HOW

Enunciative Practices in English Pedagogy. Profiling the Literature from a Border- Perspective[1]

Prácticas de Enunciación en la Pedagogía del Inglés. Perfilando la Literatura desde una Perspectiva Fronteriza

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Abstract

This review article reflects on the notion of pedagogy in English language teaching and teacher education. To advance in the state of the art at stake, forty-four articles were profiled out of eighty-eight to trace how pedagogy has been built as a universal that carries onto-epistemological consequences. The analysis here concentrated on the enunciation levels the studies inspected. This manuscript discusses four categories: Critical Decolonial, Translanguaging, and Anti-racist pedagogies. It anchors the conversation from a border-thinking perspective to claim that most approaches to pedagogy focus on protesting against Modern/Colonial pedagogy, but there is little contestation concerning it. This posture contributes to shifting the geography of reason concerning English language pedagogy.

Keywords: border thinking, critical pedagogy, decolonial pedagogy, profiling, trans-pedagogies

Resumen

Este artículo de revisión explora las reflexiones sobre la noción de pedagogía en la enseñanza del idioma inglés y la formación docente. Para avanzar en el estado del arte, se perfilaron cuarenta y cuatro artículos de ochenta y ocho para rastrear cómo la pedagogía se ha construido como un universal que

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conlleva consecuencias onto-epistemológicas. El análisis se concentró en los niveles de enunciación que inspeccionaron los estudios. Este manuscrito proporciona una discusión en torno a cuatro categorías: Pedagogías Críticas, Decoloniales, de Translenguaje y Antirracistas. Se propone la conversación desde una perspectiva de pensamiento fronterizo para afirmar que la mayoría de los enfoques de la pedagogía se centran en protestar contra la pedagogía Moderna/Colonial, pero hay poca disputa al respecto. Esta postura contribuye a cambiar la geografía de la razón con respecto a la pedagogía del idioma inglés.

Palabras clave: pensamiento fronterizo, pedagogía crítica, pedagogía decolonial, profiling, trans-pedagogías

Introduction

Pedagogy is an ontological, not an epistemological term. If one revises Greek etymology, pedagogy originates in ancient Greek *paidagogós*. This term comprised *Paidos* (child) and *Gogía* (driving or carrying). However, since pedagogy has permanently been embedded in schools and classrooms, as it is linked to academic knowledge and development, some tendencies have coopted pedagogy as an epistemology that represents not only one type of knowledge but also one type of being (e.g., gender-neutral, de-racialized, disembodied, and desexualized). As an authority, pedagogy has also been assigned properties, foundations, conditions, meaning, and *colonial* purpose. As a teacher educator and English language teacher, I have witnessed how the "discipline" has also constructed pedagogy as a universal that encapsulates instrumental representations of teaching. Once installed in the imaginary of teachers, teacher educators, and institutions, these representations have brought the incorporation of notions such as methods, methodologies, approaches, and so on and forth as the mechanisms to regulate and control teaching and learning. This has also caused us (i.e., teachers, teacher educators, and institutions) to equate pedagogy to the instruction and application of teaching methodologies. This representation has resulted in the marginalization of pedagogical doings, that is, *knowledge rather than ways of knowing,* and the obliviousness of its ontological nature. In other words, for scholars like Granados-Beltrán (2018), pedagogy as universal is an architecture supported by the inventory of Bachelor graduate projects in Teacher Education Programs.

Pedagogy's principal aim has been to equip students with the knowledge and tools to acquire it (Bakhurst, 2020). For instance, Granados-Beltrán (2018) argues that pedagogy, from the perspective of language, "is focused on the meeting of standards, which represent a certain level of acquisition of that skill" (p. 175). This orientation responds to the neoliberal horizon the ELT and teacher education programs face due to colonial legacies still inherent in them (Kramsch, 2019). Not surprisingly, English language classrooms and universities continue fostering the acquisition of 21st-century skills where the target is to become a global citizen (Fandiño, 2013). As a result of this colonial nuance, there are "educational philosophers who continue to speak of knowledge in the singular [and] implicitly endorse a

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monolithic Enlightenment conception of rationality at the expense of other, more marginal perspectives" (Bakhurst, 2020, p. 259). Arguably, although the metaphysics of pedagogy lies in its ontological significance, pedagogy has also undertaken colonial-capitalist ethics (i.e., of universal nature) with cognitive orientations.

Suppose I choose to locate pedagogy back to Aristotle. In that case, individuals should be educated about the human telos (i.e., the purpose of human beings) to achieve phronesis (i.e., practical wisdom). However, I consider it impossible to comprehend pedagogy from a humanistic perspective (i.e., it is more ontic than ontological). Nor is it possible to do so with language pedagogy. I argue here, echoing Wynter (2003), that the notion of the man/human cannot be the ontological dimension to understanding pedagogy since both are more fictional entities that make something (and someone) exist but do not refer to the ones that live. With this, I direct the attention to the notion of man/human as a representation of an ideal (i.e., white-European) man established by Renaissance intellectuals. A fictional entity that denies being human as praxis (Wynter, 2003) and the realization of the living (Maturana & Varela, 1980). In this sense, when it comes to pedagogy, keeping the Aristotelian view would imply preserving dehumanized and anthropocentric categories to build language pedagogy's ontological principle and foundation. It would also mean denying that the human being is an organism (i.e., Autopoiesis for Maturana & Varela, 1980) that lives and not just exists. Therefore, I claim that traditional pedagogy has undoubtedly adopted and executed various controlled production and reproduction practices of living. This is why I choose to navigate and search for other possibilities to comprehend lived experiences of pedagogy to avoid disciplinary and instrumental chains.

In the logic above, I adopt a border thinking perspective (Mignolo, 2012) to move beyond Western epistemology. Such a lens is my decision to embrace and emerge from ways of knowing that dwell in the borders (see Anzaldúa, 1987). I refer to borders that are "not only geographic; they are racial and sexual, epistemic and ontological, religious and aesthetic, linguistic and national" (Mignolo & Walsh, 2018, p. 112) and therefore borders that become possibilities of living and making sense of the exteriority I occupy. I intend to do this after realizing that my knowledge/being has been disavowed and denied as an English language teacher and teacher educator. For instance, my own doing and being have been represented within the logic of coloniality. As a non-native English language speaker and educator, I have been placed in the exteriority of nativeness. I am not white, not European, or Anglo-American. On the contrary, I am a male mestizo who was educated in rural areas and came to the big city to be "educated." As such, I have not been allowed to think independently (Kusch, 2010).

This review article adds my locus of enunciation as a doctoral student. Writing this article is part of my process of becoming a doctor in education and a venue to move within the borders (i.e., interiors and exteriors) I have occupied. This is an opportunity to change

the terms of the conversation (i.e., who and where) (Mignolo, 2012) and shift the geography of reason regarding English language pedagogy. However, I must add a word of caution as this review article critically examines the principles, as opposed to the practices, of prevailing pedagogical discourses. This analysis then endeavors to trace the genealogies and levels of enunciation articulated within these educational frameworks. This is why this review article presents a bibliometric revision and a profiling approach that revise literature around pedagogy within the English Language Teaching field and teacher education. I advance this revision by wondering who the most salient enunciators are and the most common epistemological foundations and practices of enunciation. I conclude by introducing the idea of Trans-Pedagogies through which I imagine the possibility of lived experiences of pedagogy.

Method

This review article contributes to updating the reviews and includes systematic documentation about pedagogy in English Language Teaching and teacher education. To make this revision reliable, I design a three-step protocol (i.e., identification, revision, and profiling) that is configured not only to trace academic production but to inspect the levels of enunciation that have constituted the domination over pedagogy along with the geo-political strategies and practices of enunciation (i.e., the where-how) presented in English Language Pedagogy and teacher education. Figure 1 summarizes the process I followed and describes the amount of academic production retrieved. It specifies (a) production identified in databases and other academic sources, (b) production revised and filtered based on exclusion-inclusion criteria and content analysis, and (c) the profiling approach adopted to unpack the border thinking perspective in revising the literature.

The revision of the academic production retrieved was geared toward responding to the following questions:

- Who are the most salient enunciators (i.e., the who) that have constituted what pedagogy and English Language Pedagogy are?
- What are the most common epistemological foundations and practices of enunciation (i.e., the where-how) presented in English Language Pedagogy and teacher education?

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Step One: Identification of Academic Production

The first step of the protocol was divided into two processes. First, I inspected two primary databases available for my search. Second, I accessed different academic and free-access journals and manually searched for academic production. I describe the processes below.
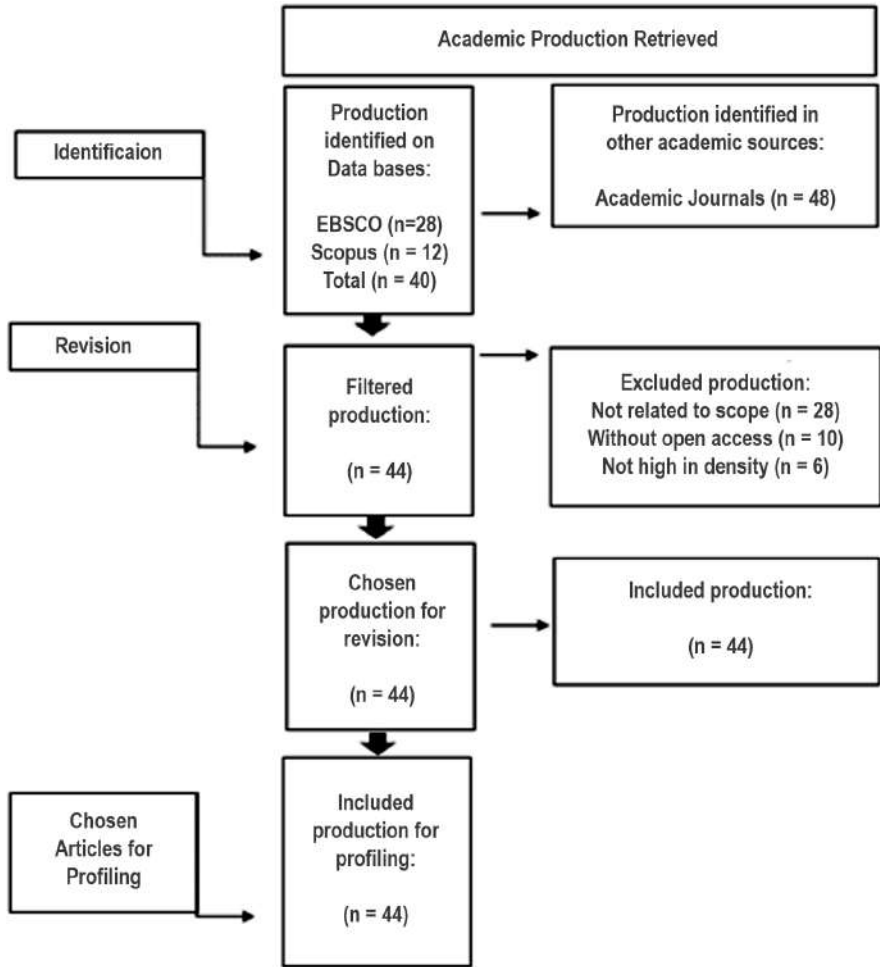
Figure 1. *Flow Chart. Results of the Systematic Review*

Scopus and Academic Search Complete (EBSCO)

I used keywords and search equations to identify academic production through Scopus and Academic Search Complete (EBSCO)[3]. The methodology used search equations to identify and measure academic production in these databases. I started by formulating

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[3]   I could not access other databases due to restrictions and availability at my workplace.

specific equations to trace what has been produced at the pedagogy and language pedagogy levels in English teaching and teacher education. Since these were the two leading search axes, these terms were suitable for recovering the records according to the production's period, coverage, and geographical location. I wanted to trace articles and theoretical reviews since they are the typologies that could allow me greater saturation. To formulate the equations, I established the field entry through keywords (i.e., TITLE+ABS+KEY) and added the OR search operator to search for records that include any of the terms separated by it. Also, I use the AND operator to direct the search into records that include all the terms separated by the operator and located in the education field. My equations then looked as follows: TITLE-ABS-KEY ("pedagogy" OR "teacher education" OR "English language pedagogy") AND TITLE-ABS-KEY ("university" OR "higher education" OR "college") / TITLE-ABS-KEY ("pedagogy" AND "teaching English" AND "English language pedagogy") / TITLE-ABS-KEY ("PEDAGOGY" AND "teacher education" AND "English language " AND "higher education" OR "college").

In EBSCO, I traced back 28 entries of academic production. In Scopus, I recovered 12. Figure 2 gathers the search and shows the quantity and geographical location.
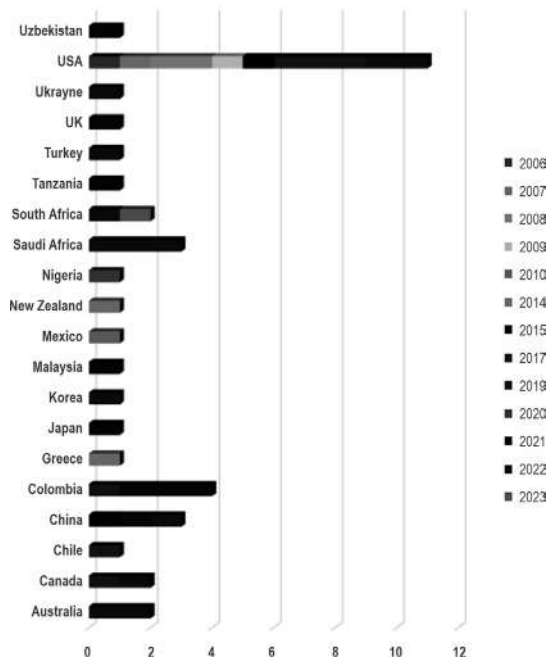

Figure 2. *Scopus and EBSCO Search. Academic Work Retrieved*

The time window for academic production begins in 2006 and until 2023. The United States (USA) produces the most, followed by Colombia.

Since the search for academic production about pedagogy in English Language Teaching and teacher education was scarce when consulting databases (28 items), I inspected other academic sources in which publications circulate. As publishing is also subject to hegemony over knowledge, I investigated other academic spaces (e.g., ResearchGate) where knowledge is mobilized. Figure 3 gathers the search and shows the quantity and geographical location within the time frame of the publications.

Figure 3. *Other Academic Work Retrieved*
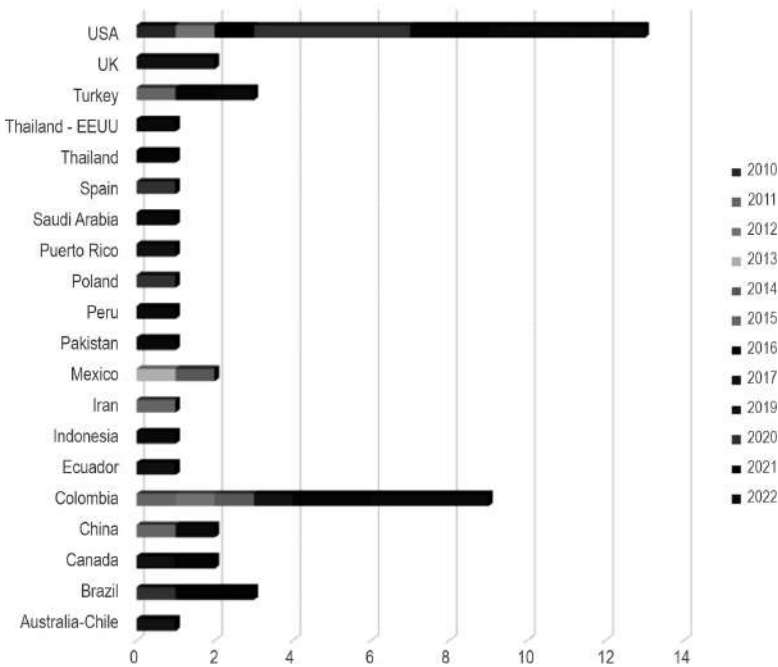
The time window for academic production begins in 2010 and until 2022. The United States (USA) appears again to be the country with the most production, followed by Colombia.

Step Two: Revision of Academic Production

Step two concentrated on the revision and general scrutiny of the academic work retrieved. To align it with the search previously reported (i.e., "pedagogy" AND "teaching

English" AND "English language pedagogy"), I defined inclusion and exclusion criteria to be able to filter production worth including in Step three (i.e., profiling). Tables 1 and 2 present the defined criteria for the profiling interest.

Table 1. *Inclusion Criteria*

	Inclusion Criteria Description	
IC1	Academic production needs to align with the interest of the profiling. This emanates from the identification of pedagogy and language pedagogy as keywords.	
IC2	Academic production must be written in Spanish or English.	
IC3	Academic production must be situated within the English language teaching and teacher education fields.	
IC4	Academic production must be disseminated in academic periodicals.	
IC5	Academic production must guarantee open access.	

Table 2. *Exclusion Criteria*

	Exclusion Criteria Description	
EC1	Academic production that does not align with the interest of the profiling. This emanates from the identification of pedagogy and language pedagogy as keywords.	
EC2	Academic production written in other languages different form Spanish or English.	
EC3	Academic production situated within other academic fields different from English language teaching and teacher education fields.	
EC4	Academic production disseminated in books, thesis, or bachelor documents.	
EC5	Academic production that does not guarantee open access.	

While I was revising the academic production, not only did I apply inclusion-exclusion criteria, but I also conducted a content analysis to guarantee that the categories of inspection (i.e., pedagogy, language pedagogy, English teaching, and teacher education) were present and aligned with the interest of the profiling stage. This analysis was guided by my interest in going beyond the margins of pedagogy (i.e., border thinking) and intended to (a) obtain a concise description of key concepts and their meaning and (b) summarize the knowledge points proposed by the authors in all the suitable corpus of the academic work retrieved. In this line of thought, all academic production was examined to determine the levels of enunciation that have constituted the domination over pedagogy and to identify the three dimensions: the enunciator (i.e., the who), the enunciated (i.e., the what), and the geo-political

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strategies and practices of enunciation (i.e., the where-how). These dimensions were relevant for the profiling of the literature, too.

As a result of the content revision, I came up with categories to narrow my scope of interest and production based on conceptualization regarding pedagogy and English language pedagogy. Figure 4 illustrates those categories. They were intended to help me avoid conceptual confusion in the profiling.
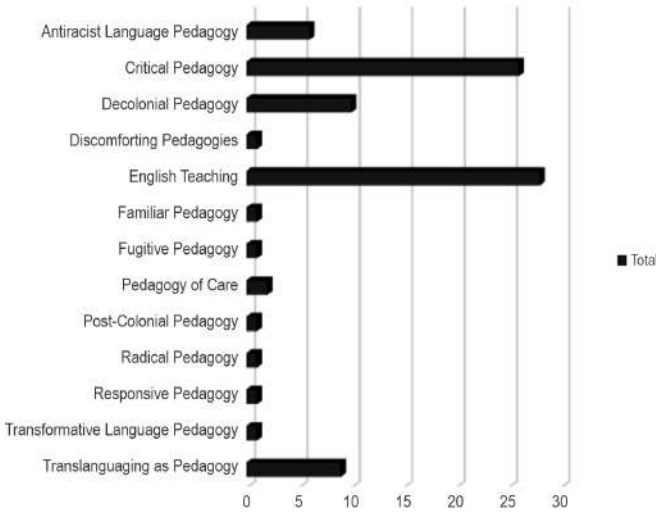

Figure 4. *Emerging Categories*

Academic work excluded was grouped inside the *English teaching* category (28 pieces). This category represents instrumental and instructional principles that refer to teaching as pedagogy. Although there was no explicit mention or reference to *pedagogy* as a foundational category, it seems to be equated with other terms (e.g., methods, methodologies, approaches). As such, English teaching as pedagogy is closer to "an education method in which the learner is dependent on the teacher for guidance, evaluation, and acquisition of knowledge" (Murray, 2018, p. 32). In this thought, pedagogy is represented in and through skills acquisition. Ten more pieces of academic production had to be discarded as they did not allow open access.

Step Three: Profiling

The profiling approach I adopted aimed to increase and refine ideas around the literary production concerning English language pedagogy (see Porter et al., 2002). In

steps one and two, I identified tenets regarding quantity in production around pedagogy in various geographical locations. However, since profiling is more than compiling tenets and numbers, I needed to add my reflexivity (i.e., border gnosis) as a teacher educator in the middle of a Doctoral Program in Education as someone who intends to crack his colonial rationality. I engaged in a reflexivity in which I asked myself three essential questions: 'Why me?', 'Why this?', 'Why now/here?' According to Patel (2019), the question of 'Why me?' "should prompt a humble pause and reflection on the specifics of individuals' experiences that make them appropriately able to craft, contribute, and even question knowledges" (p. 58). 'Why this?' concerns "how we frame a research problem and its context' (p. 59) by considering the theories employed and their historical and contemporary relationship to settler colonialism. Lastly, 'Why now/here?' focuses on context. With this, Patel emphasizes that "learning and knowledge are never placeless" (p. 61).

These questions and their implications made me look for experiences, epistemologies, and ontological postulates to unlearn the knowledge, values, beliefs, judgments, traditions, and prejudices presented to me as unique and trustworthy regarding the notion of pedagogy. I would also say that the questions above guided the inspection of the enunciation levels (i.e., the enunciator, the enunciated, and the geo-political strategies and practices of enunciation) in studies that used the word pedagogy. Yet I must issue a word of caution: this inspection focused on critically examining prevailing pedagogical discourses' principles rather than practices. This said, since profiling opened space to engage in border gnosis, I was determined to speak from the exteriority I occupy (Mignolo, 2021). To do this, I first began profiling academic production grounded on the notions of *Unmodified* and *Modified* pedagogies. According to Palermo (2014), any unmodified pedagogy is at the service of the political and economic system. Therefore, any modified pedagogy, on the contrary, should provide a "vision of the universe, the cosmos, the world in which we live, our own sociocultural practice and our experiences, understandings, and meanings" (Ortiz Ocaña et al., 2018, p. 207, own translation). In this line of thought, I began by identifying pedagogies that, in one way or another, were naming themselves as something more than pedagogy. Fifty articles about pedagogy in ELT and teacher education were then distributed in categories. Figure 5 illustrates them.

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Below, I describe those modified pedagogies and add my reflexivity to discuss them. Yet, I must note that only the four main salient categories are included in this review. This does not imply that the categories not discussed are unimportant. However, due to the word limit of the article and the significant production in the categories mentioned, the absent categories will likely be examined in a subsequent publication.
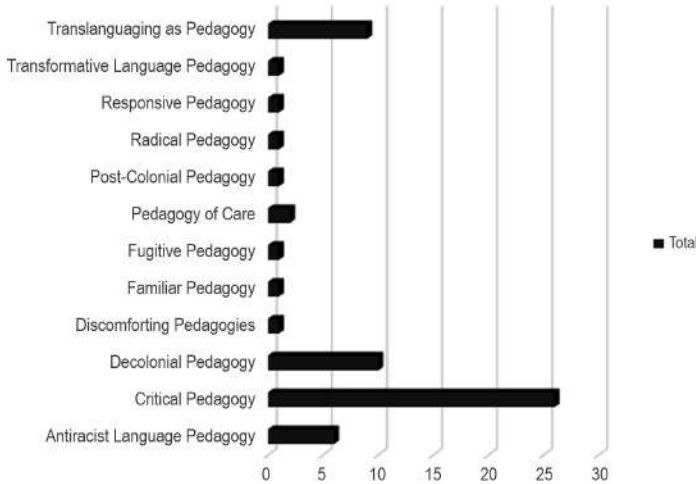
Figure 5. *Emerging Categories*

Inspection of Emerging Categories

Critical Pedagogy

Critical Pedagogy originated in the 1930s and was inspired by Critical Theory. Critical Pedagogy is said to express solidarity with subordinated and marginalized groups. Yet it is also argued that it has failed to "achieve the most ennobling goals of *modernity* (my emphasis), which are to link reason to values and ethical reflection to the project of individual emancipation and social justice" (McLaren, 1994, pp. 33-32). That "noble" aim takes Modernity as a foundation. Critical Pedagogy approaches are, consciously or not, embedded in a narrative that validates domination and exploitation. It is a narrative that legitimizes forms of violence that reduce alterity to abstract categories understood as existing entities (i.e., representation of the other as objective and absolute) but not living ones (i.e., another that respires, moves, suffers, grows, resists, fears, fights and resists not only to exist but to re-exist). Therefore, since I am interested in mapping the panorama of Critical Pedagogy studies, Table 4 describes emerging authors and years of publications for this category. I continue then by inspecting the practices of enunciation that support their claims by analyzing what has been said (i.e., the enunciated) about critical pedagogies and then direct my attention to "who and when, why and where knowledge is generated [since] Asking these questions means to shift the attention from the enunciated to the enunciation" (Mignolo, 2011, p. 119).

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Table 3 *Academic Production on Critical Pedagogy*

Row Labels	2011	2012	2014	2015	2016	2017	2019	2020	2021	2022
Critical Pedagogy	**3**	**2**	**2**	**1**	**1**	**1**	**2**	**2**	**3**	**4**
Aguirre Morales, J., & Ramos Holguín, B.	1									
Barros-del Rio, M.							1			
Derince, Z.	1									
Echeverri Sucerquia, P., & Pérez Restrepo, S.			1							
Garcia, M., & Piotrowski, A.										1
Gutiérrez, C. P.										1
Khamratana, S., & Adunyarittigun, D.									1	
Lu, S., & Ares, N.				1						
Maia, A. A de M.								1		
Mambu, J.										1
Masood, M. M., & Haque, M. M.										1
Migueliz Valcarlos, M., Wolgemuth, J. R., Haraf, S., & Fisk, N.								1		
Noroozisiam, E., & Ali Soozandehfar, S.	1									
Portilla Quintero, B., & Herrera Molina, J.									1	
Ramírez, H., & Grijalva Arriaga, I. V.						1				
Reza-López, E., Huerta Charles, L., & Reyes, L.			1							
Samacá Bohórquez, Y.		1								
Sharkey, J.		1								
Sharkey, J., Clavijo Olarte, A., & Ramírez, L. M.					1					
Siqueira, S.									1	
Veliz, L., & Veliz-Campos, M.							1			

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Academic work inspected concentrated on pre-service teachers (e.g., Aguirre Morales & Ramos Holguín, 2011; Gutiérrez, 2022), English language teachers (e.g., Barros-del Río, 2019; Echeverri Sucerquia & Pérez Restrepo 2014; Khamratana & Adunyarittigun, 2021;

Noroozisiam & Ali Soozandehfar, 2011; Portilla Quintero & Herrera-Molina, 2021; Siqueira, 2021), teacher educators (e.g., Migueliz Valcarlos et al., 2020; Veliz & Veliz-Campos, 2019), English learners (e.g., Derince, 2011; Masood & Haque, 2022; Ramírez & Grijalva Arriaga, 2017; Reza-López et al., 2014), teacher education programs and curriculum (e.g. Maia, 2020; Mambu, 2022, Samacá Bohórquez, 2012; Sharkey, 2012, Sharkey et al., 2016), and supporting learning during pandemic (Garcia & Piotrowski, 2022).

Common among these studies is that they resorted to Giroux's, Shor's, Freire's, Pennycook's, and McLaren's postulates to emphasize the role of critical pedagogy. These studies describe and protest colonial discourses and practices (e.g., native speakerism, curriculum, power relationships) and present the need to build more equitable and democratic societies (i.e., democratic classrooms, schools, teacher education programs, practices) by challenging hegemonic ideas and roles. What seems to be absent in the academic production inspected is contestation against the enunciative practices that have made critical pedagogy the only apparent source of emancipation. Significantly, the distinction between 'protest' and 'contestation' in academic production cannot be here overlooked. 'Protest' in academic discourse is typically theoretical, rooted in abstract critiques and ideological frameworks. It is a form of resistance that remains within the bounds of intellectual debate and discussion, often lacking the tangible engagement with lived experiences. On the other hand, 'contestation' is praxeological and communal, deeply embedded in the practices of living and re-existence. Contestation goes beyond mere discourse, involving active and collective efforts to challenge and transform existing structures and conditions. While protest might articulate dissatisfaction and propose theoretical alternatives, contestation embodies these alternatives through lived actions and community-driven efforts.

The main understandings of the critical pedagogy mix attempt to disrupt the effects of oppressive regimes of power, the need to develop critical consciousness, create non-alienating classrooms, and challenge the status quo and oppressive power relations among teachers and students. There is also an evident positioning to humanize education (Lu & Ares, 2015). On this matter, the study by Reza-López et al. (2014) is of note. It seems to elaborate on "a pedagogy with an emphasis on social justice and human dignity" (p. 107). The authors built it from Freire's notion of conscientization, Anzaldúa's notion of Nepantla, and Bakhtin's concepts of dialogism. I single out this study due to the decolonial nuance it entails. By adopting 'Nepantla', a Nahuatl word meaning in-between space, there is a curiosity to explore theories of the borderlands and how these can be articulated with critical approaches in which "critical pedagogy […] could benefit from complementary theoretical perspectives (Zembylas, 2018, p. 408).

Profiling Discussion. The studies mentioned above show an evident intention to portray the politically and ideologically oriented power relations and inequalities through reflection. From an epistemological perspective, I might say that consciously or not, resorting

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to Giroux, Shor, Freire, Pennycook, and McLaren implies an emancipatory cognitive interest (Habermas, 1987). This common ground regarding foundations makes evident the most common enunciators when supporting political and ideological interest in pedagogy. These studies are rooted in Marxist views about education (e.g., education is part of a Socialist global design). It is not then naive to find these scholars as founding fathers of Critical Pedagogy. However, the absence of those marked by the colonial wound (e.g., black, gay, transgender, immigrants, peasants, non-native, women, and their intersections) is common in what has been reported. This absence reinforces my inability to locate decolonial or insurgent pedagogies within critical thought and genealogy. I differ from scholars like Bustos Erazo (2020) in Colombia, who claim that "decolonial pedagogy is recognized as that pedagogy that legitimizes alterity and is *based on* critical pedagogy" (p. 32). On the contrary, decolonial pedagogies cannot be based on critical pedagogy as these have a different genealogy of thought; while critical pedagogy is universal, decolonial pedagogies are planetarian. They do not intend to legitimize alterity, as legitimizing already implies making something *acceptable*. Far from this sense, decolonial, insurgent, or any pedagogy rooted in border sensing and thinking strives for *re*-existence in and out of the narrative of Modernity/Coloniality.

Although in the studies inspected, there is an evident criticism of those strategies managed by states (i.e., bio-politics) to impose a condition of oppression, there is no apparent response to subalternization and marginalization (e.g., border thinking, doing, sensing). However, I must say that Freire is the closest referent. Walsh (2015) mentioned that Freire reminded her that:

> Being a critical educator and thinker means being with and in the world. It means understanding oneself in a constant process of becoming where the 'critical' is not a set postulate or an abstract of thought. Rather, it is a stance, posture, and attitude, an actional standpoint in which one's own being and becoming are constitutive to the acts of thinking, imagining, and intervening in transformation; that is, in the construction, creation and 'walking' of a radically different world. (p. 10)

This ontological definition of a critical educator should not be taken lightly. This idea of -*being and becoming*- is denied by Western Eurocentric thought, as *Estar-Siendo* is not contemplated by the colonial epistemology (Mignolo & Walsh, 2018). However, this reflection was not present in Freire's *Pedagogy of the Oppressed* but in his *Pedagogy of Hope,* where he began questioning his Western and Marxist biases. Although Freire could not deepen the colonial legacy of education, he was aware of its implications. I might also dare to say that Freire's legacy is precisely in "the principle of equality of opportunity in [which] education is ideological, in the sense that all societies mask domination through structured symbolic capital that denies individual autonomy in favor of a dominant ideology" (dos Santos Costa et al., 2020, p. 98). However, as I have stated before, the rhetoric of Modernity/Coloniality is vast and constantly adapting. As such, my perspective of pedagogies is aligned

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with the contribution of Freire, yet since my interests are also in "the cracks [that] become the place and space from which action, militancy, resistance, insurgence, transgression and/ as pedagogization" (Walsh, 2015, p. 17), I require comprehending and living other acts of existence that live and dwell in logics *Otherwise*.

Decolonial Pedagogies

Any ethical posture that aligns with decolonization and decoloniality involves re-humanization (Ali Shah, 2021). When it comes to pedagogy, there have been counter-narratives, counter-knowledges, and counter-practices that have sought to dismantle, delink, and interrupt those colonial expressions that "isolate[e] people from the self and community, diminishing their spirits, constraining their imaginations, and frightening them into submission" (Eidoo, 2023, p. 145) (i.e., de-humanization). The literature consulted defines Decolonial Pedagogies as pedagogies that confront Western/colonial reason (Bautista, 2009). Although these pedagogies seem to be emerging up to 2010, the decolonial option began in the 19th century (Castro-Gómez, 2005). However, their appearance is relatively recent in ELT and teacher education. Table 5 shows the revision of literature and the emergence of those studies that, since 2010, account for Decolonial Pedagogies.

Table 4. *Decolonial Pedagogy. Revision of Literature*

Row Labels	2010	2013	2021	2022	Total
Decolonial Pedagogy	**1**	**1**	**4**	**4**	**10**
Mansoor, A., & Malik, S.				1	1
Aguirre, E., Ubaque-Casallas, D., Salazar-Sierra, A., & López-Hurtado, M.				1	1
Castañeda-Peña, H., & Méndez-Rivera, P.				1	1
De Lissovoy, N.	1				1
Fandiño-Parra, Y.J.			1		1
López-Gopar, M.		1			1
Pereira, F. M.			1		1
Sarmiento Párraga, J., & Perales Cárdenas, E.				1	1
Ubaque-Casallas, D.			2		2

Scholars draw attention to the importance of decentering the educational curriculum (e.g., De Lissovoy, 2010), discussing the critical teaching praxis of the student-teachers within a primary school in an Indigenous community (e.g., López-Gopar, 2013); engaging in ontological and epistemic struggles for humanizing language pedagogy (e.g., *Ubaque-*

Casallas, 2021a; 2021b) dismantling epistemologies of the North still present in the ELT (e.g., Fandiño-Parra, 2021; Pereira, 2021); analyzing the emergence of pedagogies that challenge modern rationality in ELT and teacher education (e.g., Castañeda-Peña & Méndez-Rivera, 2022); documenting emerging pedagogical knowledge among teacher-trainees during their pedagogical practicum experience (e.g., Aguirre et al., 2022); analyzing the role of teaching English as a foreign language in Latin America (e.g., Sarmiento Párraga & Perales Cárdenas, 2022); and proposing a decolonial-posthuman pedagogy (e.g., Mansoor & Malik, 2022).

This academic production resorted to Freire's, Mignolo's, Ofelia Garcia's, Grosfoguel's, Walsh's, Maldonado's, Quijano's, Veronelli's, Spivak's, and Braidotti's postulates to challenge the modern-colonial logic installed in ELT and teacher education. The studies draw special attention to how decolonial pedagogy may serve as a path to liberate education from the exploitation and oppression it has been subjected to.

Profiling Discussion. The emergence of decolonial interest in ELT and teacher education results from a genuine interest in decentering the hegemonic enunciative practices that have instituted pedagogy as universal within the teaching field. In this respect, pedagogy has embraced and reproduced different strategies of enunciation of given constructions on individuals and institutions. According to Mignolo and Walsh (2018), "once universal fictions have been installed in the imagination of the people […] they operate as realities-that is, as ontologies that are described and represented through and in language" (p. 188). In this sense, pedagogy is universal in English language teaching and teacher education. Not only does it presuppose principles that are to guide teaching, but it also provides onto-epistemological representations of those who participate in teaching and learning. Therefore, since pedagogy is still tied to procedural and instrumental perspectives, these decolonial responses are necessary to decenter Western-North practices and pedagogical conceptualizations.

However, although some of these studies may emerge from non-Western onto-epistemological locations, once again, the absence of those marked by the colonial wound (e.g., black, gay, transgender, immigrants, peasants, non-native, women, and their intersections) is evident. Nevertheless, I cannot disregard that these expressions of decolonial pedagogies share the commitment to creating an alternative space, a space *Otherwise*. This is important since to embrace and build upon the diversity of experiences, particularly those at the margins of academia, there must be a shift in which what is emphasized is not the critical aspects of pedagogy (i.e., instrumental content and subject matter) but the perspectives (e.g., the who and where) from which it is conceived. Importantly, those who engage in decolonial pedagogies appear to be located on the border of subaltern knowledges (e.g., non-white native-scholars). They seem to think from the borders of the end of colonial rule, a perspective from where they feel-think (i.e., border dwelling) (Mignolo, 2011, p. xiii).

Added to the above, insufficient discussion exists to account for a more local-geo/political comprehension of how pedagogy is built and practiced in ELT and teacher education from a border lens. Therefore, it is necessary to locate inquiry in genealogy about pedagogy and identify not only what is said (i.e., the enunciated) but to shift the body geography of reason by producing, triggering, and engaging in pedagogies that emerge, enact, and enunciate struggles, conflicts, alliances, and power exercises, many of which are hidden nowadays (e.g., Segato, 2018; Medina-Melgarejo, 2015) from ELT and teacher education.

Other Modified Pedagogies

There are other salient pedagogies beyond those extensively discussed in this article. Although these pedagogies are briefly mentioned to illustrate alternative versions of pedagogy, this does not diminish their significance. Instead, it highlights the need for further research and production in these areas to understand fully their impact and potential. In profiling the literature, other modified pedagogies appeared in my search. I want to account then for those pedagogies that also present enunciative strategies. Table 6 presents those pedagogies that also emerged in my search (i.e., Translanguaging and Anti-racist Language Pedagogy).

Table 5. *Other Modified Pedagogies*

Other Modified Pedagogies	2017	2020	2021	2022	Total
Antiracist Language Pedagogy	**1**	**2**	**2**	**1**	**6**
Accurso, K., & Mizell, J. D.		1			1
Baker-Bell, A.		1			1
Kubota, R.			1		1
Maamuujav, U., & Hardcre, B.			1		1
Olding, L.	1				1
Satienchayakorn, N., & Grant, R.				1	1
Translanguaging as Pedagogy	1	2		4	7
Cenoz, J., & Gorter, D.		1			1
Herrera, L., & España, C.				1	1
Phillips Galloway, E., Meston, H., & Aguilar, G.				1	1
Rivera, A. J., & Mazak, C. M.	1				1
Romanowski, P.		1			1
Wang, Y., & Li, D.				1	1
Yasar Yuzlu, M., & Dikilitas, K.				1	1

Translanguaging as Pedagogy

Academic production brings forward an evident interest in approaching translanguaging pedagogy from a different lens. Exploring students' practices concerning code-switching and Translanguaging (e.g., Rivera & Mazak, 2017); discussing how to use Translanguaging to develop a multilingual repertoire to avoid deficient perceptions over non-native users

of English (e.g., Cenoz & Gorter, 2020); exploring translanguaging over oral corrective (e.g., Wang & Li, 2022); analyzing register overlaps across Spanish and English (e.g., Phillips Galloway et al., 2020); exploring experiences among emergent bilingual teacher educators (e.g., Herrera & España, 2020); documenting perceptions of Translanguaging (Romanowski, 2020); and investigating translanguaging pedagogy over language skills (e.g., Yasar Yuzlu & Dikilitas, 2022).

Translanguaging perspectives appear to leverage students' linguistic repertoires to enhance learning. Yet, it is unclear in the revision conducted if such approaches challenge traditional monolingual instructional models by promoting linguistic diversity and inclusivity. As a matter of fact, the academic production presented above seems to approach Translanguaging as Pedagogy from a constructive, cognitive, interactive, and affective perspective. Although these postures do not antagonize what Translanguaging is, they fall far from its scope in which "language has been used as a tool of domination, conquest, and colonization throughout history" (García, 2019, p. 152). It appears as if academic production were aligned with the recognition in the field of education, particularly among those who believe that individuals naturally utilize their known languages to enhance their learning (Baker & Wright, 2017).

Profiling Discussion. The academic work approaches translanguaging as a pedagogy and a lens through which to comprehend teaching contexts. However, translanguaging as a theory and pedagogy (García & Wei, 2014) seems obscured by the interest in merging it with teaching approaches. Academic work inspected does not entirely resort to individuals' fully linguistic resources as knowledge systems (García & Kleifgen, 2020). In this respect, translanguaging perspectives are not clear about whether they challenge discourses framed in monolingual perspectives and racial hierarchies or if they hide the colonial ideologies inherent in an instrumental dimension of the language and teaching perspectives. Indeed, more analysis is needed to comprehend "the incorporation of languages as semiotic possibilities for students and teachers [and how they can] deploy their identity [as] pedagogical tool to resignify English language teaching and teacher education" (Ubaque-Casallas, 2023, p. 13).

Anti-racist Pedagogy

Academic work inspected adopted critical race theory to examine the intersection of racism and language (e.g., Olding, 2017); criticize genre pedagogy as it reinforces deficit perspectives of multilingual students of color (e.g., Accurso & Mizell, 2020); dismantle anti-black linguistic racism (e.g., Baker-Bell, 2020), engage in critical antiracist pedagogy (e.g., Kubota, 2021); analyze how in English language teaching, racist practices are reflected (e.g., Satienchayakorn & Grant, 2022); and problematize the dominance and legitimization of academic English (e.g., Maamuujav & Hardacre, 2020).

The main argument behind these studies is that students must be exposed to an antiracist language pedagogy that builds on critical inquiry and inclusive teaching. This is supported by the need to challenge the systemic biases and power dynamics inherent in traditional language instruction, which often marginalizes students of color and perpetuates linguistic hierarchies. However, just by incorporating critical inquiry, it is unclear whether educators encourage students to question and analyze the social, cultural, and political contexts of language use or if the main aim is to promote awareness and resistance to racist ideologies. Similarly, the above revision invites us to think of empowering marginalized voices by emphasizing their importance and experiences; this thinking is critical for antiracist pedagogy. This empowerment appears crucial for fostering a sense of agency belonging among all students and developing informed, reflective, and engaged citizens.

Profiling Discussion. Interestingly, most of the studies mentioned above come from the US. However, those who enunciate an Antiracist Language Pedagogy also speak from the marginalization created on the body and its color as a category of marginalization and classification. Like me, they seem to speak from the exteriority. I consider that their practices and theorizations are not just critical postures that aim to protest but contest their own colonial experiences and their students. However, fostering citizenship, as a modern category of pedagogy, often conflicts with other intentions (e.g., decolonial ones) and ideas of emancipation because it is deeply rooted in the constructs of the nation-state. The concept of citizenship inherently ties individuals to the framework of the nation-state, which historically has been an instrument of colonial power and control. This linkage perpetuates a Eurocentric worldview that prioritizes the rights and identities defined by state boundaries, often marginalizing or erasing other non-Western forms of identity and community.

Trans-Pedagogies

Although it is perhaps unnecessary and unhelpful to concentrate on the differences between critical pedagogies – decolonial pedagogies – translanguaging as pedagogy and anti-racist pedagogies, I do not do so to devalue, obscure, or even reject what these approaches have advanced in. On the contrary, I build from them, yet I also distance from them to appreciate what these approaches have in common. That is, a goal in the promotion of social justice and how these have contributed to achieving these at different extents, and, more importantly, how these can be useful to bring about more change, which could be in tune with the lack of contestation I am here in this revision pointing out. Nevertheless, since border thinking implies the pluriversal (Mignolo, 2021), I chose to think from what has been silenced and denied (e.g., thinking of and being black, gay, transgender, immigrants, peasants, non-natives, women, and their intersections). I then add my disobedience to the upsurging interest in dislocating and delinking from colonial architecture concerning the notion of pedagogy. This is why I am now thinking of Trans-Pedagogies.

I am inspired by Bello-Ramirez's (2018). Yet, I do not anchor my rationale in a transgender-dissident experience. Still, I do agree that there is an evident need to push "borders [so that] we can establish dialogues across differences to question the despotism of rigid identities" (p. 11) and the possibility to foster "the imagination of teaching as a process that engenders knowledge that heals, that connects the community and advocates for the construction of a world without qualifying categories" (p. 127). It is in her work that I build on. However, I would like to take this further and imagine Trans-Pedagogies as pedagogies of becoming (re-existing). Pedagogies that embrace alterity (*the other*) and become pedagogization practices (Mignolo & Walsh, 2018) that rebel against the humiliation, displacement, disembodiment, and degradation of those who have been subjected to the margins and borders (e.g., black, gay, transgender, immigrants, peasants, non-native, women, and their intersections). Yet I must warn the reader that Trans-Pedagogies are not new pedagogies just because by saying so, it would imply that I am adopting a modern frame. I align this claim with Mignolo (2021), for whom newness carries the rhetoric of Modernity.

Trans-Pedagogies, on the contrary, have always been there in the bodies, sensibilities, subjectivities, doings, pains, and sufferings of those wounded by coloniality. On the inside of the exteriority, these have been there, an exteriority that means "border dwelling and border dwelling generates border thinking and sensing" (p. 515). Being this the panorama, Trans-pedagogies are about relationalities and reciprocity and, as such, do not obey the principles, standards, and frames of Western/Anglo pedagogies. Nonetheless, the decolonial enactment of these pedagogies cannot be neatly mapped or traced, as they are deeply embedded in the lived experiences of colonial difference. These pedagogies are situated and embodied within specific time*s* and space*s*, reflecting the unique contexts and histories of those who practice them. Simultaneously, they are conceived and carried out within the dynamic and fluid coordinates of dwelling, meaning they evolve continuously in response to the shifting realities and resistances of those inhabiting these spaces. This intrinsic, context-specific nature makes Trans-Pedagogies inherently resistant to static representation and universalization.

Conclusions and Further Considerations

Since this review article intended to identify the most salient enunciators (i.e., the who) that have constituted what pedagogy and English Language Pedagogy are and what the most common epistemological foundations and practices of enunciation (i.e., the where-how) that have been presented in English Language Pedagogy and teacher education were, the conclusions I share must be considered within the context of the academic work inspected, the profiling discussions I proposed and my attempts to enact epistemic disobedience by thinking in and from the exteriority I occupy (i.e., border thinking).

In this sense, although I consider that much has been gained through the implementation, mostly theoretically, of Critical Pedagogies, they are missing contestation against gender-neutral, de-racialized, disembodied, and desexualized individuals they aim to emancipate. The profiling revealed that theoretical, critical discourses around pedagogy are still founded in geo-political spaces and body-political narratives that do not necessarily embody border dwellings. That is, they certainly serve to problematize colonial narratives (e.g., racism), yet the fact that such an account starts mainly from the oppressions of the Capitalist system, ignoring that there are other dominant heads, cannot be glossed over. Santos de Sousa (2020) speaks about Capitalism, Colonialism, and Patriarchy. One more would be Capacitism, according to Platero (2013). This obliviousness invites us (i.e., English language teachers and teacher educators) to seek praxes of enunciation that question the humanity of the human (Wynter, 2003) when it comes to language pedagogy. More reflexivity is needed if Critical Pedagogy is to serve re-humanizing purposes.

I also believe that pedagogy should cross and transcend Modern/Colonial representation in ELT and teacher education. There is still much to say about actions and theories that help read, think, and get involved with life (Bello-Ramirez, 2018). However, in my view, these are embodied projections of human life. As such, I am interested in engaging in and with subverted ontologies with epistemological consequences. With this, I mean to say that they are ways of living, liberating, reviving, and healing that put tension on the terms that support Modernity as a constitutive narrative of coloniality in education. And that can become a political/ideological space whose strength is in the bodies of those who live, dwell, and re-exist individually and collectively. Therefore, the pedagogical would imply multiplying the ways of inhabiting the world (subjectivities) and multiple ways to re-exist.

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