.georgetown.edu/Constitutions/Colombia/colombia91.pdf

Colombian Parliament. (1992). Fundamentos de la Educación Superior. http://www.oas.org/juridico/spanish/mesicic2_col_ley_30_sp.pdf mn

Colombian Parliament. Law 115 of 1994. Por la cual se expide la ley general de educación. (1994). https://www.mineducacion.gov.co/1621/articles-85906_archivo_pdf.pdf

Colombian Parliament. (2007). Law 1146 of 2007. Por medio de la cual se expiden normas para la prevención de la violencia sexual y atención integral de los niños, niñas y adolescentes abusados sexualmente. https://www.funcionpublica.gov.co/eva/gestornormativo/norma.php?i=25669#:~:text=estrategias%20tendientes%20a%3A-,1.,a%20evitar%20el%20abuso%20sexual.

Colombian Parliament. (2013). Law 1620 of 2013. Law 1620 of 2013. Por la cual se crea el Sistema Nacional de Convivencia Escolar y Formación para el Ejercicio de los Derechos Humanos, la Educación para la Sexualidad y la Prevención y Mitigación de la Violencia Escolar. https://www.icbf.gov.co/cargues/avance/docs/ley_1620_2013.htm

Colombian Parliament. (2020). Por primera vez el Congreso, realiza Audiencia Pública para conocer el estado de la implementación de la Política Pública Nacional LGBTI, que lleva 2 años engavetada por este Gobierno. https://www.camara.gov.co/por-primera-vez-el-congreso-realiza-audiencia-publica-para-conocer-el-estado-de-la-implementacion

Colombian parliament. (2023). Law 2281 of 2023. POR MEDIO DE LA CUAL SE CREA EL MINISTERIO DE IGUALDAD Y EQUIDAD Y SE DICTAN OTRAS DISPOSICIONES. https://www.funcionpublica.gov.co/eva/gestornormativo/norma.php?i=200325

Colombian Presidency (2018). Law 762 of 2018. Para adoptar la Política Pública para la garantía del ejercicio efectivo de los derechos de las personas que hacen parte de los sectores sociales LGBTI y de personas con orientaciones sexuales e identidades de género diversas. https://www.funcionpublica.gov.co/eva/gestornormativo/norma.php?i=86303

Constitutional Court (2013). Sentence T-562 of 2013. https://www.corteconstitucional.gov.co/relatoria/2013/T-562-13.htm

Constitutional Court (2015). Sentence T-478 of 2015. https://www.corteconstitucional.gov.co/relatoria/2015/t-478-15.htm

Drucker, P. (2011). The Fracturing of LGBT Identities under Neoliberal Capitalism, Historical Materialism, 19(4), 3-32. https://doi.org/10.1163/156920611X606412

Fals-Borda, O. (1987). Investigación Participativa Instituto del Hombre. (2ªed) Montevideo: Ediciones de Ia Banda Oriental

Genc, B & Bada, E. (2005). Culture in language learning and teaching. The Reading Matrix. 5 (1). 73, 84 http://media.startalk.umd.edu/workshops/2009/SeattlePS/sites/default/files/files/CULTURE%20IN%20LANGUAGE%20LEARNING%20AND%20TEACHING.pdf

Grosfoguel, Ramón (2011) “Decolonizing Post-Colonial Studies and Paradigms of

Political Economy: Transmodernity, Decolonial Thinking and Global Coloniality" Transmodernity: Journal of Peripheral Cultural Production of the LusoHispanic World, 1(1), 1-38. https://doi.org/10.5070/T411000004

Hernández-Sampieri, R. (2014). Metodología de la investigación (6th ed.). Interamericana Editores.

Hyte, H. (2015). What's the Difference Between ESL, EFL, ESOL, ELL, and ESP?. Retrieved from: https://readinghorizons.website/blog/what-s-the-difference-between-esl-efl-esol-ell-and-esp/

InterAmerican Commission of Human Rights. (2015). Violence against LGBTI people in America. Organization of American States

Kedley, K. E. (2015). Queering the teacher as a text in the English Language Arts classroom: beyond books, identity work and teacher preparation. Sex Education, 15(4), 364–377. https://doi.org/10.1080/14681811.2015.1027762

Ketabi, S., Zabihi, R., & Ghadiri, M. (2013). Critical thinking across the ELT curriculum: A mixed methods approach to analyzing L2 teachers' attitudes towards critical thinking instruction. International Journal of Research Studies in Education, 2(3). https://doi.org/10.5861/ijrse.2012.189

Ketabi, S., Zabihi, R. & Ghadiri, M. (2013). Critical thinking across the ELT curriculum: A mixed methods approach to analyzing L2 teachers' attitudes towards critical thinking instruction. International Journal of Research Studies in Education, 2(3). https://doi.org/10.5861/ijrse.2012.189

Khan, C. (2020). Fostering a critical consciousness in ELT: incorporating a women, gender and sexuality course in a bilingual education university program in Bogota, Colombia.

Pedagogy, Culture & Society, 28(3), 403–420. https://doi.org/10.1080/14681366.2019.1649713

Lamas, M. (2013). El género. La construción cultural de la diferencia sexual (4th ed.). Universidad Nacional Autónoma de México, Programa universitario de estidios de genero

Lander, R. (2018). Queer English Language Teacher Identity: A Narrative Exploration in Colombia. Profile: Issues in Teachers´ Professional Development. Profile, 20(1), 89–101. https://doi.org/10.15446/profile.v20n1.63658

Lee, J. F. K. & Mahmoudi-Gahrouei, V. (2020). Gender Representation in Instructional Materials: A Study of Iranian English Language Textbooks and Teachers' Voices. Sexuality & Culture, 24(4), 1107–1127. https://doi.org/10.1007/s12119-020-09747-z

Ministery of Education (2013). Lineamientos Política de Educación Superior Inclusiva e intercultural. https://www.mineducacion.gov.co/portal/micrositios-superior/Publicaciones-Educacion-Superior/357277:Lineamientos-de-politica-de-educacion-superior-inclusiva

Minestery of Education. (2008). Programa de Educación para la Sexualidad y Construcción de Ciudadanía . https://colombia.unfpa.org/es/publications/programa-de-educaci%C3%B3n-para-la-sexualidad-y-construcci%C3%B3n-de-ciudadan%C3%ADa

Ministery of Education. (2016). School Environments Free of Discrimination. Orientaicones sexuales e identidades de género no hegmónicas en la escuela. Aspectos para la reflexión. http://www.codajic.org/sites/default/files/sites/www.codajic.org/files/ORIENTACIO

NES%20SEXUALES%20E%20IDENTIDAD%20DE%20GENERO%20EN%20LA%20ESCUELA.pdf

Mojica, C. P. & Castañeda-Peña, H. (2017). A Learning Experience of the Gender Perspective in English Teaching Contexts. PROFILE Issues in Teachers' Professional Development, 19(1), 139. https://doi.org/10.15446/profile.v19n1.56209

Morgan, D., & Hoffman, K. (2018). Focus Groups. SAGE Publications Ltd, https://doi.org/10.4135/9781526416070

Murray, M. (2018). Narrative Data. SAGE Publications Ltd. https://doi.org/10.4135/9781526416070

Oliveira, G. (2015). Investigación Acción Participativa: una alternativa para la epistemología social en Latinoamérica. Revista de Investigación, vol. 39, núm. 86, pp. 271-290, 2015. Brazil.

Ortiz Ocaña, A., Arias López, M. I. & Pedrozo Conedo, Z. (2018). Metodología 'otra' en la investigación social, humana y educativa. El hacer decolonial como proceso decolonizante. Revista FAIA, 7 (30), 172-200.

Ortiz Ocaña, A., & Arias López, M. I. (2019). Hacer decolonial: desobedecer a la metodología de investigación. Hallazgos, 16(31), 147–166. https://doi.org/10.15332/s1794-3841.2019.0031.06

Paiz, J. M. (2019). Queering Practice: LGBTQ+ Diversity and Inclusion in English Language Teaching. Journal of Language, Identity & Education, 18(4), 266–275. https://doi.org/10.1080/15348458.2019.1629933

Pearce, R. (2020). A Methodology for the Marginalised: Surviving Oppression and Traumatic Fieldwork in the Neoliberal Academy. Sociology, 54(4), 806– 824. https://doi.org/10.1177/0038038520904918

Pennycook, A. (2004) Performativity and Language Studies. Critical Inquiry in Language Studies, 1(1), 1-19. 10.1207/s15427595cils0101_1

Peres, L., & Fernandes, N. (2018). Provocaciones de una pedagogía queer para el empoderamiento de las identidades transgéneras. In Pedagogías Queer (1st ed., pp. 72– 88). Centro de Estudios Latinoamericanos de Educación Inclusiva.

Platero, L. (2018). Ideas clave de las pedagogías transformadoras. In A. Ocampo, Y. Moreno, N. Dinis, M. Sanchez, M. Penna & L. Platero. (Eds.). Pedagogías Queer (pp. 26–46). Centro de Estudios Latinoamericanos de Educación Inclusiva

Rapley, T., & Rees, G. (2018). Collecting Documents as Data. SAGE Publications Ltd, https://doi.org/10.4135/9781526416070

Robayo Acuña, L. M. & Cárdenas, M. L. (2017). Inclusive education and ELT policies in Colombia: Views from some PROFILE journal authors. PROFILE Issues in Teachers' Professional Development, 19(1), 121-136. http://dx.doi.org/10.15446/profile.v19n1.61075.

Rondón Cardenas, F. (2012). LGBT Students' Short-Range Narratives and Gender Performance in the EFL Classroom. Colombian Applied Linguistics Journal, 14(1), 77-91. https://doi.org/10.14483/22487085.3814

Roulston, K., & Choi, M. (2018). Qualitative Interviews. SAGE Publications Ltd, https://doi.org/10.4135/9781526416070

Sánchez, M. (2018). Pedagogía Queer, formación del profesorado y prevención de la violencia de género: ejes críticos para subvertir la noción de justicia educativa e inclusión alojada al interior del capitalismo. Una entrevista con Mercedes Sánchez Sáinz. In Pedagogías Queer (1st ed.). Centro de Estudios Latinoamericanos de Educación Inclusiva.(p.p. 27-60)

Selvi, A. F. & Kocaman, C. (2021). (Mis-/Under-) Representations of Gender and Sexuality in Locally-Produced ELT Materials. Journal of Language, Identity & Education, 20(2), 118–133. https://doi.org/10.1080/15348458.2020.1726757

Tarrayo, V. N. & Potestades, R. R. & Ulla, M. B. (2021). Exploring the Gender Perspective in English Language Teaching (ELT): Voices from ELT Practitioners in Philippine Higher 52 Education Institutions. Sexuality & Culture, 25(5), 1634–1652. https://doi.org/10.1007/s12119-021-09840-x

Truth Commission (2022). Informe Final de la Comisión de la Verdad. http://comisiondelaverdad.co/

Ubaque-Casallas, D. & Castañeda-Peña, H. (2020). Non-normative corporalities and transgender identity in English as a Foreign Language student teachers. HOW, 27(2), 13–30. https://doi.org/10.19183/how.27.2.548

Ubaque-Casallas, D. & Castañeda-Peña, H. (2021). "I'm Here and I Am Queer". Queer Teacher Identities in ELT. A Colombian Study. Folios, 23(2). 199, 214 https://doi.org/10.17227/folios.53-11291

Universidad Distrital Francisco José de Caldas (2018). Resolution 426 of 2018: Protocolo para la Prevención y Atención de Casos de Violencia basada en género y violencia sexual de la Universidad Distrital Francisco José de Caldas. https://sgral.udistrital.edu.co/xdata/rec/res_2018-426.pdf

Universidad Distrital Francisco José de Caldas (2020). Resolution 174 from June of 2020. Por medio de la cual se crea el Comité para la Equidad de Género y Diversidades Sexuales. https://ipazud.udistrital.edu.co/comite-para-la-equidad-de-genero/

Universidad Distrital Francisco José de Caldas. (2022). Agreement o4 of 2022. Por medio del cual se adopta la Política de Género y Diversidades Sexuales de la Universidad

Distrital Francisco José de Caldas. https://sgral.udistrital.edu.co/xdata/csu/acu_2022-004.pdf

Universidad Distrital Francisco José de Caldas. (2022). Resolution 012 March of 2022.Por la cual se establecen acciones para garantizar los derechos de las y los estudiantes Victimas de Violencias Basadas en Género y Violencia sexual en la Facultad de Ciencias y Educación. http://liceduhlc.udistrital.edu.co:8080/equidad-de-genero-vbg1

Volcánicas. (2023). La ley que busca garantizar los derechos de las personas trans en Colombia. https://volcanicas.com/la-ley-que-busca-dar-garantias-a-las-personas-trans-encolombia/#:~:text=La%20ley%20busca%20que%20las,y%20violencia%20en%20su%20contra.

Appendix

Booklet: Gender dissident identities in the English classroom