



English Language Pedagogization: A Territory-Based Approach to Student-Teachers' Epistemologies

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Abstract

This study offers a perspective from the notion of territory to re-configure English language pedagogy by considering acts of pedagogization as an alternative construction path for teacher epistemology. Framed within the concept of community-based pedagogies, this article shares the experiences of one pre-service teacher who participated in a teaching experience in Vista Hermosa, Meta, in Colombia. Luisa explored her teaching practices regarding English language instruction and re-configured her epistemologies by working with the community. In so doing, she examines her beliefs about teaching and learning with the support of her teaching mentors. By adopting a narrative approach of a collaborative nature, experiences were collected over a year and analyzed using Dialogical Narrative Analysis (DNA) as an embodied approach to engage with the lives of those inhabiting the community where the experience occurred. The findings obtained are two-fold. Luisa built an understanding of her practice to challenge mainstream theoretical assumptions about teaching and learning by resorting to territory and pedagogical experiences as a primary source for reframing her teaching praxis and knowledge. Second, the conceptions about pedagogy Luisa re-configured were informed by dwelling on the histories of those whose lives are inherent in her pedagogical knowledge. As a result, Luisa engaged in pedagogization practices that disrupted the linear model of teaching/epistemology in teaching.

Keywords

english teaching; epistemology; teacher education; pedagogization; territory

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Pedagogização da língua inglesa: uma abordagem baseada no território para as epistemologias de estudantes-professores

Resumo

Este estudo oferece uma perspectiva a partir da noção de território para reconfigurar a pedagogia da língua inglesa, considerando os atos de pedagogização como um caminho alternativo para a construção da epistemologia docente. Com base no conceito de pedagogias centradas na comunidade, este artigo compartilha as experiências de uma professora em formação que participou de uma experiência de ensino em Vista Hermosa, Meta, na Colômbia. Luisa explorou suas práticas de ensino de inglês e reconfigurou suas epistemologias trabalhando com a comunidade. Ao fazer isso, examinou suas crenças sobre ensino e aprendizagem com o apoio de seus mentores pedagógicos. Adotando uma abordagem narrativa de natureza colaborativa, as experiências foram coletadas ao longo de um ano e analisadas utilizando a Análise Narrativa Dialógica (DNA) como uma abordagem incorporada para interagir com as vidas das pessoas que habitam a comunidade onde ocorreu a experiência. Os resultados obtidos possuem duas dimensões principais. Primeiro, Luisa desenvolveu uma compreensão de sua prática para desafiar suposições teóricas convencionais sobre ensino e aprendizagem, recorrendo ao território e às experiências pedagógicas como fonte primária para reformular sua práxis e conhecimento docente. Segundo, as concepções sobre pedagogia que Luisa reconfigurou foram informadas ao se aprofundar nas histórias daqueles cujas vidas estão intrinsecamente ligadas ao seu conhecimento pedagógico. Como resultado, Luisa envolveu-se em práticas de pedagogização que romperam o modelo linear de ensino/epistemologia no ensino.

Palavras-chave

ensino de inglês; epistemologia; formação de professores; pedagogização; territorio

Pedagogización del inglés: un enfoque basado en el territorio sobre epistemologías de estudiantes-profesores

Resumen

Este estudio ofrece una perspectiva desde la noción de territorio para reconfigurar la pedagogía del idioma inglés, considerando los actos de pedagogización como un camino alternativo para la construcción de la epistemología docente. Enmarcado en el concepto de pedagogías basadas en la comunidad, este artículo comparte las experiencias de una docente en formación que participó en una experiencia de enseñanza en Vista Hermosa, Meta, en Colombia. Luisa exploró sus prácticas de enseñanza del idioma inglés y reconfiguró sus epistemologías trabajando con la comunidad. Al hacerlo, examinó sus creencias sobre la enseñanza y el aprendizaje con el apoyo de sus mentores pedagógicos. Adoptando un enfoque narrativo de naturaleza colaborativa, las experiencias fueron recopiladas durante un año y analizadas utilizando el Análisis Narrativo Dialógico (DNA, por sus siglas en inglés) como un enfoque encarnado para interactuar con las vidas de quienes habitan la comunidad donde ocurrió la experiencia. Los hallazgos obtenidos tienen dos dimensiones principales. Primero, Luisa construyó una comprensión de su práctica para cuestionar las suposiciones teóricas convencionales sobre la enseñanza y el aprendizaje, recurriendo al territorio y a las experiencias pedagógicas como fuente primaria para replantear su praxis y conocimiento docente. Segundo, las concepciones sobre la pedagogía que Luisa reconfiguró se informaron al habitar las historias de aquellas personas cuyas vidas son inherentes a su conocimiento pedagógico. Como resultado, Luisa se involucró en prácticas de pedagogización que interrumpieron el modelo lineal de enseñanza y epistemología en la enseñanza.

Palabras clave

enseñanza del inglés; epistemología; formación de profesores; pedagogización; territorio

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Introduction

The role of the university extension programs in Latin America, which entails academic and social work with local communities, is part of the missional-driven efforts of the academia to understand the necessities in the regions and offer solutions to problems based on the knowledge it produces (Ortiz-Riaga & Morales-Rubiano, 2011). In Colombia, the presence of universities in various regions manifests in different ways, mainly through investigative processes. Rural contexts, for example, serve as sources of mobilization of knowledge and preparation for future professionals and teachers as part of their pre-professional practices due to their particular conditions (e.g., geographical location, history, etc.). In this way, the university, as an institution, has tried to “promote active associations in the pedagogical and scientific field with the (...) communities” (de Souza Santos, 2006, p.41). However, this conception continues to view its educative processes from the inside out, “in front of others” and not “with the others,” an outlook of external methods of knowledge production that epitomizes a hierarchical expression of possession of scientific knowledge (Peñuela, 2009).

When intervening in rural communities, the university frequently falls into the trap of modernity that naturalizes neutral and universal academic postures limited to only contemplating realities and validating a hegemonical linear production of knowledge. From this perspective, rural communities are seen as exotic places from where knowledge is extracted, and subjects are positioned as objects to be educated, changed, and even civilized. On the contrary, the relationship between the academia and rural communities demands a commitment to questioning the university ethos that conceives only the scientific knowledge as valid and should trigger new relocations from where to listen, see, and build other points of view, other knowledges, and other alternative subjectivities that emerge from an interdisciplinary work (Peñuela, 2009). In this sense, the practices of participation of universities in the territories call for a sensitization with historical, social, and political processes that have framed the lives and cultures of the communities as they have suffered in one way or another social conflict, inequality, and neglect of governments.

In current research in the Colombian context, some academics have critiqued these canonical narratives of knowledge and subjectivities, either by exploring alternative knowledge practices of student-teachers within their pedagogical practices (Ubaque-Casallas & Aguirre-Garzón, 2020), or by attempting to conceal categories such as gender from the framework of English teacher training (Mojica & Castañeda-Peña, 2017; Ubaque-Casallas and Castañeda-Peña, 2020). Other approaches propose reflecting on the criticality of research at the undergraduate level (Granados-Beltrán, 2018) or inquiring about the coloniality present in English as foreign language

textbooks, which continue to be used as a central resource for language learning and teaching in Colombia (Núñez-Pardo, 2020). It cannot be denied that there is still a paradigm of complicity in which knowledge acts as a category of coercion. For example, Walsh (2005) assumes that repressing other ways of producing knowledge is a colonial mechanism. This repression can be seen not only in the academic colonialism present in Colombian teacher education programs at universities by “an excessive emphasis on technical rationality” (Granados-Beltrán, 2018, p. 186). This evident unidimensionality challenges teachers’ and teacher practitioners’ metanarratives about language and teaching knowledge when interacting with the lives and cosmovisions of subjects in rural contexts.

In this line of thought, education with an orientation to the community and its territory is taken as a framework to understand other language pedagogies that can facilitate a way of intercultural dialogue with different ways of knowing (e.g., local knowledge) external to the one promoted by the university ethos and that occur in other social contexts (Peñuela, 2009) such as rural territories. Gallego (2010) and Bustos (2011) contend that this community-perspective initiative serves local interests by taking up their linguistic and cultural characteristics and social life. In this way, the educational processes can resist the narratives of subalternity of other pedagogical knowledge and subjectivities. As such, this study focuses on the participation of one female language student-teacher from a Licenciatura program of a private university of Bogotá in promoting a space for English teaching with a community of youngsters in Vista Hermosa, Meta. As part of a program of extension of the university that searches for impacting the communities in territories that have endured the consequences of the armed conflict and violence in Colombia, the study explores the forms of local production of pedagogical knowledge in such practices with the community.

Theoretical foundations

The foundations that sustain this theoretical section are based on the option of territory as a space of “diversity that includes very different ways of being, thinking and feeling, of conceiving time, the relationship between human beings and between humans and non-humans, of look at the past and the future” (De Sousa-Santos, 2011, p. 35). From this perspective, figure 1 illustrates a decolonial approach to thinking of the territory as the central axis and *meeting point* to re-configure the notions of pedagogy and teaching English beyond linear and rational character (i.e., pedagogization). Therefore, it proposes understanding communities’ worldviews to develop pedagogical actions that demonstrate and incorporate an appreciation of local knowledge as a curricular resource (Sharkey, Clavijo-Olarte & Ramírez, 2016).

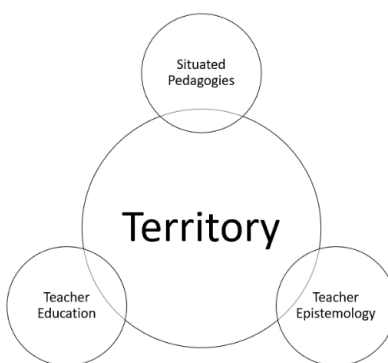


Figure 1.
Territory-Based Approach

Community-Based Pedagogies

Community-Based Pedagogies (CBP) are an alternative to teaching where they subvert the hegemonic order that prevails in the processes and contents of teaching English. Its original concept is based precisely on the different social and cultural resources, such as local practices outside the classroom and life experiences that students and teachers bring to enrich learning and teaching (Sharkey et al., 2016). According to the authors, in this type of pedagogy, teachers view the curriculum as a transversal axis in such a way that they can promote learning opportunities not only in but outside the classroom, where students can integrate their knowledge about various aspects of their lives such as the environment, society, their personal and political histories, and their impact on their lives. In this way, CBPs appear to be a vehicle not just to promote the understanding and use of the foreign language and the abilities of students to take action in their social reality but also to open a space for alterity to be enacted.

Based on the contributions of CBPs, some studies have shown how students enrich their learning opportunities when they are related to their communities and practices outside the classroom. A CBPs-oriented approach promotes academic growth and personal, social, and cultural growth possibilities. Following the above, in the study carried out by Bolaños et al. (2018), it was observed that five teachers in English training in a rural context in Colombia implemented content that allowed students to explore the social and cultural aspects of their community while promoting EFL learning. It is proposed that the training perspectives presented by the CBPs could be beneficial to inspect communities' involvement in teaching. However, since the study is interested in seeking a way to promote border thinking and the decolonization of the "categorical system of pedagogy, curriculum, and didactics" (Ortiz-Ocaña et al., 2018b, p. 202), the investigative gaze is re-directed towards communities as an epistemological and practical resource. Interestingly, since the focus is set on conversing with epistemologies and identities in local contexts as co-emergent in the

teaching-learning process, CBPs serve as referent to conceive possibilities to decentralize dominant discourses in English language teaching and teacher education.

However, unlike the study conducted by Sharkey and Clavijo-Olarte (2016) which emphasizes the link between the school and the community, this manuscript accounts for *de-emphasizing* the institutional-then-colonial discourse that frames language teaching and learning in particular normative ways. Instead, it promotes dialogue between different pedagogies and practices of pedagogization that are not framed by the ideas of schools or other institutions. That is an element of disjuncture and alternativeness in our study. The study is instead more interested in forging the path to decoloniality in language teaching to the extent that it can be adapted to encourage a dialogue of knowledge between those who talk, feel, and share together.

Territory and Placed Epistemologies

To speak about territory is to position and intentionally foster a geo-political space of struggle. The notion of the territory is the axis that allows the comprehension of experiences and possibilities of life (Montañez, 2016). From the perspective of Bozanno (2013), the territory is a macro-category that allows us to understand the real, lived, and possible territory. Therefore, linking territory to knowledge implies a decolonial attitude (Maldonado-Torres, 2010) and a willingness to take many perspectives, not necessarily academic ones (i.e., it is more about gnosis than epistemology). It is about being open to “multiple knowledges, or epistemes, [as these] refer to multiple worlds, or ontologies” (Escobar, 2015, p. 13). It is then believed in this line of thought that the territory is not just geographical but body-political; in that sense, it allows ontological relationalities (Escobar, 2008). This means, the possibility of *connectedness*.

A territory-based approach to English language pedagogy must consider an intersubjective and relational orientation. Therefore, since personal epistemology is subjective about the nature of knowledge and processes of knowing (Feucht et al., 2017), the study intends to account for “the realm of the knowledge that has been made invisible or silenced by the Western canon of thought” (Castañeda-Londoño, 2019, p. 224). This implies that although mainstream notions about language pedagogy do not consider the realities, subjectivities, and stories of the people with whom it works, knowledges emerge from the situated practices and communities that embody people’s historical and personal struggles.

In this sense, the inquiry in this study starts from the question, “How could one configure [...] a [language] pedagogy-*Other* that does not reproduce the subalternization of subjectivities and knowledge, nor Westernism, Eurocentrism, coloniality, nor universal rationalization of the hegemonic sciences?” (Ortiz-Ocaña,

2017, p. 26). This inquiry implies repositioning the same beliefs about teaching; it means recognizing that knowledge used and produced until now has oppressed and subalternized people. Therefore, instead of focusing on what will be taught, how it will be taught, and how what has been learned will be evaluated (Graves, 2009), this study engages in an alternative perspective in which knowledges signify the plurality collaborative nature of teaching. This perspective includes the multiple and varied voices of teachers and students, especially the voices (i.e., teachers' and students') of those silenced by colonial epistemology (García-León & García-León, 2019).

From English Language Pedagogy to English Language Pedagogizations

English language pedagogy is a colonial remnant (Ubaque-Casallas, 2021). It is a practice of not only epistemological but ontological domination, dispossession, oppression, and marginalization through the imposition of disciplinary and instrumental representations of knowledge (i.e., methods, methodologies, strategies, procedures) that have hindered alternative ways of doing, being and sensing (Kumaravadivelu, 2016). We resort to Castañeda-Peña and Méndez-Rivera (2022) and their building on pedagogization to claim that pedagogy is more than a fixed term since it implies *doings*. We also draw on Walsh (2015) to think of a pedagogical praxis of accompaniment and engagement that can become an act of existence and co-existence in English language teaching and teacher education. In a nutshell, we think of a pedagogization of togetherness in doing (i.e., relationalities).

We sense, therefore, for more pedagogizations rather than pedagogy since the practices of communitarian pedagogy this study makes visible are not only enactments of various locus of the historic location, but they are the embodied experiences of a student-teacher (i.e., Luisa) and the group of young inhabitants from Vista Hermosa. We also sense more for pedagogizations since these encompass “the term ‘praxis’ [that] corrects the marginalization of ‘practice’ in the Global North. Praxis [opens paths to] developing in the interstitial spaces between action, policies, reflection, and relearning” (Canagarajah, 2023, p. 4). Arguably, pedagogizations are then a path for a teaching co-construction that deviates from disciplinary and instrumental notions of teaching/pedagogy and instead builds “horizons of theorizing, thinking, doing, being, being, feeling, looking and listening —individually and collectively— towards the decolonial” (Walsh, 2013, p. 67).

Methodology

This study adopts a Narrative approach. We align with Rivas Flores et al. (2020), who contend that “education needs to be structured from radical democratic principles and respect for the different valid epistemologies as forms of narrative

knowledge, from which [it is possible] to advance in new, more complex, heterogeneous and multiple epistemologies" (p. 52). In this line of thought, a narrative approach allows us to share the epistemological spaces (i.e., interstitial spaces) between academic knowledge we occupied (i.e., Luisa and us-the mentors-) and the ones produced and embodied by the young population in Vista Hermosa, Meta.

Spaces that traditionally could not dialogue on equality. This decision is also informed by Sparkes and Smith (2012), who argue that dwelling on the experiences narrated implies comprehending that knowledges are never disembodied. Methodologically speaking, it means thinking about the histories and lives of those who narrate and co-construct experiences. However, although this manuscript accounts for Luisa's experiences, we propose using Dialogical Narrative Analysis (DNA) (Frank, 2012) to incorporate an analysis of the multiple voices that compose the discourse of the experiences narrated. We consider that the narrative and the analytic lens we adopt here allow us to develop a collective decolonizing process (Ortiz Ocaña & Arias López, 2018a) from which we intend to dwell in the experiences and lives of others. Aligned with this, and to retain the essence of Luisa's experiences, discourse is transcribed in Spanish. This decision is intentional. Although by using English we might "elevate to a higher status [translated experiences] and potentially play into neocolonial dynamics" (Tuitt, 2019, p. 209), we opt for presenting them in Spanish as it is a strategy to help the reader dwell in Luisa's experience more transparently. Not in our terms, but in hers.

Context and contextualization

This study emerged in the context of a program of extension of a private university in Bogotá, in Vista Hermosa,⁵ Meta, Colombia. Since this municipality has been affected by the armed conflict for many years, it is now a priority by the central government to develop new alternatives according to its territorial needs in which community knowledge and experiences are considered. The university responded to a desire of the community of young people in Vista Hermosa to mobilize their culture and historical memory shaped by the armed conflict, in an attempt to self-determine as a community. They wanted to use English as a means to communicate such enactments not only to locals but foreigners. Therefore, the pedagogical experience reported here is embedded in the historical and social reality of the territory. This notion is understood as a geographical location and a scenario where vital human relationships are woven and give meaning to existence (Montañez, 2016). This study is also embedded in a research proposal

⁵ Vista Hermosa is a municipality located to the southwest of Meta, it has a population of 27,671 inhabitants as of 2020. It has an area of 4,084 km² (3,061 km² in rural areas).

submitted at Pontificia Universidad Javeriana whose purpose was to construct alternative scenarios to re-signify the language pedagogical experience along with the territory and its inhabitants. In this backdrop, one female student-teacher, Luisa (not her real name), from the sixth semester of her bachelor's degree in Modern Languages, participated in the creation and execution of teaching practices that derived from the identification of local practices and epistemologies to trigger English language learning. She worked with young people in the municipality who belonged to communitarian organizations. Thanks to them, and following Escobar (2008), we were able to think in and from their ontologies; this means that more than building de-contextualized knowledge, we welcomed their ontologies as ways of knowing to engage in decolonial pedagogizations in which we dwelled on their histories and lives as these are embodied experiences.

Analysis and Discussion

Dwelling on the experiences narrated implied that we attempted to analyze Luisa's stories from an undisciplined perspective. Although we acknowledge that the mere word analysis places us in a knowing subject/known object research paradigm, we chose not to start by adhering to a "disciplined investigation [which] begins with certainty that a problem exists, and the problem immediately becomes symptomatic" (Haber, 2011, p. 12). On the contrary, we started by adopting undisciplined research to inhabit places of "recognition, learning, and solidarity" (p. 18). By this token, for us, the word *analysis* is not anchored in any hierarchical relationship, nor is it a mechanism to validate any research frame (i.e., modern). On the contrary, it implies openness to letting ourselves be inhabited by the conversations we held and willingness to avoid the colonizing gaze (Stewart, 2019) from which we have positioned ourselves as researchers in this study. Therefore, we embraced and embodied an alternative effort to value and make visible the other as they configure the onto-epistemological otherness central to weaving other forms of being, thinking, and doing.

We adopted a DNA (Frank, 2012) perspective of analysis. This meant that this study approached experiences not from a disciplinary perspective. DNA is not a prescribed method of analysis. It is underpinned by the premise that we are interested in thinking with stories and not just about them (Frank, 2010). As such, adopting a DNA perspective of analysis permitted us to "freely admit that the collection [of analyzed stories] could be assembled and sorted in multiple ways [which is] part of what makes a dialogical report good is the opening it creates to further representations" (Frank, 2012, p. 44). In such a way, we used DNA to merge the said in the performance (i.e., themes) and the content of the stories narrated (i.e., the conversation) to hear "how multiple voices find expression within any single voice"

(Frank, 2012, p. 35). These are not just our voices—Juliana's, Adriana's, Edgar's, and Diego's—but Luisa's. This is to say that the collection and analysis of experiences were assembled here to expand the dialogue around pedagogical practices of language in periphery scenarios.

Luisa's Experience

The voices that can be heard in any single speaker's voice converge and reveal how stories are shaped and why these are told. In this sense, Luisa's experience here accounts for her experience as a student-teacher. Although her language pedagogy does not start from the territory and thinking with people she encountered at Vista Hermosa, Meta, it is configured by it. From this perspective, we believe that "for the analysis to remain truly narrative, each story [within her own story] must be considered as a whole [as] methods that fragment stories serve other purposes" (Frank, 2012, p. 43). In this sense, the doings of decolonial thought this study embraces are shaped by dwelling on their histories and lives. Therefore, the following narrative serves to open a path to analyze the themes of analysis (i.e., the performance) presented in Figure 1. However, we also analyze the conversation/s (i.e., the stories narrated) to shape our attempt to build a conversation from which decolonial reflexivity is enacted.

Table 1.

Main Themes: The Performance of Narratives

Student-teacher	Main Theme
Luisa	Situated Lesson Planning
	Co-Constructed Teaching
	Alter-Native Teaching as Pedagogization

Source: own elaboration.

Situated Lesson Planning

Lesson planning is, without a doubt, a fundamental yet canonical stage in teacher education. Lesson planning has been presented as an instrument to guide and reflect one's teaching philosophy (Nesari & Heidari, 2014), and among many definitions, as a path to reach confidence (Owen-Jackson, 2012). No matter how lesson planning is defined or what attributes are assigned, it remains barely linked to procedural and cognitive orientations. Situated Lesson Planning brings together the instrumental dimension as a theme but includes the actors and situations shaping teaching. The latter is not built on the voices of the academy but from the experiences available in Vista Hermosa, Meta. In this sense, we employ DNA to tailor the voices heard in the narrative. The following belongs to the conversations about the planned pedagogical interventions where Luisa

comments about the difficult process of designing English lessons considering the particularities of the context and the population.

Luisa: Para mi planear las clases las primeras veces que dicté clases de inglés por así decirlo con chicos bueno y en general fue difícil. Digamos que para mí desde el principio fue un gran reto porque pues claramente uno aprende en la U muchas cosas. Uno sabe que puede cambiar cosas, pero acá había que encontrar otras visiones con las que tenía que enseñar. Digamos que lo que vi en el proyecto no es como enseñar de una manera totalmente convencional, sino salir de todas esas imposiciones de enseñanza de una segunda lengua a lo que normalmente uno hace enseñando inglés o no se otras lenguas.

Diego: Esos problemas de los que hablas Luisa ¿Cómo los manejabas desde tus planeaciones?

Luisa: huy, pues las planeaciones siempre fueron como lo dije difíciles. Mira, mis profes de la universidad, no ustedes, me decían que la planeación era una manera de organizar la clase y esas cosas. Lo que es cierto. Pero al principio se me dificultaba mucho hacer como los planes de clase o sesiones, pero pues ya digamos que al hacerlo tantas veces ya aprendí más o menos a realizarlos y al unir como que todas esas cosas con el inglés y como con el inglés el aprendizaje y con lo que es el territorio de ellos la cultura que tienen ellos y demás entonces pues por esos lados sí aprendí muchísimas cosas. Yo pensaba que por ser de Bogotá iba a saber todo y no. Yo sé que digamos que ellos también aprendieron también muchas cosas, yo no dejé a un lado como tal en español, sino que también lo usé como un puente para aprender las cosas del inglés. Acá yo misma tomé la decisión de hacerlo porque pues era como reconocer lo que éramos.

Diego: Dentro de lo que tú mencionas conceptualizaste una enseñanza dentro del territorio. ¿Cómo lo hiciste?

Luisa: digamos que conectándolo con la carrera y también la manera en la que yo aprendía el inglés pues digamos que a uno se le enseñan de una manera totalmente impuesta, dejando de lado los conocimientos propios y la propia lengua de uno y también el hecho de tener como tal una cultura totalmente diferente a nosotros entonces yo llegué como con esa visión de enseñar el inglés normal: como me han enseñado a enseñarlo, pero ya después de un tiempo y después de tener las reuniones con ustedes en las reuniones con profe Edgar para realizar como los planes de clase, él me decía cómo tienes que conectarlo a lo que son ellos, si haces visiones a su cultura lo que ellos también saben y como a su realidad por así decirlo, entonces al momento de unirse en todas esas cosas para crear el plan de clase, para mí como que eran muchas cosas por tener en cuenta entonces como que se me dificultaba mucho al principio.

From Luisa's experience, lesson planning becomes a space to converse with visions of language and learning that, from the procedural view, have remained anchored to lineal and instrumental rationality. The voices that have built these

spaces have come from the academy. In a way, these canonical voices have maintained domination over the principles that lesson planning seems to entail. However, when such agents are disputed by other possibilities of conceiving teaching, Luisa experienced discomfort from which she could re-signify her own pedagogy. Not only did she consider the individuals within a given territory but also their realities and interests when lesson planning. Although this may seem a given practice, canonical lesson planning has never been situated in time or space. On the contrary, it has traditionally been a deterritorialized practice.

Mignolo (2021), for example, argues that colonial wounds are inflicted epistemically, but their effects are ontological. In this regard, lesson planning has carried colonial violence that, until now, has been barely contested. Yet Luisa was able to crack it by also using Spanish to recognize herself and the others. This is what Quijano (1992) might call epistemological re-constitution. Luisa delinked from the enunciating strategies that had restricted lesson planning from the semiotic systems of those who were involved. Moreover, Luisa could compare and contrast visions and theories regarding language and learning. Visions that have also been packed within the instrumental-disciplinary logic. In this excerpt Luisa recalls the challenges she faced when trying to design lessons, delinking from her assumptions as a teacher and putting the youngsters' visions first.

Edgar: Luisa, lo importante es que tú también reflexiones sobre esos escenarios de formación. Si ves algunas cosas que pasan en la dirección de la pregunta que hace Diego, ¿Qué encuentras allí en relación con tu experiencia en la licenciatura y con los jóvenes de Vista Hermosa?

Luisa: Por ejemplo, digamos que al planear mi idea era enseñar y hacerlo de mitos y leyendas y entonces unir eso de mitos y leyendas con el inglés, pero también teniendo en cuenta las experiencias de ellos o con las experiencias de las personas con las que ellos conviven diariamente y demás, entonces como que llegar a esa idea fue difícil porque digamos que eso es algo que uno real y actualmente no tenía en cuenta. Los chicos fueron quienes me dieron el tema y quienes propusieron como recolectar esos mitos. Yo solo abrí el espacio de diálogo y los guíé en ciertas áreas. Yo creo que pues teniendo en cuenta... es que digamos que lo de Metodología y Didáctica, a mí me ayudó muchísimo y lo conecté demasiado con lo que es este proyecto porque digamos que con lo que lo que vimos al principio. Viéndolo desde el lado normal de otras clases de inglés digamos que sí había bastantes choques ya que a uno le enseñan a enseñar o una aprende de una manera totalmente diferente como se tiene planeado en el proyecto; entonces es como la visión de un profesor que solamente tiene el conocimiento sí y es el único que puede transmitir ese conocimiento sin tener en cuenta lo que los demás saben lo que lo que los estudiantes son las personas que están aprendiendo saben.

In the narrative above, Luisa connects to the voices of the students in Vista Hermosa, Meta. Their voices bring their interests and visions (i.e., myths and legends)

to the co-construction of the pedagogical encounters the youngsters and Luisa held. This form of dialogical pedagogies brought about, for example, exercises of re-construction and enactments for the locals,⁶ and for Luisa, the realignment of epistemologies and pedagogizations which are the keystones in this paper.

From a decolonial point of view, if English language pedagogy is to be re-signified, it must be materialized within the local histories inhibited by students in their territory as it is the geo-political and body-political space to re-configure being, thinking, and feeling. Luisa also opened a space for dialogue, a space to re-think visions of teaching and learning that have largely controlled teachers' and students' subjectivities.

The aforesaid control, following Luisa, has been maintained through the imposition of procedural and disciplinary principles- *you are taught to teach*- yet in the process, other knowledges, or if we may say knowledges *Other*, have been prevented from entering the conversation. This exclusion has kept language pedagogy, as a technique that prevents educators, teachers, and student-teachers from asking questions that could decentralize pedagogy as a mere teaching category.

Co-Constructed Teaching

Teaching is a complex term to define, so it should be co-constructed teaching. As seen from its instrumental dimension, teaching signifies transmission and content accommodation (Ferland & Sypniewski, 2019). However, considering the co- prefix in co-constructed teaching, one must think of togetherness and coexisting (i.e., existing simultaneously in relationalities). The former is individual and hierarchical, the latter communal and collective. Therefore, co-constructed teaching is communal and collective. Communal, since it implies belonging and identification (e.g., territory, location, and culture), and collective as it is done by people acting as a group. It is thus that, in the former reasoning, we place *co-construction* as constituted through the lived and shared experiences of the youngsters in Vista Hermosa, Luisa's, Juliana's, Adriana's, Edgar's, and Diego's.

The following narrative illustrates the claim above. Yet we draw particular emphasis to the collective voices that converged in Luisa's narrative:

Edgar: Luisa, ¿Cómo se dio el proceso de enseñanza?

Luisa: Pues, estaba haciendo una comparación entre lo que uno aprende como un aprende como tal en las clases de la universidad en la licenciatura y lo que es el proyecto como tal. No fue fácil pasar del formato a la clase [...]O sea

⁶ This refers to a sample product that emerged from the pedagogical encounters between Luisa and the youngsters that shows enactment of values of the territory: <https://sites.google.com/view/alternativopuj/project->

como el tema gramatical y el de vocabulario unirlo con esos temas de cultura y territorio, pues para mí fue algo difícil también. Sergio, el me ayudó mucho, me decía que les gustaba, como entender más fácil y obviamente como no estamos a toda hora en el territorio y demás pues nos la llevamos muy bien.

Diego: Tu mencionaste que algunas veces estabas frustrada por no tener avances en términos lingüísticos, es decir verlos a ellos produciendo solo inglés.

Luisa: bueno creo que eso fue digamos dos tipos de avance. Digamos como el lingüístico. Digamos que ese fue otro elemento que me hacía dudar bastante al momento de la planeación porque no sabía cómo encajar todo: lo lingüístico, el vocabulario más lo cultural y todo esto, cómo meter el territorio dentro de la planeación. Eso fue lo que me parece más duro y pues claro, yo esperaba ver dos avances [...] digamos que después me di cuenta de que no era solo seguir ese PPP presentación, práctica y producción; era avanzar hacia una manera de relacionarnos en lo que vivíamos y no en lo que creía yo saber.

Luisa narrates the difficulty in moving from lesson planning structural items to be taught (i.e., grammar) to a more situated perspective of teaching. This complexity is not alien to English language teachers, nor should it be. Teacher education programs have installed a singular canon of knowledge in which English lessons are mainly structured following a lineal logic (i.e., Presentation, Practice, Production). English language teachers have often been educated to think in and from the main theories; one a theory of language, and the other a theory of learning (Richards & Rodgers, 2001). Within this restricted frame, we find methods and approaches. Luisa realized that her teaching was not just about following but relating to others *“me di cuenta que no era solo seguir ese PPP presentación, práctica y producción; era avanzar hacia una manera de relacionarnos en lo que vivíamos y no en lo que creía yo saber”*. This emerging relationality was what re-configured Luisa's teaching knowledge. For Veikune et al. (2020), relationality facilitates the formation of bonds and renegotiating relationships. Therefore, we believe it was in such bonds and renegotiations that teaching knowledge becomes teaching knowledge (Sousa Santos, 2007). These became communal and collective.

Take this, for example:

Los chicos de Vista Hermosa fueron de hecho los que tomaron la dirección diría yo. Sergio, el me ayudó mucho, me decía qué les gustaba, como entender más fácil y obviamente como no estamos a toda hora en el territorio y demás pues no la llevamos muy bien.

Luisa configures the relationality built from the links that Sergio (a youngster from Vista Hermosa) and she established, rejected or desired to go through in their existence. It is a relationality that implies not only doing but being. Thanks to this bond Luisa narrates, there is reciprocity, and it is made evident in the co-construction

of Luisa's own teaching. Below she argues that, before the process in Vista Hermosa, rarely did she use to focus on the cultural part, such as self-recognition or recognition of the other when designing a lesson.

Luisa: Creo que para mí lo más importante, lo más alternativo que vi digamos en este proceso es poder aprender desde uno mismo. Lo que les digo, yo tengo muy internalizado esto del PPP, entonces rara vez digamos yo me concentro en la parte cultural como de autorreconocimiento, reconocimiento del otro. Yo rara vez trabajo eso porque digamos yo trabajo con planes de estudio, con syllabus, que ya están definidos y yo solamente tengo que seguirlo. Pero debo decir que yo he empezado incluyendo el conocimiento para que ellos mismos se reconozcan a partir de otra lengua; yo no lo conocía bien, y creo que me reconozco yo también en ese proceso.

Adriana: Dices algo muy importante en dos ocasiones que es "no los conocía bien". Entonces ese conocimiento de ellos, usaste también autoconocimiento y quisiera irme un poquito por ese lado para cerrar mi intervención y acerca de ti qué o sea tú ya tenías digamos una parte de ti como docente de los contextos en los que ya has trabajado ¿hay alguna nueva alternativa de planear y enseñar?

Luisa: si, así no sea mucho porque es muy difícil salirse de lo tradicional, sé que ya no es como tan esquemático, sino que ahorita ya le echo un poco más de cabeza a las planeaciones que hago, pero no es en el sentido de lo que voy a enseñar sino con quien lo voy a hacer ¿me entiendes?

Luisa moved from a grammar-based teaching (i.e., structural view) to a more ontological view of teaching. A view in which her own existence as a person, woman, and individual meets the existences of others. It is a view that does not look for dualism but opens space for duality. The former antagonist, the latter coexistent. Arguably,

Luisa could disrupt the cage created by only disciplinary and instrumental views of teaching. Instead, the relationality she engaged in and was engaged in restructured the conditions in which teaching norms (i.e., teacher's role and student's role) are imposed. Pedagogy stopped being a mere category and became a doing in which the other could be present.

Alter-Native Teaching as Pedagogization

Pedagogy is about doings. As stated by Castañeda-Peña and Méndez-Rivera (2022), pedagogization is oppositional. It counters Western-North hegemonic frames and makes pedagogy an action. However, since the *hows* of pedagogy are situated and embedded in specific geo and body-political locations and histories, there are multiple possibilities for these to occur. It is in this line of thought that we allude to Luisa's experience as grounded Alter-Native Teaching as

Pedagogization. On the one hand, Alter-Native fosters agency and resistance to imposed discourses and practices regarding English language teaching. On the other, it becomes an affirming practice that rebels against the colonial purpose of education (i.e., *de-humanization*). The following narrative, where Luisa talks about language pedagogy as a relational practice where concepts, stories and life purposes interweave, problematizes this claim.

Luisa: De todo de lo que les he contado creo importante resaltar que pase de leer sobre teoría a hacer teoría. Es decir, cuando empecé tenía nociones, pero tener la posibilidad de hacer, de actuar, de tomar decisiones con los Llaneritos fue diferente.

Juliana: ¿Cuáles fueron esas acciones que hicieron teoría?

Luisa: Pues, primero el pensar los Llaneritos. Pensar es una acción que no es individual. También, el poder entender que lo que viven en el territorio los hacer vivir sus vidas de manera diferente. La conexión con la historia, el agua, las narraciones y demás eso te lleva a pensar que, si se piensa en algún tipo de diseño de clase, este no puede ser solo conceptos [e.g., verbos, sustantivos, tiempos gramaticales]; sino que debe ser vinculante.

Juliana: Me pones a pensar con eso de ser vinculante. ¿es lo mismo que relacionarse? ¿Cómo lo ves?

Luisa: yo creo que sí. Para mi vinculante es como pensar en la pedagogía, y bueno en nosotros como profes como mecanismos para conectar o unir no solo conceptos sino historias y propósitos. Esto lo aprendí acá, no leyendo sino haciendo.

In her own pedagogical doings, Luisa lives and embodies pedagogy. She reconfigures it far from its own contradictions (Carpenter & Haghgou, 2023). That is, the humanizing project that *de-humanizes* and *dis-member* (Deumert & Makoni, 2023) the lives, histories, and existences of those involved. On the contrary, Luisa builds her own language pedagogy as a collective endeavor through which she develops a more ethical stance in which connecting with others becomes a possibility for learning while doing. In the same vein, such stance of transformation becomes a possibility and not just a target of theoretical abstraction (Méndez-Reyes, 2023). In this narrative, she theorizes about what she calls counter-education, a process that for her, means intervening pedagogically in the lives of learners.

Edgar: Luisa, entonces ¿Qué implica que la pedagogía sea vinculante? Entiendo lo de unir y conectar, pero ... ¿Qué hay detrás de eso para ti?

Luisa: ¿para mí? Pensaría que lo que hay detrás es la educación de verdad, esa que pueda realmente intervenir en la vida de quienes educamos o se educan. Pienso, si me lo permiten, en una contra educación. ¿me hago entender? Una manera de hacer eso que no se hace en la educación; el ver al otro, sin invisibilizarlo, usar su

experiencia como insumo y conectarse con su historia. Eso no está en los currículos de inglés.

What Luisa forges in her experience has to do with a kind of decolonial Pedagogization in which “the politicization of pedagogical action, [is a possibility] to unlearn what has been learned and to challenge the epistemic structures of coloniality” (Walsh, et al., 2018 p. 6). It is then in this essence of experience that Luisa thinks of a counter-education that stands as a potent catalyst in the process of decolonizing education and English language teaching not in but with the territory. At its core, traditional educational frameworks often perpetuate systems of oppression, dispossession, and domination, particularly within the context of language instruction. However, the counter-education Luisa conceives disrupts these entrenched paradigms by recognizing the collective nature of education. Consequently, counter-education emerges as a force, paving the way for “imagining futures, futures that are articulated in the actions that one takes in the present” (Deumert. & Makoni, 2023, p. 1).

Conclusion and Further Considerations

This study was interested in making visible teaching practices and knowledge enacted not from but with communities and territories that have been traditionally dragged to the periphery. Since the above analysis was framed within thinking from the territory and thinking with people, the conclusions we bring to light in this section account for the intersection and relationalities both student-teachers and the group of young inhabitants from Vista Hermosa lived.

Speaking about alternative pedagogies is speaking about acts of pedagogization. The task of pedagogizing is optional, situated, and collective, never mandatory, or individual. It requires relationality as a fundamental condition to become aware of our relationships and what precedes and surpasses them. Luisa narrated her own experience of disrupting her own canon of disciplinary knowledge. However, she did so by first engaging in dialogue with her mentors. In these conversations, she found voices that allowed her to re-configure the discipline from which she had constructed her own teaching knowledge. Those other voices made the crack she opened wider by resorting to questions that intended to fragment her own relationality. However, these voices did not break the colonial foundation in her teaching. Luisa's own experiences and embodied reflexivity made her feel uncertain and uncomfortable with the teaching logic she had adopted as valid and unique.

Lastly, Luisa's relationality with young people in Vista Hermosa permitted her to unpack that diversity in being, thinking, and feeling (De Sousa-Santos, 2011), usually covered up by disciplinary and colonial rationality. That relationality caused her to co-construct teaching possibilities and doings (i.e., pedagogizations) in which not

only did she stop dominating (epistemologically speaking) the other (i.e., students) but she also took herself out of the house of knowledge she was inhabiting (i.e., academia). This twofold movement let her listen and learn from various loci that emerged in Vista Hermosa and, in so doing, think of “pedagogies that cause learning, unlearning and relearning” (Ortiz Ocaña et al., 2018b, p. 213).

This study constituted an analytical exercise to understand the possibilities of re-framing disciplinary knowledge about pedagogy as *pedagogizations* that teachers and student-teachers bring to practices beyond the scope of education in urban contexts. In Vista Hermosa, Meta, Luisa's pre-conceived ideas of planning lessons, and designing teaching activities were unavoidably re-shaped by the understanding of the local and the territory, intrinsically related to who the community of youngsters in Vista Hermosa was. This is an opportunity to think about the regions, the rurality, and the territory in Colombia not as an exotic source of knowledge, but as relational spaces for teacher education programs to re-think their ethos and nature.

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