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CRITICAL PERSPECTIVES IN EFL TEACHING:

**Insights for the Development of a Community-Based Curriculum within Anti-Capitalist
and Anti-Patriarchal Frameworks in Chile**

MEMORIA PARA OPTAR AL TÍTULO DE PROFESOR DE INGLÉS

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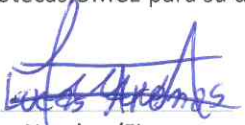
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- Sasha Calderón Caut

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- Lucas Arenas Basález

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Abstract

This research attends the decontextualisation of the Chilean educational system, which prioritises academic measurement and homogenised content over the needs and interests of educational communities. Drawing on Critical Pedagogy, Community-Based curriculum, and Anti-Capitalist and Anti-Patriarchal alignments, this work sheds light on an alternative curricular approach, which considers the territorial context and particular needs of students. This approach seeks to address the segregation in education, characterised as an *Apartheid* phenomena, and transform the teaching of English, by democratising its access and dismantling the stratification process around the language as a privileged capability. Through a qualitative research method, the study conducts 11 interviews with Chilean EFL teachers who implement Critical perspectives into their teaching practices.

Challenges such as teachers' high workloads, behavioral incidents, and administrative difficulties are addressed as key insights to consider when implementing a holistic Community-Based Curriculum, including Anti-Capitalist and Anti-Patriarchal elements. Furthermore, this study promotes a search for reflection and revindication of the identity of EFL teachers, the contextualisation of pedagogical practices, as well as the importance of curricular reinterpretation, not only as a tool to implement critical methodologies, but as an invaluable asset for any educator. Finally, this research concludes that a significant amount of Critically-based practices are being implemented at various levels of education in our country. These elements provide valuable seeds for developing a Community-Based Curriculum, directly challenging some of the major issues within our educational system.

Keywords: *Critical Pedagogy, Apartheid, Community-Based Curriculum, intersectionality, teacher identity.*

Resumen

Esta investigación atiende la descontextualización del sistema educativo Chileno, el cual prioriza la medición académica y la homogeneización de contenidos por sobre las necesidades e intereses de las comunidades educativas. Basándose en la Pedagogía Crítica, el Currículum Basado en la Comunidad y alineamientos Anticapitalistas y Antipatriarcales, este trabajo ilumina una alternativa curricular que considera el contexto territorial y las necesidades particulares del estudiante. Este enfoque busca abordar la segregación en la educación, caracterizada como un fenómeno de Apartheid, y transformar la enseñanza del inglés, democratizando su acceso y desmantelando la estratificación del idioma como un privilegio.

Mediante un método cualitativo, el estudio realiza 11 entrevistas a docentes chilenos de inglés, los cuales implementan perspectivas críticas en sus prácticas docentes. Problemáticas como alta carga laboral docente, incidentes conductuales y dificultades administrativas son tratadas como elementos clave a considerar al implementar un Currículum Basado en la Comunidad holístico, incluyendo elementos Anticapitalistas y Antipatriarcales. Además, este estudio promueve la búsqueda de reflexión y reivindicación de la identidad docente de Inglés como Lengua Extranjera, la contextualización de prácticas pedagógicas, así como la importancia de la reinterpretación curricular, no sólo como una herramienta para implementar metodologías críticas, sino como una incorporación valiosa para cualquier educador. Finalmente, este estudio concluye que se están implementando una cantidad significativa de prácticas con fundamentos críticos en varios niveles educativos en nuestro país. Estos elementos entregan semillas valiosas para el desarrollo de un Currículum Basado en la Comunidad, directamente enfrentando algunas de las mayores problemáticas dentro de nuestro sistema educativo.

Palabras Clave: *Pedagogía Crítica, Apartheid, Currículum Basado en la Comunidad, interseccionalidad, identidad docente.*

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1. Introduction

The Chilean educational system has been subjected to increasing scrutiny amidst the social crises of the past two decades, having as its stronghold in 2011 student revolt, which began a wide analysis of the whole system. Particularly, when we focus on the area of English as a Foreign Language (EFL) teaching and learning, we can argue that this scrutiny has fallen short but it is still present. This period has revealed systemic inefficiencies, underscoring the urgent need for alternative pedagogical frameworks that challenge the prevailing neoliberal and globalized paradigms, and overcoming structural inequalities. In this context, public education emerges as a critical educational trench, a space where the fundamental right to education must be defended; and at the same time, the current EFL practices are to be in the direction of democratizing the teaching and learning of this foreign language, creating an educational space from and for communities necessitates.

To approach an Anti-Capitalist perspective, educators must know and acknowledge how the current economic model, capitalism, influences and manipulates the educational system and its success. Following the banking system implied by the Capitalist model, education has installed a vertical and hierarchical relation between the teacher and the student. Thus, traditional proposes within the Grammar-Translation method have been persevered in the classroom, in syntony with “the filler and the recipient” analogy of the one who knows and the other who doesn't so is open to receive. For this statutory model, other pedagogical practices are ignored, reluctant to be more educational than instructional, where the student is supposed to internalise and create instead of reproduce and repeat. This scenario just suggests the governmental demand for the population to answer mechanically to the globalised requirements in which Chile is compromised. Notwithstanding, the productive objective is not successfully accomplished, even though strict instruction rules in the educational system. Such contradiction is more interestingly as also relies on Capitalism, as it develops an Educational Apartheid in Chilean society that doesn't allow the appropriate context to learn and acquire English as a Foreign Language

Regarding this context, this work attempts to investigate whether the anti-capitalist, anti-patriarchal, and anticolonial discourses and actions employed by Chilean EFL teachers represent a mere ideological resistance to the imposed curriculum, or if they constitute the seeds for a transformative, community-based curriculum.

This study is guided by the central research question: how do the Anti-Capitalist and Anti-Patriarchal discourses and actions of Chilean EFL teachers contribute to the construction of a Community-Based Curriculum? To address this, we explore several auxiliary questions, including the nature of EFL teachers' discourses regarding anti-capitalist and anti-patriarchal pedagogies, the extent to which these approaches are integrated into their teaching practices, and the specific pedagogical implementations derived from these perspectives. We further investigate the alignment between these discourses and actions with the principles of a community-based curriculum, and identify potential elements that could contribute to the development of a critical, community-centred educational framework.

The general objective of this research is to determine whether the diverse discourses and actions of EFL teachers, rooted in anti-capitalist and anti-patriarchal perspectives, serve as foundational elements for constructing a new curriculum with a community-based approach in Chile. Specific objectives include characterizing teacher discourses, identifying the incorporation of these approaches into practice, describing implemented teaching practices, analyzing the alignment with community-based curriculum principles, and establishing potential curricular development elements.

Methodologically, this study employs a qualitative approach, utilizing semi-structured interviews, surveys, and workshops, alongside content and critical discourse analysis. Participants include 11 Chilean EFL teachers from diverse educational communities across the country, selected based on their recognized commitment to non-conformist and grassroots educational principles, and their integration of territorialized perspectives into their pedagogical discourse. These participants, regardless of expertise or geographical location, represent a critical cross-section of educators whose work challenges the hegemonic role of English and the neoliberal-globalized ideology pervasive in Chilean education. By advancing a community-centered vision, this research aims to contribute to the development of an EFL pedagogy that transcends its current limitations, fostering a more equitable and socially conscious educational paradigm.

Finally, this research aims to foster the discussion and reinvigoration of the identity of EFL educators, through the lens of critical educators. It looks to provide considerable information regarding the implementation of critical-based methodologies as well as strategies being implemented by educators in our country, providing important tools to the pedagogical repertoire of any teacher, and

thus, highlighting elements that provide opportunities for the development of a new Community-Based Curriculum.

2. Literature Review

This section constitutes a review of the existing literature on English as a Foreign Language (EFL hereafter) education in Chile, emphasising its critical dimensions within the neoliberal framework. Aligned with our research focus, we examine the broader implications shaping English teaching and Chilean pedagogy, as when tackling such a complex matter as our research aims to address, it is essential to consider the interplay of structural, curricular, and pedagogical factors that shape EFL education.

First, we explore the educational context in our country, outlining the effect of neoliberal politics and their influence on the landscape of education, focusing on their impact on EFL teaching. Through this context, we analyse the current state of the curriculum, specifically in relation to its current context and limitations. Once established, we address the emergence for further curricular development, and how community-based curricular proposals aim to deliver potential solutions to these issues.

Then, we discuss Anti-Capitalist and Anti-Patriarchal frameworks in education, highlighting their principles and opportunities for transformation within our context. In the case of Anti-Patriarchal perspectives, we take a look into its historical development and outstanding proposals in Feminist Pedagogy, Non-Sexist education and/or teaching with a gender perspective. While regarding the Anti-Capitalist perspective, we explore its meaningful insights, essentially making visible its challenge to the hegemony of the English language.

Next, we also take a look into the influence of educators in shaping the curriculum, specifically, addressing the potential opportunities for new developments in the EFL field within the Anti-Patriarchal, Anti-Capitalist and Critical Pedagogy frameworks.

Finally, we assess the teacher's own perceptions about their pedagogical practices, focusing on their role in approaching different methodologies from the national TEFL (Teaching English as a Foreign Language hereafter) standards. This insight delves briefly into the realm of implementation, experiences, and considerations born from these instances. While, we also consider how the identities of educators and their socio-political perspectives intersect in their views on alternative methodologies in education and their impact on EFL education.

2.1. The Chilean Educational Context: Neoliberalism and its Impact on EFL

The Chilean educational system is deeply marked by significant inequalities, embodying an apartheid phenomenon where public education represents an abandoned task by the state and relegated to the neoliberal mercantile laws (Pinto, 2022). Due to the constitutional neoliberal statecraft during Pinochet's dictatorship, the educational system became a commodity driven by market-oriented policies which shaped an uneven and unequal instructional landscape (Romero, 2022).

As a result, academics have likened public schools as the "ghettos" of education (González, 2017, as cited in Romero, 2022), pointing to the social, academic, and economic segregation that the system encourages. Significantly, the funding disparities between the wealthiest and marginalised neighbourhoods of the country define unequal distribution of educational resources, such as pedagogical opportunities, facility conditions, healthy working environment, and cultural capital access (Urzúa, 2024). Consequently, Chilean schools rely dependently on free-market income, with their quality and stability determined by the socioeconomic sector in which they are situated.

According to Abraham & Farias (2010) "the neoliberal policies Chile has embarked on are leaving quality standards in the hands of the market" (p. 111-112). The focus on profit, standardised tests, extensive privatisation, and the precariousness of the public sector are the key margin discriminators for access to opportunities and success for students attending public institutions, as well as their potential for the development of their human capital and upward mobility (Pinto, 2022). Thus, the educational context in Chile mirrors an economic and business model rather than a societal project focused on well-being (Mayol, 2013, as cited in Yilorm & Acosta, 2016), reinforcing a systemic instability of discrimination and social neglect of "unfortunate opportunities" to the public sector and its students (Pinto, 2022).

In such a scenario, language learning is a key engine in prevailing the current educational apartheid phenomenon in Chile. Due to the disparities between the high- and low-income schools, the performance on the language became representative of their socioeconomic background, directly depicting the disadvantaged challenges and competencies for the students (Romero, 2022). Therefore, English, aside from its already hegemonic nature, becomes a marker of social and economic status, an asset tied to privilege rather than a universal educational tool (Block, 2017, as cited in Romero, 2022).

In this regard, Professor Romero (2022) summarizes this scenario by pointing out the conditions that allow this discrimination on language. In the first place, she highlights that public schools in Chile

are often underfunded and offer fewer hours of English instruction compared to private institutions. While private schools dedicate 10 or more hours per week to advanced programs, including bilingual education, public schools stick to limited exposure and practice (p. 18), sometimes even dedicating only 2 hours per week. In addition, public schools typically face lack of supplies, infrastructure quality, and updated resources, which could enhance the English learning experience. In contrast, private schools benefit from greater investment in equipment, making lessons more interactive and effective. Besides, private schools offer language certification opportunities and exchange programs in English-speaking countries, fostering an immersive use of language in real-life context.

Additionally, students from higher family incomes have greater access to cultural capital and family support. Students are more familiarised with extracurricular activities and experiences like travelling, studying with private tutors, or belonging to a household with higher college influence and expectations on their language learning skills. Indeed, according to the *Agencia de la Calidad de la Educación* (2018), one variable explaining the English disadvantage of students from low-income backgrounds attending public education is due to the limited exposure to the language outside the classroom. Furthermore, both the students themselves and their families tend to have lower levels of confidence and belief in their abilities to succeed in language learning, which further hinders their academic performance and striving for improvement (DiStefano et al., 2023, as cited in Hinduja, et al. 2024).

Given such disparities in educational quality across socioeconomic sectors, Yilorm & Acosta (2016) conceptualise the teaching-learning process of Chilean schools within an *Apartheid* paradigm, highlighting its profound implications for achieving educational goals. According to their study, teachers' efforts to adapt the curriculum to promote formative and critical learning, detached from traditionalist methods, is not feasible. Indeed, the disadvantaged environment from low socioeconomic sectors plays a critical role in enabling language acquisition in their classrooms, since the complex affective-behavioural incidents in classrooms, the overwhelming working conditions, the weak students' background support, and the inherent oppression of the neoliberal system have hindered a holistic development of the pedagogical practices (Yilorm & Acosta, 2016, p. 132).

In this context, Yilorm & Acosta (2016) have stated that accomplishing the acquisition of the English language, as a bilingual asset, is unfeasible under the current *Apartheid* education in Chile (p. 130). Due to the incorporation to the globalised world and the reinforcement of the neoliberal policies, since 2005, the government has promoted initiatives like *Programa Inglés Abre Puertas* (PIAP) to

promote bilingualism, with English as the priority for the foreign language education. Notwithstanding, *“se ha ignorado que el bilingüismo no se puede lograr bajo el dominio de un apartheid educativo. Mientras Chile no disminuya sus niveles de desigualdad y no construya un proyecto educativo basado en una sólida formación de valores”* (p. 130) as the reality review of commodification and stratification of the English language hinder an homogenising proficiency as *“el sistema de negocio dominante no es compatible con un proceso de enseñanza-aprendizaje de la lengua inglesa de calidad”* (p. 132). Indeed, the frequent confrontation with the mentioned setbacks fosters authoritarian and inflexible teaching practices that reproduce traditionalist teaching methods, standing out a conventional classroom with a teacher-centered dynamic and a conservative EFL lesson focused on both the audiolingual or grammar-translation method. Likewise, the challenges faced by the teachers in these settings have led to approaching a controlled and oppressive environment for classroom management, looking for an imposed respect and effectiveness (Yilorm & Acosta, 2016) while limiting the opportunity for more innovative and inclusive teaching methods. This is not only due to the difficulties in managing classroom behaviour but also because of a sense of learned helplessness in the Chilean teachers, refrained from expecting and looking forward to meaningful teaching-learning experiences (Yilorm & Acosta, 2016).

In this context, Fabrizio Lovazzano (2022) problematises the demanding teaching conditions that the Chilean educator must face in the educational and labour landscape, as they represent an entrenched paradox that reinforces teachers' stress and accountability. In his work, he accuses the mandatory discursive contradiction of government standards on teaching, highlighting the Bases Curriculares in the Marco para la Buena Enseñanza (MBE hereafter) which *“demanda el desarrollo de diversas competencias y habilidades disciplinares en contraste con la agudización de sistemas de pruebas estandarizadas basadas en el logro de puntajes”* (p. 270). A paradoxical situation which falls into a *“creciente precarización y flexibilidad laboral marcada por la intensificación, estandarización y densificación de su quehacer en la escuela, culpabilización y desvalorización”* (Reyes, 2018, as cited in Lovazzano, 2022, p. 269), as for to be “professional”, the MBE defines the teachers' capability into *“diseñar propuestas didácticas que desarrollen el pensamiento crítico, habilidades comunicacionales, el trabajo colaborativo”* (p. 269), *“pero en lo práctico se engloban prácticas propias de las ciencias de la administración y la economía en su forma liberal”* (p. 267) that *“desarrollan instrumentos evaluativos estandarizados”* (p. 269). In this regard, teaching is underdeveloped between both opposing pedagogical requests, where if they are not achieved, the responsibility falls on the teacher as someone unprofessional, and evenly is labelled as incompetent (p. 271). Here, Lovazzano (2022) has conceptualised such a process as *Desprofesionalización Docente* which *“implica que como técnico que*

debe mejorar los procesos educativos a través de mejores resultados, se vea desprovisto de una formación como sujeto político” (p. 267).

2.2. The Need for a New Critical Curriculum Development in EFL

Embarking on the market-driven education model, following the neoliberal promise of prosperity for Chilean society under dictatorship, the Chilean curriculum is configured to meet and improve the requirements of this system and its preservation. Along these lines, the political and educational priorities have leaned towards an instructional approach, characterized by Fabian Cabaluz (2022a) within managerialism, technicalities, and standardization (p. 61). Notwithstanding, these commanded alignments fail to offer a truly holistic and inclusive education, as the technocratic and homogenizing approach disregards the cultural diversity and socio economic backgrounds of each classroom, which are essential to accomplish an effective and meaningful learning process (Pinto, 2022).

Currently, the academic management remains structured by a functional-conservative pedagogical tradition of the positivist influences, that position *logos* as the curricular foundation (Pinto, 2022). As a result, the curricular organisation of *Planes y Programas* neglects the content that fosters creative skills, critical and divergent thinking, or artistic expression, as it focuses on disciplines within the STEM (Science, Technology, Engineering, and Mathematics) model, alongside with reading, as they stand practical utility in the logical-intellectual proficiency, functional to the interests of the social institutions and wage labor (Cabaluz, 2022a; Cabaluz, 2022b; Pinto, 2022; Guerrero et al., 2023). In Chile, this functional dominance pedagogical orientations are reflected in the Mathematics, Sciences, and Language and Communication subjects, which receive the most instructional time in schools over other disciplines that foster critical formation, as EFL lessons are supposed to aim for.

Besides, as the curricular standards are driven by the neoliberal agenda, they have prioritised the technical and mechanical model of education, serving exclusively social-instrumental purposes (Pinto, 2022). For instance, the standardised testing systems like the *Sistema Nacional de Medición de la Calidad de la Educación* (SIMCE) and, more recently, *Estudio Nacional de Inglés* performed in 2017, have shaped the pedagogical management of the Plans and Programs regarding the English subject. The results of these instruments define the perceived quality of education that establishments must provide, reducing knowledge performance through a “technical report” intended to monitor the academic standings in schools and suggest improvement (Budge, 2014). Consequently, schools are focused on

compliance with the Ministerial standards, driving the English curriculum to a teaching-to-test model for institutional reputation rather than fostering meaningful language learning for students.

This functional outlook of the curriculum moreover reinforces the social stigmatisation of “vulnerable” sectors, as it is regardless of the diverse cultural and socioeconomic backgrounds of each classroom. In this line, Pinto (2022) addresses that as these tests are uniform standard evaluations projected on the entire student population of the country, their results and achievements both expose and reproduce the mediocre status quo reflected in the academic results of our Chilean students (Pinto, 2022). Therefore, public education institutions are systematically confined to the lowest results in educational testing, while private schools, which serve a disproportionately smaller segment of the student population, consistently outperform the expected objectives (Yilorm, 2016; MINEDUC, 2020).

2.2.1. Community-Based Curriculum in Chile

Attending this critical condition of the educational system, the literature addressing this crisis focuses exclusively on an emergent, popular, community-based curriculum as a necessary response to the limitations of the neoliberal framework. Far from being an isolated solution, this proposal is presented as an antithesis to the technocratic and depoliticised paradigm, claiming for a situated education closer to their current environment and life context (Pinto, 2022b; Cabaluz, 2022b; Guerrero et al., 2023).

In this regard, authors such as Rolando Pinto (2022) and Fabian Cabaluz (2022b) are principal into understanding and shaping a community-based curriculum in Chile. In their work, both postulate the detriment of the scientific framework on education through a Critical Pedagogy lens, specifically within the context of public education in Latin America. Both academics in their works, draw attention to the current disconnection and precariousness in teaching-learning, accordingly the school hierarchies and discriminated performance entrenched in the technical, instrumental, and mechanistic essence of the globalised model, as well as the objectivity, homogenization, and neutrality of its depoliticising nature (Cabaluz, 2022b).

According to their research, this alternative framework proposes to redirect the pedagogical field towards the knowledge, skills, and experiences of the multiple educational and local communities, which are not contemplated or made visible in educational policies and practices (Cabaluz, 2022b, p. 29). Building on this foundation, the reframing is embedded mainly into two key curricular alignments. First,

they establish that this approach should look in-depth at an education fixed in territorialised interests, for a holistic learning that promotes well-being and meaningful knowledge appropriation; while secondly, the teachers' work must be reinterpreted not just as pedagogical delivery, but as full individuals of agency, within collaboration, dialogue, collectivity, and horizontal academic relationships (Pinto, 2022; Cabaluz, 2022b).

Based on these theoretical and practical contributions in Critical Pedagogy in Chile, various movements and popular schools have documented their experiences in grounding this community-based curricular proposal. For instance, the *Diplomado en Educación Popular y Pedagogías Emancipatorias de Chile y Latinoamérica (2022)* of UMCE, published a collection of essays from diverse initiatives, movements, and settings, where the majority explore attempts to apply this framework. These reflective accounts offer valuable and concrete insights, detailing methods, assets, merits, and challenges in the community-based curriculum journey. Among various, we encounter Colegio Paulo Freire, Amaranta, Escuela Libre La Maestranza, and Red Austral Pedagógica Feminista (REDAPEF) experiences, which provide nurturing examples of how curricular principles are being applied and adapted in the Chilean communities. In the case of EPC, which also contributes to the book from the diploma program, in 2023 they published a book about its experience and history, similarly done in collaborative chapters. In there, they address practices even richer in content and construction, standing out their political-pedagogical and curricular project as "*crítico, integrado, emergente, y comunitario*" (p. 49). Thus, through the very publication of these historical and experiential accounts, the development of this type of curriculum is revealed, along with its educational impact, its systematization and feasibility, and the ongoing commitment and growth it fosters among its own people.

From such work, EFL teaching-learning has an opportunity to vindicate its role in the current Chilean reality, both in terms of perception and performance. By drawing approaches from the community-based framework, the EFL programme and methodology can be redirected beyond the predominant traditionalist approaches in which the Ministry and teaching staff crystallise in the standardised, test-driven, functionalist grammar focus, to be more communicative and creative. Based on its Critical Pedagogy guidelines, associating English Language Teaching, within this community perspective emerging in our country, means giving it the comprehensive and representative meaning it currently lacks and overlooks.

This shift becomes even more crucial when considering the serious diagnosis of the EFL process in Chile, characterised by its disconnection and limitation from the constructive linguistic skills and

personal growth, on the lack of creative and instinctive contributions and the social cognitive and affective instances for students (Yilorm, 2016).

2.3. Anti-Patriarchal and Anti-Capitalist Educational Frameworks

In light of the tensions within the current educational outlook, various authors have addressed the urgency of transforming the way education is approached, advocating for a more inclusive, intercultural, and emancipatory curricular framework (Cabaluz, 2022b). To achieve this objective, the academic field has extensively examined the implications of such a project, aiming to reclaim education as a means to develop educational initiatives that challenge the disconnection between education and human diversity.

It is in this same diversity in which neoliberal structures affect society, that developing and planning a critical pedagogical proposal necessarily involves incorporating all the possible educational logics that promote the reproduction of capitalism, colonialism, and patriarchy (Cabaluz, 2022a). Likewise, through the critical-pedagogical foundation of Popular Education in Chile, the popular educator Claudia Korol emphasizes that it is impossible to implement emancipatory education without considering the Feminist, Anti-Patriarchal, and Anticolonial dimensions (as cited in Garcés & Olivares, 2023, p. 314). This lays foundation on the interdependence of these oppressions with the racist, exploitative, colonial features of the capitalist system, which on its nature prefigure education as a reinforcement of these directions (Korol, as cited in Garcés & Olivares, 2023, p. 314). Therefore, approaching this perspectives is crucial in education, as the emancipatory education seeks to "*desmontar todas las opresiones*" (Korol, as cited in Garcés & Olivares, 2023, p. 314) "*del actual patrón de dominación*" (Cabaluz, 2022b, p. 17).

In this way, both perspectives are developed below, with their respective connections for a more meaningful and territorialized EFL. However, it is important to note that the colonialist, adult-centric, democratical, gratuitous implications mentioned by some of the selected authors are addressed within these two broad concepts, considering their intertwined intersectionality and correspondence.

2.4. Anti-Patriarchal Education

Studies and publications on Anti-patriarchal education in Chile are varied, though not widely disseminated. The topic is explored through some academic research, collective movements, reflections

of the systematisation of practices, and some theoretical publications. However, despite its relative spread, studies on this subject become even scarcer when it comes to EFL.

As a transversal perspective, Anti-Patriarchal education refers to the wide spectrum of all those formative expressions that seek to transform the effects of patriarchal hegemony in society. According to the literature, Anti-Patriarchalism has been conceived as the universal base framework of foundations and critical responses to the abuses and exclusions coming from patriarchy. Indeed, the Anti-Patriarchal approach is developed thinking on communities, their territory, and their contextualization, visualizing how several oppressive structures, such as capitalism or colonialism, interfere incisively with gender (Rejón, 2021).

Likewise, in the educational context, the Anti-Patriarchal narrative has been sought and experienced through various pedagogical practices and labels. Among these, there are three key frameworks in implementing the theory: Feminist Pedagogy, Non-Sexist Education, or simply, Teaching with a Gender Perspective.

2.4.1. Feminist Pedagogy and Non-Sexist Pedagogy

Feminist Pedagogy is a political-pedagogical proposal that advocates for the formative implication of education in forming populations capable of dismantling the current patriarchal paradigm. Framed from Feminist Theory, its urgency is understood in the face of the universal gender oppression of societies as an androcentric domination irrespective of the setting, place, or population (Facio & Fries, 2005).

In 1993, Caroline Shrewbury defined the convergences of Feminist Pedagogy, developing the methodological and philosophical approach in its conception. In her study, she points out that Feminist Pedagogy seeks to liberate the classroom from gendered discourses, through the agency and autonomous subversion of students and teachers towards the educational action. In this regard, she criticises what education should and would mean, controversially claiming that "Feminist Pedagogy begins with a vision of what education might be like but frequently is not" (p. 1). This vision supported the tradition of Feminist Pedagogy of uncovering the injustices that are perpetuated in society.

In Latin America, the Feminist Pedagogy proposal has arisen suggestively from the perspective of Popular Education, due to its intersectionality and the educational transgression that both propose responding to the dominant frameworks, the reflective practice, and community implication.

In this regard, the Argentine feminist, popular educator, and journalist Claudia Korol has been a substantial Latin American exponent in the feminist pedagogical projection, working alongside the Popular Education framework. In an interview with the *Escuela Pública Comunitaria del Barrio Franklin* (EPC) in 2018, Claudia Korol addressed both frameworks in points of coincidence, such as the dialogue of content, challenging the hierarchical conception of who possesses legitimate knowledge; the horizontality of the teaching and learning processes, starting from the recognition that all people possess knowledge possible to share; and the claiming of bodies as sources of recognition of oppressions and dominations, while recognizing their potential as places of struggle and emancipation.

As guidelines in Feminist Pedagogy, in 2007, through the collective *Pañuelos de Rebeldía*, Claudia Korol, together with various popular, feminist, and women educators, published a collection of notebooks and speeches on practices, experiences, and searches of the topic in education. Under the title "*Hacia una Pedagogía Feminista*", they seek to contribute to the creation of this critical pedagogical perspective, based on a rereading of reality, their own practices, and of popular knowledge and culture (p. 4). Here, the complicity between Feminist Pedagogy and Popular Education is highlighted, in their link to integrate "*las problemáticas de géneros, clase, etnia, generacional y de opción sexual*" in the educational paradigm. For her part, Korol introduces the conception of Feminist Pedagogy under a perspective of feminism that is fallible, open to criticism and in constant transformation (p. 18), from self-critical practices and evaluation of the socio-cultural power relationships within the communities. Thus, the Feminist Pedagogy would stand as a collaborative and communitarian movement empowering women out of daily patriarchal oppressions, legitimising that knowledge is a constructive process through new practices, concepts, and experiences in groups that were previously distant from the feminist thought (Morales, 2020).

In the field of English as a Foreign Language (EFL), Feminist Pedagogy offers a critical approach towards the curriculum under an analytical gender lens. Considering the shared interests that Feminist Pedagogy and Critical Pedagogy have in democratic and emancipatory environments, their implication in the teaching of English is reflected, not only by directing the classroom on a gender-appreciative learning environment, but also in foregrounding the function of language in the fair and equal treatment of gender (Granger & Gerlach, 2024).

In the basics of Critical Language Pedagogy, the feminist ethics appears as a constituent to promote the language study for social justice (Crookes, 2012). Since the foundations of Feminist Pedagogy are intertwined with the critical postulates of Freire's work (1996), most of the approaches of

it fall on redirecting linguistic learning to challenge and act on the problems that students recognize in gender oppression (Crookes, 2012; Cannizzo, 2021; Yoshihara, 2020). In this way, Reiko Yoshihara (2020) recalls on intending language teaching beyond grammar, vocabulary, and linguistic information, but rather, educating in the social responsibility of promoting “equality, peace, justice, freedom, and human rights” (p. 1).

Language, in this sense, is understood as a powerful social force and construction embedded in relations of dominance and power (Gerlach, 2020, 2024; Reagan & Osborn, 2002). Therefore, the role of this in transmitting and reproducing dominant structures as in the patriarchal reality, sustains the urgency in addressing gender issues along with language practice, at the core of EFL education (Yoshihara, 2020).

In 2012, Crookes approached the insurgence of Feminist Language Pedagogy as a modern research field which addresses the tool of an additional language within the interests of gender equality and heterosexism issues. For these affairs, the research of Vandrick (1994, 1998) is recurrent in picturing a feminist classroom and the linguistic practices, aimed to review women-related matters as the focus of the curricular content (Crookes, 2012; Cannizzo, 2021). However, as Yoshihara (2020) highlights, Vandrick (1994) stresses that this approach should not be understood as a form of indoctrination but rather as a means of raising consciousness. Her contribution lies in urging educators to adopt this pedagogical practice not essentially from a political standpoint but as a commitment to their students well-being, essentially with women, as an opportunity to challenge the historical exclusion of them from discourse, and to disrupt normalised structures of linguistic and patriarchal subordination (ibid.).

Building on the foundation of masculine linguistic dominance, contemporary researchers have expanded feminist pedagogical discussions to include queer issues within this socio-cultural reclaim. In this sense, Yoshihara (2020) and Crookes (2012) have contributed to this field by highlighting the incorporation not only of women's representation in feminist pedagogical practices but also the LGBTQ+ presence in language education.

While much of the research on Feminist Pedagogy in EFL has been developed within Anglo-centric contexts, the authors discussed in this section (Crookes, 2012; Yoshihara, 2020; Vandrick, 1994; Cannizzo, 2021; Granger & Gerlach, 2023) commonly frame their contributions within critical and feminist perspectives shaped by the sociocultural and educational realities of their respective countries. Their work reflects and extends the understandings in Feminist Language Pedagogy over the regionality,

getting in-depth implications for EFL within the intersectionality into the feminist framework, considering issues of race, class, age, ability, gender, sex, and other features, as overlapping workings of oppressions (Cannizzo, 2021).

In Chile, the feminist approach regarding TEFL is very limited, although the studies and experiences regarding the Feminist Pedagogy in Chilean educational contexts offer applicable perspectives to the EFL area. Between these, the study conducted by Barra & Nuñez (2021) on feminist pedagogical practices in Talagante addresses community feminisms and the concept of territoriality through sexual education, regarding primarily the absences in the educational content as it emphasises a biologicistic and hygiene-based approach. In their encounter, the research highlights the open opportunities to discuss in an academic manner on issues of gender, sex, and sexual dissidence in these rural settings, aiming to educate for equality and acknowledgement of patriarchal norms that impact students.

In incorporating a feminist classroom in Chilean Education, Verónica Castro (2022) published a reflexive study titled "*Profesoras Feministas y Activistas en el Sistema Escolar Chileno: Percepciones sobre la Experiencia Docente*", exploring the experiences of teachers that integrate feminism in their educational practices, highlighting challenges and opportunities in the current system. Even though this study does not encompass EFL education as well, the insights provided by the experiences and reflection of the teachers suggest the imperativeness in these approaches, highlighting the role of the educators as facilitators of cooperative learning instances in the Chilean context, which shed-light into the scope that can be given to the EFL curriculum.

Regarding tertiary education, various academic initiatives have contributed to undermining the research and training gap regarding Anti-patriarchal education in EFL. One example is the "*Diplomado en Pedagogía Crítica en la Enseñanza del Inglés como Lengua Extranjera*", instructed by the Universidad Metropolitana de Ciencias de la Educación (UMCE). This course aims to deepen knowledge in critical perspectives for EFL teaching-learning, considering the Anti-Patriarchal insight in its program. In its review, the Diploma explores feminist pedagogy and gender within studies in education, gender-oriented educational initiatives, and the challenges of implementing a feminist pedagogy in EFL (UMCE, n.d.). In this way, educators not only enhance their professional development by expanding their perspectives and methodologies, but also they are encouraged to a growing academic dialogue on Anti-patriarchal education in EFL.

Similarly to Feminist Pedagogy, the Non Sexist Education framework has been developed as a curricular methodology that aligns with the principles of equity and non-discrimination based on sex (De los Ángeles Ramallo & Ronconi, 2023). However, its scope differs from Feminist Pedagogy and its political approach. Their distinction, as Korol (2018) explained in her interview for EPC, arises from their intention: while Feminist Pedagogy serves as the educational framework of the Feminist Movement, Non Sexist Education is the analysis on how patriarchal relationships operate and manifest in society (p. 313).

In Chile, this analytical perspective has been shaped in response to socio-political demands from feminist and dissident movements over the last two decades, even more during times of political tension. According to the ALiGN report "*Formación y capacitación docente en género, masculinidades y educación no sexista en Chile*" (2024), these movements have promoted critical curricular transformations in the right to non-sexist education, pushing for popular educational regulations and initiatives of equity and non-discrimination. Notwithstanding, the institutional legitimization of such feminist or sex-gender dissidence narratives are only possible through depoliticization, aligning these ideals within the neutrality and individualism promoted by neoliberal education, which seeks to avoid collectivisation (Medina-Vincent, 2020, as cited in Abarzúa & Cabezas, 2025).

According to Troncoso et al. (2019), here in Chile the Feminist understanding is limited to the stereotype of believing that "it is only regarded as a social movement and not as a theoretical and methodological body that tackles transdisciplinary issues" (p. 10). Therefore, even though Non Sexist Education roots from Feminist and LGBTIQ+ discourses, its implementation has been framed within a broader coverage of non-discriminatory practices in not reproducing sexist and bigenderist positions in schools (Korol, 2018, as cited in Garcés & Olivares, 2023; Vidal et al., 2024) but without embodying the political insurgence against patriarchy. This reflects the concerns of Abarzúa & Cabezas (2025), who point out that Feminist Pedagogy often faces resistance from educators, particularly from those who accommodate the characteristics of the dominant patriarchal system, such as cisgendered heterosexual male teachers, unless its political message is downplayed or removed (p. 146).

In this regard, depoliticization is also reflected in the differing literature between the Feminist and Non-Sexist Pedagogy. In Chile, Feminist Pedagogy is a niche research field, especially in EFL, whereas Non-Sexist Pedagogy has been predominantly documented in the search for an inclusive classroom.

As for the official curriculum, the Chilean government has developed diverse material and supplies on the field, attending the emerging educational policies for inclusive and equal education.

Between the most recent ones, the Ministry of Education published “*Kit de Recursos para una Educación No Sexista*” (2024), a compilation of guidelines for integrating gender perspectives in educational communities. Additionally, they record various reflective and training instances on education with a gender perspective, many of which keep their records and guidelines on the website “*Educación sin brechas de género*”, an online repository created by *Unidad de Género*, in order to promote Non-Sexist Education. Similarly, some university-led projects have published proposals and pedagogical guidelines on Non-Sexist Education, for example in Initial Teacher Training, contributing to shaping the approaches in novice educators (Araneda et al., 2018).

2.5. Anti-Capitalist Pedagogy

Anti-Capitalist Pedagogy, as a framework for education, is widely varied and diverse, considering various elements generally related to the context in which it is applied, making it difficult to achieve a concise definition. Still, we can loosely present Anti-Capitalist Education as an opposing movement towards the advances and influences of Capitalism in Education, striving to combat the ways in which systems of oppression are perpetuated. In this matter, it takes many elements from Critical Pedagogy. According to Giroux, “Critical Pedagogy must address the challenge of providing students with the competencies they need to cultivate the capacity for critical judgment, thoughtfully connect politics to social responsibility, expand their own sense of agency in order to curb the excesses of dominant power, revitalize a sense of public commitment, and expand democratic relations” (2004, p. 39). All of these elements can be found in Anti-Capitalist education, where through the nurturing of critical thinking, students can empower themselves, analyzing the hierarchies of power in society which oppress them and collectively look for alternatives to these systems, aiming to create a more equitable society in the world around them. Now, considering the context of this research, we must also talk about two important elements to take into account when approaching an Anti-Capitalist Pedagogy, these two being the status of the English language in our educational system, as well as the perception of teachers regarding their ability to implement these or similar frameworks.

2.5.1 Hegemony of English

Over time, English has become a dominant language in education, global communication, and culture, being considered by linguists not only as a means of communication, but rather as a symbol of power, privilege, and colonialism.

Applying a Critical Language Awareness (CLA) scope, English language portraits implicitly the power relations tied to its Western geographics and population. English, as it is native language of groups that have historically driven processes of colonialism and domination around the world, carries with it the weight of these regional backgrounds. In its discursive practice, it becomes an exercise of power, transmitting beliefs, practices, meaning, values, and identities within the Western bias and monolingualistic ideology (Fairclough, 2010; Kramsch, 2014, as cited in Rice, 2021).

In Chile, this broader hegemonic logic is reflected in the prioritisation of English for the second language curricula. Until the late 1990s, the Chilean educational policies included other second foreign languages in Secondary Education besides English, such as French or German. Notwithstanding, due to the country's immersion in the neoliberal globalized world, English took over the linguistic sphere of the curriculum under the premise of being a fundamental competence for the demands of the labor-market and its common communication in global exchange (Yilorm & Acosta, 2016; Rodríguez, 2015). Therefore, English becomes the critical agent in commodifying language acquisition, disguising linguistic imperialism (Phillipson, 2017, as cited in Rice, 2021) by standing up itself as an indispensable tool for economic mobility and global accessibility (Romero, 2022; Yilorm & Acosta, 2016).

In this same line, the global dynamic tied to the English language turns linguistic proficiency as a symbol of social status (Glas, 2013, as cited in Yilorm & Acosta, 2016). The opening to global opportunities and higher cultural capital, becomes an exclusive grounded context for wealthier social classes only. Here, language proficiency correlates often with privilege rather than individual effort or potential, as it was initially mentioned in the first Chapter of this literature review. The time allocation of EFL lessons, access to resources, immersion opportunities, and the social capital involved, are all unevenly distributed assets, with public education facing significant disadvantages. As a result, students' proficiency is entrenched in structural barriers of competition, underscoring the role of socioeconomic factors (Romero, 2022) by limiting their field of development and experience in the possibilities and opportunities supposedly promoted by the Ministry's bilingual program.

Moreover, the prioritization of English also evidences a colonial logic embedded in linguistic education. Such limitation of linguistic diversity, not only displaced the opportunities in learning other foreign languages, but also the reclaiming of Chilean native languages as second language teaching. While English was established as the dominant second language in the country, native languages such as Mapudungun, Aymara, Quechua, or Rapa Nui, are largely omitted in formal education. Regarding this issue, several Chilean teachers have attended the homogenous linguistics present in the Ministerial

guidelines and materials. For instance, Riquelme-Sanderson et al. (2023) have shed light on the Aymara language and culture subordination in Chilean education by outstanding the role of EFL teaching in helping to revitalise their identity footprint in the pedagogical practices. Likewise, Moya-Santiago & Quiroga-Curín (2022) realised an overview of the Mapudungun challenge in revitalising its language considering the current monocultural framework, both in the formal and secondary language acquisition. In this outlook, the authors highlight the privilege of the fixed and consistent curriculum that EFL has in schools, and the emergency for a intercultural education programme.

2.6. The Role of the Teacher in Shaping Curriculum

In view of the current EFL paradigm, Yilorm and Acosta (2016) brings to light the importance that teachers acknowledge their practices as a contribution and transformation to a quality education. In their research, they highlight that it is fundamental that teachers acknowledge the significant influence they have in the students' learning, since inside the mercantil scenario of education, their pedagogical role is to reformulate and defy the pre-established dominant approaches in the classroom. Therefore, once comprehending that they -teachers- are an essential link between the external culture and the internal reality of the classroom, teachers are able to re-shape the EFL learning, providing a contextualised, meaningful, and aligned education with the students' actual needs and community living.

Riquelme-Sanderson (2023) approaches the LGTB+ approximations as hindered from the curricula as teachers are expected to not demonstrate their identities in the classroom, acknowledging it as a binary construction workplace. They constituted the schools can be a desexualized space once teachers can negotiate their identities within the role of an educator, to promote understanding and respect for the communities in the classroom spaces to contest heteronormative discourses that may lead to gender-based marginalization, thus, leading students to a critical challenge and questioning of hetero-oppressive practices.

A study by Buzzetto-Hollywood in 2023 into teaching practices in Historically Black Colleges and Universities (HBCUs) in the United States found that their adoption of Culturally Responsive Teaching (CRT) as an answer to the community's needs in educational environments, have brought considerable benefits to the institution as well as learners such as remedying disparities and barriers in classrooms; the development of cultural competencies and global perspectives; learner empowerment; increased student engagement; more level and equitable educational experience (p.12) By using CRT to

complement the historical mission of HBCUs through its great focus on learner's abilities and contextualization, they provide a meaningful experience for all learners in their educational processes, fostering a greater sense of social responsibility and equity through pedagogical practices which allow students to critically analyze systematic social injustices, nurturing their skills and valuing their experiences both from a curricular standpoint and methodological approach. Through the revalorization of learner's previous experiences, and their capability to build knowledge as a community, these institutions provide a valuable answer to some of education's great issues, such as learner engagement, decontextualization of contents, and of course, historical segregation of black communities, in this case. Nevertheless, it presents itself as a notable example of how teachers and institutions can shape their curricula to respond to communities' historical issues and needs, proving that it is not only a viable alternative, but also a notable example of how reshaping the curriculum can enhance learners experiences in hand with the missions of educational institutions.

2.7. Teachers' Perceptions

When dealing with the learning or teaching of an additional language one of the key factors is teachers. Even in a ramplng society filled with Artificial Intelligence (AI) and new technologies, teachers are the ones endowed with the task of spreading knowledge through pedagogical tools. In this context, teachers' perception of EFL teaching and learning is still unknown in depth. Society sees them as agents that reproduce and perpetuate societies cultural hegemonic elements the English language carries (Abarzúa & Cabezas, 2025). These remarks might be true, but the way they see themselves, their perception of their own task and practice, must come into play when researching in this marshy field.

In the Chilean territory there is a few interesting research done taking into consideration pre-service and in-service teacher perceptions. However, most of them are mainly focused on English proficiency, methodological and didactic elements, leaving more epistemological, cultural and pedagogical issues aside. In this matter, there is considerable scrutiny on teacher's self-perception of English proficiency, considering that acquiring a C1 level of language proficiency may be directly related to enhanced pedagogical skills (Vega-Abarzúa et al., 2024). Yet, we also find studies that highlight a sense of unpreparedness to face the issues inside the classroom for EFL pre-service teachers, claiming that they need to be better prepared, feeling that their programs have not given them the tools to resolve these problems (Martin & Rosas-Maldonado, 2019).

Then, as our focus is the alternative perspective when learning and teaching English, we need to go further than methodological and proficiency issues; we must wonder how English teachers approach this process from various attempts which tackle the perceptions of teachers implementing diverse methodologies in their classrooms, notably, we highlight a consistent insecurity in educators, as there are notable expressions of their identity and social-political perspectives. In the local area there are a couple of instances of teachers who try certain methods without considerable previous experience neither on their education as pedagogues nor in their practice, adding to the complexities of the matter (Carbone-Bruna & de la Barra-Van Treek, p. 403, 2024), as well as discouraging them from implementation due to this previously mentioned perceived lack of preparation and/or capabilities to successfully undertake this long process, without considering other complexities. This is also further enlarged through an investigation into intercultural communicative competence, where it was found that EFL teachers seem to be willing to accept multicultural aspects and integrate intercultural competence to their teaching, but there is still confusion among them about how to use ICC as a tool to increase learning and favour interaction with all students regardless of cultural background (Cancino & Nuñez, 2023), now highlighting an increasing issue in our educational system, which has seen important waves of students from different cultures entering the system, due to the various waves of migration that our country has experienced in recent years, yet teachers are seemingly not equipped with concrete, practical guidelines on how to implement alternative methodologies, seen in this case through the lens of ICC.

We understand that going into issues as Anti-Capitalist and Antipatriarcal education might bring some problems as they are seen as deeply political, as all perspectives in teaching are, we still believe they are possible, even if they have not been considered seriously in our system or even research endeavours so far. An example of this is the “anti capitalist materials” ban that UK schools suffered a few years ago, which not only put a complete stop into their implementation, but also greatly diminished the capability of both research into the topic as well as further investigations after their usage, depriving both investigators of invaluable information and educators for potentially beneficial methodologies and strategies to use in their lessons, greatly discouraging its implementation. This perspective is possible as seen in Casey (2013), which delves into teacher education and its influence on reproducing capitalist values and ways of thinking, through its focus on student performance and “achievement”, preparation for students to conform with societal expectations and profiling teachers as “technicians” who only repeat the curriculum (2013). After a deep research process we could not find any relevant or accurate

text dealing with these perspectives and the teaching of English, at least not in Chile; so we take this responsibility as seen in this work.

2.8. Conclusions

The literature deals with the critical challenges and opportunities in English as a Foreign Language (EFL) education in Chile, shaped by the broader neoliberal system framework. It tackles how neoliberal policies have entrenched systemic inequalities in the Chilean educational system, affecting public schools the most. These educational institutions face, among other things, underfunding, limited resources, and reduced teaching hours for EFL, leading to disparities in language acquisition compared to private schools, or even subsidized. English proficiency becomes a marker of socioeconomic privilege more than an equitable educational tool.

We criticize the current education technocratic and standardized nature, which locates instrumental production and outcomes over holistic and inclusive education, generating an unequal development in education. When we go deeper into this view, we understand that it overlooks cultural diversity and critical thinking, deepening the vulnerability of some social groups. We stand with a more meaningful and territorial education that values teachers' and communities' agency and fosters collaboration and dialogue. EFL teaching in Chile has the opportunity to move beyond traditionalist methods to promote critical thinking, inclusivity and meaningful language learning contextualized to diverse contexts.

We strongly emphasize the critical need for an Anti-Patriarchal and Anti-Capitalist approach to education, particularly in the context of EFL. We argue for a transformative educational framework that challenges patriarchal, colonial, and capitalist structures, advocating for inclusive, feminist, and emancipatory pedagogical practices. We believe that it is pivotal to this vision, principles like the ones found in Feminist Pedagogy and Non-Sexist Education, which aim to dismantle gender oppression and promote equality through education. We also highlight Feminist Pedagogy as a political and methodological approach that critiques patriarchal norms, which fosters more collaborative and community-centered learning places. While its application in EFL is limited in Chile, examples from other places show its potential to reshape curriculum and education practices by addressing gender issues and promoting social justice, in our case through English as a foreign language education. We present understand non-Sexist Education as a complementary approach that focuses on equity, equality and

non-discriminatory actions without necessarily carrying the deeply political dimensions of Feminist Pedagogy. In Chile, feminist educational initiatives have faced resistance due to their political implications but they have influenced curricular reforms aimed at non-discrimination.

In conclusion, we highlight the importance of integrating Anti-Patriarchal, Anti-Capitalist and community based perspectives into EFL education to address systemic inequalities and foster critical consciousness. By doing so, we assert that education can become a tool for societal transformation and improvement, challenging the systems of oppression.

3. Theoretical Framework

The following section outlines the theoretical framework for this research. As we regard the urgent and complementary societal and systematic synchronisation of English as a Foreign Language within Critical Pedagogy, it is essential to explore the key fields that guide our study in this focus.

First, we take a look at Critical Pedagogy, considering some essential theoretical concepts and principles, considering the role of educators as well as some of the common implications their role enchains. Following this, we discuss two important elements within the context of this research: Intersectionality in Critical Pedagogy and the ways in which we benefit from this perspective in education; as well as the pursuit of Social Justice and Gender Equality within Critical frameworks, exploring the ways in which we aspire to achieve these essential goals.

In second place, we explore Anti-Capitalist education, establishing its relevance, considering contextual issues it may come to provide solutions to, such as the Hegemony of the English language in our educational system, as well as how the status of this language has contributed to the creation of an Educational Apartheid.

Thirdly, we look into Anti-Patriarchal frameworks, their essence and common goals, while examining them through the lens of Feminist Pedagogy and the concept of Critical Awareness, what all of this entails and the possible opportunities as well as synergies within the educational frameworks of interest for this research.

Finally, we discuss Teacher's Identity, as the ways in which this complex matter can be defined, establishing through the literature key moments in the educational process of future teachers which come to shape the ways in which they view education and their role, and how all of these elements come together through their experiences to define them. In this matter we take a look into two considerable factors when discussing this matter: the concept of Teacher's Agency as well as Positioning, exploring the effects of these elements when developing the identity of an Educator.

3.1. Critical Pedagogy

Based on the literature of Professor Rolando Pinto (2022), Critical Pedagogy (CP hereafter) is an alternative methodology to the current educational paradigm of the dominant capitalist society, which understands the pedagogy task as a comprehensive training strategy that attends both the crystallised curriculum and the formative identity.

In Pinto's proposal *Pedagogía Crítica para una Educación Pública y Transformadora en Latino América* (2022), the author constitutes a foundational framework for defining and integrating Critical Pedagogy into curricular and teaching practices. There, it is shared systematized concepts and orientations that provide guidance and delimitations to the educational action within Critical Theory, which we support in the same way to constitute the findings of our research.

Critical Pedagogy, in its theoretical essence, prioritises the holistic development of students, going beyond the current scientific framework limitations. It advocates students to engage critically with their learning process, fostering awareness and agency over their educational opportunities. As Pinto (2022) states: "*La Pedagogía Crítica supone romper con esa insuficiencia epistemológica y avanzar hacia una concepción curricular en que todos los miembros de la comunidad educativa conversen sobre los sentidos de la educación que desean*" (p. 70).

In this way, the formative experience at school is redefined, and in turn, the cultural and social value of the students is legitimised, enabling them to appropriate learning for a new purpose and representation in their lives.

As a purpose, this approach seeks further into contributing to a more humane education that encourages people to build a more dignified life, of better quality, and of human warmth (p. 23). Indeed, it seeks for students to be able to cultivate happiness, to foster autonomy, cooperation, and the capacity for challenging the limiting realities settled by, in this case, Chilean neoliberalism (Pinto, 2022).

Essentially, the Critical Pedagogy proposal of Pinto is oriented towards a curricular reconceptualisation, where the teacher is able to execute a curricular-methodological organisation to a more meaningful learning. As a key element, Critical Pedagogy advocates for a curricular matrix based on community experiences. The meaning of education is repositioned towards the territorial reality of the student, to give him or her a sense of belonging and Latin American identity to learning, seeing vital applicability in it.

In its initial step, the teacher must comprehend their role as a “situated” educator, a social actor historically and territorially embedded in Chile, in the same way that is sought in students. Here, the teacher becomes an active and effective agent of his own teaching practice, supporting critical-reflective instances of his theoretical mastery and pedagogy, to define the classification criteria and critical formative intentionality for achieving meaningful outcomes.

In practical terms, the proposal challenges the teacher to make pedagogical decisions to reclaim the official curricular function, through curricular-methodological organization, didactic emphasis of teaching, and strategic orientation for protagonism in the student. To do so, the educator must carefully select and adapt the knowledge sources to shape both the curricular organisation and the meaningful learning experience students engage in. This involves:

- Critically working on the universal and official knowledge of the discipline, contextualizing and problematizing at the same time, the crystallized contents of the Plans and Programs towards the interests of the students, the problems, and needs of their close circle in the community; this achieves linking the content of each scientific, humanistic or technological discipline with the reality of the students.
- In this same contextualization, incorporating the symbolic and cultural capital that students already possess, their interests, and needs, so that their popular learning and the usefulness of learning are legitimized, in response to the emerging curiosity of understanding the applicability of what has been learned in everyday life.
- Considering the symbolic capital of the student's environment, family and social values and behaviors, their history, traditions, *cosmovisión*, and community and family coexistence activities, to seal the formative action with cultural identity.

Essentially, the pedagogical practices within Critical Pedagogy are embedded in the ability to select, adapt and design in the sources of knowledge, where the teacher can shift to a critical-transformative perspective, integrating and reorienting the traditional education into a democratical one.

3.1.1. Intersectionality in Critical Pedagogy

When the matter of Critical Pedagogy is presented, one of the many factors of discussion must be the weight of language in establishing power dynamics, such as hierarchical relationships both inside and outside the classroom. More specifically, Critical Pedagogy not only aims to question these longstanding systems of interpersonal relationships, but also to shed light on historically shunned communities in societies around the world.

Specifically in the case of Chile, there has been a historical effort to both preserve and spread the usage of the endemic languages that clashes with the curricular teaching of the English language. Moreover, when taking a deeper dive into the teaching of indigenous languages in general compared to English teaching, for example, we find differences in the essential usage of cultural aspects related to Mapuche language, shifting away from the structural focus on language elements seen commonly in EFL lessons in our country, which also may include considerable differences on methodologies, materials or other elements of note (Arellano et al., 2020). This configures a core difference between the two, where one responds differently to the issue of purpose of its education, more tightly creating a bond between the culture and history of the Mapuche, shifting away from the competence focus on English instruction while unknowingly answering one of the main issues present in today's educational landscape.

Indeed, the limitations of English language instruction reinforces the topics related to societal issues, such as immigration, learner identities, socioeconomic status, by not addressing them in the curricular alignments. In this regard, teachers' attempt to deal with emerging discussion is challenged as language education has no nature on sociopolitical aspects. Given these factors, the space for pedagogical action in the existing educational framework requires a critical examination of such underlying assumptions. Here, Critical Pedagogy emerges as a valuable approach for interrogating the limiting structures by providing educators with tools accordingly. When teachers encourage students to question hegemonic narratives and perspectives, they create opportunities for students to express their own perspectives (Panthi, 2023). Here, the "true value" of pedagogy is encountered, as the teachers become a means in which students have the space of questioning discourse characteristics and its influence within the structural-educational outlook. Besides, through the development of critical thinking, an essential first step is taken towards constructing a more inclusive curriculum, rooting for representing marginalized communities, such as the Mapuche people.

We can also establish different cases for many of the elements present in individuals, as well as communities inside and on the margins of our society. Intersectionality provides these meaningful and indispensable elements to Critical Pedagogy, allowing learners to discuss and make new understandings about the dynamics in our societies. As students develop this literacy, they increase their ability to recognize internalized oppression, limitations of singular viewpoints, and the costs of dominance (Weber, 2010, as cited in Case, 2016, p. 7). It is through these analyses that we can come to a better understanding of what creates injustices in our societies, and bring our students some sense of justice through our pedagogical practices.

3.1.2. Social Justice and Gender Equity in Critical Pedagogy

When going into the question of social justice in Critical Pedagogy, we must always consider that this is one of the key elements present in this framework. Critical pedagogy for many years, has proposed a methodology in search of greater social justice for oppressed communities. In the words of McLaren, Critical Pedagogy, then, can sensitise students to the suffering of marginalised groups in society and create the conditions for dialogue and debate around issues such as systemic racism, the struggle of the LGBTQ community around the world, economic inequality, racism, the surveillance state, global capitalism, attacks on democracy and its global implications, disability rights, civil rights, and women's rights (2022). It is through this sensibilization of students that we nurture spaces of critical debate, questioning the diverse ways in which oppression has affected diverse communities around the world, not necessarily far from our contexts. It also goes hand in hand with Intersectionality, as when we sensitize students to different realities and their contexts, we can use these opportunities to expand on the history of Feminist movements, queer history, or even analyze existing narratives inside of education, news outlets, or others from a different perspective.

Alongside this, it is paramount to discuss the importance of teacher education for social justice, in the words of Barahona and Ibaceta-Quijones: "Teachers not only need to learn a wide range of teaching strategies, but they also need to become aware of their role as change agents to promote and advocate for equity as their core responsibility" (2021, p. 169).

Nevertheless, in this same investigation it was found that EFL student teachers' grades of professional pedagogical responsibility was mediated by various factors, such as curriculum requirements, contextual factors and notably, the view of the English language as a commodity (p.177). This is highly worrying, as it is one of the core principles of Critical Pedagogy, and might indicate this

issue as a possible reason for not implementing these methodologies. Still, it is important to incorporate these considerations into teachers' education, in order to assess them and consider possible benefits for educator's future practices and students' education.

In regards to Gender Equity, there is a clear direction in relation to which steps to take, Critical Pedagogy looks to adopt methods from Feminist Pedagogy, as they share fundamental goals in the pursuit of emancipation and greater autonomy, yet, will also require interrogation into the matters of injustice and inequity (Engebretson & Hollet, 2016). Nevertheless, there are some key distinctions to be made when referring to Gender Equity in Critical Pedagogy. Initially, key authors for Critical Pedagogy were criticised by Feminist authors, as explored in Kirsch's 1995 review of feminist literature, in which she included texts by authors such as Jennifer Gore, Carmen Luke, and Elizabeth Ellsworth in the book "Feminism and Critical Pedagogy" (1993) and many others, some concerns such as "the context and constraints of teacher work" (p. 724) or in the words of Walkerdine (1986), how "women teachers become caught, trapped inside a concept of nurturance which held them responsible for the freeing of each individual (...) for the management of an idealistic dream" (p. 725). Kirsch (1995) develops this idea, commenting on how the establishment of such a concept has become a shared concern by women in Composition Studies, who are often cast into nurturing or mothering roles. Some other studies present in Kirsch's review such as "Why Doesn't This Feel Empowering?" by Ellsworth (1995), who presents how there are concerning situations inside the classrooms, such as students resisting critical methodologies and even creating situations of conflict when tackling topics such as gender, sexual orientations, and ethnicity (p. 725-726). This highlights only some of the many concerns regarding the issues of Gender in the vision of "classic" Critical Pedagogy, creating an extremely complex scenario when incorporating Critical Pedagogies that truly promote Equity. Still, by following and addressing these same concerns we can come to paint a clearer picture of how a Critical Pedagogy which promotes Equity might look, one that not only addresses the necessities of students, but also those of teachers, especially women and diversities in education.

3.1.3. Critical Pedagogy in English as a Foreign Language (EFL)

Regarding the teaching field of English as a Foreign Language (EFL), the educational critical perspectives have been increasingly involved in challenging hegemonic structures *through* and *in* language, mainly by fostering linguistic awareness. Building on this perspective, the English discipline has

the opportunity to redirect its traditional conceptualisations into a critical engagement and utility within the social, cultural, and political dimensions within language.

In this regard, Reagan & Osborn (2002) are pivotal authors arguing the importance of a critical approach in the foreign language learning process. In their work, they highlight the reflective and communicative nature of language teaching, and therefore the sensitivity within ideological and cultural assets of discourse.

In the theoretical landscape, language teaching is acknowledged as inherently political as “the very nature of teaching is a form of social activism” (p. 85). From this perspective, Critical Pedagogy (CP hereafter) in foreign language education aims to showcase the social and cultural functions of language and its role in shaping society (p. x-xi). By doing so, it is expected that the conception of language is broadened, both to students and teachers, expanding the understanding of it beyond mere linguistic proficiency.

From the background of Critical Discourse Analysis by Fairclough (1995), language conception cannot exclude the relationship between the power and culture embedded in the information and knowledge that is transmitted within it. Therefore, the implication of a critical approach into language education is seemingly treated to EFL teaching-learning.

Indeed, Critical Pedagogy works as a means of fostering critical awareness and social engagement in language learning. This approach makes language more relevant to students and also highlights its value in developing an asset that cultivates active participation within a democratic society (p. xii). In preparing students for their roles within a democratic society and as global citizens, it becomes essential to foster in them the ability to recognise that “there is no neutral information and apolitical knowledge” (Yulianto, 2015, p. 25). This aligns with Macedo & Freire (2005, as cited in Yulianto, 2015) assertion that in learning language skills, reading and writing, must begin with a comprehensive reading of the world, therefore helping students to acknowledge their realities and empower them to transform their social life.

In this regard, Reagan & Osborn (2002) argue that the foreign language classroom and teacher have to include the “often implicit political and ideological issues related to language” (p. 51), ensuring students to be not simply communicatively competent but culturally communicative as well (p. 91). In this task, it is essential of the teacher to be familiarised with the territorial demands, by acknowledging the social and cultural contexts in which the target language is worked on (p. 19) and being aware of the

particular implications within language. The educator's role is to foster linguistic awareness in their students, reclaiming a decision-maker agency that sets aside the traditional technician "concerns" (p. 138). Thus, the educator does a critical reading to language learning, problematizing the ideological content embedded in both the formal and hidden curricula, exposing the biases and normative structures that play significant roles in the maintenance of ideological hegemonies (p. 7).

The integration of CP in EFL teaching comprehends a more engaging framework to work on language learning. Rather than constraining language study to an "arbitrary language code" (p. 79) at the "conveyance of material to be memorized and regurgitated" (p. 84), the critical approach is focused in equipping students within a dialectical understanding towards interdisciplinary, thematic, contextualized units (p. 79-80). Hence, CP challenges the traditional linguistic tendencies, characterized by mechanical reproduction, packaged content, and the prevalence of grammatical structures and phonetic rules (Yilorm, 2016), to an acquisition language's information "as demonstrative of how we identify ourselves and portray dissimilar others" (Reagan & Osborn, 2002, p. 77), intellectually and emotionally intertwined, and aligned with learners' individual needs and preferences (Reagan & Osborn, 2002, p. 84). Indeed, the attention given to EFL should be embedded as Eric Gómez (2025) highlights, when approaching a culturally connotation into language teaching as "framing conditions to make language relevant, situational, and sensitive (...) within a particular goal and socio-cultural context" (p. 108).

Besides this specifically grounding of language learning, Critical Language Pedagogy evenly addresses the issue of legitimacy. In the case of English itself, this goes beyond the language's high status to question the hierarchical esteem over certain accents and dialects, often shaped by personal, political, and ideological biases that delegitimize such non-dominant linguistic varieties (Reagan & Osborn, 2002).

Malba Barahona et. al (2025) expanded on this "linguistic imperialism" by highlighting that English proficiency and competence are primarily validated when aligned with the two dominant English accents, British or American. According to the nature of educational policies surrounding English learning, this predominance of North Atlantic outlook in language teaching-learning creates an ideology of superiority over other linguistic variations (Reagan & Osborn, 2002). Such a paradigm reflects a colonial legacy over the language curriculum (p. 5), as excluding the diversity of linguistic knowledge results in a marginalisation of "denial of language rights" to certain speakers (Reagan & Osborn, 2002; Barahona et al., 2025). The emphasis given in the language competence presumption of native speakers, in their communication styles, cultural values, preferred learning methods, and accents, have normalised

a nativeness goal of the Anglo-Saxon culture over exchanging broader intercultural perspectives and contributions to language learning and acquisition (Gómez, 2025).

In this context, teachers must be sensitive to the recognition of these societal prejudices and actions within the mainstream variety of the target language, to work with them alongside students as “the ways in which language is used to convey and protect social status” (p. 51). In like manner, language study classes should provide the space for understanding, informing, and debating the concept of Linguistic Legitimacy, confronting linguistic oppression and exploring the value within other variations of the language (p. 49-51).

To effectively integrate this critical perspective into the EFL classroom, teachers need practical strategies that encourage such active engagement and critical reflection in students. Following this purpose, Slamet Yulianto (2015) has encompassed incisive outlines embedding Critical Pedagogy in EFL and ELT, approaching dialogic education, democratic classroom, and reading the world, for teachers to implement in their classrooms. He identifies five key categories in this approach: (1) conducting classroom and group discussion; (2) experiencing democratic classroom; (3) presenting students’ real life problems; (4) using diverse, authentic, and problematic materials; and (5) challenging students to think and act critically.

Regarding activities, there are 4 categories as proposal: Offering controversies topics and materials, directly related with students’ close reality and interests; encouraging to read in between lines; distributing the classroom power; creating space for students’ voices to be heard. In this framework, the protagonism and democracy around what learners want to learn, the student repositions himself as agents of collaboration and co-construction, core into the reflective practices and attention to the particularities emerged from the classrooms.

This linguistic hierarchy issue is further entrenched in the objectives and proficiency standards set by Initial Teacher Education programs at university level, where English language preparation remains confined to the dual performance of an American or British norm, at a clean, standard, native-like pronunciation.

3.2. Anti-Capitalist Education

When developing Critical Frameworks of education, it is important to consider elements with influence the reality in which we live, in turn, Anti-Capitalist Education aims to explore and criticize the reality created by the influence of Capitalism both in our experiences, as well in our education, understanding its influence through the economical system as well as the values it promotes. In this regard, it is important to consider the ways in which language creates these inequalities, and the power associated with the discourses promoted by Capitalism, nevertheless, these Anti-Capitalist frameworks also recognize opportunities in the usage of the language, and how it can provide a significant source of resistance against oppression.

The Chilean educational system implements educational monocultural and monolingual practices as a mechanism to homogenize the population within the hegemonic culture of the country, considering Chileanization and Eurocentrism alignments. Following Western reproduction, Chile promotes privileging discourses of the dominant culture and identity over native, popular, and rural knowledge.

In this context, Riquelme-Sanderson (2024) delves into the Aymara culture under this limited perspective, applying intercultural teaching practices approximations within the classrooms for revitalization and acknowledgment of the language.

Another unequal insight relies on the lack of representation of the non-hegemonic cultures of Chile, such as Mapuche, in the governmental English material, depicting their low presence and folklorization in the textbooks.

3.2.1. Hegemony of English

The Hegemony of English can be understood as a socio-political construct, which became a major part of the establishment of the capitalist model. The English language was initially presented to the world as a vehicle for progress, where those who spoke it were greatly benefitted and were presented with important changes to their career opportunities. Of course, this fact only represented the positive side of learning English in a Capitalist world, as not commanding the language, in turn, greatly affected your chances. There is no need to look elsewhere other than the United States itself, as the thorough establishment of English only programs have faced issues when dealing with immigrant

students who do not command the language, yet do not contribute to include their mother tongues into traditional educational establishments and institutions. In a study by Borden S. R., it was revealed that many ELL students faced considerable difficulties in regards to their education due to the language barrier present, and that while many institutions offered alternatives such as bilingual education with noticeable improvements, this does not address one of the key concerns when integrating students from different cultural backgrounds, which is cultural assimilation. In the words of this researcher, “the dominant ideology perpetuates and sustains linguistic, cultural, and racial discrimination by ignoring the linguistic and cultural diversity of the students in schools today” (2014, p.229). By not incorporating elements from the students' cultural backgrounds or mother tongues, they essentially sustain the English language as an indispensable tool to access higher levels of education, raising concerns to the level of “integration” such students might have regarding society as a whole, considering their education as a fundamental factor in this process.

In turn, this raises great concern for possible discrimination, as access to the dominant language might greatly define the level in which an individual is perceived as integrated in a society, or if they become part of the “other”. The concept of otherness has been discussed by various authors, and constitutes an indirect relationship with the concept of identity, as it essentially represents all the things an individual is not. “It is a form of supremacy and dehumanization of specific groups that are perceived as less important or given second-degree citizenship. ‘Othering’ creates struggles and acknowledgement of false recognition amongst the society” (AbdulMagied, 2022, p. 126). Notable contributing factors to the configuration of otherness are gender, race, religion, levels of education, language, sexuality, skin colour, ethnicity, and many more (p. 111). It is important for educators to consider this dimension of social interaction, as it can directly affect a learners willingness to use the language regardless of their capabilities, the configuration of “otherness” inside educational spaces has the potential to establish or perpetuate relationships of discrimination, and is something that educators have to consider when looking to address the Hegemony of the English language inside of the classroom, especially by acknowledging the lack of an answer found in Bilingual educational programs, “this bargaining tool eliminates cultural and linguistic diversity by creating a homogenous, though perhaps multilingual society, that continues to subscribe to the dominant cultural values. Both models of bilingual education are designed for students to merely survive in the real world, rather than thrive in it” (Schwieter, 2011, as cited in Borden, 2014, p. 231). There is a pending task in regards to promoting cultural diversity which has not been addressed through English instruction, which is to incentivize diversity both of culture and

languages, without the need for the long withstanding supremacy of the English language in detriment to other languages and realities.

Indeed, the overstating of English, as a dominant language within multiculturalism, is a historical process rooted by the heritage of the Western colonialism (Macedo et al., 2016, p. 66). Culturally, the linguistic expansionism of English represents a colonialist ideology of linguistic domination that fosters a discriminative activity that negates that language is an intimate-wielded interaction of cultural identity (p. 66). Therefore, overstating English as a premier language infringes upon the historical construction and prevalence of another language and hinders their people from the meaning, networks, and transformation they have time-honoured over their culture in time. Thus, language learning undergoes an imposition within a colonialist notion of “distinction” to over-celebrate the dominant group’s language (p. 65) as:

“the real issue that undergirds the English-only movements is the economic, social, and political control by a dominant minority of a largely subordinate majority which no longer fits the profile of what it means to be part of “our common culture” and to speak “our common language.”” (Macedo et al., 2016, p. 38)

Such dynamics led to identity replacement for English that colonialists tend to label as unity and progress but in reality is undermining and erasing the cultural values has devalued language itself to a simplistic transaction of words and technicalities without meaning (Macedo et al., 2016, p. 34). In achievement, the dominant group’s willingness to instigate English supremacy has articulated the educational system to root the devaluation of multiculturalism in the minorities' instruction. But in this outlook, educators must embrace Critical Pedagogy to give a set off in the incomplete and deculturate educative offer and claim the political act that language possesses (Macedo et al., 2016, p. 1, 42).

Influenced by the globalised mechanics, language learning policies has led to the rejecting the space on bilingual education approaching local languages in favour of English, as well as other foreign languages. What’s more, the prevalence of English within bilingual programs are “only in terms of success in English acquisition” (Macedo et al., 2016, p. 65), which positions English-speaking students as capable individuals to participate equally in mainstream society while overshadowing non-English speaking ones in an asymmetry of power (p. 11).

English, therefore, represents the language of neoliberal ideology as beyond a linguistic asset that stands out within status and prestige, with the power to discriminate acquisition to economic

advancement. Indeed, “it universalizes the market in ways that make it seem natural and self-evident, and finally, how it creates an illusion that a multiplicity of choices exist that are open to everybody” (Macedo et al., 2016, p. 113).

Such linguistic supremacy has even led to account citizens from “hindering” their own states of success into the economic dynamics (Macedo et al., 2016, p. 16) as:

“English is now associated with success to such an extent that the acquisition of English is deemed necessary for meeting the requirements of our ever more complex technological society (...) championed as a vehicle for economic betterment, access to jobs, and increased productivity” (p. 16).

3.2.2. Educational Apartheid

The Chilean educational system is the outcome of the profound process of commodification caused by the neoliberalization of the country, in which economic growth has been privileged over social development (Arredondo et al., 2025). Following the institutional changes redefined by Pinochet’s dictatorship, the educational policies shifted from a democratic framework to marketing-driven logics in the quest for increasing the “effectiveness and efficiency of schools” (Valenzuela, et al., 2013).

This transformation was carried out under the favorability of privacy actors in shaping national policies and the ideology about meritocracy (Arredondo et al., 2025). Firstly, the market-oriented policies highlighted the privatisation of school and tertiary administration, the implementation of voucher system, the promotion of schools’ competition, and the reduced state involvement in the protection of teaching. Additionally, there was installed the ideology of meritocracy, orientating the opportunities of and from education towards merit, personal effort, quality measurement, and social responsibility.

Given the structurally uneven organisation of the economic capital in the country, the Chilean education system has been widely characterised as *Educational Apartheid*. Indeed, this term describes the educational segregative and discriminatory system, which, rooted in the dominant socio-economic and political dynamics, represents a paradigm of competition, selection, and exclusion (Yilorm & Acosta, 2016).

In this context, the neoliberal policies foment learning limitations fixed in socio-educational segmentation, which deepens, reproduce, and stratifies the social classes, ultimately leading to “*graves*

problemas de calidad educacional, inequidad y un inédito fenómeno de segmentación sociocultural entre las escuelas chilenas: una especie de apartheid educativo” (Cornejo et al., 2010, p. 1; OCDE, 2004, as cited in Cornejo et al., 2010, p. 15).

Such outlook is even more evident when regarding language education, where the mastery of language and communication skills have been commodified as a high-status knowledge (Cameron, 2000, as cited in Pinilla-Portiño, 2025). Indeed, “the extent of acquisition and proficiency levels in the language” (Barahona et al., 2025, p. 1) is influenced by the persistent social disparities in the educational paradigm, evenly leading to address English education issues as a hyper-segregation phenomena (Anabalón, 2025). In this regard, language becomes a stratified asset, where the elite is able to receive language education while the poor are deprived of their proficiency (idem).

Thus, Malba Barahona et al. (2025) noted the socioeconomic divide in equitable access to English language learning, which based on the disparities on economic and social opportunities, EFL becomes a stratification in language capabilities (p.1). Due to the neoliberalism ideologies in education, pronouncing school segregation and disparities in allocation, English language learning becomes both a promoter and an effect of *Educational Apartheid*: “The persistent imaginary of becoming a bilingual nation perpetuates and legitimizes the commodification of English as a socio-economic and cultural asset that enhances individual employability (and by extension, life opportunities)” (Menard-Warwick, 2008, as cited in Barahona et al., 2025, p. 4-5).

3.3. Anti-Patriarchal Education

One of the fields in which Critical Pedagogy has had various criticism, is in considering different perspectives and ways of oppression in an Anti-Patriarchal point of view. Understanding the ways in which patriarchy plays a role inside and outside our educational communities, we can truly provide a critical outlook for our students, and thus, reshape our educational spaces to be more inclusive with women and diversities. It is important to include these perspectives, as a way to become aware of systematic oppression and inequalities, which invisibilize the realities, experiences and testimonies of queer people as well as women, this is a key issue that Anti-Patriarchal education aims to consider, and it is explored as follows.

Anti-Patriarchal education recognizes the long-standing issues that arise from patriarchal culture, and looks to provide solutions which bring justice, reparation, and change to society born from the field

of education. It involves a compromise to look inwards, creating instances of discussion inside of educational communities which address the need for change in our practices and discourses (Lopetri, as cited in *Mujeres en Sintonía*, 2018). It is through these instances that we create new social relationships through education, which explore and take a stance against the issues born from the legacy of our patriarchal society; The role of women, gender conceptions, diverse masculinities, and the effects of heteronormative discourses in our civilizations (Cubillos & Fajardo, 2022). Notwithstanding, Anti-Patriarchal pedagogy also includes many elements present in non-sexist education and/or Feminist education, such as some of the previously mentioned, with shared goals including promoting equality, non-discrimination, and the emancipation of those oppressed by the patriarchy.

Feminist Pedagogy, in turn, advocates for empowering pedagogical practices on critical awareness of oppression and marginalisation to claim integration into the educative spaces for liberation and change (Morales, 2020). Through challenging traditional views on education as well as the role of women and minorities in society, Feminist Pedagogy aims to challenge the status quo both inside and outside the classroom, rethinking the relationship between teachers and students, as well as the way both groups interact between themselves independently. Some of the core principles in Feminist Pedagogy are empowering students and teachers alike through democratization of their relationship, building safe communities that foster learning as well as personal experiences, and finally, respect for the diversity of backgrounds as well as identities (Webb et al., 2002).

Notably, regardless of their differences both methodologies recognize and look to assess the relevance of language in the configuration of power hierarchies, as well as their influence on our different societies, understanding that language can not only replicate these longstanding dynamics, but also have the potential to mold them in pursuit for greater gender equality as well as social justice (Alameddine & Chehimi, 2024). Keeping this in mind, it becomes of utmost importance to consider these perspectives and insights in education, specially when tackling language teaching, as the usage of power both derived from language choice as well as employment can have a significant impact in the way in which we create relationships with others, and in turn, the viewpoints students create of themselves and others.

3.4. Teachers' Identity in EFL

Teacher's identity is a dimension often unexplored inside of EFL teaching, yet closely related to the realm of teacher self-perception. It is important to consider these two topics at the same time to look to most accurately define the ways in which we perceive an educator's identity, considering its complexities and evolving nature. Sang (2023) argues that L2 teachers go through three key moments in their professional growth where significant changes in identity occur; the beginning of their education, their student teaching internship or internships and their novice years as full-time teachers. Naturally, this brings two important considerations to the discussion. First, the ways in which initial teacher training influences the identity of future educators, and in second, the changes this preconceived sense of identity changes when faced with the reality of their pedagogical practices. As explored previously, most teachers tend to assess themselves focusing on methodological, didactic and proficiency-related elements, leaving aside considerations regarding pedagogical or cultural elements aside. Regarding this topic, Sang (2023) declares that English teacher education encompasses three major aspects, which are English teachers as 'instructors', as 'individuals', and as 'English experts', mirroring the three key concepts presented before. In a study to pre-service teachers identity by Salinas & Ayala, in 2018, it was found that their identities changed through the diverse interactions on their specific contexts, in particular, they highlighted self-image, their learning environments and practicum experiences as the key elements to determine these important changes, which strongly indicates that identity is greatly affected by the socio-emotional dimension as well as the context in which their professional endeavours are carried out, and how all the conditions present interact to create considerable changes. Nevertheless, we must also determine which components may more directly influence and dictate important changes in teachers' identity.

First, the concept of Agency in language teacher education is defined as teachers' dialogical and relational sense of progression towards their professional goals, and it includes teachers' capacity to plan and direct change through regulated actions (Gurney & Liyanage, 2016; Miller & Gkonou, 2018). In other words, there is a direct influence in how educators are allowed to explore teaching in the way in which they desire, and in turn, how this process influences and fundamentally changes their identity. Considering all of the aforementioned, we determine that teacher's identity can be defined through the ways in which their self-perception interacts with their specific context, either fulfilling these preconception through successful implementation thanks to their agency and/or context, or in turn,

experiences which prompt a considerable change in their identity, either by newfound perceptions of education, teaching, or changes in agency which prompt a change in their identity.

In second, we find the concept of positioning, it is defined as a tool to understand the ways in which individuals positioning in social interactions affect their lives, identity and experiences. There is a key distinction between positioning and role, as the latter is considered as a fixed-configuration that remains consistent throughout time, while on the other hand, positioning is dynamic and fluid (Harre, 2003, as cited in Li, 2023). Positional theory looks to establish the ways in which individuals present themselves in diverse interactions through their actions and discourse, focusing on the social domain and its ramifications (Hirvonen, 2016). In other words, it explores the different configurations in social interactions, and how these either conscious or unconscious decisions influence the identity of individuals. When applied to education, we may find that teacher positioning can not only come from different methodologies and/or strategies inside the classroom, but also born from a sense of identity forged through different experiences, either from initial teacher education, different experiences in practicum processes or professional practice. In turn, teachers' identity is forged through the interactions between different factors, and how they come into play when exploring the realm of pedagogical practices, and in consequence, professional identity.

3.5. Conclusions

This theoretical framework outlined deals mainly with the transformative potential of education when approached through a critical perspective. By integrating Critical Pedagogy with intersectionality, Anti-Capitalist and Anti-Patriarchal frameworks, and a focus on teacher identity, we look for showings that are possible to challenge traditional educational paradigms and foster a more egalitarian and socially just learning environment.

Critical Pedagogy emerges as a foundation for critical perspectives in education, emphasizing the holistic development of students and struggling for educational and curriculum reconceptualization; this aligns them with the cultural and territorial realities of students. This approach mainly focuses on empowering educators to act as agents of change themselves, fostering meaningful learning experiences that connect academic content with students' lived experiences and sociodemographic contexts. Also, the inclusion of intersectionality enriches this approach even more by uncovering power dynamics and amplifying unheard voices, giving learners the agency to critically analyze societal structures and their own realities.

The pursuit of social justice and gender equity strengthens this pedagogical vision. When we help students to engage in dialogue around social issues such as racism, economic disparities, and gender inequities, we can cultivate critical awareness. The committed integration of Feminist pedagogical principles allows addressing both student and teacher needs, ensuring that educational practices promote inclusivity and empowerment for all.

Finally, the exploration of Critical Pedagogy within the context of English as a Foreign Language (EFL) illustrates its capacity to challenge hegemonic structures through the linguistic awareness that this subject provides. This approach redefines EFL education as a tool for social action, encouraging students to engage critically with language as a cultural and ideological construct, in turn, they can recognize the political nature of the very language teaching,

We believe that through this educational paradigm we can provide students not only with knowledge but also empower them to question and contribute to their communities. Through the synergy of these critical frameworks, we assert that an education system that is not only reflective but also transformative can prioritize equity, cultural identity, and social justice main goals.

4. Methodology

4.1. Purpose of the Study

Due to the social crisis that has emerged in the last two decades, the inefficiency of the Chilean educational system has become evident, particularly in the context of English as a Foreign Language (EFL) teaching; therefore, alternative perspectives on education are required. In this sense, public education emerges as an educational trench that we cannot renounce, which aims to keep the right to education alive and foster inclusive pedagogies. To build education from communities and for communities, our objective is to determine whether the discourse and actions in EFL teaching/learning made from an Anti-Capitalist and Anti-Patriarchal perspectives are a disconnected ideological response to the curriculum imposed, or are the seeds to build a new curriculum from a community-based perspective. Methodologically, we worked with semi-open interviews, surveys and workshops, and Content and Critical Discourse Analysis. By advancing a community-centred vision, we envision an EFL teaching that goes beyond English's hegemonic role and a neoliberal-globalized ideology present in Chilean education.

4.2. Research Question

How do the Anti-Capitalist and Anti-Patriarchal discourses and actions of Chilean EFL teachers contribute to the construction of a Community-Based Curriculum?

4.3. Auxiliary Questions

- a. What are the discourses of EFL teachers in Chile regarding Anti-Capitalist and Anti-Patriarchal pedagogies?
- b. In what ways do EFL teachers in Chile incorporate Anti-Capitalist and Anti-Patriarchal approaches into their teaching practices?
- c. What are the implemented teaching practices from the Anti-Capitalist and Anti-Patriarchal perspectives of EFL teachers in Chile?
- d. How do the discourses and actions of EFL teachers in Chile harmonize with the principles of a community-based curriculum while incorporating Anti-Capitalist and Anti-Patriarchal perspectives?
- e. Which elements of the discourses and actions of EFL teachers in Chile could contribute to the development of a critical community-based curriculum within an Anti-Capitalist and Anti-Patriarchal framework?

4.4. Objectives

a. General Objective

I. To establish the ways in which EFL teachers' different discourses and actions from an Anti-Capitalist and Anti-Patriarchal perspective represent foundational elements for building a new curriculum with a community-based approach in Chile.

b. Specific Objectives

I. To characterise the discourses of EFL teachers in Chile regarding Anti-Capitalist and Anti-Patriarchal perspectives in teaching practices.

II. To explore how EFL Chilean teachers incorporate Anti-Capitalist and Anti-Patriarchal approaches into their teaching practices.

III. To describe the teaching practices of EFL Chilean teachers incorporating Anti-Capitalist and Anti-Patriarchal perspectives.

IV. To analyse the alignment between the Anti-Capitalist and Anti-Patriarchal discourses and actions of EFL teachers in Chile within the principles of a community-based curriculum.

V. To establish potential elements from the discourses and actions of the EFL teachers for a new curriculum from a community-based perspective.

4.5. Research Design

4.5.1. Participants

Regarding the participants, we interviewed 11 Chilean EFL teachers from diverse educational communities across the country, regardless of their expertise areas and geographical locations. These participants were selected based on their popular recognition within professional networks of being teachers with non-conformist principles or grassroots alignments about education, incorporating territorialised perspectives into their teaching speech, as these are central to the study's framework.

Hence, we used a purposive-critical sampling technique to select EFL teachers engaged in critical pedagogical approaches in different educational contexts, considering their previous participation in similar instances as a benchmark. We expected this sampling methodology to provide a detailed acknowledgement of non-traditional or grassroots education as principles of a community-based curriculum, particularly regarding Anti Capitalist and Anti-Patriarchal perspectives and their incorporation into EFL teaching practices in the Chilean context.

To protect the identity and privacy of the participants, the names of the participants were replaced with alphanumeric pseudonyms for easier identification and differentiation during analysis. However, we have decided to include the specific names of the educational institutions where the teachers work, as presented later in Table 1. This resolution aims to ensure transparency in representing the diversity of socioeconomic and administrative contexts of the teachers, thereby allowing a more complete and objective discourse analysis, nevertheless, if this represents a particular issue for the anonymity of a participant, it is omitted.

Likewise, the gender of the participants is also included and evidenced in Table 2, as its balance seeks a neutral perspective regarding gender. This decision acknowledges that Chilean teachers, regardless of their gender, face similar capitalist and patriarchal dynamics within the classroom. Furthermore, a deeper exploration of gender is not relevant to the objectives of this study and its binarism is mere coincidence.

Thus, we gathered in-depth insights into these perspectives, appraising the teachers' judgement and knowledge as a meaningful and integral manifestation of a community-based discourse.

Notwithstanding, we acknowledge that the purposive sample of EFL teachers convictions may affect the generalizability of the findings.

Table 1: Participants: Work placements of the EFL teachers who participated in the research.

ID #	Educational Workplace	Level of Education	Administration
Teacher A	Liceo Industrial A 20 Eliodoro García Zegers	Secondary	Public
Teacher B	Colegio Polivalente Alejandro Flores	Primary and Secondary	Subsidised
Teacher C	Colegio Niño Dios de Malloco	Primary and Secondary	Subsidised
Teacher D	Liceo de Aplicación (A-9)	Primary and Secondary	Public
Teacher E	Universidad Metropolitana de Ciencias de la Educación	Tertiary	Public
Teacher F	Colegio Etchegoyen de Talcahuano	Primary and Secondary	Subsidised
Teacher G	Escuela Lo Valledor	Primary	Public
Teacher H	Universidad San Sebastián	Tertiary	Private
Teacher I	Escuela Consolidada Dávila	Primary and Secondary	Public
Teacher J	Universidad Católica del Maule	Tertiary	Public
Teacher K	Universidad Metropolitana de Ciencias de la Educación	Tertiary	Public

Table 2: Participants: Gender of the EFL teachers who participated in the research.

ID #	Gender
Teacher A	M
Teacher B	F
Teacher C	F
Teacher D	M
Teacher E	F
Teacher F	M
Teacher G	M
Teacher H	M
Teacher I	M

Teacher J	F
Teacher K	F

4.5.2. Instrument

For this study, we employed a qualitative research method, more specifically, semi-structured individual interviews. Through the design of an interview guide with open-ended questions, we explored the teachers’ perspectives in depth, while maintaining flexibility to the natural flow of the conversation on each topic.

The interview questions were divided into three topic-related sections, mirroring three key moments of the interview, which attempts to establish a pattern that allows for participants to slowly develop their own opinions while delving deeper into the subject matter of the conversation. Now, concerning the reasoning behind the election of this particular design, we believe that the interview’s strong capabilities of attaining the subject’s personal views on Critical Pedagogy along with their implementation and techniques, or lack thereof, allowed for a far more complete understanding of their opinions on the implemented curriculum, as well as their disposition towards bringing in new ideas for a different one which incorporates those said elements.

It is important to highlight that, even though the instrument is entirely written in English, we applied a translated version in the interviews conducted in Spanish; this is explored in further detail in the following section.

Finally, at the moment of implementation, the interviewers adapted the research instrument to the preferred language of the participants, this to allow them to freely and comfortably express themselves at the time of the process.

4.5.2.1. Criteria for Validity and Reliability of the Instrument.

4.5.2.1.1. Validity.

- A. The interview instrument employed for our research was previously reviewed by experts, who in turn, determined to partake an initial, test deployment previous to the complete interview process, from which experiences was born a new review, edit and adjustment process before its

complete implementation, both to improve accuracy of the findings as well as general interview experiences.

- B. The interview guide was constructed based on the research objectives, covering each topic and all the necessary aspects for the purpose of the study. Thus, the collected data reflects the teachers' testimony effectively aligned with the ideological frameworks and their practical application in the Chilean teaching context.

- 01. Identity: This section explores the personal and professional identity of the teachers, considering their experience and self-perception, which are imperative for understanding their view on the purpose of education and their role in it.

- 02. Ideology, Principles, and Theoretical Framework: This segment dives into the theoretical aspects of critical education and curriculum, focusing on how teachers interpret and give meaning to these principles.

- 03. Practical Application: This last division delves into the pedagogical strategies and activities employed by the EFL teachers, embodying critical perspectives. It examines how these practices are implemented in the classroom in the Chilean framework.

4.5.2.1.2. Reliability.

- A. In accordance with the Spanish interviews, we decided to keep the responses in their original language, at the results section, to maintain the authenticity of the teachers' discourses. As the participants expressed themselves in their preferred language, it contributed to an effective, genuine, and confident communication in reflective and complex content, keeping the authenticity of the information regarding language usage helps us to maintain the interpretation and meaning risked on a translation process.
- B. It is important to note that the extension in which the interview process was undertaken began in July of 2024, until November of the same year. This was to present all participants with the opportunity to both establish appropriate dates for the interviews as well as relieve themselves of any job-related stress and pressure, allowing them to express their ideas in a calm, and collected manner. On this same note, we must highlight that most interviews were carried out in

time frames which saw the participants outside of their work schedules, following the same reasoning.

- C. Finally, all interviews were conducted in different time frames, allowing all interviewees to freely express themselves and develop their ideas, both for the sake of conversation as well as to thoroughly explore their ideas and contributions to the discussion.

4.6 Interview Sample: “Critical Educators Perspectives and Experiences”

1. Identity

1. May you introduce yourself? (Name, profession)
2. What teaching experiences have you had?
3. Have you ever participated in alternative/nonstandard educational initiatives? Like:
 - a. Popular Education Schools (Pre-universitarios, educación de adultos, niñeces)
 - b. Community Schools (tutoring sessions, ESL, workshops, summer camps, study groups, popular library)
 - c. Free classes
 - d. Ability workshops (circus, music, etc)
 - e. Community sustainable initiatives (plantations, orchards, gardens, restoration of green spaces)
 - f. Fairs
 - g. Adult education / Evening programs
 - h. Non-traditional contexts (confinement/hospital education)
4. What kind of teacher do you consider yourself, according to your teaching tenet and style?

2. Ideology, Principles, and Theoretical Framework

5. What does Critical Pedagogy mean for you?
6. How can we make Critical Pedagogy from an ELT perspective?
7. Is there a relationship between Critical Pedagogy, Anti Capitalist Education, and Anti-Patriarchal Education?
8. How can ELT teachers integrate these perspectives into the Chilean context?
9. Why is teaching from these perspectives beneficial for ELT? Which elements of that posture are essential?
10. Does the current curriculum allow for implementation in the Chilean educational context, or is it hindering it?

3. Practical Application

11. Do you integrate certain strategies to approach these topics into the classroom? Which ones?
12. Could some activities be proposed to involve the students in these perspectives? Which ones?
13. What has motivated you to incorporate Anti Capitalist and Anti-Patriarchal perspectives into your teaching?
14. Could these perspectives be integrated into a new developing Critical curriculum for the Chilean educational system? Why or why not?

5. Procedure

5.1. Interview Scheduling and Coordination

All participants were contacted before the interview to confirm their participation and coordinate an appropriate time and date, as most were employed as teachers, requiring this step. It is also important to note that in some occasions, multiple instances had to be set up due to time difficulties between both parties or because participants did not show up at the agreed-upon time frame.

All interviews were conducted using Zoom meetings, in which all participants were given an introduction before starting the interview briefly explaining the purpose of the study and its implications. Following this, brief introductions to the subject matter was stated to facilitate the interviewee's response capability along with general greetings and presentation for all participants. Finally, all questions were carried out in English, yet answers were allowed both in Spanish and English to create a smoother experience for the participants. All interviews lasted approximately 30 minutes to 1 hour, with few exceptions due to some interruptions or the length of answers given. Finally, it is also important to note that the interviews were carried out with two interviewers present, one with the role of questioning and establishing conversation while the other took note of the participant's answers and key information. Still, in a particular case, one interview was conducted by a single interviewer, who took on both roles at the same time.

5.2. Transcription Process

Before conducting the analysis, we employed Sonix.ai to create the transcriptions for the interviews and general data collection. This tool made the transcriptions for all of our interviews. Nevertheless, we also closely reviewed the transcriptions and ensured their accuracy in the most important of interactions. This means that while most of the transcriptions might not be completely accurate, key utterances as well as moments of conversation were edited to closely resemble the conversation present inside of the recordings in the interview process.

6. Data Analysis

For the purposes of this research, we analysed the obtained data using two complementary approaches: Content Analysis and Critical Discourse Analysis (CDA). These frameworks enabled us to explore the narratives of the interviews, what is being said and the underlying motivations behind the teachers' responses.

6.1. Content Analysis

In order to break down the large amount of the data into smaller and manageable information, we used the Content Analysis method.

This approach facilitates analysis by reducing and structuring the data through coding, to study the content of communication derived from the interviews (Baker and Ellece, 2011). This technique focuses on what is explicitly stated in communication rather than interpreting the data, helping retrieve and structure reliable yet meaningful information for the research (Baker and Ellece, 2011).

As Baker and Ellece (2011) suggest, we analysed the data by comparing the frequencies of keywords shared by the teachers, establishing the topics or patterns presented in the narratives. To do so, we reviewed the interview's transcriptions multiple times first, to be familiar with the content of the conversations and their course. After we acknowledged the recurrent insights, we highlighted segmented information addressing specific ideas, these being appealed to the research objectives and to other findings. These meaningful chunks were labelled into codes and organised afterwards in similar broader categories, for instance the teachers' self-perception, experiences with alternative education, ideological perspectives, and critical teaching practices.

Notably, Content Analysis becomes essential to a comprehensive data analysis process, as it sets a defined groundwork and structure for a further interpretative examination through Critical Discourse Analysis (CDA). While we used Content Analysis to identify *what* is being said, CDA helped us to explore *how* these said discourses reflect underlying hegemonical implications, particularly regarding identity and EFL education.

6.2. Critical Discourse Analysis

The integration of Critical Discourse Analysis (CDA) into our research, comprehensively and deeply complements the analysis of results, as this approach acknowledges language as a social practice embedded with the ideologies and power relations of the existing hegemonies in a particular environment (Fairclough, 1995). In this scenario, “discourse” is not just a means of communication, a code, or simple text, but a socially and ideologically use of language in signifying the world, experiences, and identities of people (Fairclough, 1995).

According to Baker and Ellece (2011), CDA provides an insightful understanding in how language reveals dominant social conventions through its linguistic construction. During the analysis process, this critical perspective on language facilitates the identification of connections between a person’s personal narrative and their sociocultural practices (Fairclough, 1995). Therefore, implementing CDA in our data analysis enables us to examine the interrelationship between discourse, ideology, and the pedagogical approaches in the teachers’ responses, which we interpret as their discursive practices. Thus, we evaluate the objective of the research by examining the extent to which these discursive practices contribute to community-based curriculum development.

7. Results

In this section, we present the perspectives of the interviewed EFL teachers on the implementation of critical pedagogical approaches within the Chilean educational context, specifically regarding the Anti-Capitalist and Anti-Patriarchal frameworks.

We organise this section into three divisions, each corresponding to an item of the interview. Additionally, to facilitate the display of the data collected, the results are displayed in tables, categorised by item and question. Additionally, the findings of each interview item are presented in a narrative form, to provide a relatable, comprehensive, and engaging explanation of the data.

We initially present the first part of the interview, regarding the teachers' identity, their self-perception and professional experience. Then, we display the teachers' interpretations and perspectives about critical theory. Finally, we set the pedagogical insights and practices that the EFL teachers implement currently in their classrooms.

Notwithstanding, some notable elements in the presentation of the results were considered. Firstly, some of the answers provided by the participants were eligible for multiple questions, mostly due to the overarching nature of the conversation and the content depth supplied by the interviewees in the form of examples, explanations of their ideas, etc. We carefully relocated some of the interjections provided by the participants into more fitting questions and/or sections of the interview by assessing which topics were being tackled at the moment, and establishing which specific queries they fulfilled.

Second, not all elements of our participant's answers were included in our coding process, both for the sake of clarity as well as conciseness. Most of the answers contained notable usage of filler words that did not contribute to the discussion and were deemed irrelevant. Now, most notably, due to the complexity of the topics being discussed and the nature of the interviews, only elements fulfilling the question at hand were displayed in the figures. Nevertheless, the complete transcripts and other relevant findings are available in their full extension for further analysis, in their respective sections.

Finally, we must mention that due to the length of data collection, the following tables present the condensed answers from the teachers, as previously mentioned. Notwithstanding, to keep transparency to the originality of the answers, we have attached a QR Code to the complete responses of the interviews at the end of this section.

7.1. Item 1: Identity

In this first part, we attach the results obtained from the first item, which are related to the teachers' identity regarding their career trajectories, teaching experiences, involvement in non-standard educational initiatives, and their pedagogical self-conception.

7.1.1. Results Item 1: "Identity"

In the following table, we introduce the initial responses obtained from the Item 1 of the interview, focusing on teachers' identity, their teaching experiences in both standard and non-standard education and their self-conception as educators.

Table 3. Results Item 1: "Identity"

Research Results: "Insights for the Development of a Community-Based Curriculum within Anti-Capitalist and Anti-Patriarchal Frameworks in Chile"				
ITEM 1: IDENTITY				
Tr/Pf.	Question 1: May you introduce yourself?	Question 2: What teaching experiences have you had?	Question 3: Have you ever participated in an alternative/nonstandard educational initiative?	Question 4: What kind of teacher do you consider yourself, according to your teaching tenet and style?
A	English teacher since 2022. Currently working at Liceo Industrial A20 Eliodoro García Zegers, Santiago, an industrial high school (TP).	As a popular educator, I worked for around ten years, organizing different types of organizations mainly based on hip hop culture. I also taught in a prison. And now, I'm a teacher of English here at this school, which is the only thing I do currently.	In the case of teaching in context of confinement, it was part of a partnership program with gendarmerie, for adults and specifically for prisoners who had to finish school to prepare students for standardized tests. At PACE UMCE, I had to teach some vocational guidance booklets to 11th and 12th grade. Then, I did some workshops on Hip Hop culture.	I think I'm a teacher who is pretty in the edges of the system. I try to represent, to bringing what I've learned in popular education experiences to school. The boundaries are pretty marked are pretty rigid. And I try to defy them. I'm very relaxed: I consider myself as a teacher who is really strict in terms of behaviour inside the classroom, but not because of the rules, but the respect we need to have each other. I don't try to impose myself through authority, but I love, care. I try to be very kind and close with my students. I try to demonstrate the importance of learning beyond English, insisting in the idea that our classes our lessons are not about the grade. It is about what we learn and the process. I try to seduce them with getting new information and transform that information for us to be better people. I try to challenge the system, to teach my students to respect norms and rules as long as we understand them. And they don't make us develop a person we don't want to become.

B	<p>Llevo siete años ejerciendo el rol de educadora. Años anteriores estuve trabajando efectivamente con Diego en la EPC. En algún momento estuve trabajando en educación de jóvenes y adultos. También fui coordinadora de ese programa en el mismo colegio donde estoy, Alejandro Flores de Recoleta.</p>	<p>Partí trabajando en una premilitar, después en paralelo, estuve trabajando en un colegio tradicional en la comuna de la Florida a inicios del año 2019-2020.</p>	<p>Me cambié un PDE. Después entré en el año 2020 al actual colegio en donde estoy trabajando. Donde está ubicado el colegio es un lugar vulnerable, un colegio muy como multicultural. Estuve haciendo la práctica con el Diego en la EPC. Es difícil poder desenvolverse de forma paralela cuando se está en el sistema tradicional, en otros contextos. La práctica profesional, que también la tuve en un colegio que es EPJA.</p>	<p>Intento como enseñar muy desde el amor, porque son chiquillas y chiquillos que están carentes de afecto. De hecho, si te ven te llegan a abrazar y te cuentan todo lo que hicieron el fin de semana y muchas veces la clase pasa a un segundo plano. Yo creo que en el contexto en el que estamos ahora, como con todas estas falencias, la clase efectivamente de repente tiene que pasar a un segundo plano, como el pasar contenidos. Los contenidos no son lo más importante en un colegio vulnerable. Intentar crear conciencia. Quizás no como a profundidad, pero para que sean o estén lo suficientemente despiertos para entender que la educación es la forma que tenemos para poder alcanzar o como para poder superarnos, a lo mejor para poder conseguir un mejor condición de vida.</p>
C	<p>I'm teacher of English. I've been working in education for nine years. I'm 35 years old.</p>	<p>I've been working since I have had 23. I've worked in four schools, in state-subsidized private schools mostly. From kindergarten to fourth graders in Media. I've also worked with adults at night for five years.</p>	<p>I have only worked in at schools. But nothing particularly with another type of education in formal education. At least tutoring.</p>	<p>I love most of my students. I try to be the best for them, a good teacher. I'm not going to say I'm one. But I think I my students care about me at least. I have a kindergarten and a first grade and it's very difficult to become like a cheerful teacher I try to be. In the case of students in high school, I'm like tougher.</p>
D	<p>I'm a teacher of English. I have a master in education in evaluation assessment. I am actually a coordinator of the English teachers network in Santiago. I'm working with the Colegio de Profesoras y Profesores de Chile (**). I have been working as a teacher of English since 2013 at Liceo de Aplicación. Also, I'm the director of the English Academy at Liceo de Aplicación.</p>	<p>I'm the founder of the "English Lessons for Free", we wanted to teach workers that couldn't access to an education in English at pedagógico. And also I have been working in some districts with some <i>juntas de vecinos</i> projects. In formal education, I have been working mostly in secondary. But also I was in charge when in the English curricula the elective classes of English at pedagógico, we developed DOE to teach students how to write essays and also we did a lot with socratic seminars.</p>	<p>In communities, trying to reach education English education to students or people in general.</p>	<p>I really like to establish horizontal management in classes and relationships. I really don't like to be authoritarian. I'm democratic in all the things that I do. I'm not hard with the students. I'm really open to talk about everything and that builds a strong connection with them.</p>

E	<p><i>Profesora de inglés haciendo clases en la carrera de Pedagogía en inglés en la Universidad Metropolitana de Ciencias de la Educación. Y además soy miembro de el Centro de Experimentación Pedagógica de la misma Universidad.</i></p>	<p><i>Fui parte de los primeros años de las clases populares de inglés. Empecé trabajando en el sector privado, luego me pasé a el sistema de educación pública. Mi experiencia se enfoca principalmente en espacios de educación formal y principalmente en la educación pública.</i></p>	<p><i>Participó de las clases populares del departamento. La escuela pública con el Diego. Participó de Sindicatos, realizando talleres de feminismo. Levantamos una iniciativa que se llamaba El Chilean Language Café.</i></p>	<p><i>Mi práctica pedagógica la pienso siempre desde un lugar crítico, que mi pedagogía tenga unas características de co-construcción con mis estudiantes. Mi experiencia de la educación pública y mi experiencia acá, por ejemplo en el Peda, me ha permitido tener más flexibilidad, más libertad de tomar decisiones de manera autónoma. Y como tengo esa libertad que no tenía por ejemplo cuando estaba en en la educación privada. Trato de que todo lo que yo hago en mi sala y fuera de la sala refleje mi ideología. Me gusta que lo que yo enseñe sea algo que sea útil. Que tenga sentido. Interpretar el currículum de manera crítica para luego poder levantar estrategias de enseñanza aprendizaje que vayan en esa línea. Metodologías que vayan en esa línea. Que se creen las condiciones materiales, para poder generar un hoy, un lugarcito, un espacio crítico distinto.</i></p>
F	<p><i>Yo soy ingeniero comercial y profesor de inglés. Los últimos 12 años de mi vida laboral, lo he ejercido como profesor de inglés en un colegio en Talcahuano. Yo no estoy trabajando como profesor de inglés propiamente tal, porque estoy trabajando como coordinador de un museo comunitario acá en la población. Estudié en la Universidad de Concepción. En este colegio que es el Colegio Etchegoyen de Talcahuano, colegio particular subvencionado administrado por una corporación masónica. Colegio</i></p>	<p><i>*Missing</i></p>	<p><i>A mí lo que me mueve un poco es la educación. Soy integrante de un centro cultural acá en mi población. La educación popular es lo que nos mueve. La educación transformadora. Y desde ahí yo, los últimos años, participar de constantes instancias de educación que me han permitido también ir como elaborando, como esta idea de lo que hoy día hablamos de ser unos educadores populares comunitarios. Soy un educador popular comunitario. Hoy día me paro más como desde la educación popular comunitaria y también porque pienso que la educación requiere con urgencia tener otra mirada y no creo que se va a dar solo desde la escuela hoy en día.</i></p>	<p><i>Primero es como es clave situar el contexto territorial desde donde uno vive, la experiencia pedagógica o educativa. Una educación popular comunitaria tiene que tener sentido para los estudiantes y creo que el aspecto territorial es clave. Asociaba que el inglés era una asignatura que a mí me permitía, ahondar un poco como en quienes somos. Siento como que también dignificar con quien estás trabajando es clave también para la educación. Dignificar también la experiencia de quienes estamos viviendo la experiencia educativa es clave en esta perspectiva. Caracterizar esta educación o este educador como desde lo territorial y también como desde el darle un valor a la historia y a los saberes que cada persona trae, más cuando tenemos experiencias educativas que son colectivas y que sea colectivo no es necesariamente comunitario. Entonces yo siempre pensaba que el inglés, a través de esta mirada de usar la lengua para comunicarnos. Sabiendo lo complejo, lo complejo que es comunicarnos en una sociedad que es violenta. Yo lo veía como una oportunidad para darse esa posibilidad de hacer visible otras realidades.</i></p>

<p><i>que tiene como un relato muy particular que tiene los particulares subvencionados hoy día, que es que viene de la clásica experiencia de ser un colegio que era privado 100% privado. Cambió, evidentemente, el contexto de los estudiantes con los que trabajábamos. Pero fue evidente que para muchos colegas igual significó un cambio radical en términos de que estábamos recibiendo estudiantes con otro nivel de complejidad y de vulneración de derechos que no estábamos acostumbrados.</i></p>			
<p>G I am a teacher of English in a municipal school called Lo Valledor. That is located at Pedro Aguirre Cerda. I work there 21 hours per week from first grade to eighth grade.</p>	<p>I have done lessons with nursery school, with Elementary School, High School, Universities. Uh, private School, private lessons Um, I have done lessons with blind people, with elderly people. Adult teaching. 2013 -2014 there I made lessons from seventh grade to all the high school. And then on 2016. I worked on a municipal school. This last year I worked a lot in an elementary school too. And now I am in Pedro Aguirre Cerda. Working for about 5 or 6 months.</p>	<p>In community places. We can call them like that and not popular schools. I haven't done them in established ones. I have done them in community and places like Juntas de vecinos. We make workshops or practical lessons, or other workshops that have these principles from popular education. The first one was at la Pincoya, Huechuraba. Other important place were I developed my skills was La Cebra. A Cultural center at Maipú. There I did some nursery school. I did English lessons like Open English lessons and popular ones, and also there I was participating on the organization. And the other important one is the one that I'm</p>	<p>I try to be a very constructive teacher or popular teacher. But sometimes due to the context I cannot make it. I think that for them, for the students. I am a relaxed teacher. I have to be non-violent. The teacher. Who is relaxed rather than cool? Right. I'm not a cool teacher because I am a very strict teacher for the evaluations.</p>

			<p>doing now and the one that I did at pedagógico were we created the lessons for Free. There were very few people participating and we decided to put it with popular principles for that situation. I want that places be open for popular educations and popular Education principles. I'm doing now that we are trying here in Maipú is an environmental organization.</p>	
H	<p><i>Mi título es de profesor de inglés. Estudié pedagogía en inglés en la Universidad Central, hice un magíster en Lingüística en la Chile y el año pasado diplomado en Pedagogía Crítica. Llevo también desde el 2016 trabajando como profe.</i></p>	<p><i>Estuve con hartos reemplazos, pasando de educación básica en educación media, educación para adultos, haciendo clases en empresas, en institutos, trabajé también dos años en formación inicial docente en la Universidad Central también, y llevo tres años acá trabajando en Adolfo Ibáñez haciendo inglés para pregrado. En paralelo, igual trabajo junto con El Diego en la Escuela Pública Comunitaria. Funciona más o menos con bimestre. Desde infancia temprana hasta gente adulta mayor. También en términos socioeconómicos, desde gente en situación precaria hasta gente que tiene cargos de gerencia en algunos lados.</i></p>	<p><i>En Pregrado también, un taller que lleva más o menos diez años, que es con los pobladores de La Pincoya. En algún momento lo hice así como alumno de pregrado. Fui también un par de años después a colaborar, no de manera tan constante, pero ha sido esa, en la Biblioteca de Huechuraba con los pobladores de la Pincoya. Un taller de inglés dirigido a la comunidad. Obviamente igual reciben como a cualquiera que postule, pero va dirigido principalmente a la gente ahí del territorio donde está inmersa la biblioteca. Y también muy variado. Tienes personas que son escolares, personas que son adultos mayores. Y todos van con el propósito de aprender inglés.</i></p>	<p><i>Cómo me gusta hacerlo a mí. Tienes que formar una comunidad, que la idea es que igual uno no, no va a aprender así como en dos semanas, sino que es un proceso a largo plazo. Pero a veces también viene condicionado como por, eh, el entorno donde uno se tiene que mover. Entonces, por lo mismo, formar un ambiente que sea propicio para eso. Así mismo identificar como cuáles son los antecedentes que traen, el por qué están ahí, el qué es lo que aspiran a hacer, para también ir construyendo el currículum un poco en esa misma línea. También en ese sentido, a veces se puede, como modificar o experimentar. Pero apunto un poquito más a eso, formar la comunidad de aprendizaje, a que también se puedan relacionar bien dentro de eso mismo, a que no sea nada obligado. Y también siempre, respetando, como mencionaba, los antecedentes, de dónde vienen, de qué aprendizaje traen, no venir así como, yo soy el profesor que lo sabe todo, escúchenme y se callan, Sino, cuéntenme en el fondo qué es lo que saben y cómo lo podemos poner en práctica dentro de lo que vamos a hacer aquí, de aquí en adelante.</i></p>
I	<p><i>Soy educador chileno. En los últimos siete años trabajando en escuelas municipales, en este caso específicamente en la comuna de Pedro Aguirre Cerda, en la Escuela Consolidada Ávila. También tengo experiencia en educación superior. He trabajado justamente en el Peda y actualmente</i></p>	<p><i>Me desempeñaba en educación en los últimos siete años trabajando en escuelas municipales, en este caso específicamente en la comuna de Pedro Aguirre Cerda, en la Escuela Consolidada Ávila. También tengo experiencia en educación superior. He trabajado justamente en el Peda.</i></p>	<p><i>No he trabajado en escuelas populares. Me he intentado siempre vincular a a actividades que van más allá de la misma docencia. Agrupaciones de trabajadores, por ejemplo, que lo que es lo que estamos trabajando en algún momento en el Pedagógico, junto a la Agrupación de Trabajador Honorario. También trabajar en colectivos fotográficos en este caso, que eran parte de lo que me dedicaba hace un tiempo atrás, sobre todo lo que fue el periodo de la revuelta social en el 2019. Pero propiamente tal como como agrupaciones de de escuelas populares. No, no lo he hecho.</i></p>	<p><i>Ha sido un proceso constante de desarrollo y de concientización. Creo que han habido cambios bastante radicales en la forma en que concibo la la educación hoy en día dada ciertas también experiencias en mi vida. Mis cuestionamientos van a al hecho de cómo poder traer una epistemología que esté justamente territorializada en nuestra realidad latinoamericana, pues intento justamente repensar si es que la educación realmente promueve, los valores relacionados a la justicia social y que vayan justamente en contra de esta narrativa hegemónica que nosotros vivimos, que está impuesta por un sistema neoliberal. Yo creo que ahí la historia juega un papel crucial, nosotros vivimos en algo que se llama la cultura del silencio. Para mí el neoliberalismo es la reencarnación del colonialismo. Entonces justamente visibilizar la historia, los testimonios, que han estado silenciado a lo largo de esta historia, creo que es un punto crucial</i></p>

	<i>soy estudiante de magíster acá en la Universidad de Birmingham, en el Reino Unido, en el programa de Magíster en Educación y y Justicia Social.</i>			<i>para poder concientizarse.</i>
J	<i>Vivo en la ciudad de Talca. Llevo trabajando tres años como profesora de inglés en la Universidad Católica del Maule. Además, soy un miembro del Comité curricular de la Unidad donde trabajo, que es la Dirección de Formación General.</i>	<i>Trabajé diez años en un colegio particular pagado en una comuna acomodada de la capital que está en el sector Oriente. También trabajé en la PUC, en la Católica, en Santiago, en el Departamento de Lengua del Centro de Idiomas. Ahora, actualmente trabajo con estudiantes que viven en sectores rurales que un 80% o más incluso. Y el currículum que tenemos, tiene un componente muy explícito de identidad regional.</i>	<i>He trabajado en el sector privado, en el sector público. Mi última experiencia es en el mundo universitario con estudiantes universitarios adultos. Pero trabajé diez años en un colegio en Santiago. Antes de venirme a Talca. Trabajé en colegio, en un colegio privado de la comuna de la Reina con una orientación católica. Hice algunos talleres también para el colegio, para los profesores, como capacitación en docencia y actividades didácticas y en reflexión. Anterior a eso, tengo experiencia en otro colegio y en ONGs y en institutos de inglés. He sido también voluntaria, he trabajado enseñando inglés y también español de forma voluntaria, en español para poder enseñar a la comunidad haitiana. Y en Inglaterra enseñé inglés a una comunidad de refugiados que venían principalmente del Medio Oriente y Eritrea. He hecho también clases particulares a niños, a niñas y he participado en proyectos on line para algunos ministerios de del Ministerio del Trabajo, en los camps que se hacen del inglés abrepuestas.</i>	<i>Yo creo que la identidad se transforma. No me gusta como ponerme etiquetas como soy esto o soy lo otro. Pero creo que me considero cercana. Creo que para mí primero soy profesora, después soy profesora de inglés y para mí, la educación tiene ese sentido de ser comunitaria, de ser colaborativa. Para mí el inglés ahora está realmente en un segundo plano y me importan otras cosas, tan sencillas como que los estudiantes se sientan cómodos. Antes era muy estricta. Ahora si alguien me habla de forma efectiva donde yo pueda entender. Está todo bien. El inglés es una cuestión fortuita. Lo que a mí más me mueve es la pedagogía, la educación y el proceso.</i>

K	<p><i>Yo soy profesora de inglés. Estudié lingüística en la universidad y después saqué en este caso los estudios de pedagogía y estoy trabajando de profesora, en verdad, desde el 2011.</i></p>	<p><i>Trabajé en una escuela industrial en San Joaquín. En cuanto a práctica estuve en el Darío Salas. Trabajé en un colegio católico de Maipú que estaba super cerquita de la villa Francia también. Y mi experiencia ha estado mayoritariamente en educación superior. Trabajé como 12 años en el Duoc , dos años en la Universidad San Sebastián. Y después también a trabajar en la Universidad de O'Higgins, que ahí me he mantenido desde el 2017. Y este año partí en el Pedagógico. Y he participado también en ponencias y algunas actividades como académicas, también de la universidad. También de otras también como a cargo de proyectos y eso.</i></p>	<p><i>Participé en una escuela para adultos en Estación Central y no fueron muchas clases. Fueron como seis clases más o menos. Y claro que también en un contexto de bastante precariedad en muchos sentidos. Como no solamente la precariedad material de la escuela, sino que también, pues la situación en la que se encontraba, en este caso las y los estudiantes también. Ya muchos de ellos nos contaban como lidiando con varios temas bien difíciles. Pero fue interesante porque aparte te obliga también como a trabajar con algo muy práctico también. Y como aterrizarlo mucho también a la realidad, a una realidad que sea coherente también para el contexto de los y las estudiantes, pues más allá de hacer como un ajuste curricular súper considerable, considerando que además también en la escuela cierto como de educación tipo, por ejemplo escuelas para adultos, etcétera se trabaja de manera distinta.</i></p>	<p><i>Me considero un poco atípica. Tampoco me gusta estar dentro del típico rol de la profe o el profe de inglés. He tratado siempre de tratar de cultivar la cercanía, como con los chiquillos y las chiquillas. Me gusta también decirles como, podemos estar muy en clase de inglés, pero nosotros podemos hablar de muchas otras cosas. Acá podemos hablar de filosofía, podemos hablar de esto, como que no es excluyente, como que no voy a ser solamente, como me voy a ajustar solamente a a enseñarles, no sé, como a clásicos como temáticas. Como alejarme de lo típico en ese sentido, como pensando en la figura de profesor, como profesora de inglés. El otro día, por ejemplo, no sé, estuvimos hablando del tema, el conflicto del conflicto de Israel con Palestina. Entonces como es guerra, es invasión, es qué? Entonces son cosas que a lo mejor no sé, pues literalmente si yo puedo plantear ese tema en el duoc prendía solo con algunos, cachai? Y ahí también hay otros factores que atraviesan que son como ya mucho más estructurales, el lugar de la escuela como servicio, no la educación como un servicio, como un bien. Hubo un momento en que dije no me quiero hacer la loca con esto tampoco.</i></p>
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7.1.2. Findings Item 1: “Identity”

Following the data provided by the table above, we will now delve deeper into the teachers’ professional identities regarding three key insights: career trajectories, experiences, and self-conception as educators.

7.1.2.1. Teachers’ Career Trajectories.

All of the participants are English teaching graduates. Following is a brief breakdown of the main institutions in which every participant worked or is currently working in, answering to the first question of the interview (For a general overlook, check Table 1).

Teacher A began teaching English in 2022, accumulating 3 years of experience, they are currently working at an industrial high school in the commune of Santiago.

Teacher B has been teaching English for seven years, yet was also involved in pedagogical instances in the EPC. (*Escuela Popular Comunitaria*) previous to their start as a formal teacher. They were also in charge of programmes for education of adolescents and adults, both as a teacher and then later on as a coordinator in their current workplace.

Teacher C is an English teacher working in education for nine years, accumulating diverse experience in various establishments but mostly in state-subsidized private schools. They also have experience working with adults.

Teacher D is also an English teacher with a masters degree in education who began working in 2013. They currently work as a coordinator for a network of English teachers in Santiago and in an important position at the *Colegio de Profesores y Profesoras de Chile* (omitted due to concerns regarding their anonymity). They also work in parallel as an English teacher as well as the head of the English academy of their respective workplace.

Teacher E is a university teacher of English, who also works in a center of pedagogical experimentation. They also participated in pedagogical initiatives as a student

Teacher F is a commercial engineer as well as an English teacher, they are not currently employed as an educator, rather working as a coordinator in a communitarian museum in Talcahuano.

They studied to be an English teacher in Concepción, and worked for 12 years in a school in that same town, before starting their work as a communitarian museum coordinator.

Teacher G works as an English teacher in a municipal school located in the commune of Pedro Aguirre Cerda. They are currently working 21 hours a week taking classes from first to eighth grade.

Teacher H studied to be an English teacher in *Universidad Central*, with a master's degree in linguistics as well as a Diploma in Critical Pedagogy. They began working as an educator since 2016.

Teacher I presents themselves as a Chilean educator, who has worked for the last seven years in municipal schools, specifically in the commune of Pedro Aguirre Cerda. They have also worked in higher education, specifically in *Universidad Metropolitana de Ciencias de la Educación*. They are currently students for an Education and Social justice master's degree in Birmingham, United Kingdom.

Teacher J is currently working in higher education as a teacher of English in the city of Talca, and has been doing so for three years. They are also a part of the Curriculum committee of the direction of general education in their current workplace.

Teacher K was first a university student of linguistics, but later decided for English teaching, and has been working formally as an educator since 2011.

As a general summary, most teachers have a considerable amount of experience, ranging from three to fourteen years of formal teaching experience, nevertheless there are some who participated in pedagogical initiatives previous to the finish of their formal education as educators increasing the gap. Most teachers work in Santiago, yet there are some educators from different regions in our country.

7.1.2.2. Teacher's Experiences.

There was a wide range of diverse experiences in the participants, notably, this section combines the answers for questions 2 and 3 indicated with coordinates at the end of each brief description of the educator's experiences:

Teacher A has ten years of popular teaching experience, working for various organizations creating workshops mainly based on hip-hop culture, while also having formal experiences in teaching, such as their current employment, during the confinement during the COVID pandemic, they worked with gendarmerie on a program directed to prisoners who needed to finish schools, preparing them for

standardized test. Finally, they also worked with a higher education institution, specifically at PACE UMCE teaching vocational guidance booklets. (TrA.I1Q2-Q3)

Teacher B began teaching in a pre-military school, eventually they also began teaching in parallel to that school in a more traditional establishment, they were also a part of a PDE program (Programa de Protección Especializada en Reinserción Educativa) adding to their experience in an EPC (*Escuela Pública Comunitaria*) as well as popular education for adolescents and adults (EPJA). (TrB.I1.Q2-Q3)

Teacher C has worked as a tutor before, but mostly accumulates experience working in formal schools, especially in state-subsidized private schools. Nevertheless, they also have experience working with adults at night for five years. (TrC.I1.Q2-Q3)

Teacher D was the founder of an English program aimed to deliver free popular lessons to the community during their time as a student in university. They also worked alongside some neighbouring organizations in various projects, including teaching English. They participated in some elective courses of oral and written English inside *Universidad Metropolitana de Ciencias de la Educación*, focusing on essay creation as well as socratic seminars. (TrD.I1.Q2-Q3)

Teacher E also participated in the popular program aimed to deliver free lessons to the community while they were in university. After that, they were part of an EPC. They began their teaching in the private sectors, but eventually also participated in public education. Notably, they also participated with syndicates doing some workshops focused on feminism. Finally, they also commented on an initiative they created, called the Chilean Language Café, during their stay abroad, where they taught Spanish to international students. (TrE.I1.Q2-Q3)

Teacher F has had formal experiences in a private subsidized school in Talcahuano, due to their long time at the establishment they commented on how it was initially a fully private school, and the effects the change to subsidized education had on the school. They also participate in a cultural center in their town. They declare themselves as a communitarian popular educator, as they believe that there is great importance in communities and popular education itself, some elements they say could help to education in general. (TrF.I1.Q2-Q3)

Teacher G has had experiences in nursery schools, elementary schools, highschools, universities, private schools and private lessons. They have worked with blind people and elders, as well as adult teaching. They have worked on municipal public schools, and elementary schools more recently,

currently working in a municipal school in Pedro Aguirre Cerda. They have experiences in creating workshops based on the principles of popular education, they also highlight their work on a cultural center in Maipú, where they did open English lessons, as well as popular lessons. This educator also participated in the creation of popular English lessons during their time at their university, and is focused on replicating this initiative in an environmental organization that they are currently a part of. (TrG.I1.Q2-Q3)

Teacher H has experience in adult education, traditional highschool, lessons in different companies, institutes of English, and also in initial teacher training programs. They have worked for three years in their current employment, a university where they teach undergraduate students. In parallel, they work in an EPC, an open institution for people of various ages. (TrH.I1.Q2-Q3)

Teacher I has no experience on popular schools, but has worked with workers associations and photographer's collectives, in their own words, "*Me he intentado siempre vincular a actividades que van más allá de la misma docencia*" Nevertheless, they have experience in municipal public schools as well as in higher education. (TrI.I1.Q2-Q3)

Teacher J is currently working as an English teacher in higher education, specifically in Universidad Católica del Maule, they also worked for ten years in a private catholic school in Santiago, same city where they also worked in different institutions of higher education. Nowadays they are more focused on students with rural contexts, in their current workplace. They also have made workshops for schools, teacher workshops and worked with ONGs and English institutes. They have also worked as a volunteer to teach Spanish to Haitian communities in our country, and during their time in England, they taught English to a community of middle eastern refugees. Finally, they have also worked for online projects of English camps made by the Ministry of Labor. (TrJ.I1.Q2-Q3)

Teacher K has worked in industrial schools, as well as public schools and a catholic school in Maipú. Nevertheless, they say that most of their experience comes from higher education, working through different institutions for at least twenty years. Currently, they started working on UMCE, where they have also participated in academic activities as well as projects. The only non-traditional experience they had was working for adult education, where they only participated in about six lessons approximately. Still, they demonstrate a good understanding of the context and reality of these establishments. (TrK.I1.Q2-Q3)

7.1.2.3. Teacher's Self-Perception.

In regards to the answers to Question 4, teachers expressed a strong sense of purpose, many of them presented clear postures regarding their self-perception as educators, explaining them and giving examples. Notably, many of the teachers put emphasis on contextualization for learning experiences. In continuation, we briefly explore the participants' answers regarding their own perception of their identity as educators.

Teacher A says that they consider themselves as an educator “in the edges of the system”, trying to bring their experiences in popular education to their school contexts. They also believe that the boundaries between the two are pretty rigid, and they constantly try to defy them. They put a great emphasis on building respect with and between their students, with a strict focus on behaviour inside the classroom, looking to not impose themselves through authority, but rather with care, love, and kindness for their students. They highlight the importance of learning beyond English, focusing especially on changing the students mindset away from a sole focus on grades but rather in the learning process itself and the contents. They say they try to “challenge the system”, teaching students to respect norms and rules as long as they understand them. And that they do not make them develop into someone they do not want to become.

Teacher B declares that they try to teach from love, saying that their students are lacking it. They comment on how many times students come up to them, hugging them and speaking about their weekend, and the lesson itself goes into the background. They believe that in the context that we have, the contents of the lesson have to go into the background, as they are not what is most important in vulnerable schools. They aim to create consciousness, not necessarily in depth, but at least so that they can become aware that education is the way that they have to better themselves, or to seek a better living.

Teacher C says that they love their students, and tries to be a good teacher for them, the best possible one. They say that while they try to be a cheerful educator, it becomes hard with kindergarten students, still, they try. Yet, with highschool students they become “tougher”.

Teacher D speaks about establishing a horizontal management in both their classes and relationships. They do not like to be authoritarian, rather being democratic in all of the things they do. They focus on not being hard on the students, trying to build a strong connection with them, and being open to dialogue about everything.

Teacher E builds their pedagogy from a critical perspective, including co-constructive characteristics with the participation of their students. They highlight their experiences in higher education and their current workplace as great influences in their current flexibility, freedom to take decisions as well as their autonomy, in contrast to their time in private education. Given this newfound freedom, they try that all they do inside and outside the classroom reflects their way of thinking, that what they teach is something useful, with a sense of purpose. They reinterpret the curriculum critically to build educational strategies that follow those principles. They focus on creating material conditions to create a different, critical space.

Teacher F puts a great emphasis on situating the learning process with the territorial context in which they live their pedagogical experience. They believe that a communitarian popular education has to have meaning for students, and that context is key. They believe that English has the opportunity to explore our identity. They also believe that it is important for education to dignify who they work with, also dignifying the learning experience in this same perspective, giving education or educators a territorial focus, valuing history and the knowledge everyone brings, especially within collective educational experiences. They always believed that English, through the scope of using the language to communicate, knowing how complex this is in a society they believe is violent, has the opportunity to take the chance of visibilizing different realities.

Teacher G tries to be constructive, or a popular teacher, yet sometimes, due to context, they are unable to do so. They believe that in the eyes of the students they are a relaxed teacher, rather than simply a cool teacher as they are very strict about evaluations. They try to be non-violent in their pedagogy.

Teacher H says that, as they prefer it, you have to create a community. Creating a propitious environment for learning, understanding that there are many contextual elements and that it is a long term process. They believe that you have to identify the students' backgrounds, their reason for being where they are and what they aspire to be in order to build the curriculum following a similar line. They also highlight that you can sometimes experiment or modify some elements, but without losing the focus on building a community of learners, establishing good relationships between them and without enforcing anything on them. They mention again how important it is to consider the background, where they come from, which knowledge they have, and to not impose anything on them, believing that only the teacher has all the contents necessary, but rather talking with them and see how they can include it in what they are going to learn in the future.

Teacher I states that it has been a constant process of development and conscientization, they believe that there have been radical changes in their perception of education due to some experiences in their life. Their questioning of education is how to bring a territorialized epistemology to our latin american context, as they try to rethink if the education that we have in our neoliberal system does truly promote social justice, and whether they are truly against hegemonic practices. They believe that history plays an important role in this process, as they believe we live in a culture of silence, as they see neoliberalism as the reincarnation of colonialism. They put an emphasis on bringing to light history and testimonies silenced throughout our history, as they believe it is a key element in this process of conscientization.

Teacher J believes that identity is in transformation, and they do not like to label themselves. Still, they consider themselves warm. They believe themselves to be a teacher first, and then a teacher of English, and that for them, education has a communitary and collaborative sense. They consider that English is now in the background, and that their focus is on other things, as simple as making students feel comfortable. They say that they used to be very strict before, but that now, if a student can simply communicate in an effective way where they can understand them, everything is good. For them, English is something fortuitous, and that what truly moves them is pedagogy, education and the process.

Teacher K considers themselves to be atypical, as they do not like to be a part of the “typical” role of an English teacher. They have always tried to cultivate warmth with their students. They also like to tell students that, even though they are in English class, they can talk about philosophy, that it is not an exclusive lesson, not only focusing on typical contents of discussion, yet again highlighting that they want to move away from this typical perception of English in general. They have used their lesson to talk about various contemporary topics, or others such as the view of education as a service, or as a commodity. At one point during their exercise, they decided they were not going to ignore these issues.

7.2. Item 2: Ideology, Principles, and Theoretical Framework

According to the second part of the interview, in this section we present the data and findings obtained from the second item, focusing on the teachers' understanding of the critical theory and their beneficial implications for EFL teaching in Chile.

7.2.1. Results Item 2: Ideology, Principles, and Theoretical Framework

Here, we provided the teachers' responses to each question regarding the theoretical and practical insights into Critical Pedagogy in ELT within the country's educational paradigm.

Table 4. Results Item 2: Ideology, Principles, and Theoretical Framework

Research Results: "Insights for the Development of a Community-Based Curriculum within Anti-Capitalist and Anti-Patriarchal Frameworks in Chile"						
ITEM 2: IDEOLOGY, PRINCIPLES, AND THEORETICAL FRAMEWORK						
Tr/Pf.	Question 5: What does Critical Pedagogy mean for you?	Question 6: How can we make Critical Pedagogy from an ELT perspective?	Question 7: Is there a relationship between Critical Pedagogy, Anti-Capitalist Education, and Anti-Patriarchal Education?	Question 8: How can ELT teachers integrate these perspectives into the Chilean context?	Question 9: Why is teaching from these perspectives beneficial for ELT? Which elements of that posture are essential?	Question 10: Does the current curriculum allow for implementation in the Chilean educational context, or is it hindering it?
A	Critical Pedagogy for me is a form in which we try to define what is established in formal education. It is also a responsibility in practice. It invites us to rethink our practices every day in the way we approach our students and our lessons and how we promote different values and responsibilities. Always researching new information, looking for cracks in the system. Where the main protagonist of	The discussion among the students is our key. It is not about linguistics or grammar, but what content helping acquire the language. Students produce English from their own experiences, not imagining traveling the world and Europe.	<i>*Missing</i>	First, we need to decolonise what we were taught at university. We need to understand our context: Chile is a Latin American country with a society that doesn't speak English. Use local news or work with to make English closer to students. We have to be aware as teachers that we don't need to tell our students what to think about, but asking the correct questions to make them reflect on capitalism on life in general. It's more about	If we teach from an anti capitalism or any patriarchal approach we are giving our students additional tools to analyze reality. It will help students think from another perspective that probably at school don't take into consideration. What matters is what the students live through the learning teaching	<i>No hay un curriculum que lo permita derechamente. Estamos en un contexto capitalista, nunca el capitalismo por sí te va a permitir generar contenidos desde la pedagogía crítica por definición. Desde esa base, esperar que el currículum sea o no sea apropiado sería menospreciar el sistema en tanto estructura. Lo que marca aquí es que siempre en el sistema van a haber fisuras por</i>

	these stories are not the teachers, but the students.			giving them the tools to make the questions. Because if I give the answer to my students then I'm being neoliberal. <i>En teoría educacional siempre se habla de accountability, las formalidades administrativas que te hacen llenar todos los registros. Y hay lugares donde son más rígidos y otros más laxos, entonces va a depender en últimas cuentas cuánto tú puedes o no puedes, como reemplazar.</i>	process.	<i>las cuales los educadores desde la pedagogía crítica podríamos como aprovecharnos para poder generar nuestra perspectiva. Y eso se da como en el currículum actual, porque básicamente el lo que depende no es tanto del currículum sino de la escuela. Cuando pensamos en el currículum como un todo claro, siempre vamos a poder intervenir y generar estos pequeños ruidos.</i>
B	<i>Para mí es ir guiando para que puedan formar su propia opinión y cuestionen todo lo que está establecido. Que no se queden como con lo que uno les dice como verdad absoluta. Y en todo ámbito, así como no solamente en el inglés. Que se empoderen de sus roles como estudiantes.</i>	<i>Dependiendo del contexto en el que estés. Siento que una buena alternativa puede ser el intentar como encontrar qué es lo que les hace ruido o qué es lo que les hace sentido para intentar desde ahí engancharles. Me cuesta como responder el por qué desde el inglés. Es algo que como les dije al inicio, yo reniego mucho. Es fundamental el tener redes para poder conversar y cuestionarse estas situaciones. Volver a quizás a lo comunitario, sobre todo cuando se están en el sistema tradicional.</i>	<i>Yo creo que sí. Siento que sí. Como que va en contra de todo lo que está establecido realmente. Entonces creo que sí están relacionadas porque habla sobre el cuestionar lo que siempre nos han impuesto.</i>	<i>*Missing</i>	<i>*Missing</i>	<i>Siento que falta que las personas que realizan los programas sean personas que están en el aula. Son personas como en su momento lo fueron mis profesores de universidad que están súper alejados del contexto. Hay que ver los libros de inglés, son totalmente diferentes a los planes y programas que te plantean y que son diferentes a las propuestas curriculares, sobre todo en básica. Entonces no está para nada contextualizado, está todo planteado en un sistema educativo ideal. Y con dos horas de inglés a la semana las chiquillas, los chiquillos no van a salir hablando en 4.º medio, que es como el objetivo principal que se plantea también en los planes y programas. Entonces está super descontextualizado.</i>
C	Pedagogy means that we must	<i>*Missing</i>	Our bosses don't want us	I think is when you have to change	I think critical thinking in	Maybe when you teach reading

	lead our students to make them think further. When you break students path, the knowledge they're going to know.		to think. The people who have a lot of money don't want us to get educated. Bosses or people who have money, don't want us women and normal people to know to think further, to be a good person, for something well done.	your mind in order to look for the equal rights. When you find the equal rights and you can teach them.	English as an English teacher is very important because they're learning a new culture and it's important.	strategies or listening strategies you can do it. But they don't give you a lot of flexibility. You have to open your mind and do your classes as you want to here. The teachers, they're very attached to the curricula. There is the lack of time, now we are not able to do some important things. That's a very, very important problem that we have to solve as teachers.
D	You have to destroy what you have learned and create something new with more people. To innovate in a system that basically has no innovation. In a way, to be democratic because I need my feedback, not from my colleagues necessarily, but from my students. So I am in a constant evaluation. Also, to be critical in what they are living in society. Living in Santiago in Chile. What happens with the reality? What happens with their future? What happened with you? Being an adolescent in your future and criticise. But criticising just for doing it, not being aggressive and without fundamentals. It's how you understand democracy, about being disruptive. Inside your classroom you define what happens there. It's to keep thinking questioning. And recreate realities with students.	Internalizing that English is a tool you can do whatever you want. But always when you are in a horizontal position with your students. The only difference with them is that you know what you are going to teach. Students have to build a perception or an opinion leading to a discussion where you give your perspective and ideas and you have to have respect and tolerance.	First, anti capitalism for us it's great. English is the language of the empire and I'm always against that because you have to know your enemy and our enemies, but my enemies they speak in English. So I don't need a translation. I need to know what they are thinking.	I allowed them to do whatever they need to do to be inside the class and to be critical about it. Topics are always really open to opinions. Keep changing the style you are teaching. I'm always starting something new something more related to pedagogy than English. It's also important for you to adjust that before having these horizontal relationships and to sort of rather than have a destructive criticism to build something along with your students. As English teachers. We are allowed to teach. Whatever we want and we have. The way of life of students are really deep into consumerism. I always talk with students and you have different opinions. But basically for them showing them things of capitalism makes them feel identified with a group of people, giving that option that they understand what capitalism is. It's hard if you work in a place where mostly men study. We are in a sexist society but because they are conservatives. I consider you can teach about that	Students are going to learn how to speak in English, they can do that in different ways. But these are never going to teach you how to be critical. The only thing that cannot be replaced is the perspective that you are giving. They don't know how to identify themselves, but when they do, I consider they feel better and they feel that someone is understanding what they are thinking.	Nowadays, I have seen a change in English teachers, but mostly because new students or new teachers are giving us new opportunities to be disruptive, but I don't think chilean society is prepared for that. You have to think who builds the curriculum and the ministry books. Conservative people mostly. They want something, the status quo. If you want to be critical its not going to be there, but just as a guidance. Take your approach and you get it.

				and, for example, the mansplaining. In the end it results in also being a teacher with the students that they can see that is going to change the society. So it's important to make them pay attention in what a patriarchal society is and where it is bad. If you are authentic, you are giving them your perspective of life, they are going to see if they take it or not, but they always appreciate that you were open to talk about things and when they are older they realize many things that you said in classes. That's the job you have as a teacher because for me English is a tool. I am only hoping you can communicate in English writing and speaking, but mostly I'm into the develop of the human being they are going to be in the future.		
E	<i>Poder co-construir, democratizar la pedagogía. Estar en constante reflexión respecto de las cosas que se nos presentan. Hay varias formas de hacer pedagogía crítica. Si nosotros realmente queremos como tener incidencia críticamente, debiesen ser muchos sujetos quienes estamos intentando lo mismo en un mismo espacio. Se ve muy reflejada en el cómo, cómo construimos conocimiento, cómo hacemos pedagogía, cómo creamos materiales. Y para mí la pedagogía crítica significa tener la convicción de que las sociedades cambian a través de la educación. Para mí estar enseñando de esa forma es</i>	<i>Procesar colectivamente para luego pensar en lo que vamos a enseñar, el inglés tiene una oportunidad súper grande de poder transversalizar a todas las asignaturas, seleccionar objetivos del currículum, poder negociarlo, con mis estudiantes en el sentido de ¿Esto les parece útil? y ese era como un consenso.</i>	<i>Significa estar en contra de la hegemonía. Tiene que ver con hacer contracultura. En la pedagogía tiene que ver con estar muy conscientes de que el inglés es el idioma de la hegemonía. El inglés en sí mismo no es el problema, sino que el inglés es el instrumento de propaganda de la hegemonía.</i>	<i>Es una pregunta que yo creo que venimos como desde muchos años, quizás antes de la dictadura, tratando de resolver. Los profesores se hacen cargo del currículum que van a llevar a cabo, lo hacen de manera interdisciplinaria. Ahí el inglés tiene una oportunidad súper grande de poder transversalizar a todas las asignaturas. Un método científico para poder aplicar la pedagogía crítica es sentarse a reflexionar en colectivo. Muchas veces tenemos que apostar a la voluntariedad, lamentablemente. Pero a medida que esto le hace sentido a las comunidades educativas se corren la voz. Les llama la atención la forma en la que nosotros</i>	<i>Yo creo que es beneficioso para reproducir pensamiento crítico en nuestra población y también para hacerse cargo cierto de de todas las connotaciones que involucra enseñar una lengua extranjera. Finalmente la pedagogía crítica se basa en un método científico, básicamente que tiene que ver con cómo yo despierto emancipado mentes. Estoy liberando o tratando de liberar otras mentes y hacer que</i>	<i>Si entendemos el currículum como el documento que nos entrega el Estado para poder enseñar, cómo vivimos en un sistema neoliberal y existe la libertad de enseñanza, se puede. Faltan personas que se den cuenta que se puede. Las condiciones materiales son, yo diría, las que son el principal obstáculo, la Constitución de Chile probablemente es también el mayor obstáculo que tenemos. Hay formas de darle la vuelta a estas condiciones. Los colegios y los directivos tienen la libertad de decir saben qué? No me voy a enfocar en el SIMCE y no me voy a enfocar en</i>

	<i>emancipador.</i>			<i>trabajamos. Les hace sentido porque más encima el agobio laboral tiene mucho que ver con cómo voy a pasar toda esta materia en un año. Generalmente que es el currículum nacional. Y esa agencia es un aporte al bienestar docente que tiene consecuencias reales. Entonces estamos hablando de que la pedagogía crítica se materializa en un método.</i>	<i>reflexionen sobre sus condiciones materiales, sobre cómo están viviendo sus vidas, sobre cómo están dándole importancia a los elementos de sus vidas. Finalmente, el beneficio de poder abordar, en este caso el inglés de manera crítica, es un aporte contra la hegemonía.</i>	<i>las bases. Me voy a enfocar en, quizás en habilidades y en contenidos y en formas de aprender que son más complejas. Y hay varias experiencias a lo largo del país que que nos dicen que sí se puede. Lo que falta es voluntad política, voluntad administrativa, voluntad de gestión, y también, la dificultad más grande tiene que ver con dejar de concebir a los profesores como técnicos que solo aplican un documento. Falta el apoyo concreto. Un apoyo tangible, digamos.</i>
F	<i>Está sobreexpuesto al concepto y poco elaborado. En la práctica he notado que muchas veces el espíritu crítico era como contrario a proyectos educativos que a ratos igual todavía buscan homogeneizar la experiencia educativa. Cuál es el sentido de la escuela o rendir con las pruebas estandarizadas o realmente desarrollar un espíritu crítico con nuestros estudiantes? Es clave que hoy día quienes la pensamos como una posibilidad importante para que la educación le dé una vuelta a este momento crítico que tenemos, en el sentido de no tener capacidad de reacción. Poder verlo en experiencias, no solo en conceptos o definiciones. La territorialidad. La perspectiva de clase. Me vi enfrentando situaciones de denuncias, de ideologización de los niños, por</i>	<i>Yo siento que lo primero es sacarle al inglés esa connotación incluso siútica como incluso aspiracional. Yo analizaba las unidades y era impresionante como había un mandato social, yo siempre lo denunciaba, una identidad impuesta. Entonces siento que el inglés en particular tiene que ser muy cuidadoso porque su historia es muy poco crítica. De hecho es la asignatura que queda casi que fuera del análisis, porque el profesor de inglés no está llamado a quizás tener posición en otras áreas. Como que me</i>	<i>*Missing</i>	<i>Nosotros que somos profesores de inglés, nos queda así perfecto como para explicar un poco por qué estamos enseñando el mismo inglés. Situar en la enseñanza en inglés en el contexto territorial. Invitar a los estudiantes a las reflexiones de su propio entorno. Hacer un análisis crítico, reflexivo de su contexto, una unidad con vocabulario, con textos complejizados.</i>	<i>Hacer mi propio material. Siento que el inglés tiene mucho que decir. Por el imaginario de cómo ha sido elaborado el contenido de lo que enseñamos en inglés y en particular en enseñanza media. Ser cuidadoso con eso. El inglés tiene una deuda y por ende una perspectiva de reparación, yo pienso que las reformas educativas que tengan que ver con el inglés no tienen que ver solo como con la enseñanza de la lengua propiamente tal, sino que justamente como con esa carencia de sentido. Era súper crítico también de mi propia práctica, porque me daba cuenta</i>	<i>Yo soy un promotor igual un poco de la autonomía docente, que yo creo que existe. Yo siento que hay varias como líneas donde uno puede trabajar como donde uno, no sé yo, como, lo que enseñó y cómo lo enseñó. He conversado con otros colegas y como compañeros de de esta, de esta como profesión, es que hay una sobreexigencia académica en la enseñanza propia de la lengua y no de la educación. El inglés tiene que hacer una mirada más pedagógica, no solamente de la enseñanza del inglés como del de cómo uno habla o escribe. De una pedagogía crítica.</i>

<p><i>mucho como que la teoría te lo promueva, las nuevas carreras y sus mallas curriculares lo promueven. Pero tú llegas a hacer clase y eres un peligro. Hay que bancarse la educación crítica. Yo pienso que la educación crítica tiene que trabajar la perspectiva de género y la educación no sexista. Hemos recibido hasta amenazas de muerte solamente por hacer acciones públicas de la educación sexual integral, amenazas, juicios. En estas materias la ley nos ayuda.</i></p>	<p><i>decían oye, que te metes tú en trabajos de memoria con, no sé yo en inglés trabajando el 11 de septiembre, por ejemplo, yo me defendía los objetivos transversales. Creo que el inglés es una oportunidad para la perspectiva crítica, lo primero que tiene que hacer el inglés como criticarse a sí mismo. Critiquemos el sistema desde el inglés. En el imaginario el profesor de inglés no puede ser participe de esa caricatura. Porque gente me decía como tú eres como un profesor de inglés atípico, el profesor de inglés como está preocupado, como de adornar la sala con muchas banderas y de hacer como spelling bee. Yo decía como que me imagino otras cosas, como que el profesor de inglés parte como un proyecto educativo de un colegio de un país y que forma parte de esa reflexión, pues no es como el que pone la decoración ni el que hace el show cantando al final en inglés, el</i></p>	<p><i>que incluso aquellos estudiantes que lograban como un nivel avanzado de inglés era evidentemente aquellos que ya asumían como una autonomía. Lo que hay que hacer es promover la autonomía, pues mientras los cabros tengan más acceso al inglés por iniciativa propia, más fácil se les va a hacer. Una mirada crítica en términos como de la perspectiva de género del patriarcado, del régimen político que nos gobierna, como pareciera que es justamente la asignatura que no debería cuestionarse nada, como reproducir, como que es el triunfo del modelo como, ya se enseña nomás. Por qué? Porque el inglés es importante. O sea, los mismos cabros te empiezan a repetir eso como de memoria, como nada, que es importante para tener más oportunidades y a futuro me va a servir. Pero uno esperaría que fuera como más que solo eso.</i></p>
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		<i>inglés tiene un desafío desde la mirada crítica.</i>				
G	<p>It's a dynamic concept. To question the way that education is done. I mean is it good for you?. It is it bad?. Non-violence. Critical pedagogy should be contextualized and should be open, should be popular . What I mean by that is that every participant must participate. Active participation. It should be democratized, for saying something like that. And it should be anti hegemonic. Out of the English academic frameworks. We have to create our framework and our framework should include an emotional section. Because I have to be ready to learn and if I am not ready I am bad. That is what the the system says. Everybody has bad days. We are treating people like products to me. There are slave factories and it's disgusting, and I don't like it, because they need love. And if we don't give them love. Where are they gonna take it?</p>	<i>*Missing</i>	<p>If it's critical it is anti something. They can produce proposals. If I am not against those concepts or principles. I will reproduce the hegemony. I will reproduce the practices. I am gonna be a capitalist and I am gonna be a patriarchal teacher. If I don't have a critical pedagogy. You have to create the chances and it's complex if you come from a from a ghetto. Not to be a victim. But yes, you are a victim, but you shouldn't position your perspective from that, it should be different. Okay. I am here, but I can go there.</p>	<p>First patience because it's going to be tough. You have to be aware of of the context. Where they can see where they are. And see what they can do. The attitude is other thing we have to practice as a community. You can ignite some things. We can integrate. I think that it needs the interdisciplinary curriculum. We need that. And for that, unfortunately we need time. I can teach them some things, right?. But we don't have that. Community development is not valued. We can integrate things. We make them participate and show them the possibilities, the limits where they can move.</p>	<p>If you create better places, safer places, you're going to be improving their practicing right? If we match that with a proper use of ICTs. They can be talking with other students in English. And one important factor is the community, the territory. If you have healthier communication with your colleagues, asking them How do you feel? Starting by that you're going to know that they have problems like you and maybe you can help each other right? And if you get that to be one of your practices. Your curriculum, your revolutionary curriculum is gonna have better soil to be grown right?. Like a plant.</p>	<p>They allow me to do this in other schools. I have to be there. The current curriculum is going to be changed next year. Academic discipline is gonna be decreased for an increased on the emotional sections. Now in the current curriculum. That's not allowed. In fact it reproduces the hegemonic system or we can say the capitalist system. It reproduces, so it doesn't allow emotions. Emotions are a waste of time. As I told you before humans are complex creatures. We don't have the same answer for the same stimulus right. So now the curriculum, now, I don't like it.</p>
H	<p><i>Para mí es un proceso transformador. Lo que yo aprendí acá poder aplicarlo fuera del aula, que no sea algo que voy a mantener solo dentro de las cuatro paredes, sino que me va a permitir ser aplicado en mi realidad, bajo mis condiciones de vida. Y por sobre todo, que sea emancipatorio. Que no sea como, para mantener las cosas igual. Sino de alguna manera poder</i></p>	<p><i>Desestandarizando el currículum. Que no sea como, yo traigo este plan hecho y lo voy a aplicar donde sea que me llamen, sino efectivamente darse el tiempo de construir, esa comunidad, de entender qué es lo que se busca. También que se genere</i></p>	<p><i>Sí, por supuesto, porque la educación no es como solamente, la disciplina de la didáctica, sino reconocerla como un proceso social y transformador que en primera instancia existen personas. Entender de que estoy educando no solamente en lo disciplinar, sino cómo esa</i></p>	<i>*Missing</i>	<p><i>Partiendo de que todo sea centrado en la persona, en la comunidad, en la comunidad como individuos, como personas sociales, sujetos sociales, con sus características y a raíz de eso ir más o menos armando todo. Qué significa el inglés dentro</i></p>	<p><i>Según como se teoriza en la taxonomía de currículum, como tal el currículum no, el currículum oficial no te permite hacerlo. Pero la otra mirada más descriptiva, el currículum como experiencia, si, por ahí uno puede de alguna manera meter mano, a veces puede resultar, a veces no, pueden haber distintas reacciones, entendiendo también que uno</i></p>

<p><i>llevar esa parte crítica a la praxis. No, no solamente como que quede en el cuaderno.</i></p>	<p><i>democráticamente. También entender pues, de que dentro del mundo de la pedagogía crítica, ser educador también es reconocerte como persona. Ser que, no soy como solamente mi trabajo, soy una persona dentro de esta comunidad que tiene ciertas características y que impactan para bien o para mal dentro del proceso educativo.</i></p>	<p><i>disciplina la voy a aplicar o me va a servir para estas dimensiones que yo atravieso como persona social, como sujeto social. Tiene que ver en este caso con las partes patriarcales, con las partes económicas dentro de la división capitalista, no solamente en la parte monetaria, sino todos los tipos de recursos que son forma de capital. De hecho, también el inglés es una forma de capital simbólico que viene bien asociada algunas veces con el tema de clases.</i></p>		<p><i>de los espacios donde nos movemos? Por qué lo estamos aprendiendo, si me gusta, si no me gusta, las razones de por qué es eso y para qué lo puedo utilizar? En el fondo, saber cómo, reconocer quién soy y cómo lo puedo utilizar.</i></p>	<p><i>no trabaja solo, trabaja para el alumnado, alumnado que generalmente es menor de edad en la escuela. Entonces tienes también la visión de los apoderados si creen o no en ese proyecto educativo. Lo primero, entender no es algo que se haga solo, algo que se hace de manera democrática, con el consentimiento de los participantes y no como de yo profesor, vengo y ustedes me escuchan y me obedecen. No, no puedo tampoco, así como yo llegar y imponer mi visión.</i></p> <p><i>Es bien complicado. Nos estamos saltando un paso, que es romper de alguna forma con el currículum estructurado, tradicional, estandarizado para poder quizás construirlo esto también vuelvo a aplicar el tema de ciertas desigualdades, ciertos temas de clase, porque los colegios que pueden construir su currículum son o escuelas populares o colegios privados. Eso es como el principal desafío. Donde la comunidad docente también con el apoyo de sus directivos, eh, dieron paso para poder reestructurar el currículum de manera experimental. Eso es como lo primero. Hay como ciertos pasos antes de poder llegar a aplicarlo dentro del aula inglés, que algunas veces también deja de ser el aula de inglés y nos metemos en el</i></p>
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						<i>currículo experimental.</i>
I	<p><i>Un posicionamiento político, un cuestionamiento constante de nuestra práctica. No creo que un método. Y aquí donde las personas justamente siempre se asustan un poco porque dicen bueno, cómo voy a, cómo voy a poner esto? Cómo voy a desarrollar una pedagogía crítica en la clase? Y es porque precisamente se suele ver como eso, como un método, pero yo creo que tiene que ver con un posicionamiento más que nada político sobre lo que queremos, sobre lo que queremos como sociedad. Y un cuestionamiento permanente de nuestras prácticas que van justamente en oposición a esta narrativa neoliberal.</i></p>	<p><i>Concientizarnos en cómo nuestra misma práctica se alinea muchas veces en la reproducción de desigualdades. Asumir justamente que la que la enseñanza del inglés no es algo neutral, representa inequidades, representa brechas, desigualdades. Precisamente también porque es un idioma extranjero. La pedagogía crítica te exige llevarlo más allá, llevarla a la práctica. Llevar la acción a la práctica misma de lo que al final estamos cuestionando sobre el sistema. Es territorializada. Esto siempre se define en base al contexto de cada comunidad. Y la comunidad también tiene que estar involucrada. No podemos llevar las cosas de manera individual. Hay que transformar la realidad. La integración de toda la comunidad al final. Muchas veces también tenemos muy buena</i></p>	<p><i>Pienso que hay una relación directa entre lo que propone la pedagogía crítica, porque esta se posiciona en contra justamente de las prácticas opresivas. Ya sea cierto el modelo capitalista en el cual vivimos, o estas estructuras que sostienen a este, a este modelo, como el patriarcado, entre otras. La pedagogía crítica para mí es estar en oposición justamente a ese ese tipo de sistema que al final nos deshumaniza, nos convierte en seres individualistas, Muchas veces está basado en la competencia.</i></p>	<p><i>*Missing</i></p>	<p><i>El inglés proviene de quien sostiene la hegemonía. No es solamente un idioma, estamos reproduciendo una narrativa, si el idioma no se cuestiona. Es una forma de crear una nueva alternativa, no podemos seguir sin cuestionarnos lo que se intenta hacer desde el modelo capitalista que nos pide que seamos neutrales, que se dice que la educación tiene que ser neutral. No se pueden introducir nuestras posiciones, por ejemplo, pero al final, cada decisión que tomamos es política o así al menos lo veo yo. No creo que las personas lo hagan todo, hagan las cosas de manera objetiva. Siempre hay un componente subjetivo ahí que nos hace tomar decisiones por sobre otras. Y al llevarlo a la educación es justamente eso. Uno va a promover un tipo de educación por sobre otra y eso es totalmente una decisión política.</i></p>	<p><i>Es difícil poder transformar lo que es el currículo nacional. Una buena iniciativa, lo que se hizo en este gobierno fue justamente abrir la posibilidad a las diferentes comunidades. Al tener siempre currículo nacional, merma las posibilidades de poder desarrollar educación territorializada en cuanto a las necesidades de cada comunidad. Tenemos algo inserto en el modelo educativo, que es lo que se llama la regulación en cuanto a los desempeños de la comunidad educativa en su conjunto. El hecho de tener exámenes estandarizados en el currículo y el hecho de tener evaluaciones como la evaluación docente. Le quitan autonomía a las comunidades, sobre todo a los profesores. Creo que es difícil justamente poder transformar eso, pero siempre hay alternativas. Y el problema de esta rendición de cuentas? Es que empieza a afectar las relaciones entre las mismas comunidades a un nivel, a un nivel subjetivo. O sea, empieza a afectar la identidad de las personas. Empezamos a perder la comunicación y nos empezamos a volver productores de desempeño. Inglés sí puede</i></p>

		<p>idea, hay mucha gente que muchos son bien intencionados lo que quieren hacer, pero desde sus propios planteamientos. Ahí no hay una vinculación justamente territorializada con la comunidad en la cual se puedan discutir cuáles son las necesidades de esta comunidad para poder llevar una transformación a cabo.</p>				<p>apuntar a muchas más alternativas que otras asignaturas, aún tenemos esas libertades, poder explorar otras alternativas que no se dan en otras asignaturas. Yo creo que uno siempre tiene que pensar que existen posibilidades. Uno cuando hace estos comentarios, suele tener ese sermón más típico que te dicen eres un idealista. Pero en realidad la utopía misma tiene un papel importante acá, porque es lo que nos permite ver esa alternativa a un sistema diferente, a una realidad diferente a la que estamos inmersos.</p>
J	<p>La primera palabra que se me viene a la cabeza es transformación. El proceso educativo si no tiene un fin comunitario y social, para mí no tiene sentido. Por muchos años y mucho tiempo el inglés ha sido demasiado admirado, demasiado aclamado. Y creo que nos falta reivindicar un poco nuestra propia identidad y sobre todo el sentido de la educación, como para qué educar, no? Por qué educamos y para qué educamos? Después ya vendrá el cómo, el dónde y el cuándo, que son como más de currículum estructural, de planificación. Pero nunca hay que perder la brújula, cuando la perdemos nos volvemos tecnócratas y pasa que reducimos todo al conocimiento. No perder la</p>	<p>Es importante ser un poco activista. Dentro de la pedagogía en inglés, yo creo que lo primero es empezar. Uno enseña en un contexto igual, entonces creo que desde ahí quizás reconfigurar o repensar el currículum de la formación docente es súper importante. Absorber este tipo de experiencias o poner atención a este tipo de fenómenos que pasan en el aula, que uno anda tan rápido, tan robotizado que no te das cuenta. Entonces,</p>	<p>Se interconectan en el sentido de que la mirada antipatriarcal o feminista también tiene que ver si miramos la educación con un objetivo que busque la justicia social, no? Es necesario pensarlo de manera interseccional. Y por eso me refiero a que tanto la raza, el género, tu estrato socioeconómico. Contextualizar es es absolutamente determinante. Por lo tanto, miradas antipatriarcales son parte de la pedagogía crítica por naturaleza. El discurso hegemónico está tan impregnado a los</p>	<p>En este refresco del currículum tratamos de intencionar, por ejemplo, temas de diversidad en su amplia palabra. No es diversidad solamente sexual, es diversidad de raza. También temas de salud mental e incluimos temas sobre cooperación y colaboración, incluimos temas la vida universitaria. Entonces también ahí hacíamos el lineamiento con las competencias genéricas, por ejemplo, que exige la Universidad de hablar de la identidad regional. Pero obviamente que hubo resistencia desde la gente que trabaja en currículum hasta los mismos profesores.</p>	<p>Es beneficioso en el sentido del diálogo, en el sentido de pensar, del repensar, de poder reconstruir relatos hegemónicos, capitalistas, patriarcales. Es súper difícil llevarlo a la práctica, pero si podemos lograr pequeños acciones y actos curriculares, micro curriculares, pedagógico dentro del aula con un sentido desde la pedagogía crítica y sobre todo abrazando la interseccionalidad. Es beneficioso porque los estudiantes y las estudiantes, es como abrirse al mundo</p>	<p>Yo creo que dentro del mundo del profesorado, los profesores de inglés son los menos politizados, como que es todo fancy. Hay como un discurso un poco vacío como país y como instituciones de educación superior que forman futuros de profesores de inglés. En el ámbito universitario hay flexibilidad, hay libertad de cátedra, hay espacios curriculares en donde tratamos de darle intenciones pero lamentablemente siempre tienen que ser maquilladas, no se puede hacer de forma tan explícita. Y porque es todo una especie de mafia, en donde colocan a ciertas personas en una institución curricular. En este caso para llevar la</p>

<p><i>brújula de entregarle un valor a lo que tú enseñas y que no tiene que ser un valor económico como siempre se ha visto el inglés, que el inglés te abre puertas. Y decir como ya a esto yo le quiero dar un sentido. No despolitizar inmediatamente la problemática, a mí eso me parece super poco humano, poco comunitario también. Es también cuestionarse la práctica docente constantemente. Trabajar con personas. Es muy importante hacer autocrítica, revisarse, observar a otros, ser observada y pensar en conjunto.</i></p>	<p><i>es bueno tener esos espacios de parar y pensar por qué hago lo que estoy haciendo. En esta vida tan ajetreada que siempre nos exige y nos da vuelta. Es generar redes, es muy importante no trabajar sola, ni solo, y encontrarse con otros, no que hablen tu mismo idioma en ese sentido. Esos espacios son importantes y si no existen hay que levantarlos. Generar interés por querer que tus estudiantes aprendan y no solamente contenido, sino que también aprendan a pensar, a cuestionar, a preguntarse, a saber dialogar y aprendan a saber aplicar el pensamiento crítico. Aprendan de ellos mismos, no? Se aprendan entre ellos. Dar ese espacio.</i></p>	<p><i>estudiantes que yo enseño que vienen del mundo rural y ven por un lado que el inglés no tiene sentido porque ellos se van a quedar ahí y los trabajos que van a hacer no les requiere de inglés. Pero por otro lado, hay otra parte importante de estudiantes que ve con esta mirada súper glamurosa, no? El saber un idioma extranjero y en particular el inglés. Ellos quieren usar el inglés para comunicarse con los gringos. Entonces eso igual te habla que la valoración que tienen los mismos profesores se traspasa a los estudiantes, no solamente de los profesores, sino que viene obviamente de estructuralmente desde los ministerios, desde el gobierno, desde toda una estructura sociopolítica y una ideología también capitalista que prevalece la cultura hegemónica.</i></p>		<p><i>finalmente... salirse de uno y pensar en otros también. Ponernos en la posición de distintas personas y no hablar siempre desde nuestros privilegios.</i></p>	<p><i>reproducción de ciertos modelos socioeconómicos y culturales. Los profesores de inglés son muy resistentes a involucrarse con esos temas porque no se sienten expertos y siempre nos hemos sentido, no? Los expertos en el idioma de una mirada muy tecnócrata. Entonces, sí, curricularmente se puede hacer, pero yo recomiendo ir como tratando un poco de maquillar, como dándole el gusto no? A la institución, pero por abajo hacer lo que la educación debería hacer. Tiene estrecha relación con el sistema que tenemos y además con el nuestra experiencia de de dictadura. O sea, el gremio de profesores fue muy crudamente Históricamente, yo creo que hemos siempre sentido miedo de de politizar. Y ocupamos este maquillaje para poder de alguna forma hacerlo, pero también con un poco de miedo. Pero yo creo que el maquillaje responde un poco al sistema que no lo permite. Y también el maquillaje responde a a nuestros traumas, no? Yo creo que también las comunidades educativas trabajan muy aisladas. Respondemos igual a un sistema tan mercantilizado, que estamos pensando que todo lo que estamos haciendo ahora era para mañana. Entonces tampoco se dan esos espacios</i></p>
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						<i>de reflexión y la pedagogía crítica para poderla hacerla efectiva es necesario darse el tiempo para pensar y reflexionar.</i>
K	<i>Es una alternativa necesaria. Lo pienso por mi propia experiencia. Me parece como ejercicio obligatorio para todos y todas las docentes, es el tema de replantearse tu posición dentro del aula. Y también como tu rol social, que no es menor. Para pensarse el rol, para revisar el discurso, para pensar lo que pensamos también y cómo estamos reproduciendo finalmente como, todas estas ideas, y perpetuamos también como, otras creencias, los mismos discursos, ideas, nociones, concepciones, formación de visiones de mundo. La pedagogía crítica obliga de alguna manera también a pensar en que inglés no solamente como esta cosa, como esta burbujita, sino que como, sistema de engranaje, se necesita estar en contacto también con las otras disciplinas y con la otra disciplina es con el mundo, cachai? Es como con la realidad.</i>	<i>La incorporación de competencias de interculturalidad. También cómo se puede trabajar una pedagogía no sexista. Yo siempre digo que la lengua, no es cualquier cosa lo que estamos enseñando, porque son representaciones del mundo. Esto tiene que ser representativo, pero que sea representativo no quiere decir que sea la mayoría. Quiere decir que tú tienes la posibilidad de verte reflejado en un relato. Por qué no da esa chance?</i>	<i>Para mí van netamente relacionadas solamente por el hecho de que ponen en tensión los discursos. Eso es como lo primario. Poniéndolo sobre la mesa para una discusión grupal de pensar lo que estamos pensando y cómo estamos pensando. Está la chance de que los chiquillos y las chiquillas, me refiero como nuestros estudiantes puedan también como comenzar a hacer como estas conexiones. Son oportunidades que se dan un poco para también establecer como conexiones y también para empezar a cuestionar, a interrogar también como lo que decimos, lo que pensamos, lo que estamos, como estamos siendo representados y como nos estamos representando.</i>	<i>Trabajar como desde un objetivo, desde el objetivo general que se da a lo largo de un año, a lo largo de un semestre o por una unidad temática en un objetivo de clase con quizás con actividades de reflexión entre medio no o de espacios de discusión y desde temáticas. Generalmente hablamos como de otras, eh, de otras culturas, Pero por qué no? Por qué no referirnos a lo más local? Como por ejemplo, cómo se ha articulado el sistema económico en Chile? Incluso con la misma temática del estallido, por qué? Cuáles fueron las demandas? Cómo se construye el sistema, de cómo se levanta el sistema que tenemos hoy en día en dictadura? Que una persona pueda adoptar una casa, de 250 metros cuadrados y otra persona no puede optar por una casa de más de 40 metros cuadrados. Será justo? Convocar ese tipo de discusiones, porque finalmente también lo que nosotros hacemos ahí es plantear como estamos viendo la sociedad y finalmente como hasta qué punto te la vas a jugar, no? Para que el día de mañana puedas tener una sociedad que sea más justa, equitativa?</i>	<i>Que se plantee la oportunidad de usar mucho esta palabra que es la palabra interrogar. Establecer temáticas que permitan darnos cuenta que la forma en que se están llevando las cosas a cabo en el mundo. Me parece por lo menos valioso, por lo menos hacer el ejercicio. Me parece también como que si vamos a hablar de anticapitalismo, vamos a hablar de justicia social y eso no puede quedar exento. Insisto, no puede quedar exento del lenguaje, porque con el lenguaje construimos eso y sostenemos eso. Como una articulación de la realidad.</i>	<i>No, yo creo que se resiste. Sigue muy contaminada por una versión hegemónica muy del hemisferio norte, siguen estableciendo como, estándares como de un hablante. Por una parte tenemos como este tema de la resistencia curricular, que igual insisto, yo encuentro que es una postura política. También está la agencia de un profe que apueste por una perspectiva crítica en un colegio. Lógicamente que lo más probable es que se lo acuse de adoctrinamiento. Siempre trae problemas.</i>

7.2.2. Findings Item 2: Ideology, Principles, and Theoretical Framework.

Building upon the information given by the teachers on the table above, we now present the teachers' views on Critical Pedagogy in EFL, specifically within the Antipatriarcal and Anti-Capitalist frameworks for education, within four key insights: teachers' conceptual understanding, practical approaches, perceived benefits, and systemic challenges.

7.2.2.1. Teachers' Conceptual Understanding.

This finding topic's considerations are retrieved from the answers to Question 5 "What does Critical Pedagogy mean for you?" and Question 7 "Is there a relationship between Critical Pedagogy, Anti-Capitalist Education, and Anti-Patriarchal Education?", which explore how Critical Pedagogy is understood and related for teachers' on their experience.

From these Questions, several common themes emerged from their perspectives, including a focus on social transformation, students empowerment, and challenging hegemonic structures in education.

Many teachers describe Critical Pedagogy as an ongoing, reflective process that challenges structured norms in education. Indeed, Teachers A, E, H, I, and J emphasise the need for constant revision of pedagogical practices, claiming education as a vehicle for social transformation.

Teacher H refers to Critical Pedagogy as an "emancipatory process" that extends beyond the classroom:

"La educación no es como solamente la disciplina de la didáctica, sino reconocerla como un proceso social y transformador (...) de que estoy educando no solamente en lo disciplinar", "sino que me va a permitir ser aplicado en mi realidad, bajo mis condiciones de vida (...) de alguna manera poder llevar esa parte crítica a la praxis." (TrH.I2.Q7)

Likewise, Teacher E express: *"La Pedagogía Crítica significa tener la convicción de que las sociedades cambian a través de la educación. Para mí estar enseñando de esa forma es emancipador"* (TrE.I2.Q2).

As Teacher J highlights the importance of prioritising a social and community-oriented purpose in education: *“El proceso educativo si no tiene un fin comunitario y social, para mí no tiene sentido (...) nos falta reivindicar un poco nuestra propia identidad y sobre todo el sentido de la educación”* (TrJ.I2.Q5).

Moreover, many responses highlight Critical Pedagogy as a counter-hegemonic practice that engagedly rejects capitalist and patriarchal structures. For instance, Teacher I and J signal over the technocratic and depoliticised view of education, stressing the role of pedagogy as a political stance and a way for social justice.

The former establishes that: *“La Pedagogía Crítica (...) es estar en oposición justamente a ese tipo de sistema que al final nos deshumaniza, nos convierte en seres individualistas (...), muchas veces basado en la competencia”* (TrI.I2.Q7). As for the prior indicates that:

“El discurso hegemónico está tan impregnado en los estudiantes (...) [y] eso igual te habla que la valoración, (...) se traspasa a los estudiantes, no solamente de los profesores, sino que viene (...) estructuralmente desde los ministerios, desde el gobierno, desde toda una estructura sociopolítica y una ideología también capitalista que prevalece la cultura hegemónica.” (TrJ.I2.Q7)

In the EFL context, participants emphasise that language teaching is never neutral, instead it carries ideological weight.

In a general way, Teacher K highlights the intrinsic value of language, as *“La lengua... no es cualquier cosa lo que estemos enseñando, porque son representaciones del mundo”* (TrK.I2.Q6).

And as for the asset of English Language, Teacher G mentions: *“En la pedagogía tiene que ver con estar muy conscientes de que el inglés es el idioma de la hegemonía (...), el instrumento de propaganda”* (TrG.I2.Q7).

Teacher B underscores the transformation of English under CP:

“La Pedagogía Crítica obliga de alguna manera (...) a pensar en que el inglés no solamente (...) como esta “burbujita”, sino que como sistema de engranaje, se necesita estar en contacto también con otras disciplinas, (...), es con el mundo, (...) con la realidad.” (TrB.I2.Q5)

7.2.2.2. Approaches to the EFL Classroom.

When incorporating critical theory perspectives into the classroom, teachers navigate various approaches to integrating Anti-Capitalist and Anti-Patriarchal Frameworks into EFL. In between Question 5 and 7, participants emphasise student-centered, democratic, and contextualised methodologies.

Teachers A, B, D, G, and E advocate for classrooms where students actively construct knowledge from their background and needs.

For instance, Teacher A asserts that students should be the protagonists of the learning process: “Critical Pedagogy (...) invites us to rethink our practices every day in the way we approach our students and our lessons. (...) Where the main protagonists of these stories are not the teachers, but the students.” (Tr2.I2.Q5)

Teacher B formulates: *“Ir guiando para que [los estudiantes] puedan formar su propia opinión y cuestionen todo. (...) Que se empoderen de sus roles como estudiantes”* (TrB.I2.Q5).

In the same line, some teachers advocate for a democratic model of education, where the students' protagonism lies further to a collaborative co-construction of classes alongside the teacher. Teacher E stands: *“Poder co-construir, democratizar la pedagogía”* (TrE.I2.Q5).

Teacher G denotes this for a participatory and anti hegemonic educational model: “Critical Pedagogy should be contextualised and should be open, (...) popular. (...) Every participant must participate. Active participation. It should be democratized (...) and anti hegemonic” (TrG.I2.Q5).

Evenly, Teacher D stresses on opening up to new and collaborative practices : “You have to destroy what you have learned and create something new with more people. (...) To be democratic because I need my feedback, not from my colleagues necessarily, but from my students. (...) And recreate realities with students” (TrD.I2.Q5).

Furthermore, these principles fundamentally consolidate on Question 6 “How can we make Critical Pedagogy from an ELT perspective?” and Question 8 “How can ELT teachers integrate these perspectives into the Chilean context?”. Here, several participants' answers suggest that Critical Pedagogy within EFL in Chile requires treatment on critical reflection and communitarian involvement.

Commonly, the teachers share a holistic outlook for English language learning, as a means for fostering critical thinking and meaningful production, instead of a traditional, grammar-centred

classroom. Thus, both Teacher A and D emphasise the relevance for students to learn from their experiences and formulate questions, promoting autonomy and reflective thinking.

Teacher A highlights: “It is not about linguistic or grammar, but what content helps acquire the language. Students produce English from their own experiences”. Also, they add “It’s more about giving them tools to make the questions” (TrA.I2.Q5).

Teacher D: “Internalizing that English is a tool you can do whatever you want. But always when you are in a horizontal position with your students”, “English is a tool. (...) I am only hoping you can communicate in English writing and speaking, but mostly I’m into the develop of the human being they are going to be in the future” (TrD.I2.Q6,Q8).

In the same line, Teacher F and E highlight the need to situate English learning in the territorial context, allowing students to analyse and reflect over their surroundings and reality. Besides, they approach the relevance of a horizontal and negotiated discussion about classes, where learning is collectively built and representative in acknowledging the real worries.

For instance, Teacher B suggests that: “*Encontrar qué es lo que [a los estudiantes] les hace “ruido”*” (TrB.I2.Q6).

Teacher E: “*Procesar colectivamente para luego pensar lo que vamos a enseñar, el inglés tiene una oportunidad súper grande de poder transversalizar (...), poder negociarlo con mis estudiantes (...) como un consenso*” (TrE.I2.Q6).

Teacher F: “*Situar en la enseñanza en inglés en el contexto territorial. Invitar a los estudiantes a las reflexiones de su propio entorno. Hacer un análisis crítico, reflexivo de su contexto*” (TrF.I2.Q8).

Teacher H: “*Desestandarizando el currículum (...) Darse el tiempo de construir, esa comunidad, de entender qué se busca (...) que se genere democráticamente*” (TrH.I2.Q6).

Teacher I: “*La enseñanza del inglés no es algo neutral (...). Es territorializada. (...) Se define en base al contexto de cada comunidad (...) Y la comunidad también tiene que estar involucrada*” (TrI.I2.Q6).

In between its theoretical strategies to approach these perspectives, Teacher J, K, G, and E call for curricular agency and interdisciplinarity.

Teacher J, for example, brings attention to consider holistic contents as well as generic ones: “*En este refresco del curriculum tratamos de intencionar*” (TrJ.I2.Q8).

Teachers K: “*Trabajar desde un objetivo (...), de espacios de discusión y desde temáticas*” (TrK.I2.Q8).

Teacher G: “We can integrate. (...) It needs the interdisciplinary curriculum. (...) We make them participate and show them the possibilities” (TrG.I2.Q8). As well as Teacher E: “*Los profesores se hacen cargo del currículum que van a llevar a cabo, lo hacen de manera interdisciplinar*” (TrE.I2.Q8).

7.2.2.3. Perceived Benefits.

Concerning Question 9 “Why is teaching from these perspectives beneficial for ELT? Which elements of that posture are essential?”, participants' responses reveal a common groundwork on the advantages of integrating the critical insights on EFL education. In between these benefits, the teachers address critical thinking, students' self-awareness, and well-being.

Teachers A, D, and J shed light on the engagement of students to be into critical thinking, reflecting on their own realities, and identities.

For instance, Teacher A noted the positive impact made when English learning is approached diversely: “If we teach from an Anti Capitalism or any patriarchal approach, we are giving our students additional tools to analyze reality. It will help students think from another perspective that probably at school don't take into consideration” (TrA.I2.Q9).

Teacher J highlights: “*Los estudiantes y las estudiantes es como abrirse al mundo finalmente... salirse de uno y pensar en otros también. Ponernos en la posición de distintas personas y no hablar siempre desde nuestros privilegios*” (TrJ.I2.Q9).

Teacher D gets further in that observation: “They don't know how to identify themselves, but when they do, I consider they feel better and (...) that someone is understanding what they are thinking” (TrD.I2.Q9). Similarly, Teacher G comments “If you create better places, safer places, you're going to be improving their practicing (...) And maybe you can help each other right” (TrG.I2.Q9).

Furthermore, Teachers C, E, and K approach the implication of language as a cultural expression.

Teacher C stresses: “Critical thinking in English is very important because they are learning a new culture” (TrC.I2.Q9). While Teacher E highlights: *“Es beneficioso para reproducir pensamiento crítico en nuestra población y también para hacerse cargo de todas las connotaciones que involucra enseñar una lengua extranjera”* (TrE.I2.Q9).

Teacher K accentuates:

“Me parece por lo menos valioso (...) hacer el ejercicio. (...) Como si vamos a hablar de Anticapitalismo, vamos a hablar de justicia social y eso no puede quedar exento (...) del lenguaje, porque con el lenguaje construimos eso y sostenemos eso. Como una articulación de la realidad” (Tr.K.I2.Q19).

In this regard, Teacher F is insightful into the vindication of English, as a tool for economic mobility to a more holistic learning:

“El inglés tiene una deuda y por ende una perspectiva de reparación (...) Pareciera que es justamente la asignatura que no debería cuestionarse nada, (...) como que es el triunfo del modelo (...) Porque el inglés es importante (...) para tener más oportunidades y “a futuro me va a servir”. Pero uno esperaría que fuera como más que solo eso” (TrF.I2.Q9).

Similarly, Teacher I grasps the teaching legitimization for a politicised education:

“Estamos reproduciendo una narrativa si el idioma no se cuestiona. Es una forma de crear una nueva alternativa, (...) desde el modelo capitalista que nos pide que seamos neutrales. (...) Siempre hay un componente subjetivo ahí que nos hace tomar decisiones por sobre otras. Y al llevarlo a la educación (...) Uno va a promover un tipo de educación por sobre otra y eso es totalmente una decisión política” (TrI.I2.Q9).

7.2.2.4. Systemic Challenges.

The last insight found in the Ideology, Principles, and Theoretical Framework item, regards the largely perception of teachers about a challenging curriculum, as an obstruction to implementing Critical Pedagogy perspectives. For the following results, Question 10 “Whether the current Chilean curriculum facilitates or obstructs the implementation of these pedagogical approaches?” sustains the information.

Here, teachers address commonly that while the official Chilean curriculum does not explicitly support Critical Pedagogy, but educators find ways to incorporate it through alternative practices.

First, many teachers highlight that the national curriculum is inherently aligned with neoliberal and capitalist principles, therefore they point out a constraint space for alternative practices.

For instance, Teacher A argues that expecting the curriculum to allow Critical Pedagogy is unrealistic: *“Nunca el capitalismo por sí te va a permitir generar contenidos desde la pedagogía crítica por definición. (...) Esperar que el currículum sea o no sea apropiado sería menospreciar el sistema en tanto estructura”* (TrA.I2.Q10).

Evenly, Teacher B observes: *“Hay que ver los libros de inglés, (...) los planes y programas que te plantean y que son diferentes a las propuestas curriculares (...). Entonces no está para nada contextualizado, está todo planteado en un sistema educativo ideal”* (TrB.I2.Q10). In the same line, Teacher G mentions: *“In the current curriculum (...), it reproduces the hegemonic system, (...) the capitalist system”* (TrG.I2.Q10).

Teacher J establishes that: *“Todo es una especie de mafia, en donde colocan a ciertas personas en una institución curricular. En este caso para llevar la reproducción de ciertos modelos socioeconómicos y culturales”* (TrJ.I2.Q10).

Teacher K problematizes such educator outlook within the system nature: *“La resistencia curricular (...) es una postura política. Está la agencia de un profe que apueste por una perspectiva crítica en un colegio. Lógicamente que lo más probable es que se lo acuse de adoctrinamiento”* (TrK.I2.Q10).

Furthermore, Teachers B, C, and G highlight the lack of contextualisation and realism in curriculum design.

Teacher B criticises the English curriculum for being designed by people detached of the national education paradigm: *“Falta que las personas que realizan los programas sean personas que están en el aula. Son personas (...) que están súper alejados del contexto”* (TrB.I2.Q10).

Similarly, Teacher D affirms that the intention behind this outlook relies on the interests of the educational authorities: *“You have to think who builds the curriculum and the ministry books. Conservative people mostly. They want something, the status quo”* (TrD.I2.Q10). While Teacher G highlights that the current curriculum disregards emotions as *“a waste of time”* (TrG.I2.Q10).

Despite these constraints, several teachers emphasise the agency that educators have and can have in shaping the curricular approaches. Teachers A, E, and F call attention to the importance of autonomy and the willingness to exercise agency within the educators' own teaching practices.

Teacher F articulates *"autonomía docente"*, asserting that: *"hay varias como líneas donde uno puede trabajar, (...) lo que enseño y cómo lo enseño"* (TrF.I2.Q10), stressing for a pedagogical approach for language teaching to adopt instead the overemphasis on disciplinary instruction.

Teacher A addresses the opportunity within schools in vindicating this outlook:

"Siempre en el sistema van a haber fisuras por las cuales los educadores desde la pedagogía crítica podríamos como aprovecharnos para poder generar nuestra perspectiva. (...) Lo que depende no es tanto del currículum sino de la escuela. (...) Siempre vamos a poder intervenir y generar estos pequeños ruidos." (TrA.I2.Q10)

Teacher E argues that regardless of the structured rigidity of the curriculum, teachers have a room for flexibility within the pedagogical approaches: *"Hay formas de darle la vuelta a estas condiciones. Los colegios y los directivos tienen la libertad de (...) enfocar en, quizás habilidades y en contenidos y en formas de aprender que son más complejas"* (TrE.I2.Q10).

According to Teachers C, J, and K, these efforts are carried out from the traditionalist approaches to English teaching.

Teacher C highlights: "You have to open your mind and do your classes as you want to. The teachers, they're very attached to the curricula" (TrC.I2.Q10).

Teacher K denotes: *"Yo creo que [el currículum] se resiste. Sigue muy contaminada por una versión hegemónica muy del hemisferio norte, siguen estableciendo como estándares de un hablante"* (TrK.I2.Q10).

In the same line, Teacher J regards the English teacher situation, as a depoliticised and content-based educators: *"Los profesores de inglés son muy resistentes a involucrarse con esos temas porque no se sienten expertos y siempre nos hemos sentido, los expertos en el idioma de una mirada muy tecnócrata"* (TrJ.I2.Q10).

Notwithstanding, Teacher J also highlights:

“Curricularmente se puede hacer, pero yo recomiendo ir como tratando un poco de maquillar. (...) Responde un poco al sistema que no lo permite (...) un sistema tan mercantilizado, que estamos pensando que todo lo que estamos haciendo ahora era para mañana. (...) Y la Pedagogía Crítica para poderla hacer efectiva es necesario darse el tiempo para pensar y reflexionar.” (TrJ.12.Q10)

7.3. Item 3: Practical Application

In this last section, we present the teachers' standview to the incorporation of Critical Pedagogy in EFL. This section explores the specific strategies, methodologies, pedagogical motivations, and personal perspectives of these attempts to integrate Anti-Capitalist and Anti-Patriarchal insights into their teaching practice.

7.3.1. Results Item 3: Practical Application

At the following pages, we display the obtained results of the last interview item: "Practical Application". Therefore, the table below presents the EFL teachers' responses to their pedagogical actions and strategies to incorporate critical perspectives in their educational contexts, specifically the Anti-Capitalist and Anti-Patriarchal considerations, and their personal outlook to a future implementation of these frameworks into the Chilean educational curriculum.

Table 4: Results Item 3: Practical Application

Research Results: "Insights for the Development of a Community-Based Curriculum within Anti-Capitalist and Anti-Patriarchal Frameworks in Chile"				
ITEM 3: PRACTICAL APPLICATION				
Tr/Pf.	Question 11: Do you integrate certain strategies to approach these topics into the classroom? Which one?	Question 12: Could some activities be proposed to involve the students in these perspectives? Which ones?	Question 13: What has motivated you to incorporate Anti-Capitalist and Anti-Patriarchal perspectives into your teaching?	Question 14: Could these perspectives be integrated into a new developing critical curriculum for the Chilean educational system? Why or why not?
A	I try to make them aware of where we're living and we are part of a society. We share with others as we are students within a community in the school and we are individuals in a society outside in general. I always prefer to use local news or work with students experiences, not imagining that they are traveling the world and in Europe. They are not tourists. And I don't know if they have the economic possibility to travel the world. I don't use the the books given by the ministry. In terms of activities, I try to get students information or news that are currently happening, to make them think about that and to criticize and reflect and try to compare what they think about.	For example, here in Santiago, to take in environmentalism as the main topic of some units. We have two big approaches for this. The first one is to take care of the environment. On the other side, to make our students think on how industries or companies affect the environment in comparison with how people affect it. Reading about, for example, fake news in this context, about the same topic and trying to identify where is the difference and what kind of interests are behind those fake news and who are more affected by those fake news. For the case of ninth graders, for example to create an infographic about environmental issues and fake news in parallel. And a test and answer about what I talked you last class... No, no, no. Has to do more with what they think about that more than what I told you. What If each aspect of environmental issues are for example.	The idea that the school doesn't allow us as students to make a think. I don't believe that we are changing the world. The only thing I hope is that when they grow up they remember back their school experience and they remember that they had one or more than one teacher who made the effort to give a possibility of freedom in a place where freedom is not allowed in all aspects.	Actually it is my dream. I dream about a school that can be controlled and managed by its own community, for its community. The community itself the one who should make that decision for themselves in order of their interests in order of their discussions or their aspirations as community.
B	<i>Más ligado al inglés me enfoco mucho en el vocabulario para intentar no alejarme tanto del currículum y llevarlo sobre todo en básica, con mucho juego. Hay una parte teórica, pero la práctica siempre es a través del jugar. Y funciona. Una pedagogía más Anti-Capitalista puede ser, y lo veo desde mi jefatura el ser más ruda. Con respecto a plantearle los contextos.</i>	<i>Siento que en el sistema tradicional es difícil, es muy difícil. Tení a UTP, a coordinación, a tus jefes de departamento que te dicen así como y cumpliste y cumpliste? Yo creo que sería solamente, teniendo la libertad para poder como empoderarte de tu asignatura y plantearlo como no sé, si como hacer lo que se te dé la gana, pero quizás no seguir tan al pie de la letra lo que te dicen que tienes que ser. Me cuesta, como el intentar aterrizarlo quizás porque me veo que mi colegio es muy muy estricto, plantar ahí como el que empiecen a a cuestionarse las cosas se</i>	<i>Específicamente por motivación con respecto al inglés, que nazca de mí no hay, no existe. Les enseñaría, no sé po, mapuche, aymara o quizás ampliaría el currículum a talleres y que se enfoque en lo que las chiquillas y los chiquillos quieren aprender, como ¿cuáles son sus intereses? No lo valido en lo absoluto. No creo que debería ser así. Creo que se tendrían que abrir las opciones para que la chiquilla y los chiquillos elijan qué es lo que les llama más la atención.</i>	<i>No, en el sistema en el que estamos inmersos no se va a dar la chance. Y no se va a dar la chance porque no conviene. De a poco se están como cayendo los roles de género dentro de las aulas y quizás eso puede ser un poco más esperanzador. Si hablamos de una educación Anti-Capitalista y con mirada como más crítica, siento que no, que no va a pasar. Quizás es la trincheras como</i>

		<i>hacen, pero no quizás como con la profundidad que tendría que hacerse.</i>		<i>de las escuelas populares, cachai? Como de estos como encuentros más comunitarios, como que ahí dan la cara y son sus espacios de resistencia, pero en un sistema tradicional no, y es lo que nos rige.</i>
C	<p>I work a lot with reading strategies. But I always try to change activities in order to make them think, to challenge them.</p> <p>I don't like when students or people tell me miss, it's going to be teacher.</p> <p>Try to teach them by the history. We must study history. When I teach students to read or to comprehend, some texts are linked with history women write. I want them to know more and maybe by reading is one of them.</p> <p>I try to be equal. Students with technical education. I try to make them understand that outside the bubble that is school and they're preparing for working. I try to teach them laws. For example, the working hours, about the how to be intelligent in a job, how to be a good person.</p>	<p>For example, how to be prepared for a future interview. They prepared an interview. The pronunciation was very bad. But I didn't care. I cared about the type of questions they were making, how to be prepared, how to behave in a future job. Also, on last semester, we did a project about a social campaign that they as a student in this school could do for the society. Nursery had activities as meetings to try to teach how to do something they know. For example, how to roll a person that lack of mobility. Electricians thought about projects to change unused appliances, and transform them into alarms.</p>	<p>I don't want them to be full of work. I want them to know what their rights. You have the opportunity to be flexible with the curriculum. And you should do it. And here you can do it. So I do it.</p>	<p>It should be. With adults they haven't changed the curriculum for years. They're not thinking about today's society people. Maybe nowadays not now with a new proposal. No, they have to approve the new proposal and won't be with that for five years.</p>
D	<p>To be democratic in the classroom with students. For example, a certain kind of evaluation I'm going to agree that with the students. They have to write, they have to speak. Classes are in English. Spanish is not allowed, but obviously you are allowed because not everyone knows English. But you try to. Force them to be into English most of the time. But also making things that they want to do.</p> <p>You teach grammar not in a grammatical way. But what they have to do with grammar is your creation. Whatever you</p>	<p>So all my evaluations are basically creations they do and they can talk about everything. For example, I always remember in one evaluation they have to build a sort of magazine where they explain Shrek 2 in a nasty, capitalistic way. So it was really Interesting to see how they mixed politics with education through a movie that, it's for kids basically. And all these conversations are face to face. So I cannot have like, that sort of deep conversations with them in front of a class because sometimes they can say you are making something political. If you want to build something interdisciplinary. I have built comics about science physics or chemistry. They have created songs making posters, pamphlets, and so on. Using English</p>	*Missing	<p>You have to think who builds the curriculum and the ministry books. They want something the status quo. So if you want to change things you cannot be in the status quo. You have you have to keep learning, whatever you feel you need to improve. If you want to be critical it is not going to be there, but just as a guidance.</p>

	want about a topic, but using this using some specific vocabulary some specific grammar.	as a tool to teach about capitalism in your reading comprehension activities. So they have to criticize create a debate. Create a public speaking about topics that are related to that. Create activities where they have to defend a position. You can't do a lot of things and so but always if you think English as a tool so. It's always hard because they are used to tests. But always talk about the topics, but it cannot be like so if you cannot talk immediately about Anti-capitalism, but you can start criticizing, showing them things of capitalism makes them feel intensified or with a group of people. Also they can think about the roles of the men in society. For example, responsibilities in your house, or respect people, that you have different genders and sexual orientation. Basically you have to take the curriculum and the ministry books as something that you have to do, but the approach is yours and I believe everything goes into that.		
E	<i>Tuve que empezar a idear formas para poder llevar a la práctica lo que estaba pensando. El currículum de inglés es muy challa, en realidad. Es como habilidades, habilidades de hablar, pero no. Hay como un vacío. Otra cosa que es deficiente en el currículum y en este currículum apoyado es que los libros no coinciden con los programas. Desde una perspectiva crítica, reflexionamos respecto a si las condiciones laborales a lo largo de la historia habían sido las mismas. Trataba de de interpretar lo que se me daba desde otra forma, desde otra mirada, desde la mirada Anti-Capitalista, desde la mirada antipatriarcal. Lo que pasa es que la gente que media esto, que generalmente somos profesores, tenemos que poner ciertas características a esos contenidos para que sean realmente críticos.</i>	<i>Todo lo que tiene que ver con entender e interpretar nuestra realidad y contexto tributa a la perspectiva crítica. No va a haber nada más crítico en una sociedad neoliberal que reflexionar sobre mi propia vida y donde yo vivo, porque yo sé los problemas que existen. Trabajábamos con el libro que tenía la Unidad de Derechos Humanos y fuimos a Villa Grimaldi. Fuimos al Museo de la Memoria, donde habían estudiantes que no tenían familiares, que habían sido afectados directamente por la dictadura y se empiezan a dar cuenta cierto que existe otro tipo de realidad. Claramente los talleres, todo lo que salga de lo común en la escuela, de lo que la escuela actualmente pretende hacer.</i>	<i>Mi formación en el Peda, fue crucial. Entendida no solo en lo que pasa en la sala de clases. Lo segundo que me lleva a practicar la pedagogía crítica. Es el hecho de que uno a veces, al principio, sobre todo, pasa mucho tiempo en el colegio y se empieza a dar cuenta que nada de lo que estamos haciendo realmente, no tiene sentido. Creo que la pedagogía crítica, me devuelve el para qué, el sentido, el norte. Me devuelve el sentido a mi práctica, me devuelve el sentido para poder mirar, para poder sentir que, que en un mundo tan cruel, hay opciones. Esa es mi motivación, poder hacer cosas que a mí me hacen sentido, poder hacer cosas que disfruto hacer, y tratar de traspasarle eso a los estudiantes. Contagiar finalmente el espíritu para que en el futuro se hagan cosas, ojalá mejores de las que tenemos ahora, con esa esperanza, finalmente. Para mí es una batalla personal.</i>	<i>Bueno, tendría que cambiar la Constitución. Creo que una de las cosas que tiene que suceder es que cambie la Ley General de Educación. Creo que tenemos que estar nosotros practicando la pedagogía crítica para llegar a ese cambio que probablemente nos va a tomar décadas, pero creo que sí se puede hacer.</i>
F	<i>Material más situado. Debates en clase. Análisis de medios de comunicación, representación teatral. Y también promover</i>	<i>Crear unidades, análisis de medios de comunicación, análisis de medios, da para conversar, el análisis crítico, utilizar las redes sociales a favor de las mismas</i>	<i>Haber sufrido violencia, escolar, directa o indirecta, mucha violencia en términos como de la doctrina ideológica de la religión, desde la</i>	<i>Todo eso yo siento que está en peligro, está en peligro la escuela. Y yo por eso creo que el proceso</i>

	<p><i>el habla, porque siento que eso es clave también en las actividades, que era como cómo promover el habla a los chiquillos y chiquillas sin que tuvieran vergüenza. Y ahí, como desde palabras mínimas hasta incluso como, lectura acompañada en algunos casos porque hay estudiantes que no pueden quedar fuera. Las ferias igual.</i></p>	<p><i>actividades. La representación teatral, experimentar. Les das distintas como responsabilidades, asumen roles distintos, crear cosas es clave. Haciendo actividades, intervenciones que hacían los estudiantes. Promover el habla sin que tuvieran vergüenza. Lectura acompañada, ferias igual, presentar lo que están haciendo. La participación de las familias y en inglés, súper raro que las familias participen en las actividades de inglés o inglés como un bicho raro. Entonces como las familias participando y eso igual obviamente generaba que hubiera una energía más bacana en esas actividades donde participaba más gente como tus papás.</i></p>	<p><i>agresión casi tradicional, matonaje escolar, persecución. Muy asociado al ser un niño homosexual en el clóset. Cuando ya era grande sentía una empatía gigante por las víctimas de la educación. Sé que hay niños que corren peligro. Tener una mirada mucho más aguda porque la vida está en peligro si no nos cuidamos. Qué me mueve? Es ver delante mío como menores de edad sufren vulneración de derechos y todos acá nos pasamos la pelota. Es urgente. Puedo mirar con un poco de perspectiva lo que me pasó, porque yo en los últimos tres años, yo sufrí caleta de violencia escolar como profesor, persecución política, persecución dirigida y me hizo mucho daño en términos de salud mental. La escuela está en disputa. La escuela hoy día está en una crisis profunda de este sentido. Por eso creo que el proceso educativo hoy día en Chile está por fuera de la escuela.</i></p>	<p><i>educativo hoy día en Chile está por fuera de la escuela, de la educación popular comunitaria, yo creo que la educación va a tener que como que reactivarse en términos comunitarios, entrar en vínculo con otras experiencias educativas y comunitarias que están en su entorno y ahí les va a dar más sentido, que la escuela se transforme. Hay un nivel de disputa. Siento yo que hoy día la escuela, se está pensando más en que hayan detector de metales que de que sea crítica. Tampoco nos podemos quedar como reflexionando ante la realidad que avanza hacia otro lado. Hay que vivir experiencias educativas que cuestionen esto, llevarlo a realidad. De verdad pienso que el inglés puede ser parte del proceso reflexivo. Si nuestra carrera tuviera como lineamientos que apuntaran a eso. el inglés tiene algo que decir.</i></p>
G	<p>My strategy: I apply four principles: respect, solidarity, creativity, and dialogue. I make them work together. I try to adapt to the students. Maybe in this context. I can not apply many strategies as activities, but I do it principles as topics, I apply them through my behaviour with them. That is the way that I apply critical pedagogy strategies rather than these activities. I always try to put them into the context that they are progressing.</p>	<p>Yes. I think that we need abilities. Abilities for living. You show them a path. So, you get confidence. So, you get emotional attachment, and that is something that we have lost from the schools. If we get a half curriculum or not one considerable percentage of the curriculum for making extra curricular activities. We can't get that emotion. Everybody that I have talked to, when they receive an ability or a tool, their mind starts to dream. So I think that our perspective is to recover the right to dream. We have lost that. We lost the right to beauty in the ghettos. We don't have it, so we paint the walls to make them beautiful. It's about happiness on the world. How can we get that?</p>	<p>Mental Health. So if you have mental health you could be happy. You can dream. I think that when you have better health situation you can progress in everything. My reasons for doing that, obviously, it is a political issue. But I get back to lessons for mental health. Right. Not only mental. But health for feeling physically healthy. Children are very aware of that. Maybe children have the answers. The way to get to the answers is intergenerational education. It's also necessary that the elderly people talk with the children to know the stories right because the adults are working too much. That's helpful.</p>	<p>I trust on the collective effort. I trust on the popular efforts. If we can learn together. And if we can fix it together. We need to talk more as a society.</p>

H	<p>Lo primero y lo más común es ese bilingüismo más dinámico, aplicar eso, romper de alguna manera, como con esta idea de las lenguas como estructuras rígidas con límites finitos, sino que es centrado en el hablante, hablar como uno lo haga desde la mirada más funcional. Si me doy a entender, no lo puedo estar haciendo mal. Eso como lo primero. Identificar algunos de los momentos de la vida. En que si existe, si lo ocupan a veces de manera inconsciente. Tomamos cierto par de semanas hasta que esta persona se sintió más cómoda, pero si habría sido como otra algunas otras cosas me acuerdo también. Este fue un módulo que integramos con educación sexual. Vimos justamente el tema de los pronombres . Ya son como algunas veces decisiones que uno también dice aquí no lo puedo aplicar, al menos esta característica. Constantemente diagnosticando.</p>	<p>A ver, yo creo. Bueno, lo primero que igual va a depender de cuál sea como la línea crítica que queramos seguir, no todas a veces son 100% aplicables o no todas son compatibles entre sí. Pero, yo creo que lo principal es como aplicarlo en contextos reales o visibilizar los contextos reales, para eso ya aplicar como mencionaba. Bueno, lo que tú me decías, como posibles salidas pedagógicas, posible tipo de actividades que lo llevan siempre como al plano real. Yo creo que va por ahí para poder justamente visibilizar el por qué, tomar una perspectiva crítica en tales contextos, porque es relevante para esas situaciones, para ese contexto en que están. Nunca lo he podido hacer. Al aeropuerto ni nada que ser los más comunes, pero sí en ocasiones, por ejemplo, se pueden llevar personas invitadas que te permiten también profundizar, si es que por ese motivo el proyecto educativo apunta hacia una línea y que no ha emergido por parte de la misma comunidad hasta ahora. Y que quieres quizás como dar el pie para poder llegar a eso. Por ejemplo, en el caso hipotético, como te mencionaba una vez, estamos trabajando con un currículum integrado de educación sexual, donde una de las patitas ahí era inglés, trabajamos vocabulario, presentación eh? Y como mencionaba el tema de los pronombres, a lo mejor hasta ahora no había sido como relevante aprender como que hay más allá del hasta que quizás visibilizamos a un ejemplo de persona que queda fuera, como ese binarismo. Recién ahí cuando se. Cuando se visibilizan esas cosas hace sentido, Si no, para qué voy a aprender algo que no voy a ocupar nunca.</p>	<p>Viene un poco también de mi propia experiencia como estudiantes en su momento. Pues yo pasé toda mi vida o la mayor parte en Maipú, no una comuna digamos muy, de clase muy elevada tampoco. Entonces decía así como ya para qué vamos a aprender inglés nosotros como de qué nos va a servir? Nosotros no vamos a viajar, no vivimos en Estados Unidos. Pero al mismo tiempo yo también, pues yo como quiero aprender esto, porque tengo acceso con esto a un montón de cosas. Yo lo único que quería era como leer revistas o fanzines en inglés. Pero era algo que me privaba el capital cultural que tenía hasta ese momento. Ya no tengo acceso como a revistas de música, de skate, sino que tengo acceso a un montón de información que es relevante para quién soy yo, para cómo me desempeño o para cualquier persona en general, bajo las condiciones en que estamos inmersos, por un lado. Me hubiese gustado de alguna manera que hubiese estado disponible para todos, que hubiese sido accesible para todos o que fuera motivante para todos también.</p>	<p>De poderse se puede, pero está como excluido para o las iniciativas populares o las iniciativas privadas que pueden tener un currículum propio. Lo otro, siempre va a venir mediado por el Estado. Y si es que el Estado no está como al servicio de la gente, de los habitantes, de los ciudadanos es prácticamente imposible. El currículum real al final es el resultado de lo que ocurre o lo que está plasmado en el currículum oficial, de el currículum oculto, los aprendizajes que sí se permiten incorporar. Mientras no haya control comunitario, no se puede. Quizás ir viéndolo las cosas más micro. No hay que saltarse ese paso, creo yo. Y que también son cosas a largo plazo. No son un proceso que se hagan de la noche a la mañana. Es de alguna manera, como en palabras simples, cambiar el switch.</p>
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I	<p>Constituye una amalgama de cosas. Yo recuerdo muy bien cómo empecé a hacer clases. Con una idea muy descontextualizada. Siempre digo que no aprendí a hacer clases lamentablemente en la universidad. Lo aprendí solamente en la práctica. Cuando ya empiezo a cuestionar un poco esto, cuestionar mi práctica porque no me sentía conforme con lo que lo que estaba haciendo, conforme a que no estaba siguiendo ni una ética. Cuando ya empiezo un poco a tomar una posición desde la desde la acción, creo que el primer paso fue empezar a abrir la sala de clase a la perspectiva de mis estudiantes. Utilizar las temáticas de los programas. Y en base a eso poder empezar a hacer algo diferente. No solamente ver la las causas de sus problemas como desafortunada, empezaron a ver las cosas como lo eran, que eran injustas. Que pasa por injusticia. Era muy difícil cambiar esta narrativa de las personas. Generar cierto una atmósfera de aprendizaje en la cual las personas se empezaran a sentir seguras para poder también entregar sus opiniones. Integrar el inglés, por ejemplo, desde estas mismas expresiones, desde el yo pienso, desde mi punto de vista, cierto. Utilizaba también el inglés de esa forma, junto con los contenidos que en este caso te está pidiendo también la escuela en general. Más allá del currículum, también está la presión de que la escuela te está, te está exigiendo ciertas cosas.</p>	<p>Hicimos salidas pedagógicas, por ejemplo por la Villa Grimaldi, que cuenta con recorridos en inglés como una forma también de justificar. También en conjunto con otras asignaturas, trabajar de manera interdisciplinaria. Un componente importante de poder replantearse la sala de inglés o la la enseñanza del inglés es dejar de lado la hegemonía del inglés. Empezar a hablar más de idiomas más que de inglés. Entonces empecé a tomar un enfoque mucho más multicultural. Se dio el espacio para las personas que empezaron a enseñar su idioma a los demás compañeros y estos compañeros también empezaron ahora a tener conversaciones más sistemáticas con ellos. Veamos qué es lo que tenemos también en nuestro territorio. Aprendamos de eso también.</p> <p>Va a depender del territorio, depender de la comunidad. Una de las prácticas que lleve a cabo, cuestionar todo lo que estaba haciendo, estaba simplemente cumpliendo con la rendición de cuentas, estaba al final produciendo desempeños como se dice en la política educativa. Y lo que hicimos en aquel momento, por ejemplo, tomé justamente la instancia que era septiembre. Tomé lo que era el golpe de Estado y empezamos a leer, lo que eran los documentos desclasificados de la CIA, ya que claro está en inglés y me tomé de eso como para justificarlo en la escuela. Analizar la narrativa de lo que sucedió en la década de los 70 en Chile. Cuestionar lo que pasó a través de su mismo idioma. Cuestionar en este caso algo que sucedió justamente en nuestro país y que abrió la oportunidad de diálogo. Se empezaron a desarrollar más actividades comunitarias, la creación de un espacio de memoria en la escuela. Abriendo el espacio para el testimonio. No estaba tampoco exento de resistencias. Nos dimos cuenta que a través de esta actividad hubieron resistencias de otros profes. Aporta a abrir espacios de diálogo.</p>	<p>No sé si lo he logrado. Yo creo que hay mucho hito que me llevan quizá a la forma en que pienso actualmente, participaciones en lo que fue la revolución pingüina, siendo un estudiante de 8.º básico que empieza a experimentar las movilizaciones. 2011, se da justamente este paro de estudiantes universitarios, eso también empezó a tener un impacto en la forma en que yo veía la educación misma. Si creo que he podido ofrecer alternativas. Poder también participar en escuelas que de sectores marginalizados, de sectores vulnerados. Vulneradas históricamente. Para que uno pueda tener una perspectiva crítica tiene que estar muy vinculado a la historia. Sobre todo a la historia de la educación en Chile. Y bueno, también poder estar rodeado de ciertas personas que aportaron a eso, uno no aprende solo. Obviamente uno está sumergido en una comunidad que te va aportando ciertas cosas y creo que también he tenido suerte de poder encontrar personas que me han ayudado en este posicionamiento en el proceso.</p>
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J	<p>La lectura es súper importante, poner atención. Y eso luego lo puedes llevar a discusión. Y no tiene que ser tan explícito. La idea es que los mismos estudiantes puedan ser los que descubran eso. Y uno solamente guiar el camino. El ser capaz de tu hacer tu propio material y no dirigirte por un texto de estudio te da la libertad de cátedra, de expresarte, y de crear y de alguna forma colocar implícitamente elementos que tú piensas que son relevantes de discusión.</p>	<p>Aprendizaje basado en proyectos, calzan perfecto en el colegio. En la universidad todos están sobrecargados, aparte que inglés es el acompañamiento del plato. Entonces, en mi contexto universitario, todo lo que es proyecto basado en tareas y aprendizaje se me escapa un poco de las manos. Sin embargo, al menos se intenciona que levanten una problemática o un desafío, buscar el problema, las soluciones, cuáles son las limitantes e implicancias de las soluciones que van a dar y me van a dar al final una observación general, una reflexión. Eso también genera autonomía en el estudiante. Varios me llegaron con cambio climático. Hablamos bastante de la salud mental. Trabajo de forma transversal porque el inglés es transversal, puedo lograr muchos espacios para no volver esto en estructuras gramaticales y vocabulario, sino que volverlo no es cierto atingente a los contextos de cada carrera. Y enfocarse más en las habilidades. Los estudiantes se vuelven agencia, agentes de su propio aprendizaje. Me pasa harto que con el uso de la inteligencia artificial a veces es complicado igual hacer este tipo de cosas. Pero mientras al menos ya que la inteligencia artificial te dé el problema, ojalá que podamos discutirlo en clase. Que pueda salir el pensamiento desde tu cabeza y no desde la máquina.</p>	<p>Yo creo que tiene que ver como con las convicciones de uno mismo. Desde ahí nace mi motivación de traspasar eso a mi práctica profesional, tiene que ver con relación a mis convicciones, a mis valores, a como yo le he dado sentido también al territorio al cual pertenezco. Y a mi interés por la historia, por la política, por nuestro pueblo. Es un poco personal. La motivación no está como afuera, sino que está como más adentro. Uno nunca es siempre la misma persona, pero al mismo tiempo uno comparte, experiencias similares. Y ese ejercicio de espejo creo que es súper hermoso. Cuando uno viene de un contexto menos privilegiado como profesor o profesora.</p>	<p>O sea, hay que hacer pensar a los profesores. Yo sé que no tenemos tiempo. Bajo ese panorama, creo que es súper importante organizarse. Estamos aún lejos de eso, pero sí se puede, pero con Baby Steps. No para todos es fácil, salir de una mentalidad viendo la educación como un producto. Hay que partir de esa base. Cuando tú vas a las reuniones en instituciones de educación superior o escolar es hablamos de productos. ¿Cuál es el producto que va a entregar el estudiante? Y hablamos de competencias? Qué hay ahí con el lenguaje? Responde a una estructura muy neoliberal. Sin embargo, el maquillaje, sirve como estrategia para poder avanzar. Y otras acciones como organizarse con otros profesores, generar talleres, hacer que las propias universidades también propongan diplomados o juntas informales. El Chile de hoy está un poco más preparado que el que a mí me tocó vivir. Nos olvidamos de nuestra propia diversidad. Ahí fallamos grande.</p>
K	<p>Plantear la discusión y que se pueda extender a otras, a otras materias o otras áreas. La discusión siempre parte un poco en español y después se van presentando como pequeños bits en inglés para que, como que nos vayamos familiarizando con algunas temáticas también. Eso sería como una estrategia, sobre todo pensando mucho en el andamiaje del asunto. Estructurando textos que sean sencillos de comprender, atendiendo al nivel en el que estén. Presentarles también como cosas de la vida</p>	<p>Estamos trabajando como biografías locales y que van comparando con biografías de personas ficticias pero que también hablan de temas políticos, de temas históricos. Ahora vamos a plantear una actividad de debate. Hicimos unas como diarios y revistas. Tenían que presentar el producto, tenían que hacer un reportaje, una entrevista. Los otros también son la feria. Es un ejercicio cognitivo súper interesante. Hacer un proyecto con un ejemplo más visual de lo que se puede hacer, también, claro, con el idioma.</p>	<p>Pero a mí por lo menos me motiva el hecho de que yo creo que no, no me conformo con que esto pueda ser el único modelo posible. Hay formas distintas de hacer las cosas. Hay alternativas posibles, pero para eso tienen que haber más personas pensando en la misma cancha. Para no seguir como perpetuando este sistema que es muy desigual, que es muy carnicero también. Aparte que muchas veces son experiencias personales también las que te marcan. El caso para mí fue experiencia personal de la pedagogía. El mundo ya es muy hostil. Para</p>	<p>*Missing</p>

<i>real, no como, como ficticia, como del libro, sino que como tomar casi todo caso de la vida real y hacer esa adaptación. Tratar de que sea bien variado.</i>		<i>qué hacerlo más hostil también?</i>	
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7.3.2 Findings Item 3: Practical Application

Based on the experience shared by the participants-teachers, the following insights delve into their perspectives on incorporating Anti-Capitalist and Anti-Patriarchal frameworks into English as a Foreign Language (EFL). Through their responses, we shed light two dimensions: the strategies and methods and the personal and pedagogical motivations driving their efforts.

7.3.2.1. Strategies and Methods.

Focusing on Question 11 “Do you integrate certain strategies to approach these topics into the classroom? Which one?”, teachers developed the following ideas:

There are clear strategies and methods to include Anti-Capitalist and Anti-Patriarchal frameworks into lessons, some notable elements are the establishment of dynamic bilingualism, creation of material as well as curriculum reinterpretation, discussions, reflective activities, critical approaches to various topics and usage of games. Most of the participants focused on student-centered lessons and cultivating a positive

learning environment, aiming to democratize the classroom. In the topic of activities proposed, some mentioned included field trips, debates, project-based activities, media analysis, interviews, material creation (such as magazines, presentations, etc.), interdisciplinary activities, theatrical representations or plays, and school fairs.

Teachers also emphasised the commitment of contextualizing learning by integrating students' lived experiences and local issues into the classroom. Teacher A, for instance, strongly believes in using local news and students' narratives as a basis for learning, avoiding the content to be within distant, global topics, as for example in Europe. In this, the engagement of the students is supposed to provide the tools to reflect and criticise personally with the material.

Similarly, Teachers like Teacher D and Teacher G shared similar approaches, incorporating democratic dynamics into their teaching practices. The latter, for example, integrates values such as respect, solidarity, creativity, and dialogue into their classroom practices. In this practice, Teacher G ensures that students not only learn together but also progress collectively. Thus democratic approach is also reflected in Teacher's D answer, as regarding evaluations, the teacher advocates for negotiating and evaluating assessments alongside the student.

Commonly, teachers share the preference of incorporating Ministerial material and contents but throughout a varied scope. In this line, Teacher I also supports the idea of situated learning, by opening up the classroom to the perspectives of students, tailoring the recurrent ministerial programs and their topics with relevant issues to their lives. Likewise, Teacher B shares the pedagogical practice of utilising at least the vocabulary proposed by the curriculum, to not be distant from the curricular demands when contextualising.

Overall, teachers share the interest in nurturing their classes with territorialised and student-centred approaches, for them to engage with the learning process while promoting a meaningful acquisition of knowledge. Within these alignments, both Anti-Patriarchal and Anti-Capitalist frameworks are regarded with a strong emphasis on their intersectionality with well-being. Regarding the former, the teacher highlighted the importance of being explicit about the dynamic of the class, prioritising equity in social treatment. In this line, teachers stressed the constant acknowledgement of such an equal environment and opportunities, directed to all the gendered diversity. Similarly, the use of material with variegated representation of families and gender expressions under the objective of expanding out traditional envisions within binarism.

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7.3.2.2. Personal and Pedagogical Motivations.

In between the insights of teachers on Critical Pedagogy in EFL, Question 13 “What has motivated you to incorporate Anti Capitalist and Anti-Patriarchal perspectives into your teaching?” is fundamental in interpreting the sense behind their mentioned experiences.

The main reason given by the interviewees were personal convictions as well as experiences both being teachers and students, feelings of dissatisfaction with their pedagogical practices, a lack of purpose in education, mental health, offering alternatives in education, opening up English for everyone, and questioning the reason to teach English in our context.

For instance, Teacher B approaches their disagreement of the current detachment of the curriculum from meaningful learning, standing desirous to vindicate the curriculum to students’ interests and choices. In this line, several teachers advocate for providing students with options, to genuinely

build a connection to learning. Thus, various educators express similar views on fostering a deeper significance in education, particularly by providing students with opportunities for growth and engagement. For example, Teacher E engages with their motivation with Critical Pedagogy as a way to reclaim the deeper meaning of education, highlighting how this approach allows them to find purpose in teaching, which in turn motivates them to transmit that sense of meaning to their students. By doing this, the teacher expects to transmit the value of thinking critically about the surroundings, as a means to cultivate their happiness and enjoyment of seeing life.

In the same line, Teacher A advocates for a “remembering education” that gives students a sense of freedom: “[Students] remember that they had one or more than one teacher who made the effort to give a possibility of freedom in a place where freedom is not allowed in all aspects” (TrA.I3.Q13).

Similarly, Teacher H reflects on their schooling period, highlighting the value of providing access to new information through the English language and the crucial role of teachers in bridging the students’ limited opportunities from the economic and cultural context.

In the same line, Teacher C stressed these considerations in order for the well-being of students: “I don’t want them to be full of work. I want them to know what their rights are. You have the opportunity to be flexible with the curriculum. And you should do it” (TrC.I3.Q13).

Teacher G underlines the relationship of mental health within education, which could bring progress and well-being: “If you have mental health you could be happy. Maybe children have the answers. The way to get to the answers is intergenerational education” (TrG.I3.Q13).

Critically, Teacher F addressed how experiencing violence and discrimination in school, both as a student and now as a professional, have shaped their approach to teaching, particularly in providing and creating spaces where students could feel safe and acknowledged:

“¿Qué me mueve? Es ver delante mío como menores de edad sufren vulneración de derechos y todos acá nos pasamos la pelota. Es urgente. (...) Por eso creo que el proceso educativo hoy día en Chile está por fuera de la escuela.” (TrF. I3.Q13)

Regarding personal socio-political perspectives, Teacher I relates to the influence of the political milestones of education such as “*Revolución Pingüina*”. Besides, the teacher highlights the nurturing contribution in participating at marginalised schools and their community: “*Participar en escuelas que de*

sectores marginalizados, de sectores vulnerados. Vulneradas históricamente. (...) Poder estar rodeado de ciertas personas que aportaron a eso, uno no aprende solo” (TrI.I3.Q13).

Likewise, as Teacher J relates to the incidence of personal convictions: *“Traspasar eso a mi práctica profesional, (...) con relación a mis convicciones, a mis valores, a como yo le he dado sentido también al territorio al cual pertenezco. Y a mi interés por la historia, por la política, por nuestro pueblo” (TrJ.I3.Q13).*

As an integrated insight, Teacher K stresses personal experiences, company, and the critique to the current curriculum: *“Hay alternativas posibles, pero para eso tienen que haber más personas pensando en la misma cancha. Para no seguir como perpetuando este sistema que es muy desigual, que es muy carnicero también. Aparte que muchas veces son experiencias personales también las que te marcan” (TrK.I3.Q13).*

7.3.2.3. Curricular Application Foresight.

On the final question, Question 14 “Could these perspectives be integrated into a new developing critical curriculum for the Chilean educational system? Why or why not?”, most teachers considered it possible, but that important changes had to be made before implementing it. Some of the changes highlighted included, critical curriculums for teacher training, transformation of schools, changes in legislation, dialogue between teachers, more educators practicing Critical Pedagogy, communitarian control over their education, and a change of mentality in education. It was also highlighted through the answers of most participants, that this was a long-term process, and had to be considered as such.

As a key concern, the need for community involvement in decision making when teaching was approached commonly. For example, Teacher A states: “The community itself is the one who should make that decision for themselves in order of their interests in order of their discussions or their aspirations” (TrA.I3.Q14). Similarly, Teacher F emphasises the importance of popular initiatives:

“El proceso educativo hoy día en Chile está por fuera de la escuela, de la educación popular comunitaria, yo creo que la educación va a tener que como que reactivarse en términos comunitarios, entrar en vínculo con otras experiencias educativas y comunitarias que están en su entorno y ahí les va a dar más sentido” (TrF.I3.Q14)

Although, not all teachers believe that the curriculum has an opportunity to be transformed under the current policies. As Teacher B argues: *“No, en el sistema en el que estamos inmersos no se va a dar la chance. (...) Si hablamos de una educación Anti-Capitalista (...) siento que no va a pasar”* (TrB.I3.Q14).

Some teachers approach the possibility of change through a gradual scope proposal, where groundwork initiatives and critical attitudes are core strategies. On this, Teacher J considers *“Hay que hacer pensar a los profesores. Yo sé que no tenemos tiempo. Bajo ese panorama, creo que es súper importante organizarse. Estamos aún lejos de eso, pero sí se puede, pero con Baby Steps”* (TrJ.I3.Q14). Conversely, Teacher H observes: *“De poderse se puede, pero está como excluido para o las iniciativas populares o las iniciativas privadas que pueden tener un currículum propio. Lo otro, siempre va a venir mediado por el Estado”* (TrH.I3.Q14).

As Teacher G concludes: *“I trust on the collective effort. I trust on the popular efforts. If we can learn together. And if we can fix it together. We need to talk more as a society”* (TrG.I3.Q14).

7.4. QR Code for Complete Interviews

Finally, the following QR code is available to access the full repository of interviews, as well as their complete transcriptions. You may find a specific folder for each participant, containing an audio file corresponding to their respective interviews. Also, the transcripts are present in a separate folder that follows the same organization as its predecessor, with multiple files detailing the complete transcriptions of the audio files using Sonyx.ai. Finally, it is important to note that while the results page of this investigation contains manually corrected and specifically chosen extracts of the participant's answers, the full transcriptions have not gone through the same process, and due to such, might contain errors proper of AI based transcription models.



8. Analysis and Discussion

In the following section, we dialogue about the different findings through the application of the instrument, situating them along with the theoretical framework and the objectives of the research. It is also important to note that, in this present item, all of the elements mentioned in the introduction of the results section are considered.

The analysis of the findings is presented as a transversal exploration and discussion of the results, following the same prominent topics presented in this study; Anti-Patriarchal and Anti-Capitalist frameworks of education, as well as a focus on Community-Based proposals. Nevertheless, it considers three mainline ideas for development, the role of EFL educators, theoretical elements in education, and practical considerations for future pedagogical practice through the lens of curriculum and material design. It is important to note, that direct citation to the participant's answers is present using the following format (TrX.IY.QZ), signaling first the specific teacher who provided the response with their corresponding letter (TrX), followed by the respective item number from the interviews (I), with its respective number of identification (Y) as well as its specific question (Q) with a number to identify it (Z).

8.1. EFL Teacher's Role and Teacher's Education

One of the most prominent factors of discussion mentioned by several participants was the role of educators, considering as well the influence that the speciality of English has on this same notion. Notably, some of the participants talked about how the vision that they have of their role as educators has changed throughout their time as professionals, reformulating their own identity due to personal experiences during their labour. A recurring idea that we can extrapolate from the results, is the following *“Creo que para mí primero soy profesora, después soy profesora de inglés” (TrJ.I1.Q4)*. This is an interesting concern that puts into question the perceived role of English educators when facing critical perspectives, as it suggests an incompatibility between the two, or at least, a tendency to rediscover the educators identity when exploring themselves. In this same discussion, there is a level of questioning to this element, where some educators declare themselves as “distanced” from the common perception of English teachers, in fact, one of the participants highlighted that abandoning a conception of the English language as something aspirational as a key element to rethink TEFL methodologies in our context, and that in the curricular design, some educators consider there is an imposed sense of identity that accompanies the contents: *“Sigue muy contaminada por una versión hegemónica muy del hemisferio norte, siguen estableciendo como estándares de un hablante.” (Trk.I2.Q10)*. *“Yo siento que lo primero es sacarle al inglés esa connotación incluso siútica como incluso aspiracional. Yo analizaba las unidades y era impresionante como había un mandato social, yo siempre lo denunciaba, una identidad impuesta” (TrF.I2.Q5)* In the realm of the conceptions that participants had of English teachers, they declared themselves as dissatisfied with the role of educators, saying that many times the teacher became simply a “technician” which perpetuated existing issues in educators, lacking the critical reflection inside their own practices, in turn, becoming creators of “achievements” rather than focusing on the educational experience in itself.

“Tenemos algo inserto en el modelo educativo, que se llama la rendición de cuentas, una regulación en cuanto a los desempeños de la comunidad educativa en su conjunto. (...) Y el problema de esta rendición de cuentas? Es que empieza a afectar las relaciones entre las mismas comunidades a un nivel, a un nivel subjetivo. O sea, empieza a afectar la identidad de las personas. Empezamos a perder la comunicación y nos empezamos a volver productores de desempeño” (TrI.I2.Q10).

This follows some of the ideas presented by Casey, Z.A (2013), where teachers are situated as repeating patterns inside their education, taking the role of technicians who inadvertently perpetuate

neoliberal ways of thinking, prioritizing competences over nurturing learning experiences which benefit the learners in their classroom. In this same notion, there is a consideration to change our viewpoints of the English language completely, confidently moving away and criticising this imposed identity that many times comes with the language. Still, most participants believe that teachers, and specifically EFL teachers, should consider these elements when creating their lessons, and that they are a core part of the role of any teacher.

Now, focusing on this non-conforming perception of participants regarding EFL teacher's role, there is a clear mention of a common idea regarding EFL educators, more specifically, their performances and what it entails to be a part of this collective. Educators made special focus on a contrast between the reality they faced in their classrooms compared to the "ideal" of TEFL, where they highlight how their specific contexts made them realize that there were other priorities than simply teaching the language. *"En el contexto en el que estamos ahora, la clase efectivamente de repente tiene que pasar a un segundo plano, el pasar contenidos. Los contenidos no son lo más importante en un colegio vulnerable"* (TrB.I1.Q4)

"Para mí el inglés ahora está realmente en un segundo plano y me importan otras cosas, tan sencillas como que los estudiantes se sientan cómodos. (...) El inglés es una cuestión fortuita. Lo que a mi más me remueve es la pedagogía, la educación y el proceso." (TrJ.I1.Q4)

"Gente me decía, tu eres como un profesor de inglés atípico, el profesor de inglés está preocupado, de adornar la sala con muchas banderas y hacer spelling bee. Yo decía como que me imagino otras cosas, como que el profesor de inglés parte como un proyecto educativo de un colegio, de un país y que forma parte de esa reflexión, pues no es como el que pone la decoración ni el que hace el show cantando al final en inglés" (TrF.I2.Q5)

There is a clear distinction between the concept of an English teacher and how the participants view their pedagogical practice, rebuilding their identity and revaluing some concepts from pedagogy itself in contrast with this idea of an EFL teacher. There is also a great emphasis put on context in comparison to the ideas previously mentioned that an English educator should follow, noting how in vulnerable contexts there are different priorities, which even come to affect the way in which these educators view their own practice. This brings into question the concept itself of an EFL teacher's identity, and the difference between the general vision of TEFL educators in contrast to the reality inside the classrooms. In this same notion, it brings into question how certain elements, such as

contextualization and its specific characteristics and challenges, individual differences related to pedagogical exercise (methodologies, materials, etc) and different experiences and their influence on identity. Firstly, in the matter of contextualization, some teachers specifically highlight the need to include relevant elements for learners inside the classroom.

“Nosotros que somos profesores de inglés, nos queda así perfecto como para explicar un poco por qué estamos enseñando el mismo inglés. Situar en la enseñanza en inglés en el contexto territorial. Invitar a los estudiantes a las reflexiones de su propio entorno. Hacer un análisis crítico, reflexivo de su contexto” (TrF.I2.Q8)

“Porque la educación no es como solamente, la disciplina de la didáctica, sino reconocerla como un proceso social y transformador que en primera instancia existen personas. Entender de que estoy educando no solamente en lo disciplinar, sino cómo esa disciplina la voy a aplicar o me va a servir para estas dimensiones que yo atravieso como persona social, como sujeto social.” (TrH.I2.Q7)

“Es territorializada. Esto siempre se define en base al contexto de cada comunidad. Y la comunidad también tiene que estar involucrada. No podemos llevar las cosas de manera individual. Hay que transformar la realidad. La integración de toda la comunidad al final. Muchas veces también tenemos muy buena idea, hay mucha gente que muchos que son bien intencionados lo que quieren hacer, pero desde sus propios planteamientos. Ahí no hay una vinculación justamente territorializada con la comunidad en la cual se puedan discutir cuáles son las las necesidades de esta comunidad para poder llevar una transformación a cabo.” (TrI.I2.Q6)

Many of them highlighted the importance of contextualization inside the learning process when approaching from a critical perspective to education, bringing elements relevance to the learners reality and context which include development of skills as well as their growth as members of their society. It is also important to highlight democratization in this process, as it is important to consider the community's perspectives and opinions about their own education, aiming to create a fulfilling experience for everyone involved. Still, this demands considerable work, and is one of the reasons included into some of the participants negative into including some of these elements into their own practice *“There is the lack of time, now we are not able to do some important things. That's a very, very important problem that we have to solve as teachers.” (TrC.I2.Q10)* *“Respondemos igual a un sistema tan*

mercantilizado, que estamos pensando que todo lo que estamos haciendo ahora era para mañana”
(TrJ.I2.Q10)

“Muchas veces tenemos que apostar a la voluntariedad, lamentablemente. Pero a medida que esto le hace sentido a las comunidades educativas se corren la voz. Les llama la atención la forma en la que nosotros trabajamos. Les hace sentido porque más encima el agobio laboral tiene mucho que ver con cómo voy a pasar toda esta materia en un año. Generalmente que es el currículum nacional. Y esa agencia es un aporte al bienestar docente que tiene consecuencias reales” (TrE.I2.Q7)

Even though in their answer Teacher E refers to their particular usage of critical methodologies, it is still important to consider the issue it brings into the discussion, the great amount of work that teachers face, one of the biggest concerns when trying to include critical methodologies into classrooms due to the considerable amount of previous work necessary to do so. Most of the time, this requires significant work that teachers are unable to complete, considering all the heavy workload that is already established within their jobs. It also responds to a neoliberal perspective within education, where teachers are constantly being demanded to produce results, comply with the curriculum, and be as efficient as possible in this process. This creates not only considerable issues with the workload that educators face, but deter teachers from exploring different methodologies, due to the constant lack of time which they face, not allowing them to plan diverse lessons, create new materials, or even participate in interdisciplinary work with their colleagues. Another considerable issue is agency, as some of our participants declared it as a complex issue when establishing the use of critical frameworks.

“En teoría educacional siempre se habla de accountability, las formalidades administrativas que te hacen llenar todos los registros. Y hay lugares donde son más rígidos y otros más laxos, entonces va a depender en últimas cuentas cuánto tú puedes o no puedes, como reemplazar.”
(TrA.I2.Q8)

“Siento que en el sistema tradicional es difícil, es muy difícil. Tení a UTP, a coordinación, a tus jefes de departamento que te dicen así como y cumpliste? y cumpliste? y cumpliste? (...) Me cuesta, como el intentar aterrizarlo quizás porque me veo que mi colegio es muy, muy estricto, plantar ahí como el que empiecen a a cuestionarse las cosas se hacen, pero no quizás como con la profundidad que tendría que hacerse.” (TrB.I3.Q12)

There is a clear influence in how a perceived low amount of agency directly impacts their capabilities to plan their lessons, and in turn, partake in the usage of critical methodologies, directly citing that the sense of accountability and the great amounts of registries that they have to complete are then left to the administration to supervise, in which case they might not agree with the proposed methodologies of critical educators. In this same notion, Teacher B shows that it even directly impacts the level of implementation of critical frameworks, hindering their natural development as well as the capabilities of teachers to experiment in their own pedagogy. This is an important concept to consider, as it requires the educators not only to plan accordingly to these possibly detrimental factors, but also conditions their positioning inside educational establishments, requiring them to approach carefully while planning, as well as when carrying out their lessons in fear of going outside the boundaries presented by the administration. *“Más allá del currículum, también está la presión de que la escuela te está, te está exigiendo ciertas cosas.”(TrI.I3.Q11)*

“Por una parte tenemos como este tema de la resistencia curricular, que igual insisto, yo encuentro que es una postura política. También está la agencia de un profe que apueste por una perspectiva crítica en un colegio. Lógicamente que lo más probable es que se lo acuse de adoctrinamiento. Siempre trae problemas.”(TrK.I2.Q10)

Adding to this discussion, there is the issue of curricular resistance, enforced through the influence of management and the previously mentioned concept of accountability. Still, we focus specifically on the latter part of the quote, highlighting yet again the role of agency but also bringing another complicated matter into the discussion, possible repercussions due to the implementation of critical frameworks. While we could speculate about various different scenarios an educator might face when implementing these methodologies, there is no need for us to do so, as one of our participants even commented on one of their experiences when implementing critical education inside their classroom.

“Me vi enfrentando situaciones de denuncias, de ideologización de los niños, por mucho como que la teoría te lo promueva, las nuevas carreras y sus mallas curriculares lo promueven. Pero tú llegas a hacer clase y eres un peligro. Hay que bancarse la educación crítica. Yo pienso que la educación crítica tiene que trabajar la perspectiva de género y la educación no sexista. Hemos recibido hasta amenazas de muerte solamente por hacer acciones públicas de la educación sexual integral, amenazas, juicios. En estas materias la ley nos ayuda.” (TrF.I2.Q5)

In particular, this educator decided to implement lessons with a gender perspective and non-sexist education, highlighting that these are important concepts that Critical Pedagogy should include in their lessons. Sadly, he comments on how they faced legal consequences, and various threats in increasing scale only due to their implementation of these perspectives inside the classroom. In the full interview transcript, they also comment on how this affected their mental health, bringing a great toll into their personal life, even forcing them to take a medical leave. This is one of the greatest concerns when discussing the application of critical frameworks, and why the issue of agency can truly make or break the potential of educators to implement these methods. The influence of the management, educational communities, students and even colleagues can greatly affect teachers who decide to implement critical frameworks, and it is one of the reasons why it is important to democratize these processes, to acquire a common understanding that prevents these situations from happening. Still, we strongly believe that teachers require more support by administrators when faced with situations of this level, as well as to educate teachers to defend themselves through pedagogical means, for example our curriculum, and with legal knowledge, it is incomprehensible that while the curriculum promotes certain elements into the classrooms such as sexual education, teachers are still exposed to these kinds of situations which greatly endanger them, we must work to protect our educators to avoid these issues from happening, and empower them with tools and support not only from a legal standpoint, but also from curriculum, administration, and the creation of safe spaces for them to carry out their teaching.

After reviewing this, it is important to also include elements related to Anti-Capitalism and Anti-Patriarchal ideas, and how the reflection of our role as EFL educators plays a key part in this discussion. Many of the participants believe that there is a necessary understanding to be made when tackling the usage of Critical Pedagogies, especially when considering the reproduction of ideas within a capitalist society. *“Concientizarnos en cómo nuestra misma práctica se alinea muchas veces en la reproducción de desigualdades. Asumir justamente que la enseñanza del inglés no es algo neutral, representa inequidades, representa brechas, desigualdades.” (Tr1.I2.Q6)*

“Entender de que estoy educando no solamente en lo disciplinar, sino cómo esa disciplina la voy a aplicar o me va a servir para estas dimensiones que yo atravieso como persona social, como sujeto social. Tiene que ver en este caso con las partes patriarcales, con las partes económicas dentro de la división capitalista, no solamente en la parte monetaria, sino todos los tipos de

recursos que son forma de capital. De hecho, también el inglés es una forma de capital simbólico que viene bien asociada algunas veces con el tema de clases.” (TrH.I2.Q7)

One of the key elements presented by the educators when implementing critical frameworks is to come to the understanding that English represents more than simply the language, that most of the time it is associated with the reproduction of inequalities, that it is not a neutral endeavour to teach the language, and as such, failing to recognize these issues guarantees that the reproduction of these ideas associated with the language will lead to their reproduction. It has to do with the ways in which students develop themselves as social subjects, as individuals within a society, and how many times the access to English also represents capital, which is not of equal availability to everyone. To consider the pedagogical task as deeply related within the teaching of English, we come to the understanding that our pedagogical practices also have the opportunity to teach beyond simply the commando of a foreign language, but rather teach a set of values, ideas, and identities, something that we have to keep in mind.

“Una mirada crítica en términos como de la perspectiva de género del patriarcado, del régimen político que nos gobierna, pareciera que es justamente la asignatura que no debería cuestionarse nada, como reproducir, como que es el triunfo del modelo como, ya se enseña nomás. ¿Por qué? Porque el inglés es importante. O sea, los mismos cabros te empiezan a repetir eso como de memoria, como nada, que es importante para tener más oportunidades y a futuro me va a servir. Pero uno esperaría que fuera como más que solo eso.” (TrF.I2.Q9)

“El inglés proviene de quien sostiene la hegemonía. No es solamente un idioma, estamos reproduciendo una narrativa, si el idioma no se cuestiona. Es una forma de crear una nueva alternativa, no podemos seguir sin cuestionarnos lo que se intenta hacer desde el modelo capitalista que nos pide que seamos neutrales, que se dice que la educación tiene que ser neutral. (...) No creo que las personas hagan todo, hagan las cosas de manera objetiva. Siempre hay un componente subjetivo ahí que nos hace tomar decisiones por sobre otras. Y al llevarlo a la educación es justamente eso. Uno va a promover un tipo de educación por sobre otra y eso es totalmente una decisión política.” (TrI.I2.Q9)

Another posture presented by the educators is how English comes from a place of power, and retains a position in which it has constantly established itself almost as commonplace within our educational system. Teacher F expresses disappointment in this status, as it transcends even to our students, who commonly view English as an opportunity for professional growth, without any other

substance, reproducing the ideas presented to them in regards to the language. Teacher I provides with a possible reason to this issue, by highlighting that many times there are subjective components in our teaching, which in turn, lead us to implement certain methodologies over others, and how this has worked in favor of English, and in turn, the reproduction of hegemonies that non-critical pedagogies end up creating, and how the capitalist model asks for educators to be as neutral as possible, remaining uncritical of the values promoted through the teaching of the language.

“Es beneficioso en el sentido del diálogo, en el sentido de pensar, del repensar, de poder reconstruir relatos hegemónicos, capitalistas, patriarcales. (...) Es beneficioso porque los estudiantes y las estudiantes es como abrirse al mundo finalmente... salirse de uno y pensar en otros también. Ponernos en la posición de distintas personas y no hablar siempre desde nuestros privilegios.” (TrJ.12.Q9)

“Está la chance de que los chiquillos y las chiquillas, me refiero como nuestros estudiantes puedan también como comenzar a hacer estas conexiones. Son oportunidades que se dan un poco para también establecer conexiones y también para empezar a cuestionar, a interrogar también lo que decimos, lo que pensamos, como estamos siendo representados y como nos estamos representando.” (TrK.12.Q6)

Now, when exploring the benefits of applying critical methodologies, for example, within Anti-Capitalist and Anti-Patriarchal frameworks, we give our students the capability to dialogue about their own experiences, to see through their own eyes the ways in which inequalities are created through our social systems. They are valuable opportunities to make students see beyond their own realities, questioning the ways in which their own behaviours contribute either to solve or reproduce some of the issues present in society, as well as the ways in which language contributes to these representations. This provides a meaningful opportunity to rewrite some hegemonic discourses, creating newfound understandings that work to question oppressive practices, aiming to discover new awareness and possible solutions for these issues.

“Pienso que hay una relación directa entre lo que propone la pedagogía crítica, porque esta se posiciona en contra justamente de las prácticas opresivas. Ya sea cierto el modelo capitalista en el cual vivimos, o estas estructuras que sostienen a este, a este modelo, como el patriarcado, entre otras. La pedagogía crítica para mí es estar en oposición justamente a ese tipo de sistema

que al final nos deshumaniza, nos convierte en seres individualistas. Muchas veces está basado en la competencia.” (TrI.I2.Q7)

“Se interconectan en el sentido de que la mirada antipatriarcal o feminista también tiene que ver si miramos la educación con un objetivo que busque la justicia social, no? Es necesario pensarlo de manera interseccional. Y por eso me refiero a tanto la raza, el género, tu estrato socioeconómico. Contextualizar es absolutamente determinante. Por lo tanto, miradas antipatriarcales son parte de la pedagogía crítica por naturaleza (...) Pero por otro lado, hay otra parte importante de contenido, sino que también aprendan a pensar, a cuestionar, a preguntarse, a saber dialogar y aprendan a saber aplicar el pensamiento crítico. Aprendan de ellos mismos no? (...) Dar ese espacio.” (TrJ.I2.Q7)

Furthermore, by including an intersectional perspective to our critical methodologies in search for social justice, we foster community and companionship within the educational system, moving away from traditionally individualistic values promoted by capitalist society. Anti-Patriarchal and Anti-Capitalist methodologies are indispensable to materialize a truly Critical Pedagogy, and by means of contextualization, we provide students with opportunities to learn from themselves, creating a communitarian experience of learning, in which they can foster critical skills along with their peers.

“También como se puede trabajar una pedagogía no sexista. Yo siempre digo que la lengua no es, no es cualquier cosa lo que estamos enseñando, porque son representaciones del mundo. Esto tiene que ser representativo, pero que sea representativo no significa que sea la mayoría. Quiere decir que tú tienes la posibilidad de verte reflejado en un relato. Por qué no se da esa chance?” (TrK.I2.Q6)

“Que se plantee la oportunidad de usar mucho esta palabra que es la palabra interrogar. Establecer temáticas que permitan darnos cuenta que la forma en que se están llevando las cosas a cabo en el mundo. Me parece por lo menos valioso, por lo menos hacer el ejercicio. Me parece también como que si vamos a hablar de anticapitalismo, vamos a hablar de justicia social y eso no puede quedar exento. Insisto, no puede quedar exento del lenguaje, porque con el lenguaje construimos eso y sostenemos eso. Como una articulación de la realidad.” (TrK.I2.Q9)

Finally, we explore the ways in which non-sexist pedagogies and Anti-Capitalist frameworks have the opportunity to work in conjunction. Through the visualization and representation of different contexts and diverse stories within a local context, we allow students to criticize the ways in which

society is being developed in their own realities. By including diversity from an Anti-Patriarchal perspective, we expand the worldview of our students, making them ask themselves questions regarding the different identities that are not necessarily being given representation inside of our educational system as well as our society. In this same notion, by highlighting some of the inequalities produced by the Capitalist system, we give students the capabilities to explore their own opinions, and in turn, build convictions to aim for a fairer society.

While it has been established that most participants agreed that English has a pending task in education, some of them also highlighted that future teaching education has to consider some of the challenges presented both inside and outside of the classroom, and that the programs in establishments which train future educators are an important factor to consider.

“Siento que falta que las personas que realizan los programas sean personas que están en el aula. Son personas como en su momento lo fueron mis profesores de universidad que están súper alejados del contexto. Hay que ver los libros de inglés, son totalmente diferentes a los planes y programas que te plantean y que son diferentes a las propuestas curriculares, sobre todo en básica. Entonces no está para nada contextualizado, está todo planteado en, en un sistema educativo ideal.” (TrB.I2.Q10)

“Yo recuerdo muy bien cómo empecé a hacer clases. Con una idea muy descontextualizada. Siempre digo que no aprendí a hacer clases lamentablemente en la universidad. Lo aprendí solamente en la práctica. Cuando ya empiezo a cuestionar un poco esto, cuestionar mi práctica porque no me sentía conforme con lo que lo que estaba haciendo, conforme a que no estaba siguiendo ni una ética.” (TrI.I3.Q11)

One of the first concerns brought up by teachers is a severe lack of contextualization in the teaching of future educators, failing to deliver necessary tools for their professional practice. There is a highlight by one of the participants in which they state that they only learnt good English rather than truly how to teach inside a classroom. This is a major concern for the training of future teachers... How can teachers feel prepared to go inside the classrooms if they face a reality completely different from the training they have received? It is also shown in the way this leads one educator to reconsider the purpose of its teaching, eventually finding some comfort through the implementation of critical frameworks. Still, this calls to action to review the plans proposed by universities, especially in the area

of TEFL. *“De verdad pienso que el inglés puede ser parte del proceso reflexivo. Si nuestra carrera tuviera como lineamientos que apuntaran a eso. El inglés tiene algo que decir.” (TrF.I3.Q14)*

“Uno enseña en un contexto igual, entonces creo que desde ahí quizás reconfigurar o repensar el currículum docente es súper importante. Absorber este tipo de experiencias o poner atención a este tipo de fenómenos que pasan en el aula, que uno anda tan robotizado que no te das cuenta. Entonces, es bueno tener estos espacios de parar y pensar por qué hago lo que estoy haciendo. (...) Es importante generar redes, es muy importante no trabajar sola, ni solo, y encontrarse con otros no? Que hablen tu mismo idioma, en ese sentido.” (TrJ.I2.Q6)

“Yo creo que dentro del mundo del profesorado, los profesores de inglés son los menos politizados, como que es todo fancy. Hay como un discurso un poco vacío como país y como instituciones de educación superior que forman futuros de profesores de inglés. En el ámbito universitario hay flexibilidad, hay libertad de cátedra, hay espacios curriculares en donde tratamos de darle intenciones pero lamentablemente siempre tienen que ser maquilladas, no se puede hacer de forma tan explícita. Y porque es todo una especie de mafia, en donde colocan a ciertas personas en una institución curricular. En este caso para llevar la reproducción de ciertos modelos socioeconómicos y culturales.” (TrJ.I2.Q10)

“Hay que hacer pensar a los profesores. Yo sé que no tenemos tiempo. Bajo ese panorama, creo que es súper importante organizarse. Estamos aún lejos de eso, pero sí se puede, pero con Baby Steps. No para todos es fácil, salir de una mentalidad viendo la educación como un producto. Hay que partir de esa base. Cuando tú vas a las reuniones en instituciones de educación superior o escolares hablamos de productos. ¿Cuál es el producto que va a entregar el estudiante? Y hablamos de competencias. Qué hay ahí con el lenguaje? Responde a una estructura muy neoliberal (...) otras acciones como organizarse con otros profesores, generar talleres, hacer que las propias universidades también propongan diplomados o juntas informales.” (TrJ.I3.Q14)

There is clear criticism put into the power English holds over the curriculum for future teachers, leaving aside important pedagogical concerns, such as the issues presented previously on this section. Following this idea, there is a perception of English teachers as the least political educators, showing concern about an empty discourse both from a country standpoint as well as coming from the institutions who train English teachers. This is attributed yet again to the level of agency available in higher education, where there are elements inside of the management who resist and impede the

implementation of critical methodologies into the teaching of educators, leaving them without formal spaces to explore different issues that might arise in the classroom, this of course, in order to maintain the current curriculum for teachers, who in turn, go into the workforce to perpetuate the existing curriculum, securing the reproduction of deeply rooted neoliberal ideas and principles. There is also a call for extra-curricular activities which promote these reflections and dialogue between future educators, which have the potential to address these concerns, promoting critical reflection and socialization of diverse experiences inside our educational system. This is a great opportunity to move in the right direction in regards to better the formation of new teachers, yet it is important to not lose sight that a surefire way to implement these dialogues is to include these instances as a part of curriculum for students of pedagogy. If English pedagogy has failed to address these issues, it is English pedagogy itself that has to provide an answer to these problems, we must not lose sight of the relevance of curriculum, and how it shapes the educational experiences of many students, regardless of what they are studying, and it is because of this impact that we must strive for English pedagogy programmes to include a complete formation for educators, not only worry about the competences their students have developed or the level of English they command. Pedagogy is at the root of the formation of any educators, which is why it becomes concerning to see that the balance between the language and pedagogical formation tilted greatly in favor of the language. As educators, whether future of in training, we must examine critically our own practices and education, in order to build the seeds of improvement for generations to come, not only for our students, but to those who wish to become teachers as well, we must nurture critical dialogue, allowing for pedagogical exploration and development.

All of the topics discussed previously have tremendous importance when making an analysis of the current landscape of EFL educators in our country and what this truly means for our context. There is an important issue with both the identity of EFL teachers as well as their view of their specific role within our reality. We must rebuild the identity of English educators to suit our own context and specific educational needs following a democratization of the learning experiences, following this same spirit, it is important to reconsider which elements we are reproducing through our teaching of the language, and how it comes to influence our learners perception of English, as well as society itself. There is a concerning presence of neoliberal elements inside our educational system, such as a high focus on efficiency, constantly producing results that fit the present curriculum and the achievement goals set by management without, which in turn, do not seek to give students a nurturing education, but only to produce these results that educators are perpetually chasing. We must reevaluate the influences of management and their effect on teacher agency, it is paramount to give our teachers the necessary tools

to defend their right to do their job safely and confidently. Contextualization and democratization of pedagogical processes are key in this regard, as it provides benefits to the communities as well as safety for our educators to avoid negative repercussions when implementing critical methodologies inside of the classroom. There is an important task to be fulfilled on the future education of English teachers, responding to these issues inside of the classroom, that truly deliver them with helpful tools to face the harsh reality many only come to discover when they begin their own journey as “fully-fleshed” teachers, leaving them with the impression that there is much yet to learn. This disconnection between the reality of our educational system and the way in which we teach future educators must be addressed, or we are very likely to face significant issues and an even greater loss of purpose in our task to educate students and develop our own pedagogical approaches, while critical methodologies come as a possible answer, in our current context, there is no guarantee that educators will find this answer useful, or most importantly, that they even acquire the necessary knowledge and experience to implement these methodologies themselves inside of their own classrooms. Still, we acknowledge that establishments are taking appropriate measures to incorporate some of these concerns into new curricula, but there is still a considerable amount of work to be done, and for other institutions to follow these same directives to truly make an impact in the preparation of future EFL teachers, but also all other educators as well.

8.2. Contextualisation and Territorialisation

As a main line evidenced in the interviews and the further findings, the teachers stress the misalignment between the traditional model of education and the true purpose of pedagogy. In this regard, Contextualization and Territorialization of the pedagogical practices and educational structures emerged as essential considerations to turn around the Chilean framework.

In light of these perspectives, there is a questioning towards the representativeness of the curricular goals and structure in comparison to the ground realities of the students. Several teachers critically reflect on the extent in which the curriculum truly responds to the needs of its population instead of the National expectations. In the discussion, it is accused the distance between the administrative expectations on learning in contrast to the actual classroom conditions. A recurrent observation relied on the misalignment as the curricular ministerial publications, which are inconsistent with each other *“Hay que ver los libros de inglés, son totalmente diferentes a los Planes y Programas que te plantean y que son diferentes a las propuestas curriculares”* and even the books material are (TrB.I2.Q10;TrE.I3.Q11). These remarks are fully aligned with the paradox of teaching, discussed by

Lovazzano (2022), where teachers confront the incongruity of the ministerial standards promoting a comprehensive education alongside the prevailing standardisation. Therefore, as an outlook view, the educational scenario is leadered by the disconnection between the classroom and the background, depriving students from developing thoroughly in the learning process.

Onto this, the true nature of the educational model is evidenced through the teachers' experience, exposing how the Ministry remains blind to the realities of the foreign language classroom *"No está para nada contextualizado, está todo planteado en un sistema educativo ideal"* (TrB.I2.Q10). Therefore, as this current configuration of the educational system is raised on an "idealism", the purpose of education linger on fantastical assumptions of pre-existing competencies and qualities that are supposedly already developed or in transition to bilingualism, reaffirming the infeasibility of such accomplishments under the Apartheid phenomena in Chile, as Yilorm & Acosta (2016) problematises. Accordingly to one of the teachers, this uniform demand becomes evident when implementing a critical lens in their pedagogical practice *"En la práctica, he notado que muchas veces el espíritu crítico era como el contrario a proyectos educativos que a ratos igual todavía buscan homogeneizar la experiencia educativa"* (TrF.I2.Q5). And it is because in essence, these standards assumptions follow Apartheid principles, as they only reflect the qualifications of the specific high-income sector of Chile, who are beforehand the necessary resources and aid on language learning to meet the established requirement of such policies.

In front of this decontextualization, many educators share the questioning of their social roles within Critical Pedagogy, challenging this idealised view of teaching and EFL. Notably, the teachers emphasise the importance of maintaining an ongoing reflective practice when teaching, of rethinking the ways we approach students and content, and how we construct knowledge in that process (TrE.I2.Q5;TrJ.I2.Q6;TrK.I2.Q5).

In this regard, this continuous reflection is not only encouraged but also regarded as a necessary and urgent exercise in the challenge of taking agency and fostering critical thinking:

"Me parece como ejercicio obligatorio, obligatorio para todos y todas las docentes, es el tema de replantearse tu posición dentro del aula. Y también como tu rol social, que no menor. Para pensarse en el rol, para revisar el discurso, para pensar lo que pensamos también y cómo estamos reproduciendo finalmente como todas estas ideas, y perpetuamos también otras

creencias, los mismos discursos, ideas, nociones, concepciones, formaciones de visiones de mundo” (TrK.I2.Q5).

Therefore, Teachers advocate for the constant self-examination of pedagogical practices as a crucial asset confronting decontextualisation, for critically examining the extent to which the educator may be contributing in perpetuating hegemonic and discriminatory practices (TrI.I1.Q4;TrK.I2.Q5), while at the same time, this reflective process is empowering in understanding teaching-learning as the ability to approach ideologies, transform realities, change societies, generate perspectives and values, and build purpose into what is being issued (TrA.I2.Q5; TrI.I2.Q5; TrJ.I2.Q5).

In this critique of curricular representativeness, the teacher's reflective practice becomes crucial to approach and understand the student audience with which the EFL educator shares, in order to avoid preserving the decontextualized nature that the system has already characterized. In discourse, a common engine is found between teachers: the emphasis on the community and the significance in learning. Given the current gap between the curricular expectations and the classroom realities, the teachers have set Contextualisation and Territorialisation as foundational assets to embed pedagogy with. These approaches are directly linked to the postulates of Pinto (2022) in developing Critical Pedagogy, where rather than treating education as a crystallised space for learning disciplines, the teachers advocate for a curriculum that actively engages students with their realities, their sociocultural backgrounds, and their particular challenges.

Through Critical Pedagogy, teachers seek to visualize and problematize the internal connotations of pedagogical practices with oppressive discourses, which translates into *“Concientizarnos en cómo nuestra misma práctica se alinea muchas veces en la reproducción de desigualdades. Asumir justamente que la enseñanza del inglés no es algo neutral, representa inequidades, representa brechas, desigualdades.” (TrI.I2.Q5)*

Rather than passively following the prescribed disciplinary and neutrality in content, the teachers demonstrate a high commitment to find deeper meaning in education, questioning: *“¿Cuál es el sentido de la escuela? ¿O rendir con las pruebas estandarizadas o realmente desarrollar un espíritu crítico con nuestros estudiantes?” (idem).* From this revelation emerges the political activity of the teacher to overcome the technocratic limitations imposed by managerialism, as addressed by Lovazzano (2022), and to develop a pedagogical posture more concerned with the social contribution and the students' growth. In this regard, the educational process is valued within a community and social

purpose, acclaiming for *“reivindicar un poco nuestra propia identidad y sobre todo el sentido de la educación”* (TrJ.I2.Q5) and prioritising reflective questions in practice: *“¿Por qué educamos y para qué educamos? Después ya vendrá el cómo, el dónde, el cuándo, que son más de currículum estructural, de planificación”*. (idem).

As such, the implementation of the critical perspectives in the teachers’ practice creates a turning point in how pedagogy is traditionally approached. Following the same educational purpose, the discipline of English is positioned as an even more critical subject within the current decontextualisation, due to *“el imaginario de cómo ha sido elaborado el contenido de lo que enseñamos en inglés”* (TrF.I2.Q9) by its relationship between commodification and linguistic stratification. Therefore, its commonly shared in the teachers’ perspective the treatment of the class objective into taking what it has been learnt and written in the notebooks beyond theory, to *“llevar esa parte crítica a la praxis”* (TrH.I2.Q5) and grounding it in context, *“lo que yo aprendí sea algo que (...) me va a permitir ser aplicado a mi realidad, bajo mis condiciones de vida”* (TrH.I2.Q5). Essentially, teachers value the contextualisation work in how the discipline is going to be approached in order to transversalise it to the level of the social subject (TrH.I2.Q7),

“que sean o estén lo suficientemente despiertos para entender que la educación es la forma que tenemos para poder alcanzar o superarnos para poder conseguir una mejor condición de vida.”
(TrB.I1.Q4)

According to the teachers’ perspectives, Contextualisation in the English language allows for a deeper comprehension of the language through a practical utility based on purpose and its role in cultural identity appreciation.

“Lo principal es como aplicarlo en contextos reales o visibilizar los contextos reales (...) para poder justamente visibilizar el por qué, tomar una perspectiva crítica en tales contextos, porque es relevante para esas situaciones...para ese contexto en que están.” (TrH.I3.Q12)

Particularly, teachers suggest contextualised practice as a means through which “Students produce English from their own experiences (TrA.I2.Q5) to *“intentar qué les lo que le hace ruido (...) para intentar desde ahí engancharles”* (TrB.I2.Q6). Therefore, from this foundation, a more dynamic bilingualism is achieved, one that can *“romper de alguna manera, como con esta idea de las lenguas como estructuras rígidas con límites finitos, sino que es centrado en el hablante, hablar como uno lo haga desde la mirada más funcional”* (TrH.I3.Q11). Thus, learning becomes internalized while also

allowing learners to perceive their ability and space to use it meaningfully in their current lives, *“cuando se visibilizan esas cosas hace sentido, si no, para qué voy a aprender algo que no voy a ocupar nunca”* (TrH.I3.Q12).

In this process of Contextualisation, Territorialisation emerges as a foundational asset to ground teaching to the local, social, and geographical realities of students, in which teachers highlight the need to situate the learning within the territories and concrete experiences from their communities.

"Primero es clave situar el contexto territorial desde donde uno vive, la experiencia pedagógica o educativa. Una educación popular comunitaria tiene que tener sentido para los estudiantes y creo que el aspecto territorial es clave." (TrF.I1.Q4)

From this perspective, Territorialisation aims to legitimise the knowledge and valuable contributions that students can offer to the learning process, considering them key foundations for working and enriching what is intended to be learned.

“Dignificar con quién estás trabajando es clave también para la educación (...), también la experiencia de quienes estamos viviendo la experiencia educativa es clave en esta perspectiva. Caracterizar esta educación o este educador como desde lo territorial y también como desde el darle un valor a la historia y a los saberes que cada persona trae.” (TrF.I1.Q4)

Such insight represents profoundly the critical aspect within the pedagogical practice, since including the background capital implies to acknowledge and problematize the conditions that surround students.

“Todo lo que tiene que ver con entender e interpretar nuestra realidad y contexto tributa a la perspectiva crítica. No va a haber nada más crítico en una sociedad neoliberal que reflexionar sobre mi propia vida y donde yo vivo, porque yo sé todos los problemas que existen.” (TrE.I3.Q12)

In this way, the educator plays an active role of "taking charge" of the educational practice, giving students the self-reflective space to observe *“sobre sus condiciones materiales, sobre cómo están viviendo sus vidas, sobre cómo están dándole importancia a los elementos de sus vidas”* (TrE.I2.Q9). Thus, the exercise of territorializing and contextualising education not only provides insightful learning, but also becomes a strategy for social transformation.

In such a scenario, the role of English becomes a cross-cutting element for bridging territorial education and language learning as such, meaning in a positive curricular opening and approach to language in contextualized topics.

“Situvar la enseñanza en inglés en el contexto territorial. Invita a los estudiantes a las reflexiones de su propio entorno. Hacer un análisis crítico, reflexivo de su contexto, una unidad con vocabulario, con textos complejizados.” (TrF.I2.Q8)

Indeed, the teachers’ approaches highlight the linguistic asset of English, representing it as a field of study with a particular coding configuration but which content remains transversal, communicative, and useful for addressing different cultural aspects. In this sense, the teachers transform the English education into a subject that is not exclusive, where diverse topics and interests can be addressed (TrK.I1.Q4).

“El inglés, a través de esta mirada de usar la lengua para comunicarnos. Sabiendo lo complejo que es comunicarnos en una sociedad que es violenta. Yo lo veía como una oportunidad para darse esa posibilidad de hacer visible otras realidades” (TrF.I1.Q4)

Here, the pedagogical approximations to use English for territorialised education remain as a means of accomplishing several instances that do not follow static contents, about grammatical structures and vocabulary (TrD.I3.Q12;TrJ.I3.Q12). Through this envision, teachers simplify English as a tool, as some of them expect further from students to be able to communicate in writing and speaking, but into contributing to a holistic development of the human being for their future (TrD.I2.Q8).

8.3. Democratization and Communitarian Elements

For a pedagogy to be truly contextualized, it is important to consider both democratization, as well as communitarian elements within its framework. The democratization of learning experiences plays a key role in developing critical frameworks, and answers as an alternative to standardized educational experiences.

“Critical Pedagogy should be contextualized and should be open, should be popular. What I mean by that is that every participant, must participate. Active participation. It should be democratized. (...) Out of the English frameworks. We have to create our framework” (TrG.I2.Q5)

“You have to destroy what you have learned and create something new with more people. To innovate in a system that basically has no innovation. In a way, to be democratic because I need my feedback, not from my colleagues necessarily, but from my students. So I am in a constant evaluation” (TrD.I2.Q6)

By leaving behind our preconceptions of teacher centered contents, we open up to the possibility to consider the input of all participants of the learning process, not only bringing innovation to the classroom, but uncovering a different way of thinking regarding teacher’s self-evaluation, by constantly rethinking our practices, we make sure to keep them relevant to the context as well as the students needs, allowing them to express themselves in regards to their own education. To consider the input of learners in their own educational experiences is an integral part of democratization, and opens up the opportunity to begin creating an educational community.

“Esto siempre se define en base al contexto de cada comunidad. Y la comunidad también tiene que estar involucrada. No podemos llevar las cosas de manera individual. Hay que transformar la realidad. La integración de toda la comunidad al final. Muchas veces tenemos muy buena idea, hay mucha gente que son bien intencionados (con) lo que quieren hacer, pero desde sus propios planteamientos. Ahí no hay una vinculación justamente territorializada con la comunidad en la cual se puedan discutir cuáles son las necesidades de esta comunidad para poder llevar una transformación a cabo” (TrI.I2.Q6)

“(…) Que se genere democráticamente. También entender pues, de que dentro del mundo de la pedagogía crítica, ser educador también es reconocerte como persona. Ser que, no soy solamente mi trabajo, soy una persona dentro de esta comunidad que tiene ciertas características que impactan para bien o para mal dentro del proceso educativo” (TrH.I2.Q6)

Furthermore, following the ideas presented by Pinto (2022) and Cabaluz (2022b), through the alignment of a curriculum that incorporates territorialized interests, we provide a meaningful learning experience that promotes the wellbeing of all the parties involved. Also, we recognize ourselves not only as educators and the work that we produce, but as individuals with characteristics that have an impact inside of the learning process. By resigning our goals and approaches to consider the needs and characteristics of the community, we recognize our own agency and influence inside of our pedagogy, promoting dialogue and horizontal relationships. It is through this search that we find new meaning into our own pedagogical practices, aiming to fulfill our social role through education, and thus, exploring

different alternatives to standardized educational models and experiences, as well as having a positive impact inside our educational communities.

8.4. Curricular Reinterpretation

One of the main strategies to implement critical frameworks is curricular reinterpretation, and it is a practice widely observed in the participant's answers. They believe that by re-examining the contents inside of the curriculum, we are able to take a descriptive approach into lesson planning, focusing on skills rather than contents.

“El inglés tiene una deuda y por ende una perspectiva de reparación, yo pienso que las reformas educativas que tengan que ver con el inglés no tiene que ver solo como, con la enseñanza de la lengua propiamente tal, sino que justamente como con esa carencia de sentido. Era super crítico también de mi propia práctica, porque me daba cuenta que incluso aquellos estudiantes que lograban como un nivel avanzado de inglés era evidentemente aquellos que ya asumían una autonomía”(TrF.I2.Q9)

“Desestandarizando el curriculum. Que no sea como, yo traigo este plan hecho y lo voy a aplicar donde sea que me llamen, sino efectivamente darse el tiempo de construir, esa comunidad, de entender qué es lo que se busca. También que se genere democráticamente” (TrH.I2.Q6)

“Cuando ya empiezo un poco a tomar una posición desde la acción, creo que el primer paso fue empezar a abrir la sala de clase a la perspectiva de mis estudiantes. Utilizar las temáticas de los programas. Y en base a eso, poder empezar a hacer algo diferente.” (TrI.I3.Q11)

There is a clear visualization of opportunities to explore contents using different strategies presented by the participants, in which they take the responsibility of the learning process of their students, delivering meaningful lessons filled with content that answers to the needs and interests of their learners. By reinterpreting the curriculum, we open a new dimension of possibilities that can enrich the education for everyone involved. Democratization becomes key in this regard, as it aims to not enforce contents or methodologies into our lessons, but rather build together with our students, taking into account their context and creating a community for learning. One of the most important benefits of this approach is fostering learners agency and autonomy, by bringing contents and discussions that interest our students, we increase learners' engagement, and in turn, slowly promote their autonomy, making them become an integral part of their own learning experiences. Curricular reinterpretation is

expressed through many elements, but in general, it can be observed through careful examination into the methodologies and strategies implemented by educators.

In order to accurately explore this descriptive interpretation of the curriculum, we must consider perhaps its most important dimension, material design. Many of the ideas posed in critical frameworks pose a direct relation with the way in which materials are created and implemented, and how these processes come together to enhance the learning process. Material design has the potential to make or break a successful implementation of critical frameworks, as they have the opportunity to promote critical thinking, generate debates and change the mindset of students, viewing education as a truly nurturing experience that brings them with useful tools, not only for future job opportunities, but also for personal growth. There were many strategies related to materials proposed by the participants, including the usage of ICTs, a focus on contextualization, promoting reflection about our own experiences, and making students create different elements using their knowledge, to name a few examples.

“I try to make them aware of where we are living, and (that) we are part of a society. We share with others as we are students within a community in the school, and we are individuals in a society outside in general. I always prefer to use local news or work with students experiences, not imagining that they are traveling the world and in Europe. They are not tourists. And i don’t know if they have the economic possibility to travel the world. I do not use the books given by the ministry. In terms of activities, I try to get students information or news that are currently happening, to make them think about that and to criticize and reflect and try to compare what they think about” (TrA.I3.Q11)

“For example, here in Santiago, to take in environmentalism as the main topic of some units. We have two big approaches for this. The first one is to take care of the environment. On the other side, to make our students think on how industries or companies affect the environment in comparison to how people affect it. Reading about, for example, fake news in this context (...) trying to identify where is the difference and what kinds of interests are behind those fake news. For the case of ninth graders, for example, to create an infographic about environmental issues and fake news in parallel.” (TrA.I3.Q12)

There is a clear focus to direct the learning experiences, contents, and materials to suit the reality of the learners, and to provide useful skills and reflection that creates a new understanding of

their particular contexts. We can appreciate a clear intention from the educator to deliver meaningful experiences, which nurture critical thinking and expand the perception of students, pushing them to create their own opinions and share them with their peers, fostering debates and dialogue between them. This is a key element in critical frameworks, as the educational experience is centered in the learners, promoting their autonomy as well as critical thinking.

“Más ligado al inglés me enfoco mucho en el vocabulario, para intentar no alejarme tanto del currículum, y llevarlo sobre todo en básica, con mucho juego. Hay una parte teórica, pero la práctica siempre es a través del jugar. Y funciona. Una pedagogía más Anti-Capitalista puede ser, y lo veo desde mi jefatura, el ser más ruda. Con respecto a plantearle los contextos” (TrB.I3.Q11)

“Específicamente por motivación con respecto al inglés, que nazca de mí no hay, no existe. Les enseñaría, no sé po, mapuche, aymara o quizás ampliaría el currículum a talleres y que se enfoque en lo que las chiquillas y los chiquillos quieren aprender, como ¿cuáles son sus intereses? No lo valido en absoluto. No creo que debería ser así. Creo que se tendrían que abrir las opciones para que las chiquillas y los chiquillos elijan qué es lo que les llama la atención.” (TrB.I3.Q13)

In these particular answers, there is considerable questioning into the place of English, specifically, in its place of power in comparison to other languages. The educator disagrees with this positioning, rather discussing the opportunity of opening up the curriculum to include learners interests rather than imposing a single language. This opens up a whole area of discussion regarding the place of the English language inside of our particular context, and what it truly means to consider it inside of the curriculum, in place of other languages. On the other hand, they believe that it is important to consider games into teaching, especially considering contexts that include younger learners, at least in the practice areas of the lessons. Finally, they believe that pushing an Anti-Capitalist teaching requires to pose the contexts to students, visualising the different realities for them to appreciate and critique.

“For example, how to be prepared for a future interview. They prepared an interview. The pronunciation was very bad. But I did not care. I cared about the type of questions they were making, how to be prepared, how to behave in a future job. Also, on last semester, we did a project about a social campaign that they as a student in this school could do for the society.” (TrC.I3.Q12)

“All my evaluations are basically creations they do and they can talk about everything. (...) I have built comics about science, physics or chemistry. They have created songs, making posters,

pamphlets, and so on. Using English as a tool to teach about capitalism in your reading comprehension activities. So they have to criticize, create a debate. Create public speaking about topics that are related to that. Create activities where they have to defend a position. (...) Also they can think about the roles of the men in society. For example, responsibilities in your house, or (to) respect people, that you have different genders and sexual orientation. Basically, you have to take the curriculum and the ministry books are something that you have to do, but the approach is yours, and I believe everything goes into that.” (TrD.I3.Q12)

“Que se plantee la oportunidad de usar mucho esta palabra que es la palabra interrogar. Establecer temáticas que permitan darnos cuenta que la forma en que se están llevando las cosas a cabo en el mundo. Me parece por lo menos valioso, por lo menos hacer el ejercicio. Me parece también como que si vamos a hablar de anticapitalismo, vamos a hablar de justicia social y eso no puede quedar exento. Insisto, no puede quedar exento del lenguaje, porque con el lenguaje construimos eso y sostenemos eso. Como una articulación de realidad.” (TrK.I2.Q9)

Now, there is a focus put both on material creation, as well as contextualization of said resources. It is important to consider the contexts in which the learners can utilize what they have learnt, and to prepare them with relevant skills for that moment. By opening up spaces to prepare learners to face real contexts, we allow students to find the relevance of their education through their own appreciation, and through establishing appropriate approaches to fulfil these tasks, we can allow students to incorporate these perspectives and skills into their own repertoire. This process brings the opportunity for both teachers and students to explore different contexts that the one they are immersed in, opening up new horizons for discovery and reflection. Alongside this, it opens the opportunity to develop awareness within learners, and allows educators to tackle complex issues such as Anti-Patriarchalism as well as Anti-Capitalism. In this regard, there is a key role to be fulfilled by the language, understanding that it configures, creates, and sustains the realities in which we live, and that only through the examination of these issues, with this newfound understanding and appreciation for language, it is that we truly promote critical thinking, and aim to produce change within society.

“Tuve que empezar a idear formas para poder llevar a la práctica lo que estaba pensando. El currículum de inglés es muy challa, en realidad. Es como habilidades, habilidades de hablar, pero no. Hay como un vacío. Otra cosa que es deficiente en el currículum y en este currículum apoyado es que los libros no coinciden con los programas. Desde una perspectiva crítica, reflexionamos respecto a si las condiciones laborales a lo largo de la historia habían sido las mismas. Trataba de

interpretar lo que se me daba desde otra forma (...) Lo que pasa es que la gente que media esto, que generalmente somos profesores, tenemos que poner ciertas características a estos contenidos para que sean realmente críticos.” (TrE.I3.Q11)

“La lectura es súper importante, poner atención. Y eso luego lo puedes llevar a discusión. Y no tiene que ser tan explícito. La idea es que los mismos estudiantes puedan ser los que descubran eso. Y uno solamente guiar el camino. El ser capaz de hacer tu propio material y no dirigirte por un texto de estudio te da la libertad de cátedra, de expresarte, y de crear y de alguna forma colocar implícitamente elementos que tú piensas que son relevantes de discusión.”(TrJ.I3.Q11)

We now find considerable criticism of the programmes of English and the curriculum, pointing at a void that is not being considered by English textbooks. This opens up a new discussion for curricular reinterpretation, hinting at it now only as a strategy to develop critical frameworks, but an indispensable tool to combat these voids in the curriculum. Following the usage of different themes present in the English programmes, we can explore how to build different elements and learning experiences that can create a beneficial learning experience for our learners, giving them confidence to integrate the usage of English. Following this same idea, by means of curricular reinterpretation, we can bring valuable topics of discussion that allow learners to engage critically in the content being explored, developing their English skills while also promoting critical thinking skills. It is only through the agency that material creation brings that we can explore these possibilities, as we can express ourselves through the resources being implemented, and provide relevant elements that can enhance both our teaching capabilities as well as the experience of our students.

“Trabajábamos con el libro que tenía la unidad de Derechos Humanos y fuimos a Villa Grimaldi. Fuimos al Museo de la Memoria, donde habían estudiantes que no tenían familiares que habían sido afectados directamente por la dictadura, y se empiezan a dar cuenta que existe otro tipo de realidad. (...) los talleres, todo lo que salga de lo común de la escuela, de lo que la escuela pretende hacer.” (TrE.I3.Q12)

“Hicimos salidas pedagógicas, por ejemplo por la Villa Grimaldi, que cuenta con recorridos en inglés como una forma también de justificar. También en conjunto con otras asignaturas, trabajar de manera interdisciplinaria. Un componente importante de poder replantearse la sala de inglés o la enseñanza del inglés es dejar de lado la hegemonía de inglés. Empezar a hablar

más de idiomas más que de inglés. Entonces empecé a tomar un enfoque mucho más multicultural.” (TrI.I3.Q12)

Educators comment on the possibilities that pedagogical outings bring into the development of critical frameworks, where through bringing learners to real life situations and contexts provides value to the learning process. It is through this expansion of consciousness that we can provide relevance and usefulness to otherwise disconnected contents. Notably, it also requires to work interdisciplinarily, as a way to “justify” these pedagogical outings, integrating the language as well as the field experience. While the need to justify a pedagogical outing can arise some questions regarding the agency of educators and the limits in which they can propose new methodologies and strategies to their pedagogies, we believe that they follow a natural progression, enhancing the development of skills both from the language as well as from a content focus, especially if we are to consider their development inside of critical frameworks, providing valuable context to the learners experience.

“Aprendizaje basado en proyectos, calzan perfecto en el colegio. En la universidad todos están sobrecargados, aparte que inglés es el acompañamiento del plato. Entonces, en mi contexto universitario, todo lo que es proyecto basado en tareas y aprendizaje se me escapa un poco de las manos. Sin embargo, al menos se intenciona que levanten una problemática o un desafío, buscar el problema, las soluciones, cuáles son las limitantes e implicancias de las soluciones que van a dar, y me van a dar al final una observación general, una reflexión. Eso también genera autonomía en el estudiante(...) Trabajo de forma transversal porque el inglés es transversal, puedo lograr muchos espacios para no volver esto en estructuras gramaticales y vocabulario, sino que volverlo, cierto, atingente a los contextos de cada carrera. Y enfocarse más en las habilidades. Los estudiantes se vuelven agencia, agentes de su propio aprendizaje.” (TrJ.I3.Q12)

“Plantear la discusión y que se pueda extender a otras, a otras materias o otras áreas. La discusión siempre parte un poco en español y después se van presentando como pequeños bits en inglés, para que como que nos vayamos familiarizando con algunas temáticas también. Eso sería como una estrategia, sobre todo pensando mucho en el andamiaje del asunto. Estructurando textos que sean sencillos de comprender, atendiendo al nivel en el que estén. Presentarles también como cosas de la vida real, no como, como ficticia, como del libro, sino que como tomar casi todo caso de la vida real y hacer esa adaptación. Tratar que sea variado.” (TrK.I3.Q11)

Notably, while reinforcing the importance of contextualization within education, we also explore the necessity to diversify the contents that we provide learners. Diversification plays a pivotal role in providing a truly critical experience in education, as it opposes the standardisation of learning experiences, especially when considering the concept of contextualization. *“En la práctica he notado que muchas veces el espíritu crítico era como contrario a proyectos educativos que a ratos igual todavía buscan homogeneizar la experiencia educativa” (TrF.12.Q5)* This begs the question, can we truly provide our students with critically based lessons if we standardize our own practice? Needless to say, these two concepts become antagonistic, and it is when we truly explore what it means to work in critical based methodologies, aiming to provide unique, meaningful and valuable experiences for all the parties involved. Following this idea, the creation of materials, units of contents, and activities which provide students with different experiences, where they are challenged to experience new roles and face new tasks, we expand not only in terms of interdisciplinarity, but also in the abilities of the students, as seen in the testimony provided by Teacher J. By allowing students to engage in relevant experiences while exploring different functions or approaches to them, we build skills that were not being considered before, positively impacting the education of said learners. It is through this process of adaptation of materials that we provide students with significant cognitive tasks, deepening their understanding of contents. Still, it is important to constantly respond to the level of the students, not losing sight of scaffolding techniques while implementing these considerably complex tasks into their education.

Finally, there is a considerable spread in the ranges of implementation of these critical methodologies, observable from earlier stages of education, all the way until higher education, comprehending as well, diverse strategies for every specific context. This proves that it is possible to implement these strategies regardless of the grade, or institutions in which they are applied. Not only that, but there are also experiences both in traditional as well as non-standard educational initiatives. Contextualization plays a key role in curricular reinterpretation, and opens up new dimensions to explore in regards to delivering meaningful educational experiences to learners. It is important to consider these ideas into our teaching, as we might find solutions to some key issues within our educational system, such as learner engagement, lack of meaning both in our practices and the contents we present to our students, disconnection between supported curricular resources and learner’s context, etc. There is a pending task when talking about the revision and implementation of these methodologies, one that has not been considered seriously as a way to address increasing difficulties within our educational system. We must review these methods and strategies to consider their expansion, development and implementation within traditional systems, or in other hand, as a different way of viewing education, in

contrast to one which is already showing its cracks after years without notable innovation. Critical Frameworks, and more specifically, curricular reinterpretation and critical based materials can provide great benefit to our educational system, and have to be considered within the discussion of innovation for our educational system, as well as the education of future teacher

9. Conclusions

9.1. General Conclusions

We observed a relationship between the principles of Critical Pedagogy, Anti-Capitalist Education, and Anti-Patriarchal Education. Once this was established, we also found a tight relationship between the aforementioned elements, harmonizing with the principles of Community-Based curricula. The most important of all is how territorialization played an enormous role in planning Critical Pedagogy-based lessons, and how it becomes counterproductive to educate from this perspective without including this element.

Considering all the other elements, we can also confidently state that it is possible to create a curriculum that includes elements from different communities, as many of the concepts, theories, and strategies present in this research are being applied today. Having a new Community-Based curriculum would tremendously benefit the implementation of Critical Pedagogy-based lessons, as well as address significant issues in our educational system, such as learner engagement, disconnection from our contents and our society's context and problems, as well as global issues.

There is considerable influence on the agency of educators, due to multiple factors. First, educators show a significant amount of workload, limiting the time they have at their disposal, in turn, discouraging them from incurring in time consuming processes related to the implementation of critical methodologies, such as training, investigation, material design, etc. Moreover, due to the influence that administration has when implementing content in educational institutions, teachers must move in strictly defined limits, something that greatly reduces their agency, and in turn, is an even further impediment for the development and thorough implementation of these methods, creating a significant impact in the pedagogical field. Anti-Patriarchal and Anti-Capitalist frameworks are indispensable when implementing a truly Critical Pedagogy, making educators question their own practices regarding the teaching of the language, it is important to consider the ways in which English teaching reproduces certain hegemonic values, which in turn, can have a considerable impact on our learners. It is relevant to make learners aware of the inequalities not only posed by the language, but also the ones that Capitalism and Patriarchy have in their own contexts, in this way, they are able to develop critical thinking skills which allow them to explore their own convictions in regards to the society they want to build in the future.

Through the establishment of a democratized pedagogy, we are able to consider the learners experiences and input regarding their own educational process, while promoting horizontal relationships that aim to better the process for everyone involved, it is also a useful tool for educators to receive feedback of their own pedagogical practices, representing an important milestone in the development and integration of communitarian elements inside of our education, as when we foster these elements, we are able to create meaningful and contextualised learning experiences for our students, nurturing the community while facing issues of standardization in pedagogy as a whole.

Indeed, such inclination of teachers to follow community-oriented practices for their pedagogy emerges as both a discourse and active response to the current disconnection between the Chilean educational system and its students. In this sense, the search for and sharing of critical insights, their benefits, and their practices among teachers are the testimony that legitimizes the pursuit of representation within the curriculum, its objectives, and its opportunities. The need to adapt and reframe discourse advocates for contextualized and territorialized practices, highlighting the importance of addressing and making visible all oppressive and limiting factors that hinder our ability to transform and improve our quality of life. In this way, by starting with an exploration of capitalism and patriarchy in their intersectionality, the aim is to redefine the purpose of education from the perspective of those who experience it firsthand, to find in education the resources and knowledge necessary for human development, over the emphasis in transient, school-bound knowledge.

By resignifying our approaches and goals, we understand our own agency and influence inside of our pedagogy, giving back power to educators and creating a meaningful contribution to the community as a whole. One of the key principles of democratized pedagogies is to include all the communities involved, understanding and taking an intersectional approach within the educational process, allowing critical educators to tackle issues within Patriarchal and Capitalist systems.

Curricular reinterpretation is a key factor to implement critical methodologies, as it provides educators with meaningful tools as well as opportunities to diversify their lessons, delivering meaningful experiences to their students which fit their capabilities, contexts as well as challenges and objectives. Furthermore, curricular reinterpretation is a view of education that allows teachers to further improve their own pedagogical skills. By reinterpreting the curriculum, they can enhance their lessons, filling voids left by the curriculum itself and giving them flexibility in their planning. For curricular reinterpretation to be successful, it is important to consider the design of materials, especially when planning from a critical perspective, as they are one if not the most important component to

implementing a truly critical framework of education. By incorporating this perspective, we are able to give learners meaningful skills, boosting their engagement, critical thinking skills, agency, and autonomy. Curricular reinterpretation provides a valuable asset to any educator, expanding their horizons while nurturing their professional growth. Furthermore, through curricular reinterpretation we open up important opportunities for representation inside and outside the educational experience and environment, recognizing the importance of bringing awareness to otherwise silenced realities. This proves indispensable when taking Anti-Patriarchal and Anti-Capitalist perspectives inside our education, as well as the configuration of our pedagogical exercise not only from a macro perspective, but also within the creation of materials.

Educators presented a positive disposition when discussing the implementation of Critical Frameworks, in specific, many of them believe that they are closely related to the social role that educators have, more specifically, they believe that critical education provides new meaning to a field otherwise left without it, due to the standardization of practices and methodologies without real reflection. All educators included Anti-Patriarchal and Anti-Capitalist practices through the exercise of contextualization, in which they take themes from the specific contexts and realities of their educational establishment and develop them through the language using curricular reinterpretation, fostering both critical thinking and skills related to language proficiency. Some of the most common practices used by educators consisted of debates, discussions, contextualized material creation, reading exercises, pedagogical outings, critical media analysis, etc. The key to harmonising these concepts within communitarian values and initiatives is to democratize the educational experience, considering the needs and interests of our learners, as well as the community. Once we successfully build our curriculum taking into account these factors, we are able to foster a nurturing learning environment, creating horizontal relationships that improve the wellbeing of those involved, aiming to fight against the standardization of educational experiences, reclaiming our agency as educators and acknowledging our impact within our own pedagogical practices. The aim of educators should be to include both contents and materials relevant to the contexts and skills of their learners, while fostering a nurturing environment that promotes critical thinking in order to encourage students' engagement and development of pedagogical skills. By considering these elements when reviewing our educational curriculum, we are able to provide possible solutions to important issues in our educational system, such as learners engagement, educators burnout due to heavy workloads, and most importantly, reclaim the lost meaning in the practices and instruction of many teachers across our country, keeping it relevant, useful and fulfilling. We must take an active role in reshaping our curriculum, with clear intentions and

goals. It is through the constant reflection of our practices that we ensure to create meaningful educational experiences and build critical learning environments, challenging the constraints of standardization in our educational system and reclaiming the transformative nature of education. We need to commit to integrating these principles into our teaching, making sure that educational spaces remain as places of empowerment, engagement, and with a truly lasting impact.

9.2. Limitations

While this study provides meaningful contributions, we must also acknowledge its limitations. First, the small sample size as well as its purposive sampling technique greatly influences the generalizability of the findings, especially when considering the perception of the identity of EFL educators in general, as the specific participants of the study may not share the same visions as teachers who do not integrate critical frameworks.. Moreover, due to the heavy focus on pedagogical elements, there is a considerable amount of valuable data, such as the perception of EFL educators, which was not considered due to the scope of the research. More specifically, there was a considerable opportunity to gain depth in diverse topics regarding the identity of EFL educators, or for example, the perception that exists of EFL teachers either by themselves, or by other educators, and due to the semi-structured nature of the interview process as well as sampling, and the purpose of this study, we were unable to explore these variables in greater depth.

Notably, there is missing information in the results section, more specifically in certain answers given by participants across the first item (Teacher F, question 2), the second item (Teacher B, questions 8 and 9) (Teacher F, question 7) (Teacher G, question 6), and in the third item (Teacher D, question 13) (Teacher I, question 14) (Teacher K, question 14), which limits the amount of data available for analysis, and while some of the data can be recovered from different questions due to the nature of the research instrument, it still influences the end results and shortens the window for greater exploration of results, not considering a formal answer given to the respective questions, and in turn, lacking a more structured answer from those participants.

We must also acknowledge that, due to the great focus on contextualization specifically in the Chilean context, generalizability of the results is also affected. This is due to how the idea of contextualization works, and while some pedagogical elements might be adopted in a different context, they will still require an important amount of research and work to successfully implement in the specific context in which they are being considered. Contextualization is a very complex matter, and in turn,

requires educators to carefully plan and consider all the elements that might influence successful implementation of critical frameworks through these means.

Lastly, we recognize that critical frameworks are constantly evolving, and thus, the concepts presented in this research might change in the future.

9.3. Suggestions for Further Research

There is great potential for future research into the area of teachers education and identity, focusing on the ways in which future educators are being trained to face the difficulties found in diverse classrooms around the country. In this same notion, it is important to consider the ways in which programmes for the education of future teachers are addressing some of the issues presented in this research, and whether educators in training feel prepared to face these challenges. There is a great opportunity to explore diverse methodologies as well as strategies to implement critical frameworks inside the classroom, and a more in depth understanding of them would be an incredibly valuable contribution to the discussion. Finally, there is a very important call to study the influences of administration in teacher's agency, and the ways in which it affects the identity of future educators, moreover, we must investigate whether teachers have felt deterred to incorporate critical frameworks into their lessons due to this said influence to truly begin to understand whether or not they are currently being adopted, or rather, intentionally not being considered by administration throughout the country.

9.4. Pedagogical Implications

Taking into consideration the findings of this study, we must explore their influence on future pedagogical practices. First, we must consider how teachers' agency has influenced their pedagogical discovery, and how administration has played a role in discouraging the implementation of critical methodologies. Our educational system has constantly demanded teachers to focus on results through the shortest route, following its neoliberal components. This is harmful to the professional development of educators, and is considerably halting their growth, as well as exploration of their pedagogy. It is key to consider the realities, contexts and experiences of the learners to enhance their learning experiences, providing meaningful activities, contents and perspectives to our educational system. Contextualization, in particular, plays a key role in this process, and must be considered within the planning of educators regardless of their specialization. For this to occur in reality, universities should review their curriculum

to include critical thinking skills, pedagogical debates and socialization of methodologies as well as pedagogical experiences, in order to deliver the appropriate tools for educators as well as the spaces to develop them. There is an important debate to consider in the realms of EFL educators' identities, and how the curriculum has impacted their views on education, turning them simply into creators of achievements, rather than giving them appropriate tools to create an engaging, meaningful, and Critical Pedagogy. Finally, there is an important call to explore the skills related to curricular reinterpretation, opening up new possibilities for educators when planning their lessons. Once we approach the curriculum from a descriptive view, we will find greater freedom and possibilities when creating materials, a considerable benefit for both teacher's wellbeing as well as students engagement, providing possible solutions to great issues in our educational system through the means of pedagogical development and innovation in pedagogical practices.

9.5. Other Findings

During our discussion with diverse educators we were able to observe that many of them had polarizing views in regards to the usage of the language during their pedagogical exercise. Some of them removed importance from accuracy and fluency in the language, taking a more practical approach focusing on intelligibility, allowing students to produce their own accents of English, moving away from the general focus on American or British accents. Notably, one educator simply referred to the fact that, in their context, it was more important to have students going to school than aiming for perfect pronunciation, especially considering the high desertion rates that this particular establishment suffered from. This same mindset was developed not only during the lessons, but also in evaluations, and it is something that we must consider when developing our own methodologies and could present an important possibility for research.

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