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**THE PROCESS OF IDENTITY (RE)CONSTRUCTION OF
SIX BRAZILIAN ENGLISH LANGUAGE LEARNERS: A
POSTSTRUCTURALIST QUALITATIVE STUDY**

Tese submetida ao Programa de Pós-Graduação em Inglês: Estudos Linguísticos e Literários da Universidade Federal de Santa Catarina em cumprimento parcial dos requisitos para a obtenção do grau de Doutora em Inglês: Estudos Linguísticos.
Orientadora: Profª. Dra. Gloria Gil

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Esta tese foi julgada adequada para obtenção do título de Doutora em Inglês: Estudos Linguísticos e aprovada em sua forma final, pelo Programa de Pós-Graduação em Inglês: Estudos Linguísticos e Literários.

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To my parents, Nilva Suzana Pawlas Carazzai and Marco Aurélio
Carazzai, my first teachers

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When observed carefully, every creature is indebted to this planet for all that it has received. When a child is born it owes its gratitude to the mother for feeding him/her. Then the child expresses gratitude to the father for the security he provides. As a student he/she owes gratitude to the teacher for the knowledge and wisdom he/she received. One also owes gratitude for the knowledge of life experience received from the forefathers. Not forgetting to include plants, animals and whole of creation. When one has the sensitivity to recognize these blessings and when the heart dwells in gratitude one realizes that this universe is bountiful and every moment of his/her life is divinely guided by grace. (Sri Bhagavan, 2010)

As I look back to these past years and start writing the acknowledgements of my dissertation, all I can think of is that I wish space constraints did not prevent me from writing a whole chapter on gratitude; thanking every single person, institution, place and situation which contributed to my PhD. As the academia does not allow me to do so, I will have to shorten this, but I would like to state that I am grateful to all those who directly or indirectly contributed to the development of this work.

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I would like to thank Bonny Norton, who kindly accepted to supervise me during the time I spent in Vancouver, Canada. Her insightful comments on my work helped me have a deeper understanding of my study. Her kind welcome and disposition to help

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RESUMO

Este estudo qualitativo investiga o processo de (re)construção identitária de seis aprendizes brasileiros de língua inglesa. O estudo enfocou nas experiências mais memoráveis dos participantes em relação à aprendizagem da língua inglesa ao longo de suas vidas; nos seus investimentos na aprendizagem de inglês; nas comunidades imaginadas significativas em suas experiências de aprendizagem da língua; nas posições de sujeito que os participantes assumiram em suas turmas na universidade; e nas posições de sujeito que assumiram em relação à língua inglesa. Os dados foram gerados com seis alunos fazendo o curso de graduação em Letras-Inglês na UFSC, de 2011 a 2013, enquanto eu fazia Estágio de Docência, e incluíram observação de aulas, notas de campo, uma ficha do aluno, uma narrativa escrita, um questionário aberto, definições escritas de língua e cultura, apresentações orais, entrevistas, e e-mails. A análise seguiu algumas estratégias da teoria fundamentada nos dados, com um foco em investimentos e comunidades imaginadas (Norton, 2000; 2001, por exemplo) e levou em consideração os comentários dos participantes. Os resultados sugerem que os participantes passaram por um processo de (re)construção identitária enquanto aprendiam inglês. Além disso, os resultados mostram que as famílias exercem uma grande influência na

aprendizagem de inglês, e que a aprendizagem acontece principalmente em contextos informais, portanto os contextos educacionais funcionam como apêndices. Os participantes investiram na aprendizagem de inglês desde a infância, com a esperança de adquirir recursos materiais e/ou simbólicos. As comunidades imaginadas estão relacionadas a pessoas com quem os participantes gostariam de interagir através do inglês, e incluem o mundo virtual, pessoas com mais poder, experiência, conhecimento e/ou status, e que respeitam e valorizam a diversidade. Os alunos participaram mais em aula quando se sentiam confiantes e validados, e recorriam à não-participação quando eram posicionados de formas indesejadas. Finalmente, todos os alunos desejam se relacionar com o mundo através da língua inglesa, mas frequentemente sentiam-se marginalizados e separados de outros falantes e usuários da língua.

Palavras-chave: identidade, aprendizes, língua inglesa

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ABSTRACT

This qualitative study investigates the process of identity (re)construction of six Brazilian English language learners. The study focused on the participants' most memorable experiences regarding English language learning throughout their entire lives; their investments in learning English; the significant imagined communities in their language learning experiences; the subject positions they assumed within their college groups; the subject positions they assumed regarding the English language. Data were generated with six students taking the undergraduate degree in Letras-Inglês at UFSC, from 2011 to 2013, while I was doing *Estágio de Docência*, and included class observation, field notes, a student profile form, a written narrative, an open questionnaire, written definitions of culture and language, oral presentations, interviews, and e-mail correspondences. Data analysis followed some strategies of grounded theory, with a focus on investment and imagined communities (Norton, 2000; 2001, for example), and took the participants' comments into consideration. The findings suggest that participants went through a process of identity (re)construction while learning English. Moreover, the results show that families greatly influence students' learning of English, and that learning happens mostly in informal contexts, thus the educational

contexts function as appendices. The participants invested in learning English since their childhood, hoping to acquire material and/or symbolic resources. Imagined communities were related to people with whom the participants wished to connect through English, including the virtual world, people with more power, experience, knowledge and/or status, and who respect and value diversity. The students participated more in class when they felt confident and validated, and resorted to non-participation when they were positioned in undesirable ways. Finally, all students wished to relate to the world through the English language, but often felt marginalized and separated from other speakers and users of the language.

Key words: identity, learners, English language

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LIST OF ABBREVIATIONS

- AL – Additional Language
CAPES – *Coordenação de Aperfeiçoamento de Pessoal de Nível Superior*
CCE – *Centro de Comunicação e Expressão*
CLAFPL – *Congresso Latino-Americano de Formação de Professores de Línguas*
CPOLI – *Compreensão e Produção Oral em Língua Inglesa*
CNPq – *Conselho Nacional de Desenvolvimento Científico e Tecnológico*
DLLE – *Departamento de Língua e Literatura Estrangeiras*
EAL – English as an Additional language
EFL – English as a Foreign Language
ELF – English as Lingua Franca
ESL – English as a Second Language
FL – Foreign Language
L1 – First Language
LF – Lingua Franca
ICELS – International Centre for English Language Studies
ML – Mother Language
PIBID – *Programa Institucional de Bolsa de Iniciação à Docência*
PPGI – *Programa de Pós-Graduação em Inglês*
SLA – Second Language Acquisition
SL – Second Language
UBC – University of British Columbia
UNICENTRO – *Universidade Estadual do Centro-Oeste*
UFSC – *Universidade Federal de Santa Catarina*
UK – United Kingdom
USA – United States of America
WE – World English

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CHAPTER I INTRODUCTION OR “BEGIN THE BEGUINE”

1.1. Background

I have been researching foreign language teacher education (FLTE)¹ since my MA (2001-2002) under professor Gloria Gil’s supervision, when I focused on English as a foreign language (EFL) teachers’ beliefs about grammar and grammar teaching, based on classroom observation (Carazzai, 2002). From that time onwards, it was clear for me that what a student or a teacher believes greatly influences who s/he is and how s/he teaches and learns (Pajares, 1992; Barcelos, 2001).

When I started my PhD in August 2009, I intended to continue to focus on FLTE, and, if possible, doing a study which enabled me to have a deeper understanding of students and teachers as people, inserted in their teaching/learning environments. Having this in mind and advised by Gloria, during that first year of the PhD programme I took modules which were related to the topic I was interested so as to clarify my research options.

My interest in investigating identities started in the first year of my PhD, while taking a module on language and culture in FLTE with my supervisor. During that year, I underwent several personal changes which made me rethink many aspects of my personal and professional life and, in consequence, I gradually reshaped my understanding of myself and of others, and of how I should conduct my study. As a consequence, I decided to take a more personal approach this time and conduct a qualitative study on the identity of English language students.

As I follow an ethnographic perspective, and approach data as narratives, or stories (Riessman, 2008) told by the participants, I believe that in order to tell you their story, I have to tell you mine, as well. Thus I have decided to write my study mostly in a narrativized way.

In keeping with this tone, I decided to open this dissertation writing about my motives and my interests and chose the song “Begin

¹ The terms foreign language (FL) and second language (SL), among others, will be defined and discussed in Section 2.3. of Chapter II. For now, I just would like to mention that more traditionally foreign language (FL) refers to “a language that is not widely used for communication or as a medium of instruction, therefore with limited exposure and opportunities to use it outside the classroom. Second language (SL), on the other hand, refers to a language that is predominantly used for communication in a given context” (Nunan & Carter, 2001, p 2)

the Beguine”, by Cole Porter (1938), as the title of the first chapter. I opted for this song firstly because I like it very much, it evokes positive feelings of magical moments which are in my imaginary, or that are part of my imagined community, as Norton² (2000) would put. Secondly, when this song was written, it drastically departed from the conventional musical measure, so it was not a typical or standard popular song. Moreover, the song is about the memories of a relationship that emerge as the sound of the music starts. It is interesting to see that the song is sung in English, but the singer refers to a Latin kind of dance: the Beguine (similar to a slow rumba).

In a metaphorical parallel with this song, I hope that my text departs from traditional academic texts and moves forward to a more personal recount of my experience with the research participants and their identities. Besides, although I am writing in English, I am approaching a Latin scenario: Brazil. So, let’s “Begin the Beguine”. Let the music start and trigger memories from the past and prospects for the future. I invite you to dance with me.

1.2. My own story as an English language learner and user

I believe that doing research is not a neutral activity. Following Nunan (1992, p. 54), I think that when we analyze “human behavior we incorporate in the research our perceptions and beliefs, the subjective perceptions and belief systems of those involved in the research, both as researchers and as subjects”.

As I chose to conduct a qualitative study, using narratives as part of my data, I think it is important to tell my own story as a learner and user of English, since it certainly has influenced my relationship with the participants of my study and also the way I constructed my research. Most of the following paragraphs have been extracted from two tasks on autobiography I did in 2010, one for Professor Gloria Gil and the other for Professor Angeles Clemente, when they were collecting data for their own individual studies on graduate students’ identities. However, I have made some changes and additions in the text, mainly updating it to 2013. Thus, in the following paragraphs, I include my English language learning narrative, which is written in a more informal and personal tone.

² The texts by Norton Peirce or Norton are works by Professor Bonny Norton, from the University of British Columbia, Vancouver, Canada.

I believe I am a person whose life, whose identity, whose culture have been permeated and influenced by the English language. In order to explain this, I have to tell a bit of my own life story as a learner and user of English...

I started studying English when I was 11 years old, in the fifth grade at an elementary public school; and I fell in love with it quite immediately, mainly because I had a very good and kind teacher. As the years went by, I also enrolled in a private language school and started developing my proficiency. Besides, I also used to label objects and furniture at home, so that I could improve my vocabulary, and used songs to practice listening. In those times, we did not have the internet, so I used to record songs from the radio, transcribe them and then I checked the lyrics either in the long play album covers or in booklets with lyrics and lead sheets that were published monthly. I kept this practice until I finished my undergraduate course.

After I turned 15, I had my first boyfriend, who could speak a bit of English, so we used to practice the language when we were together and did not want people to understand what we were talking about. Of course, my mother did not like this, which was a great motivation for me to keep speaking English :) this was my teenage rebellion... Back then, I promptly volunteered to work as an interpreter at two world chess championships that happened in the city where I lived and made some friends with whom I later exchanged letters in English.

Later on, I had to choose a university degree and decided for Letras-Ingês because I liked the English language a lot, although I did not want to be a teacher (and actually did not know what it meant to be a teacher) at that time. I kept studying English at the private language school at the same time, as I felt I needed to develop more quickly. Gradually, I started thinking about the idea of becoming a teacher...when I was in my second year at university, I finished the course at the private language school and they invited me to be a teacher there. At first I was extremely insecure, as I had not done the practicum yet and had no teaching experience. However, the school offered pedagogic support and training, so I accepted the challenge and started with two groups, having more and more groups each year.

At that school I met my first husband, who could speak English quite well, so we spoke English at home most of the time. Less than two years later, I got a divorce and felt that it was time to have more professional challenges in my life. So, after five years working at the private language school, I applied for a test at the university where I took my undergraduate course (Universidade Estadual do Centro-Oeste,

UNICENTRO), I passed and became a lecturer in 1998. I was quite proud of that, but at the same time I felt insecure and thought I had to improve more. As a result, I started a specialization course at a university in a city nearby. In 1998, I also met my second husband at the university I was working.

After three years working at UNICENTRO, I started my MA (2001) at Universidade Federal de Santa Catarina (UFSC), in Florianópolis. My defense in 2002 was very special to me, because it meant I had accomplished a big step in my career and also fulfilled a dream I had.

In 2006, my husband was invited for a post-doc at the University of Oxford. I had always wanted to experience living abroad, so I happily went together and was accepted as a visiting scholar at the International Centre for English Language Studies (ICELS) at Oxford Brookes University, where I attended and observed some classes, joined a research group and even taught English during the summer, which made me very proud!

In Oxford I could improve my English more, know more about England, its history and values. I also made some friends from England, the USA, Romania, Croatia, China and Pakistan, and also could learn more about these peoples' lives. I joined a club for newcomers at the university and there I could also talk a bit about Brazil, and even taught some ladies how to make *mousse de maracujá* and *carreteiro* :-)

However, it was in Oxford too that for the first time I felt inferior because of the way I speak English. I, who had always felt good about my English (I did own it), as if I could do anything I wanted with English and through English, and who had always received compliments for my English (all of these despite some problems, especially with pronunciation and prepositions), for the first time faced the experience of being a foreigner and being pointed out as someone who had a foreign accent. Because of that, I found some English people who wanted to exchange languages so that I could practice and started having weekly meetings, in which we could both speak English and Portuguese and talk about our countries, and our people. I also tried to change at least a bit the way I used to pronounce some words (such as water, better, pity) in order to make myself clearer and, hopefully, more accepted by the English people. I think it was when I realized that trying to adapt was necessary in order to make yourself understood.

When I returned to Brazil in 2007, I taught again at UNICENTRO until the middle of 2009, when I took a leave to come to Florianópolis to do my PhD at UFSC. In the middle of 2010 I got a divorce again, and decided to devote my time to reconstructing myself and my life, and to the

PhD, hoping that the English language would bring me more opportunities in life, once again...And it did...

In 2011, I helped Gloria teach two modules at UFSC. During that year, I met the participants of my study as they were part of the groups Gloria and I were teaching. The experience of working as an instructor at UFSC was both challenging and rewarding. For me, since I was a student there, I often did not feel confident conducting classes, and needed Gloria to validate what I did. But I learned a lot with Gloria and with the students. It was also very good for me to be able to get closer to my participants and to see them grow as I grew too.

Then, in the beginning of 2012, I went to Vancouver, to do my sandwich program at the University of British Columbia (UBC), with a scholarship by CAPES, under the supervision of professor Bonny Norton, from January to April. My experience there was a challenging one, filled with ups and downs, both personally and professionally. Personally, I was still recovering from my divorce; and being alone, without my family, friends and support from my therapist meant that I had to fight on my own. Professionally, I faced the challenge of taking two courses, besides many meetings with Bonny to discuss my dissertation and the several presentations I gave. Although I no longer felt the need to follow the native speaker standards, I must confess that during my time in Vancouver, I felt very stupid and inferior in terms of theoretical knowledge most of the time; and I doubted that I had what it takes to become a doctor. In the end of April, I asked Bonny for a letter stating that I had completed my program in Vancouver, as I had to present it to CAPES in my return to Brazil. To my surprise, she wrote a letter in a very positive tone, with compliments to my level of insight and commitment to research. This meant a lot to me and made me proud of myself once again.

I returned to Brazil in the beginning of May, and after some time with my family and resting, I gradually started working on my dissertation again, even though I still doubted my capacity to conclude it. The next months in Brazil brought several challenges, mainly because I felt that I was stuck and could not write the dissertation for a long time. It was only with the support and encouragement of many people that I could finally recover my confidence as a researcher, and as a person.

In the end of February 2013, I presented part of my dissertation in the *IV Congresso Latino-Americano de Formação de Professores de Línguas* (IV CLAFPL), in Brasília, as part of a symposium organized by Gloria. The experience of participating in that event was particularly motivating to me. It had been almost three years since I attended a bigger conference in Brazil, and being able to present and discuss my research with other

researchers helped me see that my work was valuable. After that, my writing took off and I managed to finish my dissertation.

Now, as I prepare to defend my PhD I am sure that the English language has impacted on my identity more than I could ever imagine. It was mainly through this language that I constructed myself as a professional. It was also, to a great extent, through this language that I (re)constructed myself as a person and learned to trust myself a bit more. I am grateful to all the experiences I have had because of and through the English language.

Marcia Regina Pawlas Carazzai
05/19/2013

1.3. Significance of research

The construction of identity in the postmodern world happens in a continuous way, in a process which is never ended; and in which aspects related to a person's sense of belonging to several cultures, such as linguistic and national ones, intertwine to form a person's identity (Hall, 2006). In regards language teaching and learning, it can be said that while dealing with language skills, students and teachers are also building new identities covered by many veils (Norton, 2010), which can be gradually uncovered when they are immersed in contexts which question her/his own agency and investments devoted to the task at hand (Norton, 2001).

Research on teachers' and students' identities in SL and FL language learning/teaching has been growing in the past years (see Norton, 2010; for a review of some studies). Regarding SL and FL language learning/teaching and identity, there are studies which focus on teachers' identities and others which investigate learners' identities. Comparing the amount of investigations on language teachers and on learners, there seems to be more research on teachers' identities (Ha, 2009; Clemente & Higgins, 2008; Morgan, 2004; Ticks, 2007; Grigoletto, 2000; Telles, 2004; Mastrella de Andrade & Norton, 2011; Gil & Oliveira, forthcoming; are examples of investigations on language teachers' or student-teachers' identities). Therefore, it is possible to state that despite the growing number of studies focusing on identity in FL and SL learning and teaching in the recent years both abroad and in Brazil, the investigations generally account only for the construction of the professional identity of teachers throughout their education, leaving aside aspects which are related to the identity of the individual as a learner throughout his/her entire life.

Moreover, comparing the kinds of contexts in which most investigations on language students' identities were conducted, it is also possible to verify that SL contexts are predominant (Norton, 2000; Lam, 2000; Skilton-Sylvester, 2002; Pan & Block, 2011; for instance), while FL and Additional Language (AL) contexts tend to be less investigated (Kinginger, 2004; Longaray, 2005, 2009b; Gadioli, 2012; for example). In general, the studies on students' identities and language learning published lately were mostly conducted in English speaking countries, in which the language is taught as a second one. As Gu (2009, p.2) points out, there are "relatively few studies of English as a foreign language (EFL) learners' identity construction in their homeland contexts", therefore, more research on the topic is necessary, so that it is possible to understand how English language learners in different contexts construct their identities.

In an attempt to help bridge this gap, I developed this qualitative study aiming at investigating from a poststructuralist perspective the identity of six Brazilian English language learners, who were taking the undergraduate degree in Letras-Inglês at UFSC.

1.4. Objectives of the study and research questions

My main objective with this study is to investigate, following a poststructuralist perspective, mainly Norton's (Norton Peirce, 1995; Norton, 1997; 2000; 2001, among others) framework, the process of identity (re)construction in relation to learning English of six students, who were taking the undergraduate degree in Letras-Inglês at UFSC. In order to reach this objective, I address the following research questions:

- a) What were the participants' most memorable experiences regarding English language learning throughout their entire lives?
- b) What were the participants' investments in learning English?
- c) What imagined communities were significant in the language learning experiences of the participants?
- d) What subject positions did the participants assume within their college groups?
- e) What subject positions did the participants assume regarding the English language?

1.5. Chapters of the study

I have divided this study into six chapters. In Chapter I, I started by explaining my choices of metaphors and personal approach to the

study as well as by telling my personal story as a learner and user of English. I also introduced the significance of the study, the main objective and the research questions, and the organization of the dissertation.

In Chapter II, I present the review of the literature that informs my study. I start by defining language and commenting on the status of the English language nowadays. Afterwards, I also define identity, and trace the history of the term in research. Next, I present the definition of identity and communities, based on the work of some poststructuralist authors. After that, I discuss the relationship between identity and language learning, introducing the concepts of investment and imagined communities. To finish the chapter, I review some empirical studies on SL and FL teacher education, teaching and learning.

In Chapter III, I describe the methodology of my study, starting by the guiding principles related to qualitative research and ethnography. Next, I describe my context of investigation and introduce the participants of my study. After that, I explain the instruments and procedures for data generation, besides the procedures I adopted for data analysis and data presentation.

In Chapter IV, I analyze the data, focusing on each individual participant of my study, focusing on my research questions and in light of the literature reviewed in the second chapter. I also take into consideration aspects related to the participants' personal lives, home and educational contexts.

In Chapter V, I discuss the findings of my analysis, comparing and contrasting the stories of the six participants of my study, and addressing also some theoretical and methodological issues that emerged from the analysis.

Finally, in Chapter VI, I summarize the findings, present the limitations of my study as well as some pedagogical implications, offer some suggestions for further research, and finish by commenting on how looking at my participants' stories helped me revisit mine.

CHAPTER II

REVIEW OF THE LITERATURE OR “TO BE OR NOT TO BE”

2.1. Introduction to the chapter

In this chapter I review concepts related to language and identity, as well as empirical studies on identity in the language classroom.

I decided to refer to this chapter as “To be or not to be”, in reference to the first line of Hamlet’s famous soliloquy, written by Shakespeare (Edwards, 1985). There are many interpretations of this soliloquy, and perhaps the most popular ones are that prince Hamlet is either brooding about whether or not to commit suicide, or whether to kill his uncle or not. In this regard, it could be said that this soliloquy metaphorically represents the duality of acting (to be) or (not to be) suffering passively upon a given circumstance. To me, the soliloquy is an expression of human doubt when facing difficult or new events, and also an expression of our quest as human beings to understand who we are, what we want from life and what paths we want to follow. In other words, for me this soliloquy expresses our struggle with our identities and for this reason I chose the first line of the soliloquy as the title of this chapter.

I begin this chapter defining language and the terms FL, SL, LF and AL, besides problematizing the status of the English language nowadays. Afterwards, I define identity, first tracing a brief historical overview of the term and then discussing it in light of poststructuralist theories. Next, I explain the concepts of identity, investment and imagined communities, as proposed by Bonny Norton (Norton Peirce, 1995; Norton, 2000, among others). Subsequently, I review some empirical studies on identity in SL, FL and AL teacher education, teaching and learning that will serve as a means of comparison in my analysis of data. I finish the chapter by offering a brief summary of the chapter.

2.2. Defining language

The definition of language has been more deeply debated since the beginning of the XX century, with the works of Saussure, who is considered the founder of Linguistics as a discipline. As defined by Widdowson (1996), Linguistics is the discipline which studies human languages. In order to approach such study, Linguistics has historically resorted to two opposing views of language: the structural and the poststructuralist, which I briefly review here.

The structural view of language is the most traditional one. This view has its roots in the beginning of the XX century, with Saussure's "Course in General Linguistics", which was posthumously compiled and published (Widdowson, 1996). Two Saussurean dichotomies are often cited in the literature: *langue* and *parole*, diachrony and synchrony. According to Saussure (1969), *langue* (language) is the abstract system, a shared and general code which should be the focus of Linguistics, while *parole* is the concrete realization of language by speakers (speech), with the particular individual utterances, and thus, it should be left aside by Linguists. The other Saussurean distinction refers to language evolution. For the author, the diachronic dimension of linguistic study accounts for the changes of language over time, while the synchronic dimension refers to the current state of the linguistic system. Focusing on the concepts of *langue* and synchrony, Saussure acknowledged that all languages have shared patterns and structures, in spite of social, geographical and interpersonal variations (Norton, 2000). Saussure posited that every language has its internal organization, its 'system' of elements generally defined in terms of grammar, phonology, and lexical items, which only acquire meaning when related one to another. For the author, the linguistic system or structure consists of signs formed of concepts (signified) and acoustic images (signifier). The first ones refer to the object itself, the material and noticeable part of the word, while the second ones are related to the intelligible and immaterial aspects. For the author, meaning exists in a language because of the linguistic system and the signifying practices that give value to the signs which are different for each linguistic community. Moreover, signs are considered to have idealized meanings and linguistic communities are seen as homogeneous and consensual (Norton, 2000). In this way, Saussure's approach to language suppressed the role of the subject, society and history, as well as the discursive aspects of language.

In the late XX century, poststructuralist theories of language emerged with the work of authors such as Bourdieu (1977), Fairclough (1992), Gee (1990) and Kress (1989), who built on and critiqued Saussure's work (Norton, 2000). These authors build on Saussure's view that signs do not have meanings in themselves, but acquire meaning both through the language chain and their differences from others signs; but differently from Saussure, they advocate for the plurality and changing of meanings of signs (Weedon, 1997). Moreover, like Saussure, poststructuralist theorists also recognize that meaning is not reflected, but constituted by language, but they extend this view to acknowledge that although meaning cannot be guaranteed by the

subject, different signs can have different meanings within the same community, depending on who speaks (Norton, & Morgan, 2013). In this regard, for poststructuralists, language is seen as a complex social practice which supplies the means for individuals to express their identity (Pavlenko & Blackledge, 2004). Furthermore, as Weedon (1997) reminds, poststructuralist authors move beyond Saussure's work in that they view language as a system that exists in historically specific discourses, and as a site of political and social struggle, since it accounts for competing discourses and ways to give meaning to reality. In other words, as Norton and Morgan (2013, para. 8) put, "poststructuralists take the position that the signifying practices of societies are sites of struggle, and that linguistic communities are heterogeneous arenas characterized by conflicting claims to truth and power".

The poststructuralist view of language is in line with postmodern and postcolonial notions of identity and language teaching/learning, as I will discuss later in this chapter. It also has inspired questionings about the status of languages (mainly the English language) and how they are viewed in the teaching/learning process, as I explain in the next section.

2.3. The status of the English language: first language, foreign language, second language, lingua franca, international language, additional language

Until the beginning of the XXI century/end of the XX century, most research about language learning, or acquisition, and language teaching made reference to terms as native/first/mother language (L1 or ML), foreign language (FL) and second language (SL). In general, L1 tended to be understood as the language a person acquires first and mostly at home, while SL was seen either as any language learned after the mother language or a language that is not the native language in a country, but is widely used as a medium of communication within the community where it is learnt. FL, in contrast, was viewed as a language which is taught as a school subject but, which is neither used as a medium of instruction in schools or as a language of communication within a country, thus learnt primarily for contact outside one's own community (Richards & Schmidt, 2002). These definitions were derived from studies in SLA and were associated to several languages, but with the expansion of the colonial British empire in the XIX century and the rise of the United States of America (USA) after the World War II as a political and economical power around the world, the English language became more popular in the middle of the XX century (Crystal, 2003), and thus the terms EFL and ESL gradually became more prevalent.

However, with the rise of poststructuralist theories of language in the past decades, researchers also started to question the terms FL and SL, as well as the status of the English language in the world. Mainly, the criticism made to the use of terms such as native language, FL and SL refer to the fact that they reflect the prejudice that exists towards those who do not learn English as a first language. Historically, there has been a trend in language teaching to focus on the reproduction of the native speaker model, either in terms of syntax, semantics, pragmatics or (and perhaps mostly) pronunciation. However, studies on multicompetence and on culture in the language classroom have already demonstrated that there are several advantages for students to have a multilingual, non-native speaker teacher (Meydges, 1992; Modiano, 2005; Cook, 2002; Cummins, 2007; Kramsch, 1993; for instance). Moreover, research has also shown that the view that the ideal teacher of a language is a native speaker and that there the monolingual pedagogy is a fallacy that reflects a prejudiced and imperialist ideology (Phillipson, 1992; Holliday, 2008; Kubota, 2012; for example).

Such theories and discussions, along with different uses of the English language in many different contexts worldwide more recently, gave rise to newer terms that reflect the new status of the English language: World Englishes, English as a lingua franca (ELF), World English (WE), and English as an additional language (EAL). Even though Gimenez et al (2011) argue that defining terms such as lingua franca and international language, and ascribing a status to the English language currently is a very difficult task, I find it important to have at least some general definitions, so that they can serve as a basis for part of the analysis I will present in Chapter IV and the discussion I make in Chapter V. Therefore, I now briefly turn to some terms associated to the English language in the poststructuralist era, based mainly on the works of Kachru (1985; 2005), Seidlhofer (2005), Jenkins (2000), Rajagopalan (2004; 2011), Saraceni (2009) and Schlatter & Garcez (2009).

Probably the first term used to differentiate the kind of English that was emerging in the new contexts still in the late XX century was that of World Englishes, as proposed by Kachru (1985; and later in 2005). The author proposes the model of three concentric circles: the inner circle, in reference to the traditional native speakers of English, mainly from the United Kingdom, North America, Australia and New Zealand; the outer circle, with second language speakers of English, from former British colonies; and the expanding circle, referring to foreign language speakers of English, in countries where the language does not have intranational uses, such as Brazil, China, Italy, Russia,

among others. The inner-circle speakers are seen as norm providers, while speakers from the outer circle are norm developers and speakers from the expanding circle are norm-dependent. Kachru's model was pioneer in acknowledging the different kinds of English spoken around the world, but it has received some criticism mainly for being a nation-based model and for overlooking issues of power related to the spread of the English language (Kubota, 2012; Bruthiaux, 2003).

The notion of English as a lingua franca (ELF) has also emerged as a consequence of the spread of the English language around the world. Scholars who advocate for this view (Seidlhofer, 2005; Jenkins, 2000; for example) posit that ELF is a language system which is used as a means of communication between people of different linguistic backgrounds, without association to specific nations or cultures. Thus, ELF is focused on intelligibility and on how English is used by its speakers to negotiate meaning in ways that differ from those used by mainstream native speakers. As such, ELF has its own linguistic norms which develop from the interactions between its speakers, rather than being a language that is dependent only on native speaker norms. Even though the ELF model questions linguistic prescriptivism and supports linguistic heterogeneity, it has been criticized for taking for granted that English is a global language to which anyone has access; thus disregarding the increasing multilingualism around the world (Kubota, 2012). Moreover, this perspective also perpetuates a hierarchical relation among speakers of English, as traditionally the model was conceived of having non-native speakers of English in mind (Holliday, 2008; Kubota, 2012).

World English, as conceptualized by Rajagopalan (2004; 2011; among others) is a linguistic phenomenon that emerged as the result of globalization. By its nature, WE does not have native speakers, it is transnational and multicentric, reflecting a potpourri of cultures; it presupposes the existence of multiple norms and is focused on hybridity, thus avoiding the binomial us versus them. As advocated by Rajagopalan, the concept of World English is based on a political and ideological stance. It presupposes critical resistance and reclaiming the rights of those who are not in inner circle countries, but in the periphery. It serves those people's interests. This perspective has also received some criticism, either because it can lead to apathy and playfulness, since it is based on relativistic views of language, identity and culture, which may overlook inequalities (Canagarajah, 1999); or because it does not account for the multiplicity of uses and senses that the English language can acquire in diverse contexts (Gimenez et al, 2011).

The term English as an additional language has been mainly used in the UK (*English as an additional language*, n.d.) to refer to the teaching of English to speakers of other languages. According to Saraceni (2009, p. 184), today “English should not be presented and taught as a foreign language, and hence as somebody else’s language, but as an additional language to be added to one’s linguistic repertoire”. In Brazil, the term has been employed by some researchers and also, in the state curriculum for Spanish and English of Rio Grande do Sul, written by Schlatter & Garcez (2009)³. According to the authors, they opted for the term additional language, instead of foreign, because they understand that nowadays learners already know other languages, besides Portuguese before starting school, since in many communities other languages are spoken, such as deaf language, Amerindian languages and languages of immigrants. Moreover, the authors defend that currently Spanish and English are used transnationally for communication and are means for expression and participation of both learners and teachers in society. The main problem with the term additional language is that it has not been widely referred to in the literature, either in Brazil or abroad.

What is common to these conceptions is the view that the English language has no owner and is not associated to nations or specific cultures. All these views advocate for linguistic heterogeneity and focus on a non-essentialist communicative phenomenon that has becoming more prominent lately. However, it is important to have in mind that such conceptualizations not necessarily reflect students’ and teachers’ views all over the world, or more specifically in Brazil. Likewise, these views have not been put into practice in many (if not most) Brazilian schools and universities yet. Thus, there may be many contexts in which both students and teachers still view English as a foreign language and do not feel that they have appropriated the language yet.

2.4. Defining identity: a historical overview

Hall (2006) traces the history of the concept of identity from the Enlightenment until late modernity, stating that the notion of identity has been debated and modified over time. According to the author, in the XVII century, with the Illuminist influences, identity was understood as being individual, unified and rational. With the advent of social

³ In Brazil, the *Programa de Ensino Médio Inovador - documento orientador* also mentions the term additional language equating it to the term foreign language (Brasil, 2013).

studies, in the mid of the XX century, identity started to be seen as social, in a way that the subject⁴ and the society interacted, reflecting a more complex world, as the author, explains. Later, due to the several social transformations which occurred since the beginning of the XX century, and also influenced by authors such as Marx, Freud, Saussure, Lacan and Foucault, and by diverse social movements, such as feminism, there was an identity crisis, or collapse. Thus, identity started to be seen as fluid and heterogeneous, and the subject started to be identified according to his/her belonging to several cultures, such as linguistic, national and racial, among others (Hall, 2006). Such identification is viewed as being impermanent, disarticulating the stable past identities and giving opportunity to the creation of new identities, new subjects, in a more reflexive way of life, which is conducive to a postmodern/postcolonial world.

2.5. Poststructuralism: identity and communities

As Williams (2005) explains, poststructuralism is a philosophical movement that emerged in the 1960s, mainly led by French writers, such as Foucault (1980) and Derrida (1978), which influenced several fields of study, such as linguistics and sociology. Authors who followed this school of thought rejected absolute truths and universalisms of the social phenomena and of human behavior, and proposed a more complex and non-essentialist understanding of the world, of identity and of language. In this subsection, I briefly summarize views of identity and community, based on the works of Bourdieu (1977; 1991), Weedon (1997), Lave and Wenger (1996), Wenger (1998), and Anderson (1991). These poststructuralist scholars have been influential in the language learning field, serving as the foundation for the work of Bonny Norton (Norton Peirce, 1995; Norton, 2000; for example), in whose publications I have based my own study.

The writings of Bourdieu (1977; 1980; 1991) deal with a sociological view of education, language and society, among other topics. The author broke with dichotomous views which had been prevalent so far, and proposed that the individual and the society were interdependent components of the same reality. In this way, for Bourdieu, identity is not only dependent on individual agency, but it is

⁴ I use the term 'subject' in this dissertation following Weedon (1997) and (Norton, 2010), to whom a person's identity is defined in relational terms, that is, a person is subject *of* or *to* a set of relationships. Moreover, Norton (2010, p. 2), subjectivity is comprised of three main characteristics: "the multiple, non-unitary nature of the subject; subjectivity as a site of struggle; and subjectivity as changing over time".

also subject to the constraints imposed by the environments, in a continuous and mutual re-creation. Bourdieu used the term capital, extending it from the economics field, and proposed that there are different kinds of capital, such as economic (economic resources, money and real state), social (social relations), cultural (knowledge, skills, education, language), and symbolic (prestige, honor, recognition). These forms of capital, according to the author, are resources which are generally transmitted from one generation to another and which affect a person's position in society. Capital, thus, confers power and status, in that it offers the individual some kind of profit in society.

The view that individuals and the society are mutually dependent, defended by Bourdieu, is also present in the work of Weedon (1997). In her book, Weedon (1997) developed a feminist poststructuralist theory, taking into consideration issues like language, subjectivity, power and gender, as a way to promote social change. The author does not use the term identity, instead she refers to subjectivity, and defines it as "the conscious and unconscious thoughts and emotions of the individual, her sense of herself, and her ways of understanding her relation to the world" (Weedon, 1997, p. 32). In this way, identity could be interpreted in relational terms, in other words, the individual is subject of or to a set of relationships. For Weedon, individuals construct their subjectivities through language, and language only has social and political effectivity through the actions of the individuals. Thus, the author is interested in both institutional and community contexts, and in the conditions under which individuals speak.

Both Bourdieu's and Weedon's works focused on identity in regards their relationship with the social world. However, the authors did not explore national affiliations that individuals have and how these impact on their identities. It was Anderson (1991), in his well-known book, who discussed the notion of identity in terms of nationalism and proposed that nations are imagined, coining the term imagined communities. The author views identity as national, rather than individual; and understands nationalism as a symbolic construct which results from the power that communities have to define themselves by means of perception and imagination. Anderson posits that members of a given community have a sense of belonging and feel connected, even without knowing each other, by symbols, references and experiences that they have in common. Language is one of the aspects that helps build such cohesion and gives sense to nationalism, because, as the author states, a "language is not an instrument of exclusion: in principle, anyone can learn any language. On the contrary, it is fundamentally

inclusive, limited only by the fatality of Babel: no one lives long enough to learn all languages” (Anderson, 1991, p. 134).

The notion of communities was also examined by Lave and Wenger (1996), and Wenger (1998), who conducted studies with groups of midwives, tailors, quartermasters, butchers, and insurance claims processors and explained how people learn by means of observation and participation in a group, or community. The authors developed the concept of communities of practice, positing that such communities are groups of individuals with a common profession, craft or interest, and who by means of observation, interaction and participation learn from each other and develop, contributing in turn to the community. Learning, as a result of social participation in communities of practice, is central to human identity. It is through these communities that individuals construct their identities; therefore, identity formation is not dependent only on individual agency. On the other hand, “building an identity consists of negotiating the meanings of our experience of membership on social communities” (Wenger, 1998, p. 145).

The common thread in the writings of Bourdieu (1977; 1991), Weedon (1997), Lave and Wenger (1996), Wenger (1998), and Anderson (1991) is the view that identity is both conditioned by the society and conditions it in turn. In other words, identity is constituted by and constitutive of the social world, in an interdependent relationship. Moreover, since individuals and the society are constantly interacting, these authors understood that identities are not fixed or essentialized, but fluid, fragmented, unstable. A final aspect that is common to these authors, and relevant to my study, is that they ascribe a central role to language in identity formation, and in the relationship between the individual and the society.

Some aspects of the writings of the authors I have summarized so far are more relevant to my study, since they have directly influenced the work of Bonny Norton (Norton Peirce, 1995; Norton, 2000; etc.). In this regard, Bourdieu’s notion of capital is of particular interest to my research, since it served as the basis for Bonny Norton’s concept of investment. Also, Weedon’s (1997) view of subjectivity has greatly influenced Bonny Norton’s understanding of identity and the relationship between learners and their social world. Moreover, Anderson’s definitions of imagined community served as the base for Bonny Norton’s proposition that language learners have imagined communities to which they connect by means of imagination. Finally, Lave and Wenger (1996) and Wenger (1998) have also inspired Norton to propose her own notion of how learners participate in a given

community. These aspects in the theories of the authors I briefly discussed influenced Bonny Norton's work (Norton Peirce, 1995; Norton, 2000; for example), to which I now turn.

2.6. Norton's main constructs: identity, investment and imagined communities

In SL/FL/AL research, the concept of identity has also evolved in the past decades, mainly influenced by the poststructuralist theories that I summarized in the previous section. This has coincided with a shift in the conceptualization of identity in SL acquisition research, which had been conceived primarily from a psychological point of view, to a more anthropological and sociological approach (Norton, 2006; Norton & Toohey, 2002).

Moreover, as Norton (2006) asserts, between the 1970s and the 1980s identity was seen in a dichotomous way, either from the social or the cultural point of view. The social aspects were related to the relations established between the individual and his/her larger social world (such as institutions); while the cultural aspects referred to individuals as members of certain groups with commonalities (such as language and ethnicity). However, the author argues that such division is not adequate to deal with the nature of identity found in recent research, and that the differences have become more fluid recently.

The work of Bonny Norton (Norton Peirce, 1995; Norton, 2000; 2001, 2006a, among others) has been cited in the literature (Ricento, 2005; Block, 2007; Norton & Toohey, 2011, for example) as a landmark in terms of new conceptualizations on identity and its relationship with SL acquisition, SL/FL language learning and teaching. Her widely cited paper (Norton Peirce, 1995) reported some of the results of her longitudinal study with immigrant women in Canada, introducing the concept of investment, which was subsequently further explained along with the notion of imagined communities in other publications which drew on the same study (Norton Peirce, 1995; Norton, 1997; 2000; 2001).

Bonny Norton's (Norton Peirce, 1995; Norton, 1997; 2000, 2001) study on the changing identities of five immigrant women living in Canada and learning ESL was based on poststructuralist views of language and identity, mainly the works of Bourdieu (1977, 1991) Weedon (1997), Wenger (1998) and Anderson (1991). Thus, the author views identity as complex, contradictory and as constructed through language. Data collection happened for two years and by means of diaries produced by the five participants, interviews and questionnaires,

and the analysis was done in an interpretative way. Norton presents her results while telling the stories and experiences of the five participants: first Eva (from Poland) and Mai (from Vietnam), who were the youngest and single participants; and then Katarina (from Poland), Martina (from the former Czechoslovakia) and Felicia (from Peru), who were older and married with children. The results revealed the women's ambivalent desire to learn and practice English; primarily because they felt they did not belong to the Anglophone social networks with which they had contact and to the communities to which they aspired. As a consequence, they did not practice English outside school as much as they would like, despite the fact that all of them wished to transfer the skills they developed in class to other contexts. Results also showed that the women's anxiety was higher in real time situations which focused on oral skills rather than literacy, essentially because in those cases they had fewer possibilities to retain the locus of control (Norton Peirce, Swain & Hart, 2003; in Norton, 2000) over the rate of the flow of information. In general, results showed that the five participants felt inferior and uncomfortable speaking when they were marginalized, mostly when talking to people with more symbolic or material power with whom they wished to interact, and sometimes resorted to practices of non-participation in class, as a way to resist such positions of marginality.

Based on her findings, Bonny Norton (Norton Peirce, 1995; Norton, 1997; 2000, 2001) proposed a new view of the concept of identity, drawing on both institutional and community practices. For the author, identities are composed of both social and cultural aspects; they change constantly and dynamically, are complex and contradictory, and are constructed through language, having a strong relationship with larger social practices and power, as well as with classroom practice. In sum, as Norton (2000, p. 5) states, identity refers to "how a person understands his or her relationship to the world, how that relationship is structured across time and space, and how the person understands possibilities for the future".

It is also relevant to observe that according to Norton (2000; 2001; among others), learners are inserted in and construct their identities in sites of power struggles. In this way, larger structural constraints as well as classroom practices might position students in undesirable ways, making them feel marginalized. Students in turn can affirm their identities by resisting such marginalization in several ways. They can resort to non-participation in class, either by withdrawing from the group or by not engaging in some activities proposed by the teacher

(Norton Peirce, 1995; Norton, 2001). Students can also create safe houses in their larger school environments. As Pratt (1992, p. 40) proposes safe houses are “social and intellectual spaces where groups can constitute themselves as horizontal, homogeneous, sovereign communities with high degrees of trust, shared understandings, temporary protection from legacies of oppression”. In this way, students can create sites where they can feel safe to express and negotiate their desires and identities.

Additionally, based on her empirical study, Norton (Norton Peirce, 1995; Norton, 1997; 2000; 2001) also associates the concept of identity to the notions of investment and imagined communities, which I present as follows.

The concept of investment was developed by Norton (Norton Peirce, 1995; Norton 1997; 2000; 2001), based on Bourdieu’s (1977; 1991) conception of cultural capital. Contrary to notions of motivation which had been prevalent in SLA research until the 90s, the construct of investment recognizes “the socially and historically constructed relationship of learners to the target language and their often ambivalent desire to learn and practice it” (Norton Peirce, 1995, p. 9). From this point of view, the language learner is not conceptualized as being detached from his/her sociohistorical context, on the contrary, s/he is conceived as “having a complex social history and multiple desires” (Norton Peirce, 1995, pp. 17-18) and as “having a complex identity, changing across time and space, and reproduced in social interaction” (Norton, 2010, p. 354).

Moreover, for Norton (2010), when learners invest in learning a SL, i.e., when they commit to learning a SL, they do it with the hope to increase the value of their cultural capital, that is, they hope to acquire both symbolic resources (language, friendship, education and religion) and material resources (capital goods, real estate and money). For example, the participants in Norton’s study (Norton Peirce, 1995; Norton, 1997; 2000; 2001) invested in the English language in different ways. They all took a course in ESL, but Mai, Katarina and Felicia quit the course after a while because they felt they were marginalized in class. The five women also invested in speaking practices outside the classroom, either in their work places (Mai, Martina, Eva, Katarina, Felicia), or in language exchanges that were part of their daily lives and chores (Martina, Mai). They all invested in the English language hoping to be able to get inserted in the Canadian society and to improve both their and their families’ cultural capital (Bourdieu, 1977; 1981).

Furthermore, according to Norton (Norton Peirce, 1995; Norton, 1997; 2000; 2001), investing in the target language also means an investment in the learners' own identity, as learning a language does not presuppose only the exchange of information by speakers, on the contrary, it also promotes the constant (re)organization of the learner's sense of him/herself and how s/he relates to world. Therefore, there is a profound connection between a learner's investment in language learning and his/her identity. In the case of Norton's (Norton Peirce, 1997; Norton, 1997; 2000; 2001) participants, their investments were mainly related to the fact that they wanted to be recognized as Canadian citizens, rather than just immigrants. Moreover, Eva believed she had the same possibilities as other Canadians and invested in her multicultural identity; Mai resisted the patriarchal structure of her family; Katarina associated herself with her professional identity as a teacher; Martina had the role of a caregiver at home; and Felicia reinforced her identity of a wealthy Peruvian.

Based on the works of Lave and Wenger (1991), Wenger (1998) and Anderson (1991), Bonny Norton (Norton Peirce, 1995; Norton, 2000; 2001; 2006a; 2006b; 2010; among others) associates the term imagined communities to SL learning. As Kanno and Norton (2003, p. 241) define, "imagined communities refer to groups of people, not immediately tangible and accessible, with whom we connect through the power of the imagination". In this way, influential individuals, the government and media, among others, contribute to the creation of a learner's imagined community, which extends beyond the language classroom. In addition, imagined communities are generally both a reconstruction of the learner's past communities and relationships and his/her imaginative projections for the future. From Norton's (Norton Peirce, 1997; Norton, 1997; 2000; 2001) participants, for instance, Eva was the only one who seemed to believe that she already belonged to her imagined community, which was related to Anglophone networks in Canada. The other women (Mai, Katarina, Martina and Felicia) still wished to have access to their imagined communities. Mai hoped to belong to a community in which she could be seen as a language broker as a way to escape her traditional family structure; Katarina hoped to have access to a community of professionals since she had been a teacher in Poland; and Felicia wished to connect with the Peruvian community, which was easier for her to access since she was wealthy in Peru.

It is relevant to mention that although imagined communities do not exist, and may be very different from the daily life reality, they are

not perceived as unreal by the learner and can have a strong impact on the learner's actions and investments (Norton, 2001). Such communities, as the author explains, exert a large impact on second language learning and on the learners' investment in the language s/he is learning.

Finally, Kanno and Norton (2003) also argue that the existence of an imagined community presupposes the existence of an imagined identity, as well, and thus, it is essential to comprehend a learner's identity not only in terms of his/her investment in the 'real' world, but also in terms of his/her investment in possible worlds, that is, in his/her imagined community.

Bonny Norton's main contributions with her work were to propose a new way to understand identity in SL acquisition, besides developing the concept of investment, instead of motivation, and the view that learners have imagined communities to which they aspire. It is important to highlight the fact that Norton's (1997; 2000; 2001, among others) concepts of investment and imagined communities were developed based on a study she carried out in a SL context (as I explain in the next section, there are some studies which applied Bonny Norton's constructs to FL contexts as well).

The notion of identity as proposed by Norton (Norton Peirce, 1997; Norton, 1997; 2000; 2001, among others) which combines the concepts of identity, along with language, investment and imagined communities, is more encompassing and thus provides a better understanding of the subtleties ingrained in the formation of the subject in the contemporary world. Therefore, this concept seems to be more suitable to studies in this postmodern era and I adopted it in my dissertation.

2.7. Identity in SL/FL/AL research: empirical studies

As I mentioned in Chapter I, there is a growing body of research focusing on identity and language teaching and learning in the recent years, especially with studies which focus on teachers' or student-teachers' identities (Ha, 2009; Clemente & Higgins, 2008; Mastrella de Andrade & Norton, 2011; Gil & Oliveira, forthcoming; for example), and studies on language students' identities in SL contexts, in many cases with immigrants (Norton, 2000; Lam, 2000; Skilton-Sylvester, 2002; Pan & Block, 2011; for instance). Nevertheless, differently from these studies, there are some investigations which have been carried out in contexts where the language under study (mainly English) is not a second one, but a foreign or an additional language; and the participants

were not immigrants, but people who studied another language in their homeland or who travelled abroad for a short time to study a FL (Kinginger, 2004; Kearney, 2004; Longaray, 2005, 2009b; Gadioli, 2012; for example). In the next subsections, I review some of these studies on identity and language teaching, learning and teacher education which served as a basis to my own research in different ways.

2.7.1. Identity and teacher education

In the Brazilian context, research on language teacher education has been increasingly focusing on language teachers' and student-teachers' professional identities in the recent years (Barcelos, 1999; Felix, 1999; Coelho, 2006; Telles, 2004; Ticks, 2007; Mastrela de Andrade & Norton, 2011, and Gil & Oliveira, forthcoming; for example). These Brazilian studies are mainly situated in contexts where English is being taught/learned as a FL. As such, these studies are quite different from L2 teaching/learning, since in most cases the language is not widely used as a medium of communication in the community where learners are inserted (Richards & Schmidt, 2002).

Some of the Brazilian studies on identity and language learning/teaching focus on teachers' and student-teachers' beliefs about the English language, and show aspects of the participants' identities (Barcelos, 1999; Felix, 1999; Coelho, 2006)⁵, while others use narratives to uncover teachers' and student-teachers' professional identity (Telles, 2004; Ticks, 2007), and a few studies deal with identity using Bonny Norton's concepts (Mastrela de Andrade & Norton, 2011, and Gil & Oliveira, forthcoming)⁶. Even though these studies aim to account for the professional identity of teachers and student-teachers, differently from mine which seeks to account for participants' identities as learners, I selected them to summarize here because they represent a well-established research tradition in Brazil in regards FL or AL teaching and learning, they give an account of how FL or AL teaching and learning is seen in the Brazilian context and thus they are related to my own study. I start by summarizing investigations on teachers' and student-teachers' beliefs (Barcelos, 1999; Felix, 1999; Coelho, 2006),

⁵ Even though some of these studies do not refer to the term identity, following Gil (2013), I understand that beliefs are part of a person's identity, as I will further explain.

⁶ I would like to acknowledge that I am aware that these are only a few studies within the well-established research tradition on FL or AL teachers and student-teachers in Brazil. Nevertheless, since my research is on learners' identities I have opted to summarize here only some studies which are more directly related to mine, without reviewing this issue more extensively.

then I turn to studies on teachers' and student-teachers' professional identity construction (Telles, 2004; Ticks, 2007), and I finish with the works of Mastrela de Andrade and Norton (2011), and Gil and Oliveira (forthcoming), who follow the same theoretical framework on identity that I do (Norton Peirce, 1995; Norton, 2000).

The first kind of investigations on teachers' and student-teachers' identities that I chose to review here is concerned with beliefs about English language teaching and learning (Barcelos, 1999; Felix, 1999; Coelho, 2006). Even though such studies cannot be considered poststructuralist, as they use terms such as motivation and anxiety in a traditional way, without emphasizing the changing nature of identity, they deal with aspects of the participants' professional identities. As Gil (2013) asserts, studies which deal with professional identity are usually characterized by trying to identify shared beliefs or representations that groups of teachers or student-teachers have. For this author, such beliefs or representations are geographically, socially and historically determined and can be understood as general principles that people hold and which strongly guide their actions, behaviors and opinions. Therefore when grasping the representations or beliefs of a certain group, it is possible to understand the kind of social professional identity (in the sense of identification of affiliation) that these people have.

In a study on beliefs about language learning, Barcelos (1999) investigated a group of 14 student-teachers in the undergraduate course of Letras-Inglês and their conceptions about learning/teaching a FL. The study draws on works mainly by Almeida Filho (1993) on students' culture of language learning and beliefs. These refer to the ways of learning and using the language considered normal by students, which are dependent on region and social class, for example, and are transmitted implicitly as a tradition. The study was an ethnographic one and data were collected with questionnaires, interviews, class recording, diaries and field notes by the teacher and the analysis was done in an interpretative way. The findings revealed three main beliefs about language learning. First, the student-teachers mentioned that in order to learn English, they should master its grammar, besides the fact that their beliefs reflected a linguistic prejudice towards Portuguese (L1), in that the grammar of the L1 was seen as more difficult, or less valuable than the grammar of the FL (English). Second, results showed that the participants saw the teacher as responsible for the students' learning; controlling both the context and students' actions, and thus students should obey teachers. Thirdly, the findings also showed the student-teachers believed that learning English in a target-language

country is better than learning it in Brazil, and that the regular schools in Brazil can provide only basic level, which needs to be improved with exposure to the target language abroad. Finally, the study also showed the kinds of activities the participants believed need to be done in order to learn English. For them, it is necessary to be surrounded by English language sources (books, songs, etc), to be diligent and to like the language, and also to enroll in a language institute.

Also focusing on beliefs, Felix (1999) investigates two public school teachers' beliefs about the FL learning process and how these beliefs originated. The author relies on literature on teacher education and beliefs and considers that these are teachers' interpretations about their experiences which serve as a basis for their subsequent actions. Data was collected with the use of questionnaires, class observation and recording, followed by interviews with the two teachers, and the analysis was carried out in an interpretative way. The findings of the study revealed that for these teachers' motivation leads to success in speaking English, that it is necessary to have effort to learn a FL, and that some people are born with a gift to learn FLs. The results also demonstrated that for the teachers their students believe it is not possible to learn how to speak English in public schools, and that they also shared such belief. Finally, the study showed that the teachers' beliefs about the ideal ways to learn a FL were based on their own experiences as learners, which suggests that they teach based on such experiences and hope students act based on their views.

Coelho (2006) investigated four EFL teachers' and their students' beliefs about English language teaching and learning in public schools and how the participants justified their beliefs. The author relies on works on beliefs by several authors (Barcelos, 2001; for example) and posits that beliefs are impressions students and teachers have about themselves and the others in a given context, whether real or imaginary. The study is a qualitative one and the instruments used for data collection were narratives done by the teachers, class observation with field notes, questionnaires and interviews with both teachers and students. Through interpretative data analysis, the author identified four main categories: beliefs about FL teaching and learning, beliefs about the role of the teacher, beliefs about the student, and beliefs about the public school. The results showed that the participants believed that only a few students are interested in the English language; that the public school does not offer teachers good working conditions; that it is only possible to learn English in language institutes, not in regular schools; that the students in public schools have less possibilities than the ones in

private schools; and that strategies such as memorization, translation, application of grammar activities in reading; and playing games are good ways to learn a FL.

These three studies (Barcelos, 1999; Felix, 1999; Coelho, 2006) have similar results in terms of what student-teachers and teachers believe in regards teaching and learning EFL in Brazil. The findings demonstrate that there is a shared belief that it is not possible to learn English in public and regular schools in Brazil, and that in order to develop fluency it is necessary to go to an English-speaking country. Such belief seems to be spread in the discourse that prevails in the Brazilian society, being reinforced by the media and even by the educational system, becoming thus a myth.

The second type of studies on FL teachers and student-teachers which I draw on focuses on professional identity construction, using narratives as a means of data collection, and identifying metaphors in the teachers' and student-teachers' discourse (Telles, 2004; Ticks, 2007).

Telles (2004) reports on a longitudinal study with 12 FL student-teachers doing their undergraduate degrees in Letras (English, French, Spanish and Japanese) in a state university in Brazil and verified how they constructed their professional identity through reflection. In line with poststructuralist views, the author conceives of identity as multiple and dynamic, and proposes that professional identity is composed of personal experiences (such as important life events) and theoretical and empirical elements which serve as the basis for the teachers' practices. Data were collected mainly with oral narratives told by the participants (based on the work of Connelly & Clandinin, 2000), and also with their diaries and interviews with the student-teachers. The analysis was interpretative and focused on segments of the texts in which the participants described their experiences as teachers and learners of English. The findings indicate that the participants told four kinds of stories: family stories, pedagogical stories, foreign language learning histories, and professionalization stories. Results also demonstrated that the reflective process that happened during the study helped the participants to see themselves both as people and as Letras undergraduate learners, it helped them establish relations between the research they were taking part in and their classroom practice, and to understand their participation in narrative research as a way to reflect and construct new concepts about the teaching profession. However, their participation in the study also led the participants to feel insecure about how the research was being conducted, since they initially held

positivist views of research in education. Finally, while looking back at her own story and participation in the study, one of the participants also made reference to the metaphor of a pinwheel and the wind. For her, in the same way that the wind makes the pinwheel spin fast, she also believes that she has changed dynamically throughout her life and also by taking part in the study.

Ticks (2007) reports on a qualitative study on the process of identity (re)construction of three EFL pre-service teachers in a *Letras-Ingês* undergraduate course and their relationship with the English language since school. Based on the work of Fairclough (2003), the author conceptualizes identity as both an individual and social concept, which is constructed since childhood and developed in the social context in which the individual is inserted. For this study, three student-teachers who were in the fourth semester of the *Letras-Ingês* course, and were about to start their practicum, produced oral and written narratives about their stories and experiences with the English language and about the reasons why they decided to take the course. Data analysis followed Fairclough's (2003) critical discourse model and focused on modality and evaluation as a means to uncover the social dimension of the text. The findings indicate that the participants believed that in public schools the English language was dealt with in a structural way, which is not challenging to students; while in private language institutes the language was taught with the aim of interaction and conversation, which was considered preferred by the student-teachers. Moreover, the results showed that the participants associated the teaching profession with metaphors of teaching as a vocation, almost like a religious calling; teaching as overcoming obstacles and difficulties to conquer objectives; and teaching as entertaining students. Also, the results showed that the participants established an affective relation with the English language, which emerged especially due to their facility to learn it. This, along with the experiences they went through in the course, led the participants to choose English language teaching as a profession, although the participants see it as presenting many difficulties and requiring sacrifices.

Comparing Telles (2004) and Ticks (2007), it can be seen that both of them followed poststructuralist theories while investigating FL teachers' and student-teachers' professional identities. Moreover, both studies also found that the participants made reference to their experiences by using metaphors and that, by taking part in the studies, the participants reflected about their experiences and professional trajectories, as well as about the teaching profession.

Finally, I turn now to the third kind of investigations on EFL teachers' and student-teachers' identities that I chose to review here, which follows poststructuralist theories, mainly the work of Bonny Norton (Norton Peirce, 1995; Norton, 2000), as I do, and include the works of Mastrella de Andrade and Norton (2011) and Gil and Oliveira (forthcoming).

In their paper, Mastrella de Andrade and Norton (2011) discuss, first the concept of motivation based on traditional psychological and cognitive views, and then move forwards to consider the notion of investment and identity in FL research. The authors present a study carried out with EFL teachers and student-teachers taking an extension course in English language in Brazil to serve as the basis for their discussion. In total, seven teachers and student-teachers took part in the course and participated of a larger study (Mastrella, 2007), but the paper focuses on one of them, Anita, a public school English language teacher. Data was collected with two interviews, two group discussions and one reflective session about the discussions. Data analysis was interpretative and focused on motivation, identity and investment in learning EFL, besides addressing imagined communities. The findings indicated that Anita constantly complained about her ability to speak English and sought for opportunities to use and study the language, mainly by taking courses at university or language institutes. Despite her interest in using the language, Anita sometimes did not participate actively in the activities, because she felt that her identity as a speaker was not recognized or validated in some occasions, not only by others, but also by herself. Anita invested in the English language with the hope to be able to communicate with other people, especially those with more power, represented by the figure of a university professor, and thus be validated as a professional. Finally, it is important to remark that both the results and the discussion presented by the authors showed that the concept of motivation does not account for the complexities which are present in the context of language learning, and thus it is necessary to address the participants' investment.

The work by Gil and Oliveira (forthcoming) deals with teachers' identity based on poststructuralist theories and focuses on identity construction of eight EFL student-teachers in Rio Grande do Norte, trying to disclose their investments and imagined communities. The authors followed mainly the work of Bonny Norton (Norton Peirce, 1995; Norton, 2000; 2001) on identity and language learning, who conceives of identity as multiple and a site of struggle, and takes into account how people relate to the world and to their desires for affiliation

and safety. Data were collected by means of semi-structured interviews with the participants, which were then reconstructed in narratives and analyzed thematically in order to identify the participants' investments and imagined communities. The findings showed that the student-teachers invested mostly in their professional learning, in order to become teachers, but they also invested in learning the English language, so as to become proficient. Additionally, results also indicated that the participants aspired to belong to two kinds of imagined communities: that of graduated and qualified teachers (which was more prevalent), and the one of English language users. As the results indicate, the participants' investments and their imagined communities are connected, since they invested mostly in their professional learning to belong to a group of teachers, and also invested in learning the English language to be part of a group of users. In general, the authors demonstrated that for their participants the identity of the teacher became gradually more present and important, while the identity of the learner faded away. This finding in turn is an indication of identity being a site of struggle, since the participants were divided between their identities as learners and teachers, and struggled to have their identities more associated with the teaching profession.

The two studies I summarized in the end of this subsection (Mastrella de Andrade & Norton, 2011; Gil & Oliveira, forthcoming) revealed that EFL teachers and student-teachers invested both in the development of their linguistic skills (mainly speaking) and of their professional skills. Based on these two studies, however, it seems that teachers and student-teachers tend to focus more on their professional identities, and that the investment in learning the English language happens because of their hope to belong to imagined communities of teachers or professors who are more qualified and have more prestige and power.

As I explained in the beginning of this subsection, I selected these seven studies (Barcelos, 1999; Felix, 1999; Coelho, 2006; Telles, 2004; Ticks, 2007; Mastrella de Andrade & Norton, 2011; Gil & Oliveira, forthcoming) to review here, because they are examples of a traditional research area in Applied Linguistics in Brazil, which focuses on FL teachers and student-teachers, their stories, beliefs, representations, that is, constructs that can help us come closer to their identities (Gil, 2013). From the review, it can be seen that there seems to be a gradual change in research development. While earlier studies (Barcelos, 1999; Felix, 1999; Coelho, 2006) tended to focus on beliefs, more recent studies (Telles, 2004; Ticks, 2007; Mastrella de Andrade & Norton, 2011, Gil &

Oliveira, forthcoming) seem to indicate that research is now starting to move to a more complex paradigm, which accounts for the multiples identities of teachers and student-teachers, following poststructuralist theories.

After reviewing studies on FL teachers and student-teachers and their identities, I now turn to investigations on FL or AL learners' identities, which are more directly related to my own research.

2.7.2. Identity and language learning

As I explained before, most studies about identity and language learning are concerned with teachers, leaving students and the role of their identity in the teaching/learning process aside. The few studies which focus on learners tend to be about learners in SL contexts only, such as the influential work of Bonny Norton (Norton Peirce, 1995; Norton, 2000, 2001), which served as the main basis of my own study. Publications on students' identity and language learning in FL or AL contexts are even scarcer and include the studies which I review here (Kearney, 2004; Kinginger, 2004; Longaray, 2005; 2009b; Pan & Block, 2011; Gao, 2005; Lam, 2000; Grigoletto, 2000; Gadioli, 2012). I selected these studies firstly because they investigate learners' identities, rather than student-teachers' or teachers' identities, since that was my focus of research. I also review these studies for other reasons: because they were carried out in contexts that resembled the one I conducted my own research, because they draw on poststructuralist theories of language learning and identity as I do, and also because they present results which inform my research, as I will show in Chapter IV and Chapter V. I will first summarize the studies of Kearney (2004), Kinginger (2004), and Longaray (2005; 2009b), since the four of them draw mainly on the work of Bonny Norton (Norton Peirce, 1995; Norton, 1997; 2000; 2001, among others), in the same way I do in my study, and then I will turn to five other investigations which also relate to my study: Pan and Block (2011), Gao (2005), Lam (2000), Grigoletto (2000) and Gadioli (2012).

Kinger (2004) offers a report of a longitudinal study with an American learner studying French as a FL both in USA and in an immersion course in France, focusing on her shifting identity and her imagined community. The study is based on poststructuralist theory, mainly on the work of Bonny Norton, thus conceptualizing identity as fluid and complex. Data were collected by means of interviews, journal writing, e-mails and letters exchanged with Alice, the participant, for a period of four years, and the analysis was done in an interpretative way.

The findings indicated that as Alice was from a working class family and without privileges, she invested in her learning of French in an attempt to break free from such conditions, in a bid for a better life. Moreover, she imagined France as a place filled with refined and cultured people, with interest in her. Because Alice did not feel that she had enough practice in class, she often did not participate and eventually decided to abandon the course to focus on speaking practices that she found in informal contexts. Despite her ambivalence during the learning process, Alice invested in the French language with the hope to have access to knowledge and culture and to become a teacher, as this was her professional aspiration, increasing thus her cultural capital (Bourdieu, 1977; 1991). In return, she hoped to be able to share her knowledge with others, and saw her learning of French as a mission.

Kearney (2004) presents the results of an exploratory study which aimed at showing evidences that three FL learners formed a new identity while learning French, as well as the kinds of resources they drew upon as learners. The author also bases her study on poststructuralist theories of identity, mainly the work of Norton (1997; 2000; 2001, among others) and understands identity as a complex individual factor that influences language learning. Moreover, she follows a socio-constructivist interpretation of language and identity, in which identity is considered as being multi-faceted, dynamic, complex, and negotiated by individuals in linguistic interactions. So as to account for this elaborate concept, the author adopts ethnographic methods to data generation, which include field notes, interviews, students' works, questionnaires and documents related to the course. By means of interpretative analysis, Kearney identifies the students' 'identity narratives' (based on Pavlenko and Blackledge, 2004) and finds that each student drew on a different kind of resource in order to deal with the activity of learning French, such as work and parenthood experience, curiosity and sense of humor, and developing theories of language learning. The results also indicated that since the beginning of the course, the learners were shaping and reshaping their identities.

In the Brazilian context, there are two interesting studies on students' identities and EFL which draw on the work of Bonny Norton: Longaray (2005; 2009). The author approaches identity and English language learning, conceptualizing identity from a poststructuralist point of view, i.e., as multiple and changing over time and space (Norton Peirce, 1995; Norton, 2001, among others).

In the first study, Longaray (2005) reports on her contact with one group of 41 EFL students in a public school in Rio Grande do Sul

taught by one teacher, and on the continuous process of their identities construction inside the classroom. As a participant researcher, Longaray (2005) collected data during six months by class observation and field notes, she also collected the teacher's diaries, participating collaboratively in class, and video-recorded some classes, conducted interviews, applied a questionnaire and conducted reflective sessions with the students based on the recorded classes. Data were analyzed in a qualitative way, taking into consideration the constructs of identity, imagined communities, investment and non-participation (Norton Peirce, 1995; Norton, 2001, among others). Longaray (2005) found that the students had different types of investment in the learning of English and also that the students developed resistance towards the English language which was apparent by means of non-participation in class. In summary, the author shows how the students reproduced or confronted ideological and cultural values which were incorporated to the English language, while having classes.

In her second study, Longaray (2009) also reports on her contact with another group of EFL students (39 this time) in the same public school in Rio Grande do Sul, taught by the same teacher from the first study. However, this time, the author focused not only on identity and investment, but mainly on the students' relationship with English as a global language. Similarly to what happened in the first study, the author collected data during six months by class observation and field notes, besides collecting the teacher's diaries, participating collaboratively in class, video-recording some classes, conducting interviews, applying a questionnaire and conducting reflective sessions with the students based on the recorded classes. However, this time, due to health problems, the teacher in charge of the group had to be absent several days and requested the researcher to teach the group in her absence, which characterized the study as action-research. The author found that students had an ambivalent desire to learn and practice English, often demonstrated by their non-participation in class. Also, the results showed that the participants of the study associated the English language with better economic opportunities and development. Based on her findings, the author proposes the reassessment of the hegemonic power of the English language in Brazilian schools, at the same time that she defends the students' rights to have access to the language.

The studies by Kearney (2004), Kinginger (2004), and Longaray (2005; 2009b) draw on the work of Bonny Norton on language learners' identities (Norton 2000; 2001; among others), and apply Norton's concepts of identity, investment and imagined communities, which were

originally developed based on a SL context, to FL contexts in which the language under study was not extensively used on a daily basis (Richards & Schmidt, 2002), demonstrating that such application is possible. In this respect, the four studies demonstrated that students' identities changed and were constructed throughout language. Moreover, the results of the four investigations showed that students have an ambivalent desire to learn and practice the target language and that they invest in the target language with the hope to have access to their imagined communities.

Still focusing on students learning language and how they (re)constructed themselves through the target language, the works of Pan and Block (2011), Gao (2005), Lam (2000), Grigoletto (2000), and Gadioli (2012) helped me design my own study and will serve as a means of comparison for my results in Chapter IV. Even though some of them do not focus directly on identity and some of them do not follow poststructuralist theories, they were conducted in contexts that are similar to the one in which my participants were mostly inserted (FL or AL contexts) and their results informed my own work.

Pan and Block (2011) discuss the notion of English as a global language, by investigating the beliefs of EFL students and teachers in six universities in China. The authors refer to the work of Pajares (1992) on beliefs and also to works on English as a global language, mainly based on linguistic system theory and on the instrumental values of English. The paper does not focus on identity directly, and thus does not offer conceptualization for the term; however, the views expressed by the participants account for the role of English in their lives and their experiences, such as some of the ones I will describe in my own analysis. The paper is based on one of researchers' PhD thesis and data were collected with one closed questionnaire and interviews with 53 university teachers and 637 students in six universities in Beijing; and the analysis was done both in quantitative and qualitative ways. The results indicate that most students and teachers believed that English had an instrumental value which can bring more and better opportunities for individuals and for the country. The English language was also assumed as a qualification for employment, career and education development.

The work by Gao (2005) investigates, in a biographical way, the development of two Chinese EFL students' learning approaches in different educational settings in mainland China. In terms of theoretical construct, although the author discusses the fact that the learners went through an identity crisis, there is no direct reference to the term identity in the review presented. Nevertheless, it is possible to infer that identity

is seen as non-monolithic and to acknowledge the existence of differences which are associated to the interactions that happen in small contexts (Holliday, 1996), rather than national or ethnic ones, avoiding thus stereotyping and essentialism. The data were collected by means of two interviews with two Chinese students taking an undergraduate course in a college in China. The analysis followed grounded theory and the participants revealed their learning experiences, difficulties and the impact of their learning styles on their self-perceptions, as well as on their perceptions of the English language. The results showed that the students' learning style was influenced by several aspects, including the identity crisis through which the participants went, when they felt threatened by a highly competitive educational context. Additionally, the results indicated that the English language was seen as a way to gain more social status and to have better economic, professional and educational opportunities.

Lam (2000), focused on an immigrant Chinese student, who was learning English in the USA, to verify how the student constructed his identity at the same time that he developed his literacy, by engaging in computer mediated communication. The author bases her study on poststructuralist concepts of identity and voice, as well as on how these can be constructed through computer mediated communication. The study presented is part of an ethnographic project with a group of immigrant teenagers in the USA. Despite the fact that the participant was an immigrant learner in the USA, he did not have much contact with the American community, since he lived in a Chinese community within the USA and studied in a bilingual Chinese/English school. In this way, in my view the smaller context in which the student was inserted was more similar to a FL context, than to a SL context. Data were collected with one participant, Alomon, by means of participant observation, interviews, and data from the student's computer which included his activities. The analysis was both thematic and also interactional, besides following critical discourse analysis methods. The findings indicated that Almon used computer games and the internet in order to be in contact with pop culture and everyday English, rather than the standard one he was exposed to in class. In this way, he constructed his identity as a member the World Wide Web community he aspired to.

In Brazil, Grigoletto (2000) explored the discourse of some public school students about learning and knowing EFL. The author follows French discourse analysis which considers the subject as being heterogeneous, dispersed and constituted through history, and proposes that speaking a FL involves changing subject positions and adopting

new identifications or affiliations. Data consisted of a corpus of 50 reports written by students in elementary and secondary public schools, as well as interviews with eight of the students. The analysis followed French discourse theories and resulted in the identification of predicaments, or categories. The findings showed that the students believed that they needed to master the English language, which includes being able to speak and understand it well, using the language to communicate, knowing what is taught at school, and knowing it fully, like native speakers, suggesting the myth of the perfect speaker. The results also demonstrated that the students believed that for them, the ideal place to learn a language is where it is spoken, thus, it is only possible to acquire fluency studying abroad. Finally, the students also believed that it is not possible to learn English in public schools in Brazil, only in private language institutes.

Also in the Brazilian context, Gadioli (2012) investigated, in an ethnographic way, students in a secondary school and how they resisted and accommodated to practices in the English language by means of performativity. He followed poststructuralist and postcolonial notions of identity, language and agency. Also, following Schlatter & Garcez (2009), the author conceives of English as an AL in Brazil, in that it is a language added to the learner's repertoire and used for transnational communication, fostering citizenship in the contemporary world. As such, Gadioli (2012) presents a different perspective from the studies I reviewed so far and seems to move forward towards a more de-essentializing view of how languages are taught/learned. In this study, data were collected during one year, with class observation, field notes, interviews and internet corpus, and was analyzed in a qualitative way. The findings indicated that students had multiple practices of agency, by means of resistance and accommodation both in and outside class. For the participants, the English language was a locally constructed linguistic practice, which they often used in information situations, for example, online games, personal blogs and drawings. Moreover, some students tried to please powerful people (such as the father and the teacher), as a way to accommodate to the school practices and belong to them, while others resisted to participate and remained silent during the class, and others still tried to reinvent or reorient themselves so as to increase their cultural capital (Bourdieu, 1977; 1991). Finally, the results also demonstrated that the students had a utilitarian view of the English language, as it was seen as a way to have better job opportunities, and imagined a community in which they had more status by using the English language.

The results of these five investigations (Pan & Block, 2011; Gao, 2005; Lam, 2000; Grigoletto, 2000; Gadioli, 2012) revealed that the importance of learning a FL or AL in students' lives, how the experiences they went through while learning the target language (re)shaped their views or identities. Some of the findings also showed that the English language is seen as a utilitarian means to have better opportunities both in the job market and in terms of education. Additionally, the investigations carried out in Brazil also showed that students tend to believe that is not possible to learn English in public schools, and said that in order to develop fluency it is necessary to attend private language institutes or to live abroad, echoing the findings of some studies with teachers and student-teachers I presented in the previous subsection (Barcelos, 1999; Felix, 1999; Coelho, 2006; Ticks, 2007).

Comparing the results of all the nine studies I reviewed in this subsection (Kinging, 2004; Kearney, 2004; Longaray, 2005; 2009b; Pan & Block, 2011; Gao, 2005; Lam, 2000; Grigoletto, 2000; Gadioli, 2012), it is possible to notice that while studying a FL or an AL language, students seem to go through some changes and reshape their identities. These investigations also indicate that language students often feel marginalized both academically and socially, mainly when interacting with people who have more power and who may act as gatekeepers to their imagined communities (to the job market, or the society, educational or governmental institutions). Moreover, the findings of the studies also indicate that learners tend to value the English language for its instrumental value, and tend to have an idealized view of the English language, hoping to have more status in society and more opportunities, especially related to work and career, and a better life as a reward from their learning, in other words, learners hope to increase their cultural capital (Bourdieu, 1977; 1991).

2.8. Summary of the chapter

In this chapter I presented a review on the concept of language, the status of English nowadays, the concept of identity, along with investment and imagined communities, besides summarizing some empirical studies on identity in teacher education and in the language classroom conducted both in Brazil and abroad. The concepts and studies reviewed will serve as the basis for the analysis of data, in Chapter IV, and for the discussion in Chapter V.

Before doing so, in the next chapter, I will describe the methodological principles that helped me conduct my study, the context

of my investigation, as well as the procedures for data generation, analysis and presentation.

CHAPTER III

METHODOLOGY⁷ OR “MALHAÇÃO” VERSUS “HIGH SCHOOL MUSICAL”

3.1. Introduction to the chapter

In this chapter, I explain how I developed my study. First, I start by outlining the principles that guided my work: qualitative research and ethnography. Afterwards, I describe the context of my investigation and how I encountered the participants of the study. Next, I introduce the two groups of students in which I met the participants: “*Malhação*” and “High School Musical”. After that, I detail how data were generated with the participants. Finally, I include information on how I carried out and how I present my analysis and offer a summary of the chapter.

3.2. Guiding principles: qualitative research and ethnography

My study is a qualitative one, and I chose this paradigm because it is more in line with my own personal beliefs. According to Nunan (1992), while approaching a study, a research tradition is chosen based on one’s view of the world. For the author, the debate between qualitative and quantitative research is essentially philosophical, in that quantitative and qualitative approaches to research imply “different ways of thinking about and understanding the world around us” (Nunan, 1992, p. 10) and different notions on the nature of knowledge. Whereas the quantitative paradigm follows a positivist notion in which the object or subject of study is detached from the researcher, science is seen as neutral and the aim is to find patterns of regularities and generalization in the data; the qualitative paradigm is based on interpretation of the sociocultural reality, on the symbolic meanings of human behavior, on the context, and on the views of those who participate in the study.

As posited by Denzin and Lincoln (2000), qualitative research has had different interpretations throughout different historical moments, which ranged from a traditional view started in the 1900s, moving to the golden age between 1950 and 1970, and then to a moment of blurred genres (1970-1986), followed by a representation crisis that lasted until 1990, and finally to the post-modern view of the present days.

⁷ Following deMarrais and Lapan (2004), methodology refers to the theoretical and ideological aspects that serve as a rationale for research, while method refers to the instruments and procedures used by the researcher as part of the methodology.

Denzin and Lincoln (2000, p. 3) define qualitative research in modernity as “a situated activity that locates the observer in the world”. For the authors, the qualitative researcher approaches the world in a naturalistic way, using interpretive practices and representations to both make the world visible and to transform it. In this way, the meanings that people attribute to things, values and practices are interpreted based on their own frame of reference. As a complement to this definition, Richards (2009) states that an adequate definition of qualitative research should take into account the essential characteristics of the field. The author argues that qualitative research should thus be: a) locally situated, investigating participants in their natural settings and conditions, and not in control groups or artificial situations; b) participant-oriented, trying to comprehend the participants’ views; c) holistic, looking at the context as a whole and how participants relate to such context; and d) inductive, interpreting data in a process of immersion and multiple perspectives.

Within the qualitative paradigm, my study can be considered ethnographic in nature, for ethnography adopts the perspective on language learning as language socialization rather than acquisition (Watson-Gegeo, 1988). According to Watson-Gegeo (1988), ethnography focuses on the cultural interpretation of people’s behaviors in naturally occurring setting, with the objective of describing and explaining what people do in their own descriptive language, the results of their actions and how they interpret their own actions. In this way, the concepts described emerge from the participants themselves, instead of outside theories, following an emic perspective (Allwright & Bailey, 1991). In other words, ethnography incorporates the participants’ perspectives, ideas and interpretations of events, while the theoretical framework directs the researcher to certain aspects or questions. As ethnographers try to understand a situation in its own terms, guided by theory but not determined by it, ethnographic accounts generate theories and hypotheses which are mostly based in and derived from data, offering a grounded theory of the topic and context under study (Watson-Gegeo, 1988).

It is also important to note that this investigation is based on the premise that “ethnography is thick description”, as Geertz (1973, p. 9-10) states. The ethnographer is thus faced with “a multiplicity of complex conceptual structures, many of them superimposed upon or knotted into another, which are once strange, irregular, and inexplicit, and which he must contrive somehow first to grasp and then to render” (Geertz, 1973, p. 10). In order to achieve this, human behavior and its context need to be carefully observed and described, with rich and

extensive details. Having this in mind, I now turn to the description of the context of my investigation.

3.3. Context of investigation: setting the scene

In order to conduct my study, I decided to collect data at UFSC, since, as a PhD student in the Letras-Inglês graduate Programme (PPGI) I had access to this context and was also familiar with the teaching/learning environment at university.

UFSC is a public federal university located in the south of Brazil and has recently been ranked among the top fifteen best universities in Brazil in the triennium 2007-2009, and also in 2010 and 2011⁸.

At UFSC, there were 85 undergraduate courses from which a candidate could choose for the entrance exam in 2013, when my dissertation was finished (Vestibular UFSC 2012 Relatório Oficial, 2013). For the 2010 exam, when most of the participants of my study took the exam, there were 82 undergraduate courses to choose from (Vestibular UFSC 2009 Relatório Oficial, 2010). The Letras-Inglês programme, chosen as the locus of this study, was created in 1954, and officially recognized by the Ministry of Education and Culture in 1959 (Xavier & Gil, 2004). As the authors remark, initially the programme offered a double degree in Portuguese and English, but latter in 1998, after a reformulation in the curriculum, the single degree in English language and English language literature started to be offered separately from the Portuguese language and literature degree. Moreover, the programme includes both a Bachelor in Arts (BA) degree, for those interested in research and more technical work, such as translation and language counseling; and a teaching degree, for those interested in teaching in primary and secondary schools, language institutes and even at the undergraduate level (Universidade Federal de Santa Catarina, Vestibular UFSC, 2010).

The undergraduate course in Letras-Inglês is currently comprised of eight semesters. Until the fourth semester, students take the same modules, regardless the kind of degree they will choose. In the fifth semester, students make their option, and start taking more pedagogical modules, in case they choose the teaching degree, or modules such as

⁸ This evaluation is based on the General Indicator of Courses (IGC), which is an indicator of quality based on a weighted average of the grades of undergraduate and post-graduate courses in each institution, and is organized by the Instituto Nacional de Estudos e Pesquisas Educacionais Anísio Teixeira (Inep), an institute within the Brazilian Ministry of Education and Culture (MEC) (Instituto Nacional de Estudos e Pesquisas Educacionais Anísio Teixeira, n.d.). Data for 2012 and 2013 was not available when I finished my dissertation.

translation and research, if they opt for the BA; but still having some modules in common, such as English Language and English Language Literature (Machado, 2009). Modules of uneven terms run in the first semester, while even terms run in the second semester of the year; which implies that if a student cannot enroll or fails a module, s/he will only be able to take it in the subsequent year.

Moreover, according to the university regulations (Universidade Federal de Santa Catarina, Resolução nº 005/CUn/2001, 2001), when a student believes s/he masters the content of a module, s/he may request for credit validation, without taking the module. In this way, students can validate the English language modules, prior to their beginning, by undergoing an examination administered every semester by the *Departamento de Língua e Literatura Estrangeiras* (DLLE) at UFSC. By validating a module, a student can advance in the course; for instance, if a student passes the examination in *Compreensão e Produção Oral em Língua Inglesa* (CPOLI) I, s/he can automatically progress to CPOLI II. This implies that in many cases a student may take a module with a group other than the one in which s/he originally enrolled as a freshman, which can have several consequences on the integration of students to the groups.

In terms of duration, the undergraduate course in Letras-Inglês should be completed between six and 14 semesters, but it is generally completed in eight. The BA degree is composed of 2280 hours in total (1992 hours of compulsory modules and 299 hours of optional modules), while the teaching degree is composed of 3390 hours in total (3210 compulsory modules and 180 optional modules) (Fontes, 2011).

Currently, the university offers a total of 40 vacancies for the Letras-Inglês programme in the yearly entrance exam. Entrance in this degree is not very competitive; in the 2010 entrance exam, when most of my participants applied, there were 4.33 applicants per vacancy⁹. These rates have been quite similar in the past ten years (Vestibular UFSC 2009 Relatório Oficial, 2010 Vestibular; UFSC 2012 Relatório Oficial, 2013), having increased a bit between the years 2000 and 2006, with the highest rate (9.37 candidates/vacancy) in 2003 and the lowest one in 2010. Also based on the official reports, it is possible to state that most

⁹ The undergraduate courses that attracted more applicants in the entrance exam for 2010 at UFSC were Medicine (77.77); Architecture (17.10); Law (14.59); Civil Engineering (14.36); Chemical Engineering (12.60); and Mechanical Engineering (11.07). The degrees that attracted less applicants were Mathematics and Computer Science (both with 0.73); *Letras-Italiano* (1.10) and Biotechnology (1.28) (Universidade Federal de Santa Catarina, Vestibular UFSC 2010 Relação Candidato/Vaga, 2010).

students who apply for the Letras-Inglês programme are originally from the state of Santa Catarina, but there are also students from other states, mainly from Rio Grande do Sul, São Paulo and Paraná, among others. In general, there are more women in the programme, and the great majority is white. Also, almost half of the students who enter the programme did their elementary and secondary school in public schools (around 45% in 2010), followed by those who took private schools (around 30% in 2010) and those who studied both in private and public schools, or in other kinds of schools. The great majority of students in the programme are single (about 80% in 2010), and they are between 17 and 30 years old (in 2010). In terms of social class, almost half of the students earn from one to five minimum salaries, which means they belong to lower social class, working class or lower middle class.

3.4. My encounter with the participants

Doing *Estágio de Docência*¹⁰ was a strategy I used in order to be able to conduct my study with students doing Letras-Inglês at UFSC. Although *Estágio de Docência* was not mandatory for me, because I did not have a scholarship from CAPES (*Coordenação de Aperfeiçoamento de Pessoal de Nível Superior*) or CNPq (*Conselho Nacional de Desenvolvimento Científico e Tecnológico*), I opted for doing it during the year of 2011, so that I could have direct contact with my research participants.

It is important to explain previously that, although there were 27 students in the first group I taught and 25 in the second one, and many students volunteered to take part in my research, due mainly to time constraints I have opted to focus on the data of only six participants, who attended the classes I taught.

Here in the following subsections I explain how the encounter with my participants happened and I also give some details about the two groups I taught, along with my PhD supervisor, Gloria Gil. I will give more detailed information about each of the participants of the study in the data analysis chapter (Chapter IV). Drawing on a poststructuralist view, I consider that personal information, such as age, gender, social class, ethnicity, among others, is part of a person's identity (McKinney & Norton, 2008; Norton, 2008) and thus should be discussed along with the data generated.

¹⁰ According to the Resolução nº. 44/CPG/2010 of UFSC, *Estágio de Docência* is a curricular module which aims at preparing graduate students to teach in higher education.

3.4.1. Meeting the first group: “*Bem vinda à Malhação*”¹¹”

My first encounter with the participants of my study was during my Estágio de Docência in the first semester of 2011. As I previously mentioned, I wanted to have direct contact with my research participants. Having this in mind, and with the help of my PhD supervisor, I was able to find a group to work with. The group we chose was in the third semester of the Letras-Inglês undergraduate course, in the beginning of 2011. I would like to remind that, as I mentioned earlier in this chapter, since students were still in the third semester of the programme, they did not need to decide which kind of degree they wanted to take: the BA or the teaching degree. This option is only made in the fifth semester of the programme, according to the university regulations. Therefore, when I met the participants of my study and also during my contact with them in class (during 2011) they had not made their choices¹².

I refer to the first group of students I worked with as “*Malhação*”, as I will explain later. The students were taking *Estudos Linguísticos II* (LLE 7042), during the first semester of 2011. This module is compulsory and allocated four credits (72 hours in total), distributed twice a week, in encounters that last one hour and forty minutes each. The content of the course was initially divided in five areas: Sociolinguistics, Text Linguistics, Pragmatics, Discourse Analysis and Psycholinguistics. However, due to time constrains, Psycholinguistics was not dealt with in that semester. The module ran on-campus, but a virtual learning environment (Moodle) was also used as a support. As part of the module, students were required to read papers on the topics, which were made available in Moodle, along with slides designed for the module and some videos. Assessment was based on three criteria, which included three written tests (20% each test, 60% in total), one oral presentation in groups (10%), and class participation (10%). The written tests contained both objective and discursive questions. The first written test was about Sociolinguistics and happened on April, 27th, the second was about Text Linguistics and happened on June 01st, and the last one included both Pragmatics and Discourse

¹¹ “*Malhação*” is a Brazilian TV series produced and exhibited by *Rede Globo* since 1995. The series “portrays the discoveries and disasters of the teen universe” and the action is centered in a fitness center (Maya et al, 1995).

¹² Even though students have these two options in the Letras-Inglês undergraduate programme at UFSC, probably because the participants of my study were still in the beginning of the third semester they seemed not be concerned with their choice yet and did not comment much on this issue either in class or in the texts their produced for my study.

Analysis and happened on June 29th. The classes started on March 16th and ended on June 01st, when the results were given to the students and also an informal evaluation of the module was carried out.

The module was taught both by Professor Gloria Gil, who supervised this study, and I. There were 27 students in this group. From these students, 12 were women and 15 were men, aged between 18 and 34. Most of these students were devoted to their studies only, but there were some who already worked as English teachers, one of them was a student-researcher, two were civil servants and one was a translator and cultural educator. Also, some students were married and had children, but most of them were single with no kids. Most of the students went to private schools only, the others studied most of their lives in private schools, or partly in private and partly in public schools. In terms of social class, a few of the students came from upper-class families, but most of them belonged to lower-middle class or working class. Also, as participation in my study was not mandatory, from the 27 students in the group, only 16 of them decided to sign the consent form (see permission form in Appendix A) and to take part in my study. Because of time constraints, however, I decided to focus only on six students: Juliana, Bruno, Hudso, Lara, Pedro and Hanna¹³ for this study.

The reason why I refer to the group as “*Malhação*”¹⁴ emerged naturally from comments made by the participants which were registered in my field notes. The first time the students mentioned “*Malhação*” was in the second class of the semester, March 18th, 2011; it was a hot summer day and the air conditioner was on in the classroom. The class started at 2:20PM and at around 3:30PM some students started arguing about the temperature in the classroom, while doing an activity on human language. As the discussion got more intense, Gloria, who

¹³ As requested by most of the participants themselves, I use their real names in this text. I understand that, although researchers generally use pseudonyms in order to guarantee anonymity, using the participants’ real names at their request is a form of respect to their identities. Lara was the only participant who asked me to use a pseudonym and chose one herself. When I use an expression such as Student 1, it is because I refer to a student who did not take part in my study.

¹⁴ The Brazilian TV series “*Malhação*” goes on air from Monday to Friday, in the end of the afternoon, at the same time the students were in class. In my view, the students referred to the group as “*Malhação*” mainly due to the fact that the series shows teenagers who are students and who often have conflicts with each other and with themselves, as well, similarly to them, even though most of them were already young adults. Moreover, in the series, the characters express their personal views on several issues on relationships openly, in a mix of drama and humor (Maya et al, 1995). In the same way, the students in this group tried to express their opinions on the issues that arose in class, either related to the context of the module or to their difficulties in class, in situations that sometimes were dramatic and/or humorous.

was conducting the class that day, asked the students to try to reach a consensus on the ideal temperature so that we could move on with the activities. When students seemed to have finished discussing the issue and designated one of them (here referred to as Student 1) to be responsible for monitoring the air conditioner, another student (Pedro) stood up and rushed out of the room, seeming to feel indignant because some students were interrupting the class to argue about the temperature. After this scene, Student 1 said: *Bem vinda à “Malhação”, professora* (field note, 16/03/2011), and some students laughed, others smiled, seeming to find this comment funny; while others were quiet, giving the impression that they did not like the comment or were uncomfortable with the situation. After this incident, both Gloria and I referred to the group as “Malhação”. At other times, during the first semester of 2011, some of the students also referred to the group as “Malhação”, in comments made in class, or on their pages in a social network.

3.4.2. Meeting the second group: “High School Musical”¹⁵

After my first exploratory experience with the students, I felt the need to continue in contact with my participants, as I had chosen an ethnographic approach to my study. Thus, I decided to continue with Estágio de Docência in the second semester, trying to have the same group of students, although with a different module.

However, I had to face a choice before starting the second semester: which module to teach. This happened because, as I worked with my supervisor during the Estágio de Docência, I had the modules she would teach as options. Her possibilities were CPOLI III or *Inglês VI: Ensino e Aprendizagem de Língua Estrangeira*. The syllabus of the first one involved the oral practice of the English language and the module was supposed to be conducted in English, whereas the second involved theoretical aspects in the teaching and learning a foreign language. We decided together that it would be better to choose the CPOLI III module, since in the first semester we taught a module in Portuguese and we considered it was important for my study to have contact with the participants while they were using and practicing the English language in class, instead of discussing theoretical aspects related to language only.

¹⁵ “High School Musical” (Ortega & Schain, 2006) is an American film produced by Disney Channel and released in 2006. The film is about two high school students (Troy and Gabriella) from rival cliques who try out for lead parts in their school musical.

Such choice brought practical consequences for my study, given that not all the students I met in the first semester attended the CPOLI III module in the second semester. This happened because, as I explained before, at UFSC students may validate credits upon examination and some of the students validated the CPOLI III module, and could attend other English language modules.

Similarly to the module I taught in the first semester, The CPOLI III module was also an on-campus, compulsory module and allocated four credits (72 hours in total), distributed twice a week, in encounters that lasted one hour and forty minutes each. As I mentioned before, the content of the module contemplates the oral practice of the English language, more specifically, in this module students were supposed to have a review of the content of previous English language modules. The coursebook “American Inside Out: Pre-Intermediate” (Kay, Jones & Kerr, 2002) was chosen by the DLLE as the main material for the module. Other materials also chosen by the department were “Advanced grammar in use” (Hewings, 1999) and “English vocabulary in use” (McCarthy & O’Dell, 2001). Besides, the virtual learning environment Moodle was also used as a support, with extra materials and links that students could access for extra practice. The assessment was based on two criteria, with class participation (30%) and two written tests planned for the semester (35% each, 70% in total), one in the beginning of October and the other in the end of November, including vocabulary and grammatical aspects studied in class. Moreover, as part of the activities Gloria and I proposed, students were required to individually present an oral multimedia autobiography and to conduct a 20-minute conversation activity with the group. The CPOLI III module ran in the second semester of 2011 and classes started on August 08th, 2011 and ended on December 05th, 2011, with a final informal evaluation of the module.

In the CPOLI III module, there were 25 students, being 12¹⁶ from the group I taught in the first semester (“Malhação”) and 14 new students. In the group as a whole, 16 students were women and nine were men, aged between 16 and 30 years old. Most students were only studying, but three of them were student-researchers, and a few were teachers. They were mostly single without children, but a few were married and had kids. It is important to remind that from the 25 students; only five were actual participants in my study, all of them were already my students in the first semester of 2001, in the “Malhação”

¹⁶ Most of the other students validated CPOLI III and were attending other modules, and two dropped out of university.

group¹⁷: Juliana, Bruno, Hudson, Lara and Hanna. Pedro, who was also a participant of my study and was a student in the first group (“Malhação”) did not attend this module, because he had validated it. Nevertheless, Pedro knew all the students from the “High School Musical” group and he sometimes showed up, either in the beginning or the end of my class, as he attend other classes in the same room¹⁸.

I decided to refer to the second group as “High School Musical” also based on comments made by the students which were registered in my field notes. After almost 20 meetings, on August 25th, 2011, a male student (here referred to as Student 2) who had not come previously to class, showed up. About 20 minutes after the class had started, I was checking some grammar exercises the students had done at home. In the middle of our conversation, Student 2 interrupted to say that he thought the content was too easy and the coursebook we were using was not the correct one.

The confusion seems to have arisen not only because Student 2 found the content too easy, but also because there was a typing mistake in the university syllabus, which listed the content of the pre-intermediate course book, but with the upper-intermediate book in the list of references. I then showed the list of contents of the syllabus in comparison to the one in the book, so that I could explain to the students that the content we were working with was the one they were supposed to. Another student, here referred to as Student 3, replied saying that this was too easy and said that other people in class had the same opinion. Based on this, I decided to ask the other students and most of them said they agreed, especially the ones who were new in the group. However, one student (Student 4, who was a student in the “Malhação” group as well) said that she did not share the same opinion, and three others said they agreed with her. As Student 2 requested to take a vote in class, I agreed and students voted for having more advanced practice, and for changing the book to the upper intermediate one. I told them I would talk to Gloria and the head of the department about their questionings in

¹⁷ Some students in the “High School Musical” wanted to participate in my research, but I opted not to consider their data in this study because I met them only in the middle of 2011. In line with the principles of ethnography, I consider that a longer time in contact with research participants and their context is essential in order to know them and to understand their identities better. However, I would like to state that I am grateful to all the students who volunteered and whose data I could not analyze in this dissertation for time constraints.

¹⁸ I stayed in contact with Pedro in the second semester of 2011 in several ways, either in formal meetings for data generation, or in informal meetings in the university corridors, and also via e-mails and in the social network Facebook.

regards the coursebook and the syllabus and would let them know about the decision as soon as possible.

At the end of the class, the students from the “Malhação” group stayed longer and talked to me about the situation. They said they did not agree with changing the book and thought the types of activity and the way the classes were being carried out were good for them. They said they did not have the opportunity to have conversation in class in previous semesters, because the more advanced students monopolized the talk and they felt that now they were finally able to participate. Hanna, who was a student in the “Malhação” group as well and who did not come to class that day arrived in the middle of the conversation and asked what was happening. When her classmates told her, she got annoyed and said that I should not listen to the new students in the group, because they were all from “High School Musical”. The other students who were taking part of this conversation agreed.

After class I sent Gloria an e-mail asking to talk to her about the group and we met the next day. When we met, she asked me how “Malhação” was and I told her that now we had “Malhação” versus “High School Musical”, explaining what had happened. From that day onwards I referred to the new students in the group as “High School Musical”¹⁹.

3.5. Data generation

Before explaining how data was generated, I would like to emphasize that prior to starting my research, I submitted the project of this dissertation to the ethics committee at UFSC and it was approved, as shown in Appendix B. All the students were informed of this approval when I talked to them about the possibility of taking part in my study. All the students were informed of this approval when I talked to them about the possibility of taking part in my study and signed a consent form before the study started (see Appendix A).

¹⁹ The film “High School Musical” (Ortega & Schain, 2006), was released in 2006 by Disney Channel and had two sequels, released in 2007 and 2008. In the first film of the trilogy, two high school students from rival cliques audition for an upcoming musical at their school, competing for the leading role. While doing so, the students have to learn how to work together and to be themselves, but accepting each other at the same time. To me, the students from the “Malhação” group used the name of the film to refer to the other group because they felt that they were now in two opposing cliques in class, with students from different backgrounds, and also with different levels of proficiency in English, having to interact in the same class. It is my understanding that the students from the “Malhação” group did not feel very comfortable with this new arrangement, even though they had an academic goal in common.

In order to guarantee triangulation, I generated data in several ways, during the entire year of 2011, while I was doing Estágio de Docência, and also in 2012 and 2013. Thus, data generation included class observation, field notes, a student profile form (Appendix C), a written narrative²⁰ produced by the participants (Appendix D), a questionnaire containing mostly open questions (Appendix E), their written definitions of culture and language (Appendix F), some of their oral presentations, including a multimedia autobiography (Appendix G), interviews with the participants (Appendix H²¹), and e-mail correspondences (Appendix I). More informally, I also had contact with the participants at UFSC, either in events or in the hallways, besides being connected to them in a social network. As data was generated in several ways, with different kinds of instruments, I managed to guarantee methodological triangulation, which gave me multiple perspectives on the same phenomenon (Denzin, 1970; cited in Allwright and Bailey, 1991). Finally, it is relevant to mention that most of the material I collected was written in Portuguese. In general, I gave the participants the choice of language so that they could feel more comfortable. The translations to English used in this work are mine, except when the data was originally in English, in which case I signal it in my text²².

Being a qualitative study, the data were generated and analyzed in a cyclical way, in an ongoing process in which data was generated gradually and as new doubts emerged from the analysis of the data previously collected (Spradley, 1980). In this way, besides the data generated in 2011, while I was teaching both groups, I also kept contact with the participants afterwards, until the end of my PhD (September, 2013), exchanging e-mails, conducting interviews, meeting them informally, and interacting in a social network with them.

By approaching the data generation in this way, I took the role of a participant observer (Spradley, 1980). As a result, I was engaged in both observing the participants and in doing activities in class, while trying to take notes and catalogue what happened both from an insider

²⁰ I explain my understanding of narratives in Section 3.7 of this chapter.

²¹ Students' presentations and oral autobiographies were recorded and the parts that were considered relevant to this work were transcribed. Due to space constraints, only the parts that appear in the body of the text of my dissertation are included in the appendix. Following Norton (2001), transcription was done using conventions of written language, such as the use of commas to signal a short pause and period to signal a long one.

²² I opted for translating to English only the parts in the body of the text, the originals are in the appendices.

and an outsider perspective, and taking a broader approach to information, thus becoming a research instrument myself.

In the next subsections I detail how and when I generated data with the participants from each of the groups.

3.5.1. Generating data with “Malhação”

In the first semester of 2011, I firstly requested all the students to fill in the profile forms in the first week of classes, in March, with the aim of identifying the students’ educational background and also some personal information. All students were requested to fill in the profile form because this was also used as a means to uncover their background knowledge before teaching started. However, in this study only the profile forms of the students who signed in the consent form afterwards are considered.

Then, during the whole semester, I observed the group, taking field notes and recording some activities the students did in class. I also taught some classes on my own and helped my supervisor to plan for the other classes, made comments and actively participated in class, and took field notes.

As part of the activities in class, Gloria and I asked students to write their definitions of language (on March 8th) and culture (on April 07th), which I compiled as data, as well.

At the end of the module (last week of June), I asked the participants to produce a written narrative with their autobiography²³, reporting on the most significant learning experiences they had gone through in regards language learning.

In the last day of class (July 01st) I also requested the participants to answer a questionnaire with mostly open questions, mainly about their knowledge of foreign languages, the importance of this to their lives, and their identity in relation to foreign languages and the mother language.

3.5.2. Generating data with “High School Musical”

In the second semester of 2011, I also started by requesting all the students to fill in the profile forms in the first week of classes, on August 15th, with the aim of identifying the students’ educational background and also some personal information. Similarly to what

²³ It is important to acknowledge that I did not give students any example of the genre autobiography before they wrote their own, which may have prevented them from writing a more comprehensive text. Therefore in future studies, it is suggested to explore the genre (in terms of form and context) previous to data generation.

happened in the first semester, all students were requested to fill in the profile form because this was used as a means to uncover their background knowledge before teaching started. However, in this study only the profile forms of the students who were already studying in the “Malhação” group are considered.

Then, during the whole semester, I taught and observed the group, taking field notes and recording some of the student’s presentations. I chose to record the participants’ oral multimedia autobiography, as well as the conversation activities they conducted. These happened throughout the whole semester, as there were many people presenting. In the same way that happened with the first group, I taught some classes on my own and helped my supervisor to plan for the other classes, making comments and actively participating in class, and taking field notes.

3.6. Objectives of the study and research questions

Before commenting on how I analyzed data, it is important to restate the objectives and research questions of my study. As previously mentioned, I developed this study with the purpose of investigating, based on poststructuralist theories, mainly Norton’s (Norton Peirce, 1995; Norton, 1997; 2000; 2001, among others) framework, the process of identity (re)construction of six Brazilian English language learners, who were taking the undergraduate degree in Letras-Inglês at UFSC.

Within this overarching aim, five specific research questions guided my study:

- a) What were the participants’ most memorable experiences regarding English language learning throughout their entire lives?
- b) What were the participants’ investments in learning English?
- c) What imagined communities were significant in the language learning experiences of the participants?
- d) What subject positions did the participants assume within their college groups?
- e) What subject positions did the participants assume regarding the English language?

Having these research questions that guided my analysis in mind, I now explain how I analyzed the data I generated with the six participants of my study.

3.7. Data analysis

For this study, I analyzed data taking into consideration that they are narratives produced by the participants. According to Riessman (2008), the term narrative can have several meanings, depending on the different disciplines and research traditions that approach it. As the author remarks, in many cases narrative is equated with the term story, in the sense that:

a speaker connects events into a sequence that is consequential for later action and for the meanings that the speaker wants listeners to take away from the story. Events perceived by the speaker as important are selected, organized, connected, and evaluated as meaningful for a particular audience (Riessman, 2008, p. 3).

Riessman points out that in the human sciences, narrative can be found in several kinds of sources, such as conversation, diaries, autobiographies, organizational documents, interviews, and art work, among others. Moreover, as the author notes, narrative can refer to discrete units of discourse, such as an answer that a research participant gives to a question (from the Sociolinguistic point of view), as well as to entire life stories, constructed from parts of interviews and observation, for example (from the Anthropological point of view). Finally, Riessman adds that narratives refers to several levels of overlapping texts²⁴, including the stories told by research participants, the researcher's interpretations of such stories, the narratives that are co-constructed by participants and researchers, and also the narrative the reader creates while reading the narratives constructed by the participants and the researcher. Based on this, I consider the data I collected with both groups as narratives told or written by the participants, in a way that by telling their stories, the participants were

²⁴ As Fairclough (1992, p. 4) asserts, the term 'text' refers to "any product whether written or spoken". However, as the author himself complements, it is also possible to consider other symbolic forms of discourse as texts. This view is in line with a more contemporary notion of text proposed by Kress and Van Leeuwen (1996) and is followed in this dissertation.

(re)constructing their identities, who they were or want to be, and how they want to be known or perceived (Riessman, 2008)²⁵.

For my study, I analyzed data following some of the strategies proposed by grounded theory, with the purpose of discovering the way in which the participants (re)constructed their identity through language. For Charmaz (1998), grounded theory explains data based on a systematic inductive process that builds a theoretical framework derived from the data itself, rather than imposing external categories. The author proposes that the strategies of grounded theory include:

- (a) Simultaneous data collection and analysis; (b) a two-step data coding process; (c) comparative methods; (d) memo writing aimed at the construction of conceptual analyses; (e) sampling to refine the emerging theoretical ideas; and (f) integration of the theoretical frame (Charmaz, 1998, p. 510).

Following these strategies then, I began my analysis at the same time I started to generate data with my participants, and compared my several sources of data with each other constantly, as theoretical aspects emerged. This process of systematic generation of theory based on my data helped me to formulate hypothesis and to conceptualize what was going on with my participants, without focusing on one single ‘truth’. While doing so, I also questioned my place both in my research and in my text, and conducted my analysis based on the premise that data and

²⁵ I am aware of Telles’ influential work using narratives to research FL teachers and student-teachers (Telles, 1996; 1999; 2004; among others). Nevertheless, I opted for using Riessman’s (2008) framework instead of his for three reasons. First, Telles used narratives not only as a way to collect data, but as a way to foster reflection; while in my work, I used narratives as a source of data only. Second, Telles followed Connelly and Clandinin (2000) and Elbaz (1987) and focused mainly on the construction of teachers’ and student-teachers’ personal practical knowledge, and how this related to their teaching practices, whereas in my work I am not concerned with teaching. Finally, based on Connelly and Clandinin’s work (1990), Telles adopts the view of narratives in two levels: the narrative of the participant and the narrative of the researcher based on the participant’s stories. Riessman (2008), on the other hand, considers several levels of narratives that overlap, which include, as I mentioned before, not only the participants’ stories and the researcher’s narratives about those, but also the narratives that are co-constructed by participants and the researcher, as well as the narratives that are created by the reader based on the former ones. In this way, in my view Riessman’s (2008) framework is more comprehensive and thus fitted better my research design.

research are co-constructed by the researcher and the participants, and are influenced by their relationships, values, and positions.

Moreover, in the data analysis I have also contemplated theoretical concepts related to language learners' identities, such as investment and imagined communities (Norton Peirce, 1995; Norton 2000; 2001; 2010). This combined approach has helped me not only to discover the way in which the participants (re)construct their identities through language, but also to construct my own narrative of the data I collected.

Finally, after finishing the first draft of the data analysis of each participant, I requested her/him to read my analysis and make comments on it, so that s/he had a chance to confirm, refute, and even ask me to make changes in the text. I also gave them the opportunity to comment on the discussion of the data, in which I compare and contrast all the participants. Based on my participants' comments in earlier versions of my text, I made some changes in this dissertation and I signal such changes in footnotes throughout Chapters IV and V. By approaching the analysis in this way, I intended to make my interpretation closer to my participants' interpretation, with a deeper emic perspective. As Kinginger (2002, p. 241), I understand that "language learners are people too", who should be both respected and heard. In view of this, as a researcher I intended to learn from them, be taught by them, instead of just investigating them or collecting information about them (Spradley, 1980).

By approaching the data analysis in these three ways, I adopted what Denzin (1970, cited in Allwright & Bailey, 1991, p. 73) calls theoretical triangulation. For the author, in this case, the researcher draws on different approaches to analyze the data with more than one perspective on possible interpretations.

3.8. Data presentation

For the presentation of my data, I followed Norton (2000), Clemente and Higgins (2008), and Riessman (2008), as I focused on my research questions so as to unveil the identities of the six participants of my study as English language learners.

Norton (2000) is a longitudinal study on the changing identities of five immigrant women living in Canada and learning English. The author presents her results while telling the stories and experiences of the five participants (Eva, Mai, Katarina, Martina and Felicia. Drawing on Norton (2000), I opted for presenting my results in the form of six case studies, focusing on each participant and his/her life story at first

and only trying to see similarities and differences afterwards, in my discussion.

I was also inspired by Clemente and Higgins (2008), who conducted a longitudinal study to explore how some EFL students from Oaxaca, Mexico, used, learned and taught English, and how they positioned themselves in relation to this. The authors discussed their results in a narrativized way in their study, showing the construction of several learning cultures that the participants used in order to develop their own styles of language creativity, performing English without sacrificing their identities. In a similar way, I present the results in my data analysis as narratives told by me, telling the stories of the participants, in a more personal tone.

Finally, when presenting my data I also considered the overlappings of narrative levels proposed by Riessman (2008), trying to intertwine my participants' narratives with my own, as I explained in section 3.6. of this chapter.

3.9. Summary of the chapter

In this chapter, I detailed the methodology I followed to conduct my study. I outlined the guiding principles of the study, described the research context and how I met the participants, besides introducing the two groups I taught. I also gave an account of how data was generated, analyzed and presented. In the next chapter, I will present the analysis of the data, focusing on each of the six participants.

CHAPTER IV DATA ANALYSIS OR “*DÉLIBAB*”

4.1. Introduction to the chapter

According to Ramil (2010), the word *délibáb* means mirage and is formed by *déli* (from the South) and *báb* (illusion). *Délibáb* refers to a natural phenomenon which occurs in the Hungarian plains, which are similar to the plains in the South of Brazil. This phenomenon transports distant landscapes to desert horizons. In this way, an observer can see before his/her eyes a train that is actually running about 100km away. Ramil used the term *délibab* as the title of a CD he produced in 2010, with *milongas* he composed based on poems by Jorge Luis Borges and João da Cunha Vargas, as a way to register his “view of what had already been seen by others in other places” (Ramil, n.d., p. 1, translation mine). Moreover, the term was also used by Ramil in his book *Satolep* (2008), in which a character, who is a photographer, returns from Hungary with a picture of a *délibáb*. In a parallel, in my analysis I intend to try to make visible to the reader my participants’ lives, their identities. I intend to be a photographer who presents photos of people and landscapes that may appear distant, but are made closer by means of my narrative of my participants’ narratives.

In order to organize my analysis, in this chapter, I first present the data of each of the six participants, taking in consideration my five research questions: a) What were the participants’ most memorable experiences regarding English language learning throughout their entire lives? b) What were the participants’ investments in learning English? c) What imagined communities were significant in the language learning experiences of the participants? d) What subject positions did the participants assume within their college groups? e) What subject positions did the participants assume regarding the English language?

Afterwards, I briefly recapitulate the main findings of each participant, and present a summary of this chapter.

4.2. Analysis and discussion of the data

Before I proceed to the analysis, I would like to emphasize that, as I mentioned in the previous chapter, all participants read my analysis when I finished previous versions, and were given the opportunity to make comments on that, so that their voice could be heard as well. All of them made positive comments on my analysis, stating that they liked my conclusions. In a few cases, the participants pointed out some incongruences and lack of clarity in my text, which made me rephrase

what I had written before. Therefore, in my analysis, I took the comments my participants made into consideration and made adjustments based on those. I consider this not only as a way to give the participants opportunities to better express their voice, but also as a matter of ethics in research and respect to my participants. All the changes I made are signaled in my text in footnotes.

In the next subsections, I focus specifically on each individual participant of my study, Juliana, Bruno, Hudson, Lara, Pedro, and Hanna, and the process of their identity (re)construction in relation to learning English. I divide the analysis by participants, introducing them in a narrativized way, and using examples of the texts produced by them as illustrations.

4.2.1. Juliana: learning English in an informal²⁶ way

Juliana is white, and when I met her, in the beginning of 2011, she was 21 years old, single and without children. This initial information corresponds to the average profile of the groups I observed and taught. However, differently from most students in her class, who came from different regions of Santa Catarina and from other states of Brazil, Juliana was one of the few students of the group who was born in Florianópolis. She was from a middle-class family and studied most of her life in private schools. She was also a civil servant at a state university in Florianópolis, which was uncommon in a group where most students were only studying. Juliana first entered university, to major in History, but after two semesters she decided to quit because, according to her, it was focused on teaching, which is not what she wants. She then chose Letras-Ingês, because she likes literature and translation, but she is not interested in becoming a teacher, so she has decided to do the BA only.

Juliana has been learning English since she was four years old, when her biological father started to translate and teach her some words, such as “rainbow, apple, and the difference between fingers and toes” (Juliana, written narrative, July 2011)²⁷. Juliana has never had a close relationship with her biological father. He visited her and her mother

²⁶ Traditionally, SLA theory and research has associated informal learning to learning that takes place outside the classroom or other institutionalized educational sites (Ellis, 1993, Spolsky, 1989, for instance). In her studies, Bonny Norton (Norton Peirce, 1997; Norton, 2000, for example) also gives examples of informal learning occurring outside school, and embedded in the daily lives of learners. I follow this same definition in my own study.

²⁷ As I explained in Chapter II, most of the data were in Portuguese and the translated versions were done by me, unless otherwise mentioned.

sporadically, but never lived with them. For Juliana, it is precisely because of this intermittent contact with her biological father that she remembers what he said. Juliana thus grew up with her mother, who later on married another man, who Juliana considers her real father²⁸. Even though Juliana does not have contact with her biological father, he represented a figure of power in her early years, in that he was the one who taught her the first words in English. This finding is similar to Gadioli's (2012) in that one of his participants (Joana) tried to please powerful people (father and the teacher) by studying English.

In terms of formal education, Juliana started having English language classes when she turned five and started preschool, in 1995. There she learned "basic words", as she classified, such as some colors, fruit, objects, and words such as "boy, girl, tree, dog" (Juliana, written narrative, July 2011, original in English). As Juliana reported, the teacher generally used flashcards in order to teach the words and, as she remembers, there was no phrase or sentence formation.

It is interesting to see that Juliana wrote her narrative in Portuguese, but when she refers to the first words learned, she wrote them in English (fingers, toes, boy, girl, tree, dog). I understand that this reiterates Juliana's evaluation of her level of proficiency in English as being advanced. For her, these words are "basic", and thus she has already appropriated them. In this regard, I believe that her use of these words in English, in her narrative that was written in Portuguese, represented Juliana's appropriation of the English language as a user, rather than as a learner only.

After that, Juliana also had English language classes throughout primary and secondary school and now she is studying English at university, as part of the undergraduate programme in Letras-Ingês. However, in Juliana's opinion, the formal classes were not the ones which mostly helped her to develop her abilities in English, at least not the classes she had during primary and secondary education, as she states:

but I don't think that these classes have mostly influenced my learning. They have certainly helped me, but I notice that I assimilate more quickly some aspects, as vocabulary and syntactic

²⁸ I added this information responding to Juliana's request, after she read previous versions of my analysis. Although I had originally mentioned her biological father, I had not explained why she referred to him in this way and she felt it was necessary to make this clear to the readers.

structures, in less formal ways (Juliana, written narrative, July 2011).

For Juliana, the informal practice she has had her entire life has been of great impact in learning and developing her linguistic skills in English. This feature is present since the beginning of her English language learning story, when her biological father told her some words in English that she still recollects, and has been prevalent throughout her life. Some of the activities that Juliana mentions are listening to songs and playing computer games when she was a teenager, as seen in the excerpts below:

...when I was a teenager, when computers and the internet became popular, I used to listen to songs (most of them in English) reading the lyrics in websites...

Another factor in my teenage years that helped my English were the online games (also known as MMORPG)... People from all over the world played, but they communicated in English (when they were from different countries). I must say that it was there that I learned swear words in English, many of them. I also learned internet slang, such as 'ty' for 'thank you' or 'np' for 'no problem' [the words in inverted commas were in English in the original], and this made me more comfortable with the language, as if it were becoming more natural, outside those structures we learn at school (Juliana, written narrative, July 2011).

Juliana's use of the websites with lyrics and online games to learn English is similar to what happened to Almon, a Chinese immigrant studying English in the USA, who used computer mediated communication (CMC) to construct his identity and to develop his literacy in the English language (Lam, 2000). Almon used computer games and the internet to get in contact with global English and pop culture instead of being limited to the standard English taught in class. Similarly, by using the internet to learn English, Juliana gets in contact with users of English around the world and with language use in a contextualized way. In this way, the English language acquires a meaningful sense for her, since it becomes part of a locally constructed practice of her global/digital community.

Later on, Juliana started watching films. She first watched dubbed films and then started watching films with subtitles. Gradually, Juliana associated the subtitles in the films with the narration or the speech and two years ago she realized she could understand the films without paying attention to the subtitles all the time, as can be seen in the following excerpt:

Besides these factors, I can also cite films and TV series. It was more recently that they started helping my learning of English. Films not so recently, sometimes I watched them dubbed, until the day I noticed that it was much better with subtitles. I started to associate the lines with the subtitles, until two years ago, when I noticed that I could understand the films without reading the subtitles all the time (Juliana, written narrative, July 2011).

More recently, Juliana has started watching TV series, influenced by her boyfriend who is taking the Letras-Ingês programme in the distance learning mode and speaks English fluently, as Juliana states:

The most recent advancement in my learning happened last year, when I started to watch TV series without the subtitles in English. It was my boyfriend (who took Letras-Ingês in the distance mode, and speaks English fluently) who started it. We watch TV series with the subtitles in English, sometimes without the subtitles, and we started watching films in the same way. I considered it more difficult to watch films without subtitles than the TV series, but nowadays I am already used to it. Sometimes, we talk in English too, at random (Juliana, written narrative, July 2011).

As can be seen in the excerpts from Juliana's written narrative, learning English has occurred mostly in informal ways for her. This is restated when she evaluated her knowledge about the English language in the questionnaire, as seen below:

Maybe I am not fluent, but I could communicate in an English speaking country. I have been practicing listening with films and TV series

without subtitles, and the university has also been helping. (Juliana, questionnaire question 09, July 2011)

From this answer, it seems that for Juliana formal learning has been almost like an appendix, an extra help for the real learning that happens in informal contexts; similarly to what happened with the students investigated by Norton (2001). Norton (2001) raises the important fact that students have unique experiences in terms of language learning outside the classroom, which influence their views of what should be focused on in class.

Moreover, Juliana's view of learning was reiterated when she commented on the fact that learning other languages help learn new issues, values and perspectives. She mentions that learning another language "brings a lot of the culture of those who speak that language as native speakers, especially outside the grammar books" (Juliana, questionnaire question 12, July 2011). In this way, Juliana seems to believe that as a user (and not a learner only) of English language she can open up to the world. Therefore, it can be said that Juliana associated the formal learning at school with the formal aspects of language, while informal learning was related to communication. This finding corroborates what has been extensively reported in previous studies about FL students' and teachers' beliefs in Brazil (Ticks, 2007; Coelho, 2006; Grigoletto, 2000; Felix, 1999; Barcelos, 1999; among others); which show that both EFL students and teachers believe that regular schools can only help learners with basic structures, taught in structural ways, while fluency, communication and cultural aspects are learned outside schools.

Juliana's view of language learning is also in line with her definition of language, written in the beginning of March, 2011:

...language is a system used so that people can communicate and understand each other. It is something we learn since we are born, based on our family environment, but it is also something we can learn later, as a second language, allowing us to get in contact with people from different parts of the world and to know other cultures. Language also allows knowledge transmission for a people, that is, it maintains culture. (Juliana, definition of language, March 2011)

In this excerpt, Juliana emphasizes the connection between language and communication, and the fact that language is context-related. For Juliana, similarly to some of Gadioli's (2012) participants, the English language is a locally constructed linguistic practice. In the same way Juliana perceives language from a functional view, she also sees learning in an informal way, in that learning occurs from using language in every-day activities which are part of her life and which function mostly as leisure for her. To Juliana thus the English language is a locally constructed practice and she sees herself as a user who has appropriated the language, rather than a FL learner who is not inserted in the linguistic practices of the language.

I understand that Juliana's view of language and communication and of how languages are learned have influenced also her participation in class not only in basic education, but also at university. In both groups I taught ("Malhação" and "High School Musical"), Juliana tended to participate more when the activities were more informal and focused on interaction and exchange or personal views. With the "High School Musical" group, her participation in such kinds of activities was even more salient, due to the fact that the classes were in English. She did not seem to feel inferior or uncomfortable interacting in any of the groups, when such interaction involved more informal practice.

While playing online games, watching films and TV series, and talking to her boyfriend in English, Juliana engaged in social practices that were meaningful to her and did not feel isolated. On the contrary, she was a global citizen who was part of an international community spread all over the world. As a result, for Juliana the English language was also seen not as a FL, but as an additional one. She did not view herself as separated from other speakers of English; likewise, she did not view English as somebody else's language, or as a foreign language (Richards & Schmidt, 2002). On the other hand, for Juliana, English was added to her linguistic repertoire as an additional language (Saraceni, 2009); in this way, she did not act as a learner only, but mainly as a user of the English language.

Juliana's investment in learning the English language has occurred mostly informally, and includes mainly her dedication to computer games, songs, films and TV series in English, in her free time and as part of her daily activities. With her investment in learning the English language, Juliana seems to hope to acquire symbolic resources, such as the language, culture and friendship, so as to increase her cultural capital (Bourdieu, 1977, 1991) and help her to get closer to her imagined community, as discussed next.

Based on Juliana's data, I can say that her imagined community is related to informal environments, especially those associated with songs, computer games, films and TV series. This 'virtual' world seems to be incorporated in her daily activities in a way that she envisages herself as part of this community. For Juliana, being able to understand what is said in the films and TV series without subtitles seems to indicate that her level in English is advanced and that this 'virtual' world resembles the 'real' world, in a way that there the two worlds become only one. Additionally, her imagined community does not have borders, nor geographical or physical demarcations; she sees herself as part of the English language world, which is all around her and the people she is in contact with.

4.2.2. Bruno: learning English as a springboard for a better future

When I met Bruno, in the beginning of 2011, he was a teenager in his 18s²⁹ (the youngest of my participants); he was single and did not have any children. He was born in the interior of Rio Grande do Sul in a middle-class family and he had his basic education in private schools. Besides studying, he has also worked for some time as a student-researcher in a language and neuroscience group and as a translator and an English teacher. Bruno entered the Letras-Inglês undergraduate programme at UFSC without a clear idea on whether he wanted to become a teacher or do the BA.

When he was four years old, Bruno was diagnosed with dyslexia. This early diagnosis happened because his mother is a Psychopedagogue and his grandparents are neurosurgeons, and thus were already familiar with the disease when he was born. As a strategy to fight dyslexia, his family encouraged Bruno to study English, and he started it when he was five years old, in primary school. Furthermore, because Bruno has some relatives living in Memphis, Tennessee, he has been in contact with English language native speakers since he was a child. It is interesting to see that his grandparents, his mother and his relatives in the USA represent figures of power who give Bruno access to the English language. In this respect, Bruno's agency depended much on his family in his early school years, corroborating Gadioli (2012), who noticed that one of his participants, Joana, studied English mainly to please her father, who had a powerful role in her life, and whose beliefs she tried to follow.

²⁹ According to the *Estatuto da Criança e do Adolescente* (Law 8.069, 13/07/1990) teen age starts at 12 and ends at 18.

Despite the fact that he was encouraged by his family to study English, Bruno said that he was more stimulated to study it when he was in the first year of secondary school and his first girlfriend went to Canada for a year. Bruno seems to wish to go through a similar experience, to be able to go abroad and have contact with native speakers of English.

After finishing the second year of secondary school, Bruno moved to Florianópolis with his parents in order to have more educational opportunities. In Florianópolis, Bruno did the final year of basic education at a private university preparatory school.

Also in Florianópolis Bruno participated in summer camps promoted by the American organization Wiesco in two subsequent summers (2010 and 2011). The activities included lectures with English speaking native speakers about several topics, such as careers, biology and anthropology, besides workshops on music, for instance. According to Bruno, this experience was very important, as can be seen in the vignette below:

... this activity made me aware of how long my way to reach full proficiency in English would be. (Bruno, written narrative, July 2011).

It was after the summer camps in those two summers that Bruno enrolled at a private language school to develop his language skills in English. As he reported, he took a placement test and was initially placed in the ninth level of a ten-year course. However, after talking to the coordinator, he actually joined the seventh-level group and seems to have agreed on this decision, as he explains:

...I ended up in the seventh phase of the course, it is precisely from the seventh phase on that all the books bring a strong review of grammar points, which as a teacher I think is extremely important. Not that I do not agree with a communicative methodology, I just think it is simply basic, the minimum requirement of a professional in communication, to have control of the grammar of his/her mother language and of the language under study. (Bruno, written narrative, July 2011).

In this regard, it is important to mention that Bruno evaluated his proficiency in English as advanced. However, it seems from the two

quotations above that he feels that he has not developed as much as expects and feels bad because of this. This was restated by Bruno in an answer to the questionnaire, when asked whether he had ever felt inferior and/or superior because of the way he speaks English. Bruno answered that when he is in class he feels comfortable, but that he does not always have the same feeling:

...when I speak to other Brazilians from other programmes, I notice that in fact my linguistic abilities are inferior and it is unavoidable not to feel bad, because I think my linguistic fluency is a minimal obligation to my programme. (Bruno, questionnaire question 10, July 2011).

Bruno's feeling of inferiority is mostly related to students from other undergraduate programmes than the Letras-Ingês programme itself. While teaching the two groups of students in 2011 ("Malhação" and "High School Musical"), I noticed that Bruno seemed to feel comfortable interacting in both groups, even though in the second semester (with the "High School Musical" group), all the activities carried out in class were in English. To me this happened because Bruno seemed to have a good relationship with students from both groups in general and also because when comparing himself to his classmates he evaluated his proficiency as advanced, and thought that his knowledge of grammar was good.

Moreover, Bruno's view that it is necessary to master grammar echoes a common belief of FL learners, as reported by Barcelos (1999). In her study about student-teachers' beliefs about FL learning, done from a critical perspective, the author discovered the importance of the grammatical aspects in the student-teachers' conceptions about learning/teaching a FL. Barcelos' participants mentioned that they should master grammar in order to know the language.

However, Bruno's dissatisfaction was not only related to his knowledge and mastering of grammatical aspects of the English language, but also to his lack of contact with native speakers other than Americans, such as British and Australians, as can be seen in the following answer:

In terms of fluency [I evaluate my knowledge] as partial, I still lack more contact with native British and Australian speakers, because my experience is

very limited. (Bruno, questionnaire question 09, July 2011).

When talking about the English language and the places to learn it, Bruno tends to mention inner circle countries, such as the USA, Britain and Australia (Kachru, 1985; 2005). Brunos' imagined community is associated with such countries and their speakers and that the ideal learning context is the one in which the person has contact with native speakers of English. Bruno sees himself as an EFL learner, who is not in an inner circle country and therefore is not part of his imagined community. In this way, he views the English language as a foreign one which is not a language for communication in his country (Richards & Schmidt, 2002), and seems to believe that he has not appropriated the language yet. Moreover, Bruno also seems to be distant from the English language in his local context as well, since he believes that other Brazilians are more proficient than he is.

While explaining his need to develop linguistically, Bruno makes reference to two kinds of imagined communities: that of the "other Brazilians, from other programmes" (Bruno, questionnaire question 10, July 2011), and that of the native speakers of English. In Bruno's view, in both cases his level is inferior, and he seems to seek to attain the kind of knowledge that these two imagined communities possess: the mastering of grammar and fluency. For Bruno, it seems to be ideal to have constant contact with native speakers of English and try to speak the way they do, and to master the English grammar so as to have "control of the grammar" (Bruno, written narrative, July 2011). In this way, Bruno's imagined community is that of 'the other', who is both geographically and physically distant from him, and who also has more knowledge than he does. In this way, Bruno seems to believe that the English language is both locally (the other Brazilians) and globally (inner circle speakers) distant from him, and seems not to see himself as a user of English, but rather as a learner.

Bruno initially entered the Letras-Inglês undergraduate programme to become a teacher, but after working some time as a student-researcher and taking some semesters of the programme he realized that is not what he wants:

Today, after almost two years in this undergraduate programme, I am already focused on another one, Electronic Engineering, a choice I took some time to make. I have a lot of support

from my family and friends and I see each second that knowing a foreign language, learning writing techniques and knowing the Humanities better is a great base for my future education in the Natural Sciences. (Bruno, written narrative, July 2011).

In an interview I carried out with Bruno afterwards, he stated that: “Letras is the best programme for you to discover what you want” (Bruno, interview, 05/09/11), and added that by choosing a new career he will have better job opportunities:

I decided to check the Exact Sciences and I loved everything. And there is also a huge job opportunity...with the starting salary of 4 thousand. (Bruno, interview, September 9th, 2011).

Bruno’s belief that the English language can help him have better opportunities in life resembles the findings of Pan and Block (2011), Gadioli (2012) and Longaray (2009). These authors found that English language learners tend to focus on the utilitarian value of the language, that is, they view it as a capital that can help them be in better positions in the job market, constituting thus a bid for a better life (Kinginger, 2003).

In this way, the undergraduate programme in Letras-Inglês seems to have helped Bruno find his real interests and abilities, and thus show him a path to follow in his life and have a chance for improvement. Moreover, in the vignettes above, Bruno expresses his desire to change his field of studies, and states that his knowledge of the English language will help him in this new quest. In 2012, then Bruno quit the Letras-Inglês programme to prepare to do the university entrance exam in Medicine.

Bruno’s investment in learning the English language has occurred mostly in a conscious and planned way, and includes mainly his enrollment at a language institute and in two summer camps, besides the undergraduate programme in Letras-Inglês. As Norton (2010) argues, investing in learning a language is also an investment in one’s identity. For Bruno, his investment in learning the English language was a way to invest in himself in the sense that he could improve and project a better life. With his investment, he managed dyslexia and acquired material resources, such as better job opportunities, which increased his cultural capital (Bourdieu, 1977, 1991).

In summary, throughout Bruno's life, the English language seems to have functioned as a springboard for a better future; since his early childhood, when he started to learn English as a way to fight dyslexia, to the current days, when he perceives the English language as a resource that can help him in his future professional life.

4.2.3. Hudson: learning English to develop personally and professionally

Hudson was 24 years old when we met, in March 2011. He was the oldest of my participants (although he was in the average age of the groups I was teaching), single and did not have any children. Hudson is originally from the interior of São Paulo, and moved to Florianópolis in 2008, to do his undergraduate degree in Letras-Inglês at UFSC. Being from an upper-class family, Hudson went to private schools all his life, and devotes his time to studying. He is the only participant of my study who has not opted for the Letras-Inglês programme because he wants to work in the area, as I will explain later.

Hudson started learning English when he was seven years old and started playing video games and afterwards using the computer, as well. As Hudson mentioned, his curiosity about the English language grew as he "tried to read what was written on TV" (Hudson, written narrative, July 2011). According to him, this was limited at first, since there were not many dialogues in the games. However, as technology developed, the games he played gradually required more interaction in English. For Hudson, the games provided him with more constant contact with the English language and with the possibility to use it than the school, since he played the games very frequently. Hudson's first contact with the English language was not planned, but helped him learn the language, and functioned as a kind of investment in his communicative practice that happened while he played the video game. In this way, Hudson's interest in learning English through video games resembles what happened to one of the students observed by Gadioli (2012). In his study, the author found that Daniel, a teenager studying in a public regular school in Florianópolis, used the video games both to learn English and to make sense of the language, as a locally constructed practice. Despite Hudson's frequent use of the English language in situations which were meaningful to him, he still seemed not to view it as a lingua franca (Seidlhofer, 2005; Jenkins, 2000) or an AL (Schlatter & Garcez, 2009), that can be used for transnational communication by people from different linguistic backgrounds. To him, English was a language which he learned in order to employ in situations that he

needed, as a local linguistic practice, but which did not make him feel connected with people from other countries and foreign cultures, as can be seen the extract below:

I do not see myself as a speaker of English, but just as a Brazilian who speaks a language – which is not the mother language – and in this way; I do not consider the English language as a component which makes me closer to other cultures ... the fact that I speak/study English was not enough to make me consider myself inserted in a culture of English speakers, it just added extra knowledge that I can use in any circumstance in which the language is required. (Hudson, e-mail correspondence, May 03rd, 2013).

Moreover, Hudson described himself as “a very individualistic person” who does not “like to interact with other people if it’s not necessary” (Hudson, interview, August 2012). In this way, for him it was more comfortable to study on his own, “at home, having just [his] books and a computer as company, to help ... constantly” (Hudson, written narrative, July 2011). It is interesting to see that, for Hudson, learning on his own seems to have had a deep impact on him, and I interpret it as a kind of investment he made on his learning of the English language.

Despite Hudson’s preference for studying on his own, when he turned 13, because of his interest in learning English and also influenced by his father, who speaks English and considered it was important for Hudson to learn it (“you have to know it” Hudson, interview, August 2012) Hudson enrolled in a private language institute to have English language classes. Hudson’s father represented a figure of power in his life, suggesting him what and how to study. Hudson’s agency in learning English at that time was thus dependent on his father’s beliefs, which supports the findings by Gadioli (2012), who identified that Joana, one of his participants, tried to please her father and acted based on what he believed to be right.

As Hudson said, it was at the time he started studying English in the private institute that his “journey in search of knowledge about the language really began” (Hudson, written narrative, July 2011), and he started to have familiarity with grammar and pronunciation. Hudson’s agency while enrolling in a language institute, in spite of his preference for studying on his own, demonstrates that he invested in improving his

proficiency in English, in a planned way, with the hope to acquire symbolic resources, to increase his cultural capital (Bourdieu, 1977, 1991).

Later, in 2008, Hudson moved to Florianópolis to do the undergraduate programme in Letras-Inglês at UFSC. As he mentioned, when choosing a programme to enroll at university, he first thought of doing Computer Sciences and Mechatronic Engineering, because of his interest in technology. However, after trying the entrance exam in some of the most prestigious universities in Brazil, and failing to pass, Hudson started to reassess his field of interest and, mainly influenced by his brother, Hudson decided to focus on Human Sciences. Hudson's brother had a strong influence in the choice of the Letras-Inglês programme, representing thus a figure of power (Gadioli, 2012) in Hudson's life at the time. This happened mainly because his brother was already doing an undergraduate course in a prestigious university and had contact with "people from diverse courses...who had a high academic level" (Hudson, interview, August 2012)³⁰.

As suggested by his brother, Hudson then examined the curricula of the programmes in Human Sciences, and was attracted to the Letras-Inglês programme, as he believed it would not demand too much from him, as perhaps other programmes would. He mentioned programmes focused in other languages (such as German), or History, as other possible choices, but admitted that the fact that he already knew English, and liked the language, were decisive in his choice. Hudson then took the university entrance exam for Letras-Inglês both at UFSC and in another university in the state of São Paulo. He passed at both universities, but opted for moving to Florianópolis, because he had the results first and wanted to enroll in the programme as soon as possible. In my understanding, Hudson's decision in enrolling in the undergraduate programme in Letras-Inglês at UFSC was another kind of planned investment he made not only in the English language, but also in his professional future, as I detail further below.

³⁰ In a previous version of my analysis the text was as follows: "However, after trying the entrance exam in some of the most prestigious universities in Brazil, and failing to pass, Hudson started to reassess his field of interest and, mainly influenced by his brother, who also had the role of a figure of power (Gadioli, 2012) in his life, Hudson decided to focus on Human Sciences. After examining the curricula of the programs in Human Sciences...". However, when I sent my text to Hudson, he questioned me about it and said he was in doubt about what I meant. With his comment, I realized my text needed clarification. Thus, I extended it, sent it to Hudson's approval again, and had his positive feedback on this new version of the paragraph.

When Hudson was still in the first year of the Letras-Ingês undergraduate programme, he started to consider possible career options. For him, this was a planned and conscious decision, as he said he would like to find out what he wanted to do for living in the beginning of the undergraduate programme, in order not to “make the situation more dramatic towards the end” (Hudson, interview, August 2012). Since Hudson believed he has difficulty in interacting with people and did not want to be a teacher or translator, he considered the possibility of becoming a diplomat, also following his brother’s suggestion. For him, the diplomatic career involves several subjects that he likes, such as languages, law and history, besides the fact that the salary is very good, which made this option more attractive to Hudson. In order to become a diplomat Hudson needs both to have proficiency in English and to have an undergraduate diploma (among other requirements), thus he believes the Letras-Ingês programme will help him reach his professional goal, while not demanding too much from him. In this way, he seems to invest in the undergraduate programme in Letras-Ingês, hoping that this will increase the value of his cultural capital (Bourdieu, 1977, 1991), by providing him with both symbolic resources (the English language) and material resources (the diploma). His answer to one of the questions in the questionnaire illustrates his view about the relationship between the programme and the diplomatic career:

I’m doing Letras-Ingês because I need an undergraduate diploma. It was my first option in the *Vestibular*. As I already have a good experience with English, my journey at university would not interfere with my other studies. I don’t have the intention to become a teacher. I intend to pursue a career as a diplomat, so I just need the diploma of the programme. (Hudson, questionnaire question 05, July 2011).

Hudson’s statement about the need of a diploma and also the fact that he did not participate fully in the activities in class, as I observed, reveal his ambivalence in regards the Letras-Ingês programme, similarly to what has been reported by Kinginger (2004), Longaray (2009), and Mastrella de Andrade and Norton (2011). In these studies the authors found that although the participants stated that they wanted to develop their proficiency in the target language, non-participation was a common strategy in class.

Moreover, at first, as the quotation from July 2011 shows, Hudson seemed to view the undergraduate programme in Letras-Ingês as an easier way to have a diploma. Besides, it is also easier to pass the entrance exam for Letras-Ingês, since the competition rate is traditionally low at most universities in Brazil, including UFSC, as I mentioned in Chapter II (Vestibular UFSC 2009 Relatório Oficial, 2010). Nevertheless, as Hudson progressed in the programme, and as his identity shifted, his view of the programme also changed. Hudson realized that the programme has a lot to offer to his improvement, and decided to invest more in the programme, taking it “more seriously”, as can be seen in the following excerpt from the interview:

I believe that I still have a lot to learn. I believe that this [the programme] will help me a lot. Before, to be honest, I just wanted to finish it. But I realized it is not like that... I changed my view a bit... and nowadays I am taking the programme more seriously and having fun and learning much more, simply because I now believe that I need it, that it is adding and it is not just keeping me behind. So, I believe the undergraduate programme still has a lot to offer, and I certainly hope it keeps on like this. (Hudson, interview, August 29th, 2012).

Furthermore, Hudson stated in the interview that being in the undergraduate programme in Letras-Ingês is helpful for him also because in this way he needs to talk with other people, to speak in English with his classmates, and this seems beneficial for him to overcome his shyness and difficulty in interacting. Hudson wants to interact with other speakers of English and become a user of the language in his local context, such as the Letras-Ingês programme. In this regard, Hudson’s investment in the opportunities for interaction that the undergraduate programme offers seems to have provided him with symbolic resources (Bourdieu, 1977, 1991):

I need to learn to talk more to other people, I need, I need to interact. So, the university has helped me a lot, especially in the Letras area, because you need to have contact, you need to practice, you need to speak other languages, you

need to do this. So it has helped me a lot, indeed. (Hudson, interview, August 29th, 2012).

I could observe Hudson's investment in overcoming his shyness through interaction in both groups I taught in 2011 ("Malhação" and "Highschool Musical"), since he often participated in class and tried to talk to classmates from both groups. In the second semester, when classes were conducted in English, Hudson seemed to try to interact more, particularly when the activities were in pairs or in small groups, and also in activities that involved songs and games. In my view, such kinds of activities made Hudson feel more comfortable because he was not exposed to the whole group when he had to talk. In this way, the small groups in which Hudson interacted functioned like safe houses (Pratt, 1991) in the bigger groups of "Malhação" and "High School Music", in that those gave him a sense of momentary protection to participate in the same linguistic practices.

Hudson's investments in the English language and in the Letras-Ingês programme seem to be linked to his professional aspirations, as reported by Kinginger (2003). Hudson seems to view the English language as a type of capital in the job market which can help him to have the possibility of a better life. This result also confirms what was found by Pan and Block (2011), Gadioli (2012), and Longaray (2009), in that their participants valued the English language mainly for its utilitarian role, which guaranteed better economic opportunities and development.

Finally, it is important to note that for Hudson investing in the English language can help him not only in his career, it can also provide him with a possibility to grow personally. In other words, Hudson's investment provided him with both symbolic (language, interaction with other people, education) and material resources (the diploma and the possibility for a career that he liked and found lucrative), increasing thus his cultural capital (Bourdieu, 1977, 1991). This can be seen in the following excerpts of the interview:

I have always liked to study languages, so it is not necessarily for the diplomatic career... you really need English, because it is prerequisite, but it does not mean that I study it just because of the profession, I like it. So, I am going to keep on studying it because of a personal choice, it is going to be for a personal growth, so to speak,

both academically and for life. (Hudson, interview, August 29th, 2012).

In terms of investments thus, in my interpretation, for Hudson, the English language has helped him to develop his communication skills, as well as provided him with both linguistic and logical knowledge, so he gained both personally and professionally.

Based on Hudson's data, I understand that he seems to relate to two kinds of imagined communities, one associated with video game players and the other with diplomats. Even though Hudson seems to feel closer to the first kind of imagined community and more distant from the second one, these two imagined communities are related to his local social context, rather than to foreign contexts. Moreover, these two imagined communities seem to offer Hudson with possibilities which may seem opposing at first. While the video game offers Hudson with the possibility to practice English on his own, even though in contact with others virtually; the diplomatic career offers Hudson the chance to use English professionally and in direct contact with other people. In addition, Hudson seems to believe that with the video games he learns English by having fun; while the diplomatic career provides him with higher status in regards to knowledge and salary, as the quotations below reveal:

[the video games/RPG games] help me, for sure. There are many games... the dialogues are constant. I noticed that this is one of the parameters for me to really learn something, it has to be fun. (Hudson, interview, August 29th, 2012).

I intend to pursue the diplomatic career – since it is a career that involves all the areas that I like (Hudson, written narrative, July 2011).

So, I searched about it [the diplomatic career] and found it very interesting, the salary is very appealing, it is impressive, off course, there's no way to argue about this. (Hudson, interview, August 29th, 2012).

Even though Hudson is not interested in the Letras-Ingês programme as a career choice directly, he seems to view the programme and the English language, as a possibility to reach a goal that for him is

higher: becoming a diplomat. In this respect, I understand that he invested in the English language mostly in a planned way, by studying on his own and by enrolling in a language institute and later at university. Thus, I could say that the English language, along with the undergraduate diploma will help open the gates of his imagined community, providing him with both symbolic and material resources to increase his cultural capital (Bourdieu, 1977, 1991).

4.2.4. Lara: learning English to become more empowered

Lara was 19 years old and married without children when we met in the beginning of 2011. She is white and was born in Florianópolis, but moved with her family at a very young age to age to Itajaí, in the northeast of Santa Catarina, and then when she was 8 years old they moved to Ubatuba, in the state of São Paulo. In 2009, she returned to Florianópolis on her own to do the undergraduate degree in Letras-Inglês at UFSC. She is from a lower-middle-class family and had all her basic education in public schools. Besides studying, she also works part time as an assistant at the Audio Laboratory at *Centro de Comunicação e Expressão* (CCE) at UFSC, receiving a scholarship from FAPEU³¹. Lara is also a writer; she has a blog and has written a saga composed of four books and published the first one in April 2013. Lara writes mainly in Portuguese, but sometimes she uses English, as well³². It is also important to say that Lara was the only participant of my study who asked to have a pseudonym, and chose one herself. Interestingly, the pseudonym she chose was the name of the main character of her fantasy novel: Lara.

As Lara reported, her first experiences with languages other than Portuguese started at an early age, when she watched dubbed cartoons and films and noticed that “what the narrator said has nothing to do with what is written!” in the titles of the episodes (Lara, written narrative, July 2011).

Formally, she started learning English at the public elementary school she attended in Ubatuba (at around 11 years old) and said that

³¹ FAPEU stands for *Fundação de Amparo à Pesquisa e Extensão Unversitária*. It is a foundation within UFSC that fosters, promotes and finances research, teaching and activities for the community.

³² Originally my text was as follows: “Lara is also a writer and, although she has not published any books so far, she is already writing the fourth book of a series and has a blog, in both cases written mainly in Portuguese.” However, when I was just finishing this dissertation, I received from Lara an invitation to the launch of her first book. It was a pleasure and an honor for me to make this change in my text.

there she learned mostly grammar rules and words, but that there was no conversation or practice, as can be seen in this excerpt from the interview:

At school, there was no conversation, it was all about grammar and trying to read... the teacher didn't speak English, it was only verbs, they taught only verbs, some small words, but we never spoke English. (Lara, interview, August 29th, 2012)

Lara wanted to improve her proficiency in English, but her parents could not afford paying a private language course for her, being a lower-middle-class family, so she started studying English on her own, using first a grammar book given by a friend of the family. I understand this as the first kind of investment Lara consciously made, in an attempt to learn English:

Every day I stopped whatever I was doing to open the book, read it and take notes of what I found important. This was repeated for months, until I got tired. Studying on my own was not as easy as having classes. (Lara, written narrative, July 2011).

Lara's friend represents a figure of power in the early stages of her learning of English, since he had access to books in English, differently from Lara, and gave Lara the book to help her to feel more empowered. In response to the friend's attitude, Lara devoted a lot of time to studying with the grammar book, every day. In doing so, Lara acted similarly to one of the participants in Gadioli's (2012) study, Joana, whose agency in learning English was dependent on her father's and teacher's beliefs.

It was also at that same time that Lara discovered Harry Potter, by watching the first film of the series in VHS and then reading the translated version of the second book in Portuguese, which she borrowed from her school library. As Lara mentioned, she liked the book very much and became a fan of J. K. Rowling. She then received three of the seven books as gifts from her parents, and worked during the summer to buy the other ones. She read all the series in Portuguese and some parts of the four books in English, and watched all the adaptations to the cinema, in this case in English with subtitles, both in

Portuguese and in English. This contact with the Harry Potter series led Lara to become attracted to England, its culture and history, and also encouraged her to learn English even more, so she kept studying it on her own and at the public school she attended. It was then that her interest in learning English started to grow, as a result from her investment. It is interesting to see that Lara is inspired by J. K. Rowling's life story and writing style. The writer, who had a humble origin and lived on social security for some time, became a world-wide known author and a millionaire after publishing the first book of the Harry Potter series. Like Rowling, Lara has had a simple life since her childhood and aspires to follow the writer's steps: she is writing a fantasy saga and would like to publish it and to become known as a writer. Besides being a fantasy novel, Lara's saga has some other similarities with J.K. Rowling's story: it takes place both in Brazil (Rio de Janeiro) and in England (Sheffield) and is composed of four books.

Later, Lara's parents were able to afford cable TV and she started to watch many films and TV series in English with subtitles. As so far Lara had not had many opportunities to practice English outside school, this was for her an important step in developing her proficiency. She thus used the cable TV as a tool for learning English and invested in it. As a return from her investment, she noticed that she was improving, mainly her listening:

It was at that moment that my learning took off. I only watched dubbed films and series night and day. At that time my listening improved considerably. Besides, I also learned new words, used more daily than the ones I had learned in the old English book. (Lara, written narrative, July 2011).

When Lara began the undergraduate programme in Letras-Inglês at UFSC, in 2010, she found another opportunity to improve and practice English. She stated that she practices English mostly at university, with her classmates and friends, and because she feels that she is learning more, she likes the language more, as shown in the following extract from the interview:

[practicing English] is only at university for now. Sometimes with my classmates, we end up talking...now I like English. Before I liked it, but now, because I am really learning, starting to learn

the structures, all of them, it is not so difficult. (Lara, interview, August 29th, 2012).

Besides talking to her classmates in English, at university Lara also had more contact with the English language through reading. As she likes reading and was used to reading books translated to Portuguese, she was encouraged by Bruno, who is a friend of hers, to read books in English. In 2010, when she was in the second semester of the Letras-Inglês undergraduate programme, she read a book entirely in English for the first time. The book was “Necropolis”, from the series “The power of five”, by Anthony Horowitz (2008). Her sister had suggested that Lara read the book, and Bruno encouraged her to read it in English, in the same way he introduced to her many of the books she read in English³³. Moreover, Lara has also read some books in English, as a requirement of some courses she took in the undergraduate programme in Letras-Inglês.

Lara believes that in regards the English language, her reading and writing skills are better than her speaking skills, even though she wants to be able to speak, like Bruno and other classmates do. To me, Lara’s difficulty in speaking English is related to the fact that her anxiety is higher in oral skills tasks, rather than on literacy skills tasks, in the same way the participants in Norton’s (2000) study felt. As Norton posits, because in oral activities learners can retain the locus of control over the flow of information less, they tend to feel more uncomfortable speaking.

Besides feeling more confident about reading and writing than speaking, Lara also assumed that she sometimes feels superior in relation to reading and writing, when compared to others. This was stated both in the interview and in an e-mail she replied:

What I really don’t do, I mean, not that I don’t do, but that I hardly do is speaking, but I read. (Lara, interview, August 29th, 2012).

The first book I read in English was The Power of Five – Necropolis... After I realized that I could read and understand (so much so that I almost

³³ In a previous version of my text, this sentence was as follows: “The book was “Necropolis”, from the series “The power of five”, by Anthony Horowitz (2008), and it was suggested by Bruno, who introduced her most of the books she read in English”. However, I changed it after Lara read it and said that it was not Bruno who suggested the book, it was her sister. Bruno just suggested her to read the book in English, as he suggested other books as well.

translated the book to Portuguese, but I never finished this project) I started to read many others... I have read *many* [*vários*, emphasis in the original] books in English until now and whenever it is possible I'm reading more. (Lara, e-mail correspondence, October 17th, 2012).

I understand that to Lara in regards the English language being an avid reader and also a writer gives her a sense of empowerment that she does not have when she is speaking. Moreover, the fact that she is a writer, who has written four books and has a blog, also gives her a sense of empowerment. Lara thus seems to feel as a user of the English language in relation to her reading and writing abilities, while in terms of oral skills she seems to feel as a learner who has not fully appropriated the language yet. Her blog is in Portuguese, but she sometimes uses some words in English in her posts, besides making references to English speaking countries. This has also become increasingly more common in her personal profile in a social network since the beginning of 2012, although in this case the posts in English are mostly reproductions of memes, cartoons and posts from other blogs, with a few comments by her. During the interview, I asked Lara whether her saga was in Portuguese only or if there were some parts in English. She replied that she originally wrote the books mostly in Portuguese, but with several parts in English, since the story happens both in Brazil and in England. However, after asking some of her close friends for feedback on the manuscript, she decided to use mostly Portuguese and keep the English language to a minimum, so that her target reading public, composed of children and teenagers, could understand the story more easily. Moreover, she also admitted that for her writing in English in a non-academic style is more difficult:

Only formally, informally I still don't write; I still find it complicated. Because writing an essay or doing something more academic is one thing, another thing is to have to learn the verbs that you use, it is different, to look, to stare, so I still have to, yes description. It is difficult in Portuguese, so in English. (Lara, interview, August 29th, 2012).

Although Lara seems to want to be more empowered, being from a lower-middle-class family without means to study English at a private language school or travel abroad, she positions herself inferiorly in

relation to the people who could afford these kinds of experiences, as stated in her answer to the questionnaire, when asked whether she had ever felt inferior and/or superior because of the way he speaks English:

I feel inferior almost all the time, because I know I am one of the only people who never took an English course, or travelled to a foreign country. I feel superior a few times, more in relation to the written practice, than to the oral one (Lara, questionnaire question 10, July 2011).

Lara's feeling of inferiority is generally towards people who have studied in private courses and travelled abroad, who, because of that, represented figures of power to her. She not only admired those people, but also wanted to have similar experiences so that she could also be empowered. To some extent, her agency was dependent on how those people lived their lives and on their learning experiences. This corroborates the findings by Gadioli (2012) again, in that he found that some students tend to act based on what powerful people believed to be right. In both groups I taught there were students who fit the profile of powerful figures, but with the second group ("High School Musical") Lara seemed to feel more inferior or perhaps less comfortable to interact with some classmates. I understand that this happened because with the second group the focus of the class was on the oral practice of the English language, as opposed to the focus on theoretical aspects of language I dealt with the first group ("Malhação"). Thus, although Lara wanted to be fluent like her classmates who had studied in private courses and travelled abroad, she had difficulty interacting with them in class, mainly due to her feeling of inferiority, which prevented her from investing more in her learning in class, supporting thus Norton Peirce's (1995, p. 9) argument that investment is as an "ambivalent desire to learn and practice" the language. Moreover, Lara's feeling of inferiority also contributed to make her see herself as a learner rather than a user of English, at least most of the time and specially in regards oral skills. In this way, for her English was a foreign language (Richards & Schmidt, 2002), which was distant from her since it was not used in her context; and not an additional language in her repertoire (Saraceni, 2009).

For Lara, the main source of struggle in regards the English language is her difficulty with speaking, as she does not feel confident to speak in front of others and is afraid of making mistakes. This again reveals her ambivalent desire to learn and practice English (Norton,

2000), as she said “I know how to speak, how to use the structures, but when I have to speak, everything is wrong” (Lara, e-mail correspondence, October 31st, 2012).

Later, during the interview I conducted in 2012, Lara reinforced the belief that she feels inferior to her classmates who studied in a language school and/or travelled abroad, stating that it is necessary to practice and to be surrounded by the English language constantly in order to develop fluency:

In terms of fluency, I really believe they [students who had private classes or travelled abroad] knew much more than I do, because sometimes, no, not sometimes, because in a language school you speak and also if you go to another country...I have to start practicing more, I think practice leads to perfection and maybe spend some time in another country. In reality, you have to be always bombarded by the language, so it doesn't help to be here and to listen to Portuguese, speaking Portuguese, we tend to forget. (Lara, interview, August 29th, 2012).

It is possible to see in Lara's data that she seems to believe that in regular schools it is only possible to learn basic structures, which are taught in structural ways, and that fluency has to be developed in more informal contexts. Her view is aligned with findings that have already been reported in several studies about FL students' and teachers' beliefs in Brazil (Ticks, 2007; Coelho, 2006; Grigoletto, 2000; Felix, 1999; Barcelos, 1999; among others).

Although Lara considers that she still cannot speak English as fluently as she would like to and is afraid of making mistakes, she works hard to develop her linguistic and communicative skills, mainly in reading and writing, so that she can feel closer to her imagined community, as I explain next.

Lara seems to envision an imagined community of speakers that is related to higher status, with both more economic and symbolic power. The members of her imagined community are people who can afford to travel abroad and/or study English in private schools, who have more cultural capital (Bourdieu, 1977, 1991) than she does, and consequently, are more empowered. In this regard, Lara's hopes were similar to those expressed by participants investigated by Gadioli (2012) Kinginger (2003), and Mastrella de Andrade and Norton (2011). Gadioli

noticed that one of his participants, Regina, tried to reinvent herself and have access to an imagined community of people with more status through the English language. Similarly, in Mastrella de Andrade and Norton's study, their participant, Anita, wanted to connect with people with more power. Kinginger, in turn, found that Alice, the student she investigated, saw in the English language a bid for a better life, much like Lara.

In trying to gain access to her imagined community, Lara found support in Bruno when she started the undergraduate programme in Letras-Ingês at UFSC, as they studied in the same group. Bruno is from a middle-class family and has both studied English at private language schools and travelled abroad, besides the fact that Lara believes Bruno is not afraid of speaking, as she is, and, in her evaluation he can speak English more fluently than she can. Bruno is thus a representative of Lara's imagined community, and becoming friends with him gave Lara the opportunity to interact frequently with a person who belongs to her imagined community. In this way, Lara seems to value Bruno's advices, and follows his suggestions to read books in English in an attempt to be validated by someone she considers superior, so that she can feel more empowered and superior too:

I like to have this ability to read something in English, to be able to see, and I feel very happy with that. Being able to write, even speak or read, I feel the happiest person in the world, because I think that there are many people who don't know how to, and I can do it, and I like it, the important thing is that I like it. (Lara, interview, August 29th, 2012).

It can be seen from Lara's data that she has invested in the English language mostly on her own, and in an informal way, mainly by watching films and TV series, reading books in English, and studying with a grammar book given by a friend. She did this as a way to counterbalance the fact that her family did not have the means to pay a private language school. Her investment seems to have been directed towards acquiring both material resources, such as better opportunities in life, and symbolic resources, or more prestige (Bourdieu, 1977, 1991), in other words, to become empowered.

Like the character of her fantasy novel, Lara wants to pursue her dreams fundamentally in order to help to provide a better and more

comfortable life for her family. Becoming a writer and being fluent in English are for Lara ways to achieve her dream; to get closer to her imagined community, of those who have more material and symbolic resources (Bourdieu, 1977, 1991), and increase not only her cultural capital, but her family's as well.

4.2.5. Pedro: learning English as a way to seek for diversity and be free

In March 2011, when I met Pedro, he was 19 years old, single and without children. He is white, from an upper-class family and went to private schools only. Pedro was born in Curitiba, Paraná, and was adopted soon after his birth, finding out about this when he was six years old. Throughout his life, Pedro moved several times and lived in various parts of Brazil with his adoptive family. At the age of fourteen, even though Pedro did not want it, he was sent by his foster family to a boarding school in Paraná³⁴, where he studied Agricultural Sciences during secondary school. In December 2006, Pedro came to Florianópolis to know his birth mother, and in 2008 after finishing secondary school, he decided to move in with her as he wanted very much to live within a family. In Florianópolis, he first studied Environmental Sciences at a technological university for a year, and then in 2010 he entered the Letras-Ingês undergraduate programme at UFSC. In 2012, as part of the undergraduate programme at UFSC, Pedro went to Coimbra, Portugal, to study. In terms of work experiences, during one year he participated in the *Programa Institucional de Bolsa de Iniciação à Docência* (Pibid) at UFSC, and taught English at a municipal school in Florianópolis, for one year and a half. Pedro is also a writer, he writes poems, short stories and novels; and has written a book which has not been published yet. Most of his writings are in Portuguese, but he also writes in English.

Pedro started studying English at the age of 9 (1998/1999), in the regular private school he attended. As Pedro reported, in his adoptive family everybody speaks German, but he does not. So, he said that he started speaking English at home because he “felt absurdly interested in

³⁴ In a previous version, my text was as follows: “At the age of fourteen, Pedro went to a boarding school in Paraná where he studied Agricultural Sciences during secondary school”. However, after Pedro read it, he stated that he went to the boarding school against his wishes, which made me rephrase my text.

speaking a language that others did not³⁵” (Pedro, written narrative, July 2011). This is an example of Pedro’s investment in trying to learn English, to use it as a strategy to cope with the one his family had:

...speaking a language that other people don’t understand is a familiar strategy. It is familiar because my whole family speaks German; I am the only one who doesn’t. So they had this strategy, and as I speak English, they don’t. (Pedro, interview, August 29th, 2012).

To Pedro, he was excluded from some practices that were common to his foster family, such as interacting in German. In his opinion, his family used to speak in German in order to prevent him from understanding what they thought he should not. In this way, in Pedro’s view, the fact that the family used a language that he did not know functioned as a way to hide their identity from him, and thus, he never fully integrated to the group³⁶. Pedro’s agency in trying to learn English in a German-speaking family was a way not only to resist the linguistic practices that were common at home, but also to create his own identity through language. Pedro’s non-participation in the linguistic practices that were customary for his adoptive family was a way to resist a practice that was instituted in the family much before he belonged to it. Although this family adopted him, he was still a foreigner in a way; he came into this family and fought against the communicative strategy they used among themselves, because to him it functioned as a strategy for non-communication. By refusing to speak their language and learning another one (English), Pedro could both mark his uniqueness and his difference in the family, and also create an identity of his own, which was inaccessible to family³⁷. Pedro seemed to

³⁵ Differently from the other participants, whose data I translated to English myself, Pedro asked me to do the translation himself. He justified this by stating: “The idea of translating the transcriptions has occurred to me once I believe that my linguistic identity might permeate from one language to the other. It’s a meta-identity play in a language/identity research. ©” (Pedro, e-mail correspondence, April 20th, 2013).

³⁶ I added this information after Pedro read a previous version of my text and mentioned that the family spoke German to keep him from certain aspects related to their group.

³⁷ In a previous version, my text was as follows: “In this way, Pedro’s agency in trying to learn English in a German-speaking family was a way to resist the linguistic practices that were common at home. Pedro’s non-participation in the linguistic practices that were customary for his adoptive family was a way to resist a practice that was instituted in the family much before he belonged to it. This family welcomed him with love and care, but still, he was a foreigner in a way, he came into this family and fought their communicative strategy, by refusing to speak

have started constructing his identity from a very young age not only through the practices he engaged in, but also through the ones he did not (Wenger, 1998). In this regard, his non-participation in the pre-established linguistic practices at home is similar to what Norton (2001) found in her study, in which two participants, Katarina and Felicia, resisted against positions of marginality by means of non-participation in class. It is also similar to what happened to Anita, a participant in Mastrella de Andrade and Norton's (2011) study, who did not participate fully in the activities in class when she felt that her identity was not validated.

Since Pedro wanted to develop his skills in English and also because at the regular school he started memorizing songs and “noticed it was not impossible” (Pedro, written narrative, July 2011), Pedro asked his mother to study at an English language institute. This was another kind of investment Pedro made with the hope to acquire symbolic resources: language and individuality, in order to increase his cultural capital (Bourdieu, 1977, 1991). Pedro studied in this language institute for two years, taking seven of the nine levels offered. For him, this experience “was fundamental, off course. Many things, reading and everything” (Pedro, interview, August 29th, 2012). However, when he was in the seventh level, Pedro realized that the classes were not helpful anymore. It seems that he had already achieved his initial goal to speak differently from his family, and felt he was not progressing any longer, so he decided to quit.

As I mentioned before, when Pedro turned fourteen, he left home and went to a boarding school, in Paraná. Although Pedro had already noticed that he could help his classmates who had difficulty with the English language before, it was at that time that he was able to reinstate his ability. Thus, Pedro assisted his classmates, sometimes requested by the teacher, with whom he had a very good relationship. Pedro felt that this was very stimulating, since this showed him that he “mastered the language and was able to help the others” (Pedro, written narrative, July 2011). Being more proficient also made Pedro feel different and unique again, in the same way he felt when speaking English at home.

When Pedro left the boarding school in 2008, he moved to Florianópolis, to live with his birth mother. Living with his new family, Pedro realized again that speaking English made him stand out from the

their language and learning another one (English) that could mark his uniqueness and his difference in the family”. However, after Pedro read it, he said that his learning of English was a way to fight his family's “non-communicative strategy” (Pedro, comment on my analysis, April 20th, 2013).

others. For him, his birth mother did not have much significance in his learning of English, even though she made it clear that she knew it was important. Pedro affirmed that he tried to teach English to his biological relatives, so that they could speak it too, but they never did. For me this attempt was a reflection of Pedro's need to feel part of the family and to constitute the same linguistic group, differently from what had happened with his foster family. It was thus with his biological family that Pedro faced resistance differently than before, since in this new reality, the family resisted him because he was the only one who could speak English at home, while with his adoptive family he was the one who resisted the linguistic practices. In other words, his identity was defined in relational terms with both families (Weedon, 1997). With his foster family he was subject of the linguistic practices at home, marking his uniqueness by speaking a different language, and thus in a position of power, whereas with the biological family he was subject to the linguistic practices, in that it was precisely his different way of speaking that ascribed him a position of reduced power (Norton, 2010).

In Florianópolis, Pedro decided to continue his studies and he first opted for another technical course, this time in Environmental Sciences. During that time he worked as an agent and was also involved in an educational project about the environment with children in an elementary school. It was when Pedro realized he wanted to be a teacher. However, he thought that he would not be able to raise people's awareness about the environment. So, after one year, Pedro reconsidered his choice and applied for the Letras-Inglês programme at UFSC, beginning it in 2010. Although for Pedro his birth mother did not influence his English language learning much, she paradoxically led him to invest in developing his skills in English, with the hope now to acquire material resources (becoming a teacher), since he had originally moved to Florianópolis to meet her and ended up leaving her house and starting the undergraduate programme in Letras-Inglês.

For Pedro, it was at UFSC, after he started the programme in Letras-Inglês that the English language became more natural for him. According to him, after leaving home and going to the boarding school, he used the English language less often, but resumed using it at UFSC. It was at UFSC then that Pedro felt more like a user of English, rather than a learner only. As the example below shows, it was at UFSC that Pedro first felt that the English language was not strange anymore, as others used the language too:

Soon after I left the language institution, at the age of 13, I was told I was also leaving home, actually. At that time, I stopped studying English; I used it when I needed it, if I was at school, in the technical school. And then I started using it when I was here [UFSC]. And here everything started to be more natural maybe; I entered a process of naturalizing the thing. Because I think before that it was still seen as something strange in the environments that I used to be. (Pedro, interview, August 29th, 2012).

From this extract, it is possible to say that Pedro finally found at university a place where speaking English was a common linguistic practice for other people, too. In this way, the university context, and more specifically the Letras-Inglês programme, were for Pedro safe houses, that is, sites where he felt protected from repression and also found a sense of shared beliefs and of community (Pratt, 1991, p. 40). He seems to have felt more protected in a place where others participated with him in the same kind of practices, constituting a more cohesive group, or community. Thus, the programme was for him a place where he could safely negotiate and adopt his hybrid identity in more critical ways, without being excluded (as he had been in his families to some extent) or penalized for what was perceived as deviant linguistic behavior (Canagarah, 2004).

Nevertheless, Pedro sometimes seemed not to go along well with some of his classmates and avoided participating in some activities in class. I could observe this in the “Malhação”³⁸ group, mainly when Pedro left the room during some activities or was reluctant to interact with some students. I noticed this since the beginning of 2011, and it was clearer the day Pedro left the room because he did not agree with the way one of the students interrupted the class in order to discuss about a disagreement in regards the temperature of the air conditioner (see Chapter III, Section 3.4.1 for a more detailed description)³⁹. At that time, Pedro seemed to feel more comfortable working with students who

³⁸ As I mentioned in Chapter III, Pedro did not attend the CPOLLI II module, with the “High School Musical” group, as he had validated the credit.

³⁹ Originally this sentence was as follows: “I noticed this since the beginning of 2011, and it was clearer the day Pedro left the room because of a disagreement in regards the temperature of the air conditioner (see Chapter III, Section 3.4.1 for a more detailed description)”. However, after Pedro read it, he asked me to make changes in order to make it clear that he left the room not because of the disagreement in regards the temperature, but because of the interruption of the class to discuss about it.

were together since they entered university (“Malhação”), mainly Hanna, who was his friend. This was even more evident when Pedro, after reading my analysis, insisted on my acknowledging the fact that he did not consider himself as part of the “Malhação” group and did not want to be associated with it. For Pedro, many students in that group were not committed to their studies and had inappropriate behavior in class. Pedro’s non-participation in class was, to some extent, similar to what happened at home, when he did not engage in the pre-established communicative practices with his family. In class then, Pedro resorted to non-participation as a way to affirm his identity and to resist practices of a group in which he did not want to belong to; as he believed he did not share the same ideas and realities with many students⁴⁰.

Besides being able to make the English language more natural, the programme also seems to have had a positive impact on Pedro’s self confidence in regards his skills in English. Pedro stated that before starting the programme he had felt inferior because of his proficiency in English: “I have always been a perfectionist and I felt embarrassed to speak English” (Pedro, e-mail correspondence, June 16th, 2012). Pedro acknowledged that the Letras-Inglês programme has helped him to get more familiar with the different accents:

...starting the Letras programme I wasn’t aware of the natural aspects of the varieties...after observing speakers of Portuguese as a foreign language (which only happened after I entered UFSC), I noticed that these differences of form, intonation and all the rest are common and particular of each person. (Pedro, e-mail correspondence, June 16th, 2012).

For Pedro, the knowledge of theoretical aspects related to language that he has acquired at university has helped him understand that varieties are part of a language, and thus he could feel comfortable with the fact that he did not have to follow pre-established norms. Pedro could thus experience and express linguistic diversity at university, with a higher degree of trust and shared understandings, in this safe house (Pratt, 1991; Canagarah, 2004).

⁴⁰ Originally this sentence was as follows: “In class then, Pedro resorted to non-participation as a way to resist practices that he felt excluded him, and also to affirm his identity”. However, after Pedro read my text, he pointed out that rather than feeling excluded from the group, he was the one who did not wish to be included in a reality which he did not share.

After taking two years of the Letras-Inglês programme at UFSC, Pedro sought an opportunity to study abroad. According to him he chose Letras-Inglês because he “wanted an undergraduate programme that opened me the doors to go abroad” (Pedro, written narrative, July 2011). Following this dream, in the beginning of 2012, Pedro went to Coimbra, Portugal, to do part of the programme, and stayed there for one semester. During the interview, in 2012, I asked Pedro about his desire to go abroad and his experience in Portugal. Pedro said:

the English language was also a political decision in my life when I entered this course, because I entered having in mind that this would take me out of the country, for some reason. I already imagined and expected for that, since it is a programme in English...I like cultural shocks. I’ve lived in many parts of the country, and now abroad, it was a big shock. I need a bigger one, much bigger than this one. (Pedro, interview, August 29th, 2012).

The time Pedro spent in Portugal helped him to feel even more confident about his proficiency in English, it is as if he had finally appropriated the language, and people’s multifaceted identities were accepted and considered common. When I asked him whether he felt that the English language became more natural in Portugal, Pedro replied affirmatively:

there [in Portugal] I did not find this similarity; I found differences and these differences, *différence*, were what most motivated me not to feel embarrassed. Many of my colleagues had no idea of how we speak English here, so for them, if you can communicate, that’s it, it’s great, right? And if you can communicate at an academic level, even better, so it was positive, in this regard, it was very positive. (Pedro, interview, August 29th, 2012).

When referring to the differences he found in Portugal, Pedro used the word *différence*, in French. I interpret this linguistic choice as a reference to the French expression: *vive la différence*, which means long live the difference and invokes an appreciation for diversity, an aspect

that Pedro seems to have been seeking since he started studying English as a child.

From the examples above, it is possible to see that for Pedro going abroad meant that he could experience cultural shock and be in contact with difference. Pedro's investment in the English language during the undergraduate programme has thus helped him to fulfill his need for experiencing diversity, mainly through cultural shock.

Moreover, with his investment in the English language, Pedro hoped to have access to an imagined community that is related to the acceptance and celebration of linguistic and social diversity, while resisting to pre-established norms and prejudices. However, for Pedro, this imagined community seems to be still geographically distant from him. Pedro seems to believe it is only possible to find both respect and support for diversity (linguistic and social) outside Brazil. Pedro seems to experience a kind of national or cultural identity crisis in that he appears not to feel that in Brazil social and linguistic rights are fully respected. In this way, he feels more confident when using the English language abroad, as seen in the example below:

In Portugal, I felt like it was not so hard for me to speak or read in English if someone would ask me to. I still don't know how it is going to be here...I was among other people, with a different view of the world ... Here I don't feel it that much and I miss it... Here it doesn't happen, for example, that I find an attendant that speaks English to me at [name of a fast food chain], that doesn't happen, it's very hard to happen. But it is not his fault, it is the system fault, his social condition, whatever. There it was different; I couldn't see this huge difference of social classes represented in language. So everything was accessible to everyone. I found this so much nicer, I could talk to everybody, I didn't have to restrict myself. It didn't seem too difficult to make use of the language to get where I wanted. Here it seems that it is even more difficult to get where I want through this. (Pedro, interview, August 29th, 2012).

As it can be seen from Pedro's data, at the university in Portugal, Pedro again appears to have found yet another safe house (Pratt, 1991;

Canagarajah, 2004), perhaps one in which he felt even more comfortable than at UFSC, since for him it was there that he felt that linguistic and social diversity could be shared and respected more clearly.

Moreover, it is possible to see that for Pedro, in Brazil he cannot fully experience difference. Based on his experiences in Portugal, he seems to construct an idealized image of countries other than Brazil, stating that in Brazil being different is seen as negative; whereas in Portugal diversity was better accepted. Pedro thus wishes to go abroad with the hope to acquire more symbolic resources, represented by diversity, and thus increase his cultural capital (Bourdieu, 1977, 1991). In this respect, Pedro's aspirations are similar to those expressed by the participant in Kinginger's (2003) study, Alice, who wanted to learn French to reorient herself in the world, to increase her cultural capital and also to share her knowledge with other people.

Pedro seems to desire to have access to an imagined community which respects and values diversity and in which he can use the English language to know different places and people, and to be unique. However, this imagined community seems to be both geographically and symbolically distant from him, in that he appears to believe that in Brazil he does not have access to it and wishes to go abroad to be able to experience cultural shock more intensely. Pedro's sense of displacement and need for cultural shock abroad are also related to the fact that in his opinion, in Brazil the English language is treated as a foreign one (Richards & Schmidt, 2002), even though he believes that for him personally it is a second language (Richards & Schmidt, 2002), since he had his first contact with the language at a very young age and code switches between Portuguese and English daily nowadays, considering himself a user, not a learner only. In Pedro's view, this opposing interpretation of the use of the English language contributes to his sense of displacement and his distancing from his imagined community⁴¹, as can be seen in the following excerpt from an e-mail Pedro replied:

⁴¹ Originally, this sentence was as follows: "In the same way Pedro wants to access this distant imagined community, he aspires to be able to speak English as a lingua franca (Seidlhofer, 2005; Jenkins, 2000), in that he does not want to follow prescriptivism and supports heterogeneity. Nevertheless, his distancing from the imagined community and from the language contribute to the fact that he seems to still view the English language as a foreign one (Richards & Schmidt, 2002), mainly in Brazil." However, after reading my text, Pedro said that he disagreed in parts with my interpretation, given that for him English is generally viewed as a FL in Brazil, but to him personally it is SL which he has studied and used regularly since his childhood.

I remember that a couple of times I told friends of mine that I think English is my second language, because I started to have contact with it very early, even though I turned it into formal learning and developed learning strategies and communicative skills later. The problem is that English is not a second language for most Brazilians, who do not have a second language, I think. On the other hand, I think that in Brazil English is treated as a foreign language. So I question: does it not contribute to my feeling displaced in regards some practices? (Pedro, e-mail correspondence, June 30th, 2013).

Based on Pedro's data, it can be seen that he invested in the English language mostly with the help of other people, mainly at school and at university. Besides the language course when he started learning English, the Letras-Ingês programme and going to Portugal were also kinds of investment Pedro in order help him in his search for affirming his unique identity and for diversity. Pedro invested in the English language with the hope to increase his cultural capital (Bourdieu, 1977, 1991), by acquiring mainly symbolic resources, represented by diversity, but also material resources, represented by the possibility of becoming a teacher. Additionally, his investment in learning English at university (both at UFSC and even more in Portugal) helped him to create safe houses (Pratt, 1991; Canagarah, 2004), giving him a sense of belonging which he seems not to have found before, with his families.

As I noticed that throughout Pedro's story, he seemed to seek for diversity and thought this was related to his learning of English, I asked him to discuss about this a bit further in an e-mail in November, 2012. To my question, Pedro first replied that it was a very personal issue and that he needed more time to think about that. After a few days, Pedro replied again, quoting Barthes (2008):

“Each people has over it just such a heaven o mathematically distributed concepts, and, when truth is required, it understands that henceforward any conceptual god can be sought nowhere but in ‘its sphere’ (Nietzsche): we are all caught up in the truth of languages, that is, in their regionality, drawn into the formidable rivalry which controls their proximity...To keep these spoken systems from disturbing or embarrassing us, there is no

other solution than to inhabit one of them. Or else: *and me, me, what am I doing in all that?* (italics in the original) (Barthes, 1975, p. 28-29)⁴²... I think I just do not want to be caught by a single heaven of concepts, under the perception of only one truth... :) Language(s) are, thus, my 'way-to-freedom'. (Pedro, e-mail correspondence, November 26th, 2012).

This excerpt emphasizes Pedro's need for displacement, his search for being open to diversity: linguistic, social, conceptual. It is, as Pedro said, through languages (in this case the English language) that he can set free of conceptual confinements and be unique.

4.2.6. Hanna: learning English to be valued

Hanna was 22 years old and in a common law marriage, with no children, when we met in the beginning of 2011. Hanna is white and was born in São Paulo, but was raised in Brasília, in a middle-class family. Hanna went to a public school until the 6th grade, moving to a private school afterwards. Besides studying, Hanna is also a crafter, works part time as an intern at UFSC's Publishing House, and started teaching English to children in the middle of 2012. Hanna moved from Brasília to Florianópolis to do an undergraduate programme in Chemistry in 2009; but after taking one year she decided to quit and opted for the Letras-Ingês programme.

Hanna started learning English when she was a little child, by listening to songs and by watching films. According to her, she was mainly influenced by her parents. Her mother did not speak English but, as Hanna mentioned, she "stimulated [her] to watch movies, read the subtitles and try to understand what people were saying." (Hanna, written narrative, July 2011). Her father, on the other hand, influenced her since she was a baby, mainly by listening to songs and singing in English:

My father always listened to music and I was intrigued, trying to understand what he was singing. Something I never forget is that I asked him how he could understand and he told me: 'I learned on my own; looking up dictionaries. I wanted to learn English to know how to sing just

⁴² Pedro originally cited Barthes (2008, p. 36-37) in Portuguese. However, as I am translating my data to English, I opted for using the English translation of the text (Barthes, 1975, p. 28-29).

like the songs'. After that day, I tried to understand what was happening in films and songs. (Hanna, written narrative, July 2011).

However, her father also seems to have exerted a more corrective role in Hanna's English language learning experiences, since she mentioned that when she spoke he sometimes said "it is wrong! This is wrong; it is not like this" (Hanna, questionnaire question 13, July 2011). Hanna's father represented a figure of power in her learning; he knew English, could sing like the singers did, taught and corrected her. At the same time that he helped Hanna learn English, his negative feedback emphasized the notion of EFL (Richards & Schmidt, 2002) to Hanna, in that he wanted her to speak "correctly", in the same way the singers did. This has probably influenced Hanna to try to develop aspects that she considers important, such as to know the English language grammar and to speak English more fluently, or as she said: "I am like my father: I have always wanted to be able to sing just like the singers" (Hanna, written narrative, July 2011). In trying to please her father, who was a figure of power, Hanna seems to have acted similarly to one of the participants in Gadioli's (2012) study. This author found that Joana, one of the students he observed, often behaved based on what her father believed to be right; her agency thus depended on the powerful figure of her father, and mainly because of his influence she studied English at school.

Hanna wanted to study English, but because her parents could not afford a private language course, Hanna's formal education in English started in the regular public school, when she was around 12 years old. But as she recalls, it was difficult to learn because classes were not very good. According to Hanna, it was only when she went to a private school that her learning improved a bit. In this new school, Hanna mentioned that she had a very good teacher, who stimulated her by playing games and praising students, and also by asking students to do several tasks in groups, such as group presentations based on students' works⁴³, and also as activities on music, which was more similar to the way she used to learn English at home, following her father's suggestions. Even though Hanna liked the English classes better at the

⁴³ Originally, I had mentioned in my text only the fact that the teacher organized tasks in group without stating that these were based on works students did in English at home and presented in class in Portuguese. However, after I sent the first version of my text to Hanna, she pointed out the kind of work they did in class and I decided to add this information to keep it closer to what she remembered.

private school, she said that she still did not feel that she was learning. Hanna's feeling that she was not learning reflects the ambivalence about her development, similarly to what happened to Alice, a participant in Kinginger's (2003) study, who studied French in the USA and in Paris. Like Hanna, Alice invested in learning the new language, but often felt that she did not make much progress and because of that sometimes resorted to non-participation in class.

When Hanna went to secondary school, she said that she did not develop much either, because she did not pay attention, as she said "girls just wanna have fun" (Hanna, oral narrative, October 17th, 2011, original in English). By using this sentence, which is the title of a song that became famous in the voice of Cindy Lauper in the 80's, Hanna at the same time states that as a teenager she was not very interested in school activities and also appropriates to song to herself, reinforcing that her learning happened mostly by listening to music. For her, during secondary school, she mostly learned on her own, because she wanted to and as a result of her agency. Hanna's ambivalent investment in the English language in high school resembles what Longaray (2005; 2009) found in her studies with high school students learning English, in Rio Grande do Sul. In her research, Longaray found that most students demonstrated a positive attitude towards the English language in interviews, but during classes, students often did not participate in the activities proposed by the teacher.

Hanna's view that she did not learn English at the regular elementary and secondary schools she attended is summarized in the following passage from a presentation she gave at university, in the first semester of 2012: "I don't think that I learned too much English there in the school, 'cause we don't have proper English at school" (Hanna, oral presentation, May, 2012⁴⁴, original in English). This view mirrors a belief that is common in the Brazilian society, that it is not possible to learn English at regular schools, mainly the public ones, and that it is necessary to go to a private institute to be able to learn English (Ticks, 2007; Coelho, 2006; Grigoletto, 2000; Felix, 1999; Barcelos, 1999; among others).

In order to cope with the fact that she did not learn much English at school, Hanna kept following her parents' suggestions and watched films, TV series and some music channels, besides listening to music on

⁴⁴ Hanna prepared this oral presentation as a requirement of the module *Compreensão e Produção Oral Língua Inglesa V*, which happened in the first semester of 2012. Hanna spontaneously sent me a copy of the audio file saying that she believed this could be useful to my research.

the radio. Moreover, for Hanna, the internet was also very helpful in her learning experience, as she could use some websites to search for lyrics and to compare the English version and Portuguese translation of the songs. This was a kind of investment Hanna made on her own, in order to develop her proficiency in English. During the interview I carried out with Hanna, after listing all the activities she did at home to improve, she said that for her, studying at home, on her own, using songs, films and the internet, was not only more helpful, but also more interesting than the activities that generally happened at school:

But it is funny, because I wanted to do it, but at school I didn't. But I think it is because I wanted to have social interaction with my classmates, right? So it was mostly on my own really. (Hanna, interview, August 29th, 2012).

Hanna's behavior in relation to studying English at school is similar to what Gadioli (2012) found in his study. While observing a group of teenagers in an English class in Florianópolis, he noticed that some of them did not participate much in class, despite the fact that they seemed to want to learn English. It also corroborates the findings of Mastrella de Andrade and Norton' (2011), who verified that their research participant, Anita, often did not engage actively in the activities in class, even though she wanted to find opportunities to learn English.

Years later, Hanna entered UFSC. As I mentioned before, she first took one year of Chemistry at UFSC in 2009, before entering the Letras-Ingês programme. When she enrolled for the university entrance exam in Chemistry, her grandparents promised to pay a cruise for her, in case she passed. As they could not afford the cruise in 2009, in 2010, after passing the exam for Letras-Ingês, Hanna asked her grandparents for the cruise, and finally received the gift. The cruise happened in 2010, before the beginning of the school year at UFSC, and Hanna went with her grandparents, who do not speak English. Hanna said that it was during the cruise she had her first experience speaking and practicing English and that was what stimulated her to want to pursue a career in Letras-Ingês:

I didn't have the intention, when I tried the exam for Letras, it was, I don't know, to have a degree, you know, it is easier, etc. Then when I went to the cruise that enchanted me a lot, because I had never had contact with people who spoke foreign

languages, not in that way, and I had never practiced English, just listening, singings, these kinds of things. And when I arrived there... in the hotel there was a lady, I was talking to my mom in the lan-house at the hotel and I was speaking a bit loud...the woman was mad and I apologized, I said, oh, I'm sorry [apology in English in the original] and I don't know what else, and my grandma said, my God, where did you learn that [laugh] and I myself didn't know where that came from...it stimulated me a lot more, and I came back really wanting to learn the language. So it was very nice. (Hanna, interview, August 29th, 2012).

Hanna also mentioned the cruise in the oral presentation she gave in May 2012, classifying this as “real English”, as can be seen in the following extract:

it was my first contact with English, because I never talked in English before with another people and in that cruise ship I needed to talk in English. It was a very good thing. I got impressed with myself and my grandmother too. It was a very good thing. I was able to communicate with the cruise people... It was REAL English in that time. It was something that made me very, very happy, about it” (Hanna, oral presentation, May, 2012, original in English).

During the interview, in August 2012, I asked Hanna what she meant by real English, if she associated that with the experience she had in the cruise or if other experiences were included, as well. She replied that for her “real English” meant that she realized she had learned and was able to put that knowledge into practice, not only in the cruise, but at university too:

I think it was because I had never had that personal contact, right? To understand what people were talking and to be understood, right? To practice, right? When I came, I entered the programme, the first thing we did was to participate in the study with D [PhD student] ... And then D spoke like that, for the interview in

English, and I understood everything, and I had classes in English, and I understood, and I said, how nice, I'm not that stupid, right? We can right? really learn, it's not an illusion, that I will never get it. So I think all this is real English [laugh]. (Hanna, interview, August 29th, 2012).

In this quotation, it is possible to see that Hanna did not associate “real English” with speaking with foreigners in the cruise only, as the other examples might have suggested. On the contrary, for her what was important was being able to communicate, to practice, to make herself understood and to understand what other people were saying. In this way, Hanna seems to start to view herself more as a user of English who is connected to the world, rather than just as a learner. Also, with this practice, Hanna seems to have started to move from her early view of EFL to recognize that English can be an additional language that she could use to participate in society (Schlatter & Garcez, 2009). Thus, for Hanna, it seems that “real English” is highly associated with social interaction, which happens mainly through speaking and listening practices. In this regard, Hanna's desires are similar to what Norton (2000) reported in her study, in which five immigrant women wanted to be able to practice English more, and to transfer the skills they learned in class to other contexts outside school.

Also in 2010, Hanna participated in a summer camp that happened in Florianópolis, promoted by the American organization Wiesco, together with Bruno and some other classmates. In her description of this experience, Hanna again puts value on the opportunities she had to speak and practice English:

...and this was a English summer camp that we had here. Bruno was there, M [name of a student] is not here anymore. And this was very nice and they are coming here again next year to, to just a week⁴⁵ and they only talk in English, and it is very nice practice. And out there, and they say, ah you talk English very well, and they say this for everybody, so you feel, I don't know, you feel better, when they talk, they are very, very kind.

⁴⁵ Hanna originally had mentioned in the interview that the camp lasted for a week. However, when I sent a previous version of my text to her, she said it was actually two weeks, and that she probably got confused when she was talking.

(Hanna Oral Autobiography: October 17th, 2011, original in English).

The preceding extract shows that Hanna seems to feel more confident of her proficiency in English when she notices that she can successfully communicate, and also that she feels better when others, such as her grandparents, or the teachers in the summer camp, acknowledge her capacity to speak English. In relation to the Letras-Ingês programme specifically, Hanna also seemed to feel more confident when she was validated by her classmates during the interaction. I could observe this in both groups I taught in 2011 (“Malhação” and “High School Musical”), but even more strongly in the second semester (“High School Musical”), when the activities were done in English. To me, in the English language classes this was more salient because many students in the “High School Musical” group had had experiences that Hanna valued, but did not have access to, such as studying in a private language school. Moreover, she seemed to feel that sometimes some students in the “High School Musical” group did not include her in the decisions and did not recognize her knowledge and opinions. I perceived this more clearly in the beginning of the second semester, when students had a disagreement in regards the adequacy of the level of the material used in class. Hanna disagreed with the students who said that classes were too easy, because for her she was finally able to interact and communicate in class (see Chapter III, Section 3.4.2 for a more detailed description).

Hanna’s data indicates that her imagined community is related mainly to people whose speaking skills in English are good and also to people who are more experienced than she is. It also seems that for Hanna being praised by people from such communities makes her believe that she is not only being validated by these people, but also gaining access to her imagined community.

After the cruise and the summer camp, Hanna started the Letras-Ingês undergraduate programme at UFSC, in March 2010. For Hanna in the programme she not only can develop her skills in English, but she also considers that the programme “has opened up my mind to many aspects of life” (Hanna, student profile form, question 14, March 2011).

One aspect which has changed is Hanna’s view of how languages are learnt. While during elementary and secondary school, Hanna believed it was not possible to learn English in regular schools and that teachers were highly responsible for students’ learning, now with the undergraduate programme in Letras-Ingês, her view seems to have

changed. When I sent the first version of my text to Hanna, in December 2012, she admitted that she had that kind of view before, but that this has changed more recently. Nowadays, Hanna seems to understand that both the teacher and the student are responsible for learning and that regular schools are also sites for the learning of English.

Moreover, according to Hanna, the programme has made her develop in many other aspects, as the extract below shows:

Everything I have seen until today has made me grow as a person and see the world with a more open mind (without prejudices, etc), besides the opportunities of internship that I have had at UFSC that helped me to see and comprehend other people. (Hanna, questionnaire question 11, July 2011).

Essentially, Hanna sees the Letas-Ingês programme as a life-changing experience. During the interview I asked Hanna about the role of the English language in her life, she replied that it has a very important role. She also mentioned the Letras-Ingês programme and related it to such importance, as the next example shows:

I don't know, very important [laughs], it has become a dream, right? What I want to do from now on is to do things always related to English, either literature, or teaching. I still think about many things, but always related to the English language, never disconnecting from it, because it has marked me a lot, it was something that changed my life, right? It changed my perspectives, everything. I thought I wouldn't be anybody, but now I see that I can be...when we pass the Letras exam at university, everybody says 'oh, Letras' [pejorative tone], mainly my mom, 'oh my God, you are going to do Letras, what are you going to do?' but it's possible to do many things. (Hanna, interview, August 29th, 2012).

Hanna's view that the English language can bring her better opportunities in life, such as a job and development, echoes the findings in the studies by Longaray (2009), Pan and Block (2011) and Gadioli (2012). All these investigations found that students consider the English

language to be a kind of capital, a utilitarian means, which can help them achieve a better life.

In sum, for Hanna, both the programme and the English language can help her to be more sensitive to others and also to be able to know more about what is happening around the world:

...I think that when you speak other languages, you can know more people, from other countries, to understand other people's worlds too, right? Through texts, or talking to people, to see that reality before judging what they are doing out there. This makes you develop a better critical sense, right? Here in the country, you can notice what happens outside, to talk and to see what that person is feeling about that political moment, I don't know, and try to put yourself in his/her place, and to see that you can change here or you can give him/her tips. It's knowledge exchange, right? English helps, because almost everybody speaks English nowadays, right? (Hanna, interview, August 29th, 2012).

Based on Hanna's data, it is possible to notice that she invested in the English language mostly on her own, at first, by listening to and singing songs and by watching films. After going on a cruise, Hanna realized that she was able to have conversations in English and also that for her it was important to interact with people, mainly by speaking. Besides the cruise, the summer camp and also the Letras-Ingles programme were also kinds of investment Hanna made in order to help fulfill her need for communication. In the same way Hanna recognizes other people's value, it is also important for her to be recognized by the others, mainly by people who belong to her imagined community, which is associated to more experienced people, who have more cultural capital (Bourdieu, 1977, 1991). In sum, Hanna invested in the English language with the hope to acquire symbolic resources (Bourdieu, 1977, 1991), such as knowledge of the language and openness to the others, which will help her to increase her cultural capital. She uses the English language in order to interact with other people, and by doing so she believes that she understands other people better and opens herself to new possibilities, mainly the possibility of becoming an individual who has value.

4.3. Summary of the findings

As I mentioned in the introduction of this chapter, my intention was to report on the participants' identities as learners of English. In this way, I discussed data of six participants, Juliana, Bruno, Hudson, Lara Pedro and Hanna, trying to identify their most remarkable experiences regarding English language learning; the significant imagined communities in their language learning experiences; their investments in learning English; the subject positions they assumed within their college groups; the subject positions they assumed regarding the English language. In this section thus, I summarize the findings, in an attempt to give a briefer view of my participants' stories.

In relation to Juliana, I could find that learning the English language has happened mostly in an informal way throughout her life and that her investment in learning English has happened mainly in terms of leisure activities for her, such as computer games, songs, films and TV series. This has contributed to the creation of an imagined community that is related to the 'virtual' world, but that is intertwined with Juliana's everyday life, in a way that there is no distinction between the 'virtual' and the 'real' world. This conjunction helps Juliana to feel part of an imagined community that is universal, without borders, and which is also local, as it is already present in her life, providing her with symbolic resources, such as language and friendship.

Bruno, on the other hand, seems to view the English language as a springboard for a better future, and has invested in the language in a planned way, mainly by participating in summer camps, enrolling in a language institute and taking the undergraduate programme in Letras-Ingês. His investment in the language has helped him fight dyslexia and has opened doors for a better future, that is, it has provided him with the possibility to acquire material resources. Also differently from Juliana, Bruno's imagined community is that of the 'other', including both native English speakers from inner circle countries and other Brazilians from other university programmes. Such communities are both geographically and symbolically distant from him, in that people in those communities possess more knowledge than he does, both in terms of fluency and accuracy.

Hudson's life story shows that for him the English language is a way to develop both personally and professionally. He invested in his learning mostly in a planned way, studying on his own, enrolling in a language school, and then taking the undergraduate programme in Letras-Ingês. He hopes to acquire both symbolic and material resources that will help him to open the gates of his imagined community,

composed mainly of diplomats. Hudson has some similarities with both participants. Likewise Juliana, Hudson also started learning English influenced by his father and using video games, associating the English language with leisure. But Hudson also seems to view the English language as a tool to grow both personally and professionally, similarly to Bruno. Moreover, like Juliana, Hudson can see himself as part of a more encompassing and local imagined community, that of the video game players. On the other hand, as Hudson aspires to become a diplomat and this seems to be still an imagined community that is (at least partially) distant from him, even though it is a local and not a foreign one.

In regard to Lara, her data showed that she invested in the English language mostly on her own, and in informal ways, since her family could not afford paying a private language school. She seems to have invested in her learning with the hope to acquire both material resources and symbolic resources, and thus be able to gain access to an imagined community that is constituted of local people of higher social status, with both more economic and symbolic power which makes it possible for them to travel abroad and to study in private language schools. Similarly to Bruno and Hudson, Lara's imagined community is distant from her; in this case the distance is related to her social status when compared to most of her classmates mainly. By developing her skills in English and becoming a writer, Lara found a way to become more empowered and to increase both her cultural capital and her family's as well.

Pedro seems to have invested in the English language motivated by his own wish to mark his unique identity. Still, he had the help of other people⁴⁶, mainly in the language institute, at school and at university. Starting the Letras-Ingês programme at UFSC and studying in Portugal for a semester were also kinds of investment that Pedro made to increase his cultural capital (Bourdieu, 1977, 1991), and acquire symbolic resources (diversity), and material resources (becoming a teacher). With his investment, Pedro wished to open to the world and to have access to an imagined community which respects and values diversity and which could give him a sense of belonging that he does not feel to have in Brazil. Nevertheless, like Juliana, Bruno and Lara, for

⁴⁶ In a previous version, my text was as follows: "Pedro seems to have invested in the English language mostly with the help of other people". However, after Pedro read it, he said that he disagreed, because for him his learning of English was more about him than other people.

Pedro this community is both geographically and symbolically distant from him, in that he believes that only abroad he can have access to it.

Hanna invested in learning English mainly influenced by her parents, who stimulated her to listen to and sing songs, and watch films, similarly to Juliana. But for her, going on a cruise was a turning point in her learning experiences, as it made her realize she was able to communicate and she felt she was a user of English who could connect to people from different countries, so she felt valued. For Hanna it is important to be validated by others, mainly by people who belong to her imagined community, which is associated to more experienced people, who have more cultural capital (Bourdieu, 1977, 1991). Interacting with other people in English has helped Hanna to understand the others better and to become an individual who has value.

4.4. Summary of the chapter

I started this chapter explaining the reason why I chose the word “*Délibab*” for my title. Then, I presented the analysis of the data, focusing on each of the six participants of my study and having the five research questions in mind. I finished the chapter with a brief summary. In the next chapter, I will present the discussion of the data, comparing and contrasting the six participants, and I will also address some issues that emerged from the analysis.

CHAPTER V

DISCUSSION OR *RENDA DE BILRO*

5.1. Introduction to the chapter

In this chapter I discuss the findings of the previous chapter, comparing and contrasting the six participants, and addressing some issues that emerged from the analysis.

I chose to entitle this chapter as *Renda de Bilro*, in reference to the kind of lace typically made by women in Florianópolis. Traditionally, this kind of lace was brought to Florianópolis by people from the Azores in the XVIII century and was adopted by the local women, mostly fishermen's wives, as a kind of handicraft. Such lace is produced with the use of threads and *bilros*, which are kinds of wood bobbins. In order to make the lace, one has to weave the different threads connected to the bobbins; it is only by weaving the separate threads together that it is possible to see the pattern of the lace (Promoart, n.d). Metaphorically then in this chapter I will weave the different threads from my data analysis to form a lace, that is, I will compare and contrast the findings of all the six participants, showing how their identities were (re)constructed in relation to the English language.

To start, I concentrate on my research questions, and discuss them in light of the similarities and differences I found in the stories of the six participants of my study. Secondly, I focus on theoretical and methodological aspects which emerged from the analysis and which are related to identity, language and learning. While doing such discussion, I make a comparison with some of the concepts and investigations I presented in Chapter II (Review of the Literature). Finally, I present a summary of the chapter.

5.2. Research questions

My main objective with this study was to investigate, from a poststructuralist perspective, the identity of six English language learners, while taking an undergraduate degree in Letras-Ingês at UFSC. In order to reach this objective, in my analysis I addressed the following research questions focusing on each separate participant: a) What were the participants' most memorable experiences regarding English language learning throughout their entire lives? b) What were the participants' investments in learning English? c) What imagined communities were significant in the language learning experiences of the participants? d) What subject positions did the participants assume

within their college groups? e) What subject positions did the participants assume regarding the English language?

Now, I will discuss my research questions taking into consideration all the six participants, trying to compare and contrast the findings of all the participants, showing how their identities were (re)constructed in relation to the English language.

5.2.1. What were the participants' most memorable experiences regarding English language learning throughout their entire lives?

In reference to the memorable experiences related to the learning of English the six participants had in their lives, three aspects emerged as common to the students: the role of the family, the informal learning experiences which happened in non-instructional contexts, and learning at school or university.

The first recurrent characteristic present in the stories of the six participants was the influence their families had on their learning of English. All the students that took part in my research were influenced by their families in their learning of the English language, either in the beginning, or in continuing their studies, or both. The role of fathers and mothers was especially significant in my findings. For example, Juliana and Hudson started studying English because their fathers encouraged them. Hudson was also influenced by his older brother to do the undergraduate programme in Letras-Inglês. Bruno and Hanna were stimulated to learn English by both their father and mother, although Bruno was also influenced by his grandparents, while Pedro was encouraged by his adoptive mother. Lara, although with no direct encouragement of her parents to study English, wanted to learn the language so that she could help her family to increase their cultural capital (Bourdieu, 1977; 1991). In all the cases, the impact of the family started at a very young age and lasted until adulthood, when I conducted my study. Moreover, some of my participants, Lara, Juliana and Bruno, for example, were also encouraged to study English by close friends, friends of the family, or partners. These results corroborates Telles (2004), who found that his research participants, who were 12 English language student-teachers, told stories about their families, especially expressing how the members of the immediate family influenced on their learning of English.

Therefore, my findings revealed that it is necessary to understand that parents and members of the immediate family in general represent figures of power (Gadioli, 2012) in the learning process of the participants. Based on these results, it could be said that parents and

families exert a powerful role in students' language learning process, encouraging them to learn English, since students often act based on their families' views of what is right. Thus, it could be hypothesized that parents and families may act to give access to the learners' imagined community, or in some cases, even as gatekeepers to imagined communities learners are trying to enter, although this seems not have happened with my participants.

Secondly, the analysis of my data revealed that all the six participants learned English in many informal contexts, outside school, and that those were highly significant to their learning. The informal learning situations that were common to the participants were mainly studying on their own at home, often with the help of the family and friends, and sometimes on their own. Moreover, reading books, listening to songs either online or on the radio, watching TV series and films, using the internet to study were activities that all the participants did in order to develop their proficiency and which marked their language learning stories. For Juliana and Hudson playing video game and online games also contributed a great deal to their learning, while for Bruno and Hanna, going to the summer camp (and the cruise for Hanna) represented turning points in their learning stories. In general, all these informal learning experiences had a deep impact on the students' learning of English since their childhood and still remain as sources of learning in the present. Hence, it seems that for the participants the most memorable learning experiences are associated to informal contexts; in which they can interact more freely with people from different places and backgrounds, similarly to what happened with the students investigated by Norton (2001).

On the other hand, the participants also mentioned learning English in educational contexts, such as language institutes, regular schools and university, as a third kind of memorable experience, which in some cases was negative. For all the students, the private language institute is still seen as a better place to learn English when compared to regular schools, mainly the public ones. More specifically, Juliana, Lara and Hanna share the belief, at least initially, that it is not possible to learn English at regular schools, mainly the public ones, and that it is necessary to go to a private institute to be able to learn English (Ticks, 2007; Coelho, 2006; Grigoletto, 2000; Felix, 1999; Barcelos, 1999; among others). It is my understanding that this belief is a reproduction of a discourse that seems to prevail in the Brazilian society, and perhaps was more emphasized by these three participants because they have not attended a private language institute, while Pedro, Hudson and Bruno

have. In relation to Lara and Hanna particularly, this can also be related to the fact that they evaluated their level of proficiency in English as inferior when compared to other classmates who have attended private institutions.

In regards the Letras-Inglês programme at UFSC, the participants mentioned it as a kind of memorable experience in their learning, mainly due to the fact that they consider the programme to be another opportunity to be in contact with the language, either interacting with classmates and professors or by doing assignments and readings. Nevertheless, all the students, in different degrees, still demonstrated ambivalence in relation to the programme, since, despite declaring that they wanted to develop their proficiency in English and thought the programme could help them to some extent, they often resorted to non-participation in class, corroborating Norton (2000), Longaray (2005; 2009), Kinginger (2004), and Mastrella de Andrade and Norton (2011). In addition, despite the fact that the undergraduate programme in Letras-Inglês at UFSC offers students the possibility to do either the BA or the teaching degree, the participants of my study did not comment much on such choice. As I explained in Chapter III, this probably happened, at least in part, because they were in the beginning of the programme during the time I taught them (2011) and the choice had to be made only latter. It is interesting to see that the six students mentioned the programme mainly in terms of the development of their proficiency, focusing thus on their identities as learners, rather than as teachers of English. These results oppose what Gil and Oliveira (forthcoming) found in their study with student-teachers, in that their participants focused on their identities as teachers, while their identities and experiences as learners seemed to be gradually erased as they progressed in their professionalization.

What is more significant in all the participants' memorable experiences is the fact that to all of them formal instruction seems to have functioned almost like an appendix, an extra help for the real learning that happens in informal contexts. As Norton (2001) asserts, students have unique experiences in terms of language learning outside the classroom, which influence their views of what should be focused on in class. This raises questions about the role that schools have in FL or AL language education and how FL or AL teaching and learning are taking place in regular schools. Apparently, there is a gap between what and how the school teaches and how students learn and what they wish to learn. I do not mean to provide a simple solution for such a complex matter; nonetheless, I believe that in order to help both ends meet there

should be a joint effort of all those involved in the educational process: government, teachers, parents, students, and the community as well.

5.2.2. What were the participants' investments in learning English?

With respect to my second research question, my analysis revealed that all the six participants invested in their learning of English since their childhood; and that such investments marked them so significantly that they appeared as remarking experiences of learning, as I showed above (5.2.1.).

The kinds of investment the participants had in their learning of English were associated to both instructional and non-instructional contexts. Non-instructional, or informal contexts outside school, were highly significant investments to the students. The informal learning situations that were common to the participants were mainly studying at home, often with the help of the family and friends, and sometimes on their own (Hudson, Lara, Hanna, Pedro). Moreover, reading books (Lara), listening to songs either online or on the radio (Hanna, Juliana, Hudson), watching TV series and films (Hanna, Juliana, Hudson, Lara), using the internet to study (Hanna, Hudson, Juliana, Lara) were activities that the participants did in order to develop their proficiency and which marked their language learning stories. For Juliana and Hudson, playing video game and online games also contributed a great deal to their learning, while for Hanna going on a cruise represented a turning point in her learning story. On the other hand, the instructional contexts include investments the participants made either by studying in a private language institute (Pedro, Bruno, Hudson), taking part in a summer camp (Hanna and Bruno), or doing the *Letras-Inglês* programme (all participants). Investing in the learning of English informally has been a recurrent aspect in the data of all participants, corroborating Gil and Oliveira's (forthcoming), study, which showed that two participants invested mostly in learning English outside the classroom. Such kind of investment seems to have a greater impact on them than the kinds of investment that happened in instructional contexts, since these seem to have functioned as complements to the learning that occurred in non-instructional contexts since the participants' childhood, as I commented above (subsection 5.2.1.). It is also important to notice that some students invested in their learning of English informally also because of lack of monetary resources, which was the case of Lara (mainly), Juliana and Hanna, who could not afford paying courses at language institutes. However, they still invested in the English language in their own ways, using free available material and

studying with the help of their families and friends. Hudson, Pedro and Bruno, on the other hand, belonged to families in better economic positions and could afford paying their studies, which made them invest in their learning in more systematic ways.

In addition, most of the students, Bruno, Hudson, Lara and Pedro, invested in their learning of English in a planned way, with clear intentions to acquire either more material or symbolic resources (Norton, 2010), increasing thus their cultural capital (Bourdieu, 1977; 1991). Juliana and Hanna, on the other hand, seem to have invested in their learning in a more unsystematic way, without a priori focus in mind. In terms of material resources, Bruno, Hudson and Pedro invested in the English language with the hope to have a better job and better professional opportunities in the future. These students' wishes for the future corroborate the findings of Pan and Block (2011), Gadioli (2012), Longaray (2009), Gao, (2005) and (Kinginger, 2003), who assert that learners tend to invest in the learning of a language because of its utilitarian value, since they see the language as a capital that can help them be in better positions in the job market.

In contrast, other participants had hopes to acquire symbolic resources (Norton, 2010), by investing in the English language. For Juliana, it was the hope to learn about a language and its culture, and also to make friends. Hudson wanted to develop his communicative skills, since he was shy, thus gaining personally. Lara wished to become empowered and to have more status, increasing her and her family's cultural capital (Bourdieu, 1977; 1991). Pedro's investments were marked by his profound need for social and linguistic diversity. Hanna wanted to be valued for her knowledge and also to be open to others, with a feeling of empathy. To Juliana, Hudson, Lara, Pedro and Hanna, investing in the English language was thus a way to acquire symbolic resources they hope will be validated in the society or in their local contexts, similarly to what happened to the participants of Norton's study (Norton Peirce, 1995; Norton, 2000).

In sum, all the six participants of my study invested in the English language in order to increase their cultural capital (Bourdieu, 1977; 1991), either by acquiring symbolic or material resources, or both (Norton, 2010). In doing so, they could resist (in various degrees and ways) positions of marginality in the contexts they were inserted, like the participants in Norton's study (Norton Peirce, 1995; Norton, 2000); and they also invested in their own identity, since learning a new language promotes a constant (re)organization of the learner's sense of self and of his/her relationship with the world (Norton, 2010).

5.2.3. What imagined communities were significant in the language learning experiences of the participants?

In relation to my third research question, the analysis of the data showed that the imagined communities of my participants were associated with people they aspired to relate to through their learning of English; corroborating thus Kanno and Norton (2003, p. 241), who state that “imagined communities refer to groups of people, not immediately tangible and accessible, with whom we connect through the power of imagination”.

For Juliana (mostly) and Hudson, the imagined community was related to the virtual world, with video games and computers. Such community was more encompassing and interconnected with their lives, so they felt part of an imagined community that is universal, without borders. In contrast, Bruno, Lara, Pedro and Hanna, wanted to belong to imagined communities that were physically and/or symbolically distant from them. Bruno wanted to connect with people with more knowledge; Lara hoped to become more empowered and to have more social status; Pedro wanted to belong to a group of people, who value and respect diversity; and Hanna wished to be valued, mainly by more experienced people. Moreover, Juliana, Bruno, Lara and Pedro seemed to believe that only outside Brazil they can have access to their imagined communities; they stated that they wanted to go abroad to learn English and to be in contact with people with more knowledge and fluency, for instance, thus supporting the findings of Kinginger (2004).

It is significant to notice in the data that for the participants the educational system seems not to provide access to their imagined communities, at least not completely. Perhaps the students’ non-participation in class and their ambivalent investment in the linguistic practices at school and university (Norton, 2001) are reflections of such belief. Once again, there seems to be a gap between learners’ desires and hopes and what is offered by the education system, as I mentioned in section 5.2.1.

In sum, most participants of my study aspired to belong to communities that were distant from them, geographically, socially and/or symbolically. It is interesting to see that these students were, at the time the study was carried out, living in Florianópolis, an island that faces the coast and is open to the sea, to the world. In the same way, they were all looking abroad, they wanted to be open to and face the world, which was distant from them.

As Kanno and Norton (2003) defend, imagined communities are not only reconstructions of learners' past communities and relationships, but also and their imaginative projections for the future. In this way, the existence of an imagined community presupposes the existence of an imagined identity, and such community exerts a large impact on the learners' investment in learning a language (Norton, 2001). In this way, it can be hypothesized that my participants' imagined communities that were distant from them in both a reconstruction of the discourse they heard at home, school and in society, and also as a projection of their expectations for the future, wishes to have not only their 'real' world, but also their possible worlds, with broader possibilities and more cultural capital (Bourdieu, 1977; 1991).

5.2.4. What subject positions did the participants assume within their university groups?

Even though the focus of my analysis was mostly on the six individual participants, following poststructural theories (Bourdieu, 1977; Norton, 2000; Lave and Wenger, 1996; among others), I understand that identities are constructed in the social world, and thus the contexts in which students are inserted also need to be taken into consideration. Therefore, while analyzing my data I could also notice how the six participants related with the two groups in which I taught: "Malhação" and "High School Musical", which I address now.

In my analysis, I perceived that the students seemed to relate to the two groups in different ways, sometimes feeling more comfortable working with one group than the other, for example. Both Juliana and Bruno seemed to feel comfortable working with any of the groups. For them, the informal activities that happened in class, in which they could express their own personal views, helped them engage in conversations with other students, even when such activities were in English, since they were confident of their level of proficiency in the language when compared to their classmates. Lara and Hanna, on the other hand, participated more in class during the first semester of 2011, when I taught the "Malhação" group, mainly because they felt inferior in relation to the "High School Musical" group, and sometimes felt that some students in this group did not value them. Finally, Hudson and Pedro had a better relationship with some students within the larger groups and created safe houses (Pratt, 1991) in which they felt a sense of momentary protection and/or sharing.

I understand that the reason why some students did not engage well with the groups and sometimes resorted to non-participation

(Norton, 2001) in class is related to the fact that they occasionally were positioned in undesirable ways by other students and felt marginalized academically and socially (Norton, 2000).

As Norton Peirce (1995) proposes, students can resist positions of marginalization, setting up counter discourses which position them in more powerful ways. I understand that it can be easier for students to do so, if teachers in turn help them, since they are often perceived as figures of power (Gadioli, 2012). Like Norton Peirce (1995), I understand that since identities shift, there are possibilities for educational intervention. Therefore, teachers can help students who feel marginalized to realize that they have human agency and that they can consider which ideological options they have in more critical ways, so as to promote their own empowerment (Canagarajah, 2000).

5.2.5. What subject positions did the participants assume regarding the English language?

A further theoretical issue that emerged from my data is related to the view the participants had of the English language. Here I intend to comment on to what extent such views are related to current theoretical conceptualizations of the status of English in the world.

Several authors (Kachru, 2005; Seidlhofer, 2005; Jenkins, 2000; Rajagopalan, 2011; Saraceni, 2009; Schlatter & Garcez, 2009) have been theorizing on how the English language is viewed and taught nowadays around the world, proposing and debating concepts such as *lingua franca*, international language, world English, world Englishes and additional language. Such authors defend linguistic heterogeneity and non-essentialist views of language, identity and communication, in which languages have no owners and should not be associated to specific countries or cultures. In this way, while teaching, a language (whether or not English) should not be treated as a foreign or second one, in order not to create barriers between the learner and the language, and, more importantly, in order not to perpetuate the binomial us versus them, which essentializes people, cultures, languages and countries.

However, my data indicates that the conceptualizations that theoreticians propose do no account for the complex subject positions that the participants assume regarding the English language. In my data, I could see that for some participants the English language was seen as a foreign one, which is distant from them not only because of geographical barriers, but also because of barriers related to status and knowledge. Juliana seemed to be the only one who could see the English language completely integrated in her daily life and also seemed to feel

part of her imagined community of users of English, both locally and globally. The other five students still seem not to be able to perceive the English language completely as part of their repertoire, and sometimes felt more like learners than like users who have appropriated the language. Bruno saw the English language as a foreign one and felt distant from other speakers, either inner-circle native speakers (foreigners) or other Brazilians with more proficiency (local people). Hudson used the language when he needed, but this happened mainly with local people and when he was playing videogame. To Lara English was a foreign language that she learned since she felt in oral skills she still had not appropriated the language yet, even though in reading and writing she felt superior and could see herself as a user of the language both in her local context (by reading books for example) and in a more global context, as she tried to open up to the world (when she exchanged messages with foreigners in her blog, for example). Pedro believed that in Brazil the English language was treated as a foreign one, but for him personally it was a second one he had contact with and used since his childhood; through this language he interacted both with local people and foreigners, mainly when he was in Portugal. Hanna saw the English language as a foreign one mainly in the first years of her learning, however as she studied more and as her identity shifted and she realized that she was able to communicate in English, she realized that she became a user of English and started to see it as a language she added to her repertoire.

In general, my participants' views of the English language and its role in their lives and communities do not match completely the more recent theoretical approaches to the English language that I discussed in the literature I reviewed (Section 2.3.). It could be posited then, based on my results that my participants seem to be more global oriented, than local oriented. They already use (or try to) the English language in their local contexts, at university or at home for example, but sometimes they wish to be able to use the language with foreigners and to be able to open to the world through the English language. That is, they would like to relate to the world, to speakers of English from other countries, even though they still feel that this is not attainable for them in some cases. These results confirm the findings of Norton (2000), Kinginger (2004), Gadioli (2012), Gao (2005), Longaray (2009), who identified that their participants wished to connect to the world with the English language, but at the same time felt that they were apart and sometimes felt marginalized. For my participants specifically, it can be posited that the fact that their views that they have not fully appropriated the English

language is related, to some extent, to their belief that it is not possible to learn English in regular schools. In this regard, it is expected that schools give students the possibility to get closer to the language under study (in this case English) and to appropriate it. However, since to my participants regular schools seem not to have fulfilled such expectation, they seem to have contributed to the students' feeling that the language is distant from them. In the same way, they seem not to believe they have learned and practiced English much at school, they also seem to feel distant from the language, and view it mostly as a FL. It is also possible to hypothesize that the English language is still viewed and taught as a FL in regular schools in Brazil and that teachers perhaps also view the English language in this way and teach their classes based on such premises. I understand that a change in the way in which students, teachers and schools view, deal with and relate to the English language (or any other) is only possible if these people (and not scholars alone) try to operate the changes.

5.3. Identity, language and learning: issues emerging from the data analysis

Besides the results related to my research questions, my data also generated two other issues associated to the theoretical and methodological aspects of my study: a) Is the methodology I used is suitable for studies such as mine; b) Are the theories in which I based my study suitable? I will now comment on each of these matters, taking my results into consideration.

5.3.1. Is the methodology I used suitable for studies such as mine?

With reference to the methodology I used in my study, I have made some choices in terms of data generation, data analysis and data presentation. Such choices had a large impact on my results and thus I now comment on them.

First, in my study I used mostly narratives as data (Riessman, 2008) in which the participants told their stories in retrospect⁴⁷. It was my intention to follow Norton (2000) and use narratives as a source of data; however, in her investigation Norton (2000) gathered data more frequently and could keep track of her participants' daily lives, with examples of situations that happened both at school and in their

⁴⁷ As I mentioned in Chapter III (Methodology), I did not give students any example of the genre autobiography before they wrote their own, which may have prevented them from writing a more comprehensive text. Therefore in future studies, it is suggested to explore the genre (in terms of form and context) previous to data generation.

communities. In my case, due to time constraints and also due to the fact that my participants had started studying English when they were children, differently from Norton's participants who studied English after they immigrated to Canada, as adults, I had to resort to retrospective narratives. I understand that my approach has created a certain kind of filter in what my participants narrated. Actually, the stories they told often showed a prospection of a world seen through rose-colored glasses, in which conflicts and struggles are not made as visible as aspects related to overcoming difficulties, and stories of success; differently from what Norton (2000, among others) reported.

Secondly, in terms of methodology for data analysis, I opted for a study which took the participants' comments in consideration in my analysis, both as sources of feedback and triangulation. Although qualitative studies seek to take into account the participants' point of view, in an emic perspective, very few studies on identity and language learning engaged the participants in the process of data analysis (Kinging, 2004 and Mills, 2004 are two examples). Most commonly, researchers exchange information with participants, and sometimes ask them to reflect on the transcription of the interviews, for instance. However, in my own study I took a step forward in that I gave my participants the opportunity to read my analysis, make comments, and ask for changes when they believed that my interpretation was not correspondent with what they had meant in their texts or with who they are. I believe that my choice was positive in that it helped me give students the opportunity to better express themselves, it gave them chance to have their voice heard, and it made them feel active and responsible for the study. I also understand that this helped them to reflect on their own process of language learning and allowed them to retain authorship over their texts (Pavlenko, 2004). This has in turn created a closer and more personal relationship between my participants and I, which was based on trust. They trusted me with their life stories and also trusted that I would not show my text to anybody before their approval. In turn, I trusted them and their truth when generating data and writing my dissertation. Therefore, in this regard, the participants collaborated with me in the analysis, and were to some extent my co-authors. This was an innovation in studies on identity and language learning and perhaps could be considered as a methodological option for future research.

Finally, in terms of data presentation I decided to follow both Norton (2000), Clemente and Higgins (2008), and Riessman (2008). As Norton (2000), I presented my results in the form of case studies,

focusing on each participant and his/her live story at first and only trying to see similarities and differences afterwards. To me, this has created the opportunity to know and present each participant in a deeper way, and as an individual who is unique and multifaceted. In addition, Clemente and Higgins (2008) also inspired me in the way I wrote, since they presented the results in a narrativized way in their study, with a more personal tone. I also adhered to Riessman's (2008) view that narratives have levels of overlapping texts, which include the stories told by participants, my own interpretations of their stories, and also the narrative constructed by the participants and I as a researcher. I recognize that such kind of presentation may not be widely common; however, when I started my study and had more contact with my participants, it was clear to me that this choice was the only possible one I had in order to make justice to the richness of my participants' life stories.

5.3.2. Are the theories in which I based my study suitable?

In relation to the theoretical framework, I used as the basis for my dissertation poststructuralist theories of identity and language, mainly the work of Bonny Norton (Norton Peirce, 1995; Norton, 1997; 2000; 2001; among others).

According to Norton (2000, p. 5), identity refers to "how a person understands his or her relationship to the world, how that relationship is structured across time and space, and how the person understands possibilities for the future". In my own study, the results demonstrated that my participants' identity was constructed through time and space, confirming thus Norton's (2000) assertion. In relation to time, in my data all the six participants' past experiences, especially the most remarkable to them, and their expectations for the future played a significant role in their identities. It seems that their identities are constructed based on who they were, who they are and who they wish to be. Therefore, it can be said that it is necessary to understand the learners' story and desires for the future in order to understand their identities. As regards space, my participants associated the construction of their identities through their learning of English with both the virtual space and face-to-face environments. Mostly for Juliana and Hudson, but also for Hanna and Lara, the virtual world, with games, the internet, TV series and films, and songs, had a significant impact on their identities and on their learning of English. For Pedro and Bruno, on the other hand, face-to-face environments seem to have played a more important role, and include mainly the courses they attended in private

institutes. Moreover, all the participants also mentioned the home, the regular school and the university as important face-to-face sites of identity construction and of language learning. Considering the importance given by the participants to the virtual world in their learning of English and in the construction of their identities, it can be said that the social media and the technology open up new possibilities to students, so that they can connect with the world and see themselves in multiple ways. As Lam (2000) claims, with the use of computers and technology, people can construct a metaphorical community and multiple and collective identities. Then, perhaps in this changing world, there can be the construction of a new kind of identity, in which borders might start to fade away.

Another characteristic of identity as proposed by poststructuralists is that it is related to struggle and conflicting claims to truth and power (Norton & Morgan, 2013; Weedon, 1997). In my study however, these aspects have not emerged in the data analysis in a different way. As I reported in subsection 5.3.1. of this chapter, my participants' stories tended to be about more positive experiences of language learning, in which they overcame difficulties and marginalization, than the ones related only to struggles and conflicts, that is, they were stories with happy endings. Such stories were reflected in the metaphors that represent each of the participants. For Juliana learning English in an informal way meant that she could connect to the world; for Bruno learning English was a springboard for a better future; for Hudson learning English was a way to develop personally and professionally; for Lara learning English was a way to become more empowered, for Pedro learning English as a way to seek for diversity; and for Hanna learning English helped her to be valued. All these metaphors show the positive aspects that seemed to be prevalent in the six students' data and indicate that for them the English language helped to overcome obstacles. Similarly, in their studies with English language student-teachers, Telles (2004) and Ticks (2007) also found metaphors indicating that their participants associated the English language with positive changes and conquering objectives that happen after difficulties are overcome. Specifically in regards my participants, as I have already mentioned, the tendency to suppress struggles in my participants' stories might have happened because of the way I generated data, but I also believe that my participants chose to report on the positive side of their experiences, because in this way they could feel more empowered and feel that their investments in learning the English language were worth it, in that they resulted in positive returns to them.

Finally, I had to adapt the theories proposed by Norton (2000, among others) to my data, mostly because the contexts investigated by Norton and myself were very different ones. Norton carried out her study with immigrants learning ESL in Canada and proposed her view of identity, imagined community and investment based mainly on her data. I conducted my study in Brazil, with a group of six students who are Brazilians and were learning English in Brazil as well. I believe that such adaptation is possible and suitable; however, it is my understanding that different contexts not only will produce different results, but also re-appropriate the theoretical constructs, taking into consideration the local realities that are under study.

5.4. Summary of the chapter

In this chapter I discussed my data in light of my research questions, comparing and contrasting all the six participants, taking in consideration the theoretical framework I presented in Chapter 2. I also tried to present theoretical and methodological issues that emerged from the data analysis and which could be considered in further studies.

In the next chapter, I will present the final remarks, which includes a summary of the dissertation, pedagogical implications, limitations of my study and suggestions for further research.

CHAPTER VI

FINAL REMARKS OR “*EU AMO TUDO QUE FOI*”

*Eu amo tudo o que foi,
Tudo o que já não é,
A dor que já me não dói,
A antiga e errônea fé,
O ontem que dor deixou,
O que deixou alegria
Só porque foi, e voou
E hoje é já outro dia.*
(Pessoa, 1931, p. 29)

6.1. Introduction to the chapter

In this chapter I present the final remarks of my dissertation. I opted for using the first line of the poem by Fernando Pessoa (1931) as the title of the chapter, because I believe it represents the end of a long process of learning to me and to my participants. Such process has been filled with several kinds of situations in which we (re)constructed our identities through the English language. As I end this dissertation, my participants and I also open to new cycles in our lives, because “*hoje é já outro dia*” (Pessoa, 1931, p. 29).

In terms of organization, I start this chapter with a summary of the dissertation and of my findings, then I focus on the pedagogical implications of my study, and finally I address some limitations of my study and offer some suggestions for further research, and I end the dissertation with a brief reflection of how the analysis of my participants’ stories helped me revisit mine.

6.2. Summary

Research on identity construction and language learning and teaching has been receiving more attention in the field of Applied Linguistics more recently (see Norton, 2010, for a review of some studies). However, such research is still insufficient, especially given the fact that most studies tend to focus on teachers’ professional identities or on students learning a language in SL contexts, with just a few studies which focus on learners’ identities while learning an additional or foreign language in their own contexts, as Gu (2009) remarks.

In order to help fill this gap, this qualitative study was based on poststructuralist theories, mainly the work of Bonny Norton (Norton Peirce, 1995; Norton, 1997; 2000; 2001, among others) and focused on

the process of identity (re)construction of six Brazilian English language learners, who were taking the undergraduate degree in Letras-Inglês at UFSC. Having this main objective in mind, I addressed five research questions:

- a) What were the participants' most memorable experiences regarding English language learning throughout their entire lives?
- b) What were the participants' investments in learning English?
- c) What imagined communities were significant in the language learning experiences of the participants?
- d) What subject positions did the participants assume within their college groups?
- e) What subject positions did the participants assume regarding the English language?

I started my dissertation by presenting a brief background to my research and telling my story as a learner and user of English. I also introduced the significance of my study, along with my objective and research questions, in Chapter I. Then in Chapter II, I reviewed some theoretical concepts and empirical studies which served as the basis of my dissertation. In Chapter III, I described the methodology I adopted to conduct my study, having my context of investigation in mind. Afterwards, I analyzed the data of the six participants of my study in Chapter IV, and discussed it, comparing the findings in Chapter V. In this section of this chapter, I briefly summarize the findings of my study, focusing on my research questions and also on other aspects which emerged when I compared the data of my participants.

While focusing on my participants' most memorable experiences regarding English language learning throughout their entire lives, I found three aspects which were common to the six students. Firstly, I noticed in my data that families, mainly fathers and mothers, greatly influenced students and their learning of English, both as children and as young adults. Secondly, I also found that for my participants, the informal experiences they had with the English language which happened outside school were very significant for their learning since their childhood. Thirdly, I discovered that the six students also had memorable experiences in regards English learning in educational contexts, such as the school, private language institutes and the university, but these experiences were in some cases negative ones. Most importantly, in regards my first research question, my findings

showed that for all my participants, their experiences with the English language led them to believe that real learning happens in informal contexts, and thus learning that happens in educational contexts functions as an appendix.

I also addressed my participants' investments and found that they invested in their learning of English since they were children both in planned and unplanned ways. Moreover, I also verified that the students' investments were connected with their most remarkable experiences of learning and happened in both instructional and non-instructional contexts, even though investing in learning English in an informal way (such as listening to songs, using the internet and studying at home) has been a more recurrent pattern for all the participants. This happened both because the participants seemed to believe that the informal practices helped them to learn more and also, in some cases, because of lack of monetary resources. In general, the six participants seemed to see the English language as a capital and thus invested in their learning of English with the hope to acquire more material or symbolic resources (Norton, 2010), increasing thus their cultural capital (Bourdieu, 1977; 1991).

Additionally, in my study I also identified which imagined communities were significant in the language learning experiences of my participants. In my data I found that my participants' imagined communities were related to people with whom they wished to relate through the learning and use of English, which included the virtual world; people with more power, experience, knowledge and/or status, and who respect and value diversity. Moreover, most of the participants' imagined communities seemed to be socially, geographically and/or symbolically distant from them, which was apparent mainly due to the fact that the students seemed to believe that they could only have access to such communities outside Brazil.

Moreover, I also focused on the subject positions the participants assumed within their university groups. I found that the participants of my study related with the two groups I taught ("Malhação" and "High School Musical") in different ways, sometimes participating more in some occasions, since they often seemed to feel more comfortable working with one group than the other. In general, the students participated more in class when they felt confident of their knowledge and level of proficiency, felt that other students validated them, and also created safe houses (Pratt, 1991) in which they had a sense of temporary protection within the larger groups. On the other hand, students' non-participation seemed to occur in situations in which they felt

marginalized because they were positioned in undesirable ways by other students in the groups (Norton, 2000; 2001).

Finally, in my analysis I could also identify subject positions the participants assumed regarding the English language. I noticed that despite the growing literature (Seidlhofer, 2005; Kubota, 2012; Saraceni, 2009; Schlatter & Garcez, 2009, for example) that questions the current status of the English language in the world and supports linguistic heterogeneity and non-essentialist views of languages and identity, my data showed that these theorizations seem not to have impacted on students yet. As a whole, the participants of my study seemed to view the English language as a foreign one, separated from them by physical and symbolical borders. They all wished to relate to the world through the English language, but often felt marginalized and separated from other speakers and users of the language.

Since my study is a qualitative one (Watson-Gegeo, 1988), which followed some strategies of grounded theory (Charmaz, 1998) for the analysis, besides answering my five research question, I could also generate theories and hypotheses which were based in and derived from my data. In this way, my analysis and discussion of the data also uncovered theoretical and methodological aspects of my study.

Firstly, by looking at my study in retrospect, I examined to what extent the methodological choices I made were suitable for my research and maybe to others in the same line. While generating data I resorted mainly to narratives told by the students in retrospect, since they started studying English when they were children. This has created a certain kind of filter in the stories they told, which were mainly focused on the overcoming of difficulties. Thus, I realized that perhaps a more detailed account of participants' daily lives, gathered more frequently could offer more insights of struggles that happen both at school and in the communities the participants are inserted. Moreover, while analyzing my data I decided to ask my participants to read my analysis and comment on it, and I included their feedback as sources of triangulation. I believe that such choice was a positive one, since I created a bond with my participants and made their voices more present in my text, so as to have a deeper emic perspective. This kind of analysis was innovative and could be used in other studies on identity and language learning. Besides, for data presentation, I opted to focus on each individual participant first, telling his/her story in a narrativized way and using a more personal tone, so that I could account for the richness of their multifaceted identities, and only afterwards I made comparisons between them. This approach to data presentation reflects both the way I

generated and collected data, and also the kind of relationship I had with the participants of my study.

Secondly, I evaluated to what extent the theoretical framework on identity and language learning that I adopted, which is mainly based on the work of Bonny Norton (Norton Peirce, 1995; Norton, 1997; 2000; 2001; among others), was suitable for my study. With my analysis I confirmed some of Norton's propositions, as I could see that my participants constructed their identities through time, which included the students' past experiences and their expectations for the future, and space, comprising both face-to-face and virtual environments, with a significant importance assigned to the virtual world and the role it played in the participants' learning of English. Nevertheless, in my data I did not clearly find struggles and conflicting claims of truth and power, as poststructuralist theories of identity posit (Norton & Morgan, 2013; Weedon, 1997). In fact, with my analysis I showed that participants told more positive stories in which they showed that it is worth investing in the English language as a way to overcome difficulties and marginalization. Another relevant aspect is that after analyzing my data, I could perceive that the theoretical framework designed by Norton (Norton Peirce, 1995; Norton, 2000; among others) had to be adapted to fit my data, mainly because it was designed with a different kind of context in mind. In my view, more research on identity and language learning is necessary. Brazilian authors could for example join efforts to conduct a larger study and theorize on identity and language learning taking our local contexts into account.

To close this section, I would like to remind that my intention with this qualitative study was to investigate from a poststructuralist perspective the identity of six Brazilian English language learners, who were taking the undergraduate degree in Letras-Ingês at UFSC. By analyzing their individual stories, discussing their data in comparison, and identifying theoretical and methodological issues that emerged from the analysis, I hope to have provided enough evidence to fulfill my objective.

6.3. Pedagogical implications

In this study I have investigated, from a poststructuralist perspective, the identity of six students English language learners, who were taking the undergraduate degree in Letras-Ingês at UFSC. In this way, I would like to argue that this study can offer some contributions to language teaching and learning; mainly by helping learners and teachers

to better understand the process of students' identity (re)construction through language.

The first important pedagogical implication of my study is the fact that learners can reflect about their own language learning stories and about how their identities are constructed through language, when they discuss about such topics with each other, their teachers and/or researchers. Such reflection can also help teachers to adapt their teaching practices, so as to take into account their learners' past experiences and also their expectations for the future.

Moreover, as I showed in Chapter V, my findings indicated that there seems to be a gap between learners' desires and hopes and what is offered by the educational system. For my participants, schools are not sites for communication and practice and do not provide access to their imagined communities. In this way, in terms of classroom practice, I suggest that it would be important to incorporate students' experiences and opinions into the language curriculum, so as to help them to view the language class as a site for meaningful learning and identity (re)construction.

My findings also showed that the participants often felt inferior in relation to other speakers and also in relation to the members of their imagined communities. As Bourdieu (1977, p. 652) defends, "a language is worth what those who speak it are worth". Therefore, teachers need to help students to feel more empowered and fight undesirable positions of marginalization both inside and outside the classroom. Following Norton Peirce (1995), this can be done with the help of classroom-based social research, since this can "help students understand how opportunities to speak are socially structured and how they might create possibilities for social interaction with target language speakers" (Norton Peirce, 1995, p. 26). As a result, students would then be in a better position to claim their right to speak and to improve their learning in several contexts.

Another pedagogical implication of my study is related to students' investment and imagined communities. Similarly to Norton (2000, 2001), my study showed that different learners invest in different kinds of imagined communities, and that the members of such communities are people seen as more powerful by the learners and thus can either provide access or act as gatekeepers to the imagined communities. As Norton (2001) herself proposes, it is necessary for teachers, students and researchers to question to what extent students' investments and their imagined communities are beneficial both for their learning and their engagement in larger contexts and in society. Like

Norton, I believe that when learners' investment and imagined community offer positive opportunities for students to learn and interact, they should be fostered, but if not, they can be questioned and reimagined in order to provide students with new possibilities and desires for the future.

The findings of my study also bring an important pedagogical implication in relation to the way students view the English language. My results suggested that students tend to view the English language as a foreign one that is distant from them and that such view is linked to their belief that it is not possible to learn and practice English at schools. As it seems that the English language is still taught as a FL at schools, it would be necessary for teachers, schools and the government to work together and take actions to operate the changes that can help students realize that the language is integrated to their lives. In this regard, it seems necessary to reconsider both educational and governmental policies that impact on language teaching in Brazil.

6.4. Limitations of the study and suggestions for future research

Taking into consideration that this study is a qualitative one, which aims at presenting an in-depth investigation of the process of identity (re)construction in relation to learning English of six students, the findings from this study cannot suggest final answers. In this respect, I would like to point out some limitations of my study as well as suggestions for further research.

The first limitation of my study regards the small number of participants I focused on. Although I had contact with several students during my *Estágio de Docência* at UFSC, due to time constraints, I could only concentrate on six participants. Moreover, because the study is based on the poststructuralist premise that identities are composed of both social and cultural aspects, and that individuals have unique and contradictory identities, which change constantly and dynamically, the findings cannot be generalized to other students or even considered as true for these participants for the rest of their lives. Therefore, more research is necessary so as to understand English language learners' identities in Brazil. For example, other investigations could be conducted with different students in diverse kinds of contexts so that it is possible to see to what extent the contexts students are inserted in influence their relationship with the language they are learning and the construction of their identities. Besides, it would be interesting to conduct another study with the same participants in a few years, to see

to what extent their identities have changed, especially after they graduate and start working.

Secondly, my study has demonstrated that parents and families are very influential in students' language learning process. As students, mainly younger ones, frequently behave based on their families' views of what is right, parents and immediate family members are the first ones who can encourage, or discourage, students to learn English. However, because my focus was not specifically on the influence families have on students' identity and language learning; I did not examine this aspect thoroughly. In this way, future research could focus more specifically on such influence and also on parents' and families' imagined communities in regards the English language, so that it could be possible to better understand the impacts in students' lives. Also, studies could compare a student's and his/her parents' view of the English language, to have a more encompassing interpretation of the student's language learning story.

Thirdly, because I focused on the stories of the six individual participants of my study and the way they (re)constructed their identities in regards the English language, my analysis dealt with micro aspects of their identities, without examining the contexts in which they were inserted very thoroughly. In other words, I left aside the macro analysis of my participants' identities, and did not examine their identities in relation to their educational and community contexts comprehensively. This happened both because of my methodological choice and also due to time and space constraints. Hence, I would like to suggest that other studies try to balance more the focus of analysis, taking into account both individual aspects and contextual aspects of students' identities and language learning.

Another limitation of my study regards the theoretical framework I adhered to. In my study I followed theories of identity and language learning which were developed based on investigations carried out in ESL contexts (Norton, 1997; 2000; 2001, for example). I understand that I had to re-appropriate Norton's concepts in my study, mainly because while analyzing my data I could see that the language learning local contexts play an important role in students' identities, and thus theoretical conceptualizations should take into account the different contexts and realities students are inserted in. Moreover, my data revealed that, even though poststructuralist theories view identity as largely related to struggle and conflicting claims to truth and power (Norton & Morgan, 2013; Weedon, 1997), in my participants' stories there was a tendency to suppress struggles and to value the possibility to

overcome difficulties and marginalization. In this way, I understand that it is necessary further investigation and also theorization on identity and language learning in Brazil, taking our local contexts, students, teachers, schools and society into consideration.

A final limitation of my study is related to the way I analyzed my data. Since the beginning of my study, I decided that I wanted to take my participants' comments in consideration. This has impacted on the time I took to both conduct and write my dissertation, since I had to send my text to the participants, wait for their comments, and sometimes make changes based on them. It has also meant that both my participants and I had an extra amount of work to do as part of my research. Nevertheless, I still consider my approach to the study as a positive one, since it was an innovation in research on identity and language learning. In this way, I would like to suggest that other studies on identity and language learning could follow the same methodological approach so as to give participants the chance to have their voices heard.

6.5. Final words: how looking at my participants' stories helped me revisit mine

In this long process of conducting my study, while I interacted with my participants, generated and analyzed the data with them, I inevitably thought of my own story as a learner and user of English. In this regard, I found similarities not only comparing the stories of my six participants, but also comparing their stories to mine. In other words, I can say that I often saw my own story reflected in the stories of my participants.

I could remember the experiences I had with the English language, and how my parents, besides some friends, teachers and partners impacted on my wish to learn and study English. I also remembered the long hours I spent studying on my own, mainly doing grammar exercises and listening to songs in English to try to understand the lyrics; besides the private course I took and the undergraduate degree in Letras-Ingês, which was followed by my MA, and later on by the PhD.

I also recalled the several moments in my life in which I felt inferior or marginalized, because I believed I could not speak English or because I thought that my knowledge was limited. I too imagined a community of speakers and users of English who were geographically and symbolically distant from me, and hoped to be part of this community someday.

For me, even though I have always liked the English language and wanted to study it, I sometimes was ambivalent too. When I was a teenager and also as an adult, I often used the language in informal situations in which I could feel that I really owned the language. Yet, in other occasions in my life, mainly formal and professional ones, I felt that the English language was a foreign one, and lived the duality 'I/them', which separated me from people that I considered more powerful, either because of their academic knowledge or experience, or because they were 'native' speakers.

Similarly to Juliana, Bruno, Hudson, Lara, Pedro and Hanna I also choose to believe that it is possible to overcome obstacles, by investing on learning (not only English), and hope that we can all realize that we have had returns from our investments. I hope that we can all keep on developing and help others to develop too. I hope we can all feel more empowered and help others feel more empowered too.

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Appendix A
Consent form

UNIVERSIDADE FEDERAL DE SANTA CATARINA
CENTRO DE COMUNICAÇÃO E EXPRESSÃO
DEPARTAMENTO DE LÍNGUA E LITERATURA
ESTRANGEIRAS
DOUTORADO EM LETRAS - INGLÊS E LITERATURA
CORRESPONDENTE
FORMULÁRIO DE CONSENTIMENTO LIVRE E
ESCLARECIDO

Prezado(a) aluno(a),

Meu nome é Marcia R. P. Carazzai. Gostaria de lhe convidar a participar de um projeto de pesquisa sobre a identidade cultural de alunos-professores de inglês-LE enquanto aprendizes, supervisionado pela Profª. Dra. Gloria Gil. Como aluna de Doutorado em Letras – Inglês e Literatura correspondente, estou responsável por conduzir esta pesquisa. Você está sendo convidado(a) a participar deste estudo por estar no processo de formação como aluno do curso de graduação em Letras-Inglês. Por favor, leia este termo de consentimento e, se, concordar com a informação aqui apresentada e aceitar participar, assine onde indicado.

Título do Projeto: A identidade cultural de alunos-professores de inglês-LE como aprendizes: um estudo qualitativo.

Objetivo do estudo: O objetivo deste estudo é investigar a identidade cultural de alunos-professores de inglês-LE enquanto aprendizes.

Procedimentos: Se você aceitar participar deste estudo, será solicitado a responder por escrito a um questionário, bem como produzir uma pequena narrativa e dar uma entrevista (todas em língua portuguesa). Além disso, eu também precisarei assistir, gravar e tomar notas durante as aulas de Estudos Linguísticos II, no primeiro semestre de 2011. Você também poderá ser solicitado a prestar esclarecimentos caso eu não compreenda algum detalhe de seus textos. Assim, para facilitar o contato peço que preencha, neste formulário, seu nome, endereço e telefone.

Riscos e benefícios: Não há riscos em participar deste estudo. Caso você tenha dúvidas sobre o estudo e os procedimentos, poderá tirar suas dúvidas comigo. Ao participar do estudo você poderá aprender mais sobre as questões da sua própria formação enquanto aluno(a) do curso de graduação em Letras-Ingês. Ao final da pesquisa, os resultados deste estudo serão tornados públicos, mas sua identidade será mantida totalmente preservada e não será incluída nenhuma informação que possa identificá-lo (a). Seu nome e telefone são úteis apenas para uma possível necessidade de contato no futuro.

Natureza voluntária do estudo: Sua decisão de participar ou não do estudo não irá afetar você ou sua relação com seu estabelecimento de ensino e nem seu rendimento na disciplina de Estudos Linguísticos II de nenhuma forma. Se você decidir participar e depois desistir, não há nenhum problema. Caso você desista, peço apenas que notifique a mim e a Profa. Dra. Gloria Gil. Não é necessário justificar-se.

Contato: A pesquisadora responsável por este estudo é a Prof.a. Dra. Gloria Gil. Para contatá-la você pode telefonar (48-37219455) ou dirigir-se à sua sala, na Pós-graduação em Letras-Ingês da UFSC, prédio B do CCE, terceiro andar.

Você também pode entrar em contato comigo enviando um e-mail (mcarazzai@gmail.com) ou telefonando (48-96563673).

Declaração de consentimento:

Declaro que li a informação acima. Quando necessário, fiz perguntas e recebi esclarecimentos. Eu concordo em participar deste estudo.

Nome completo:

Telefone: E-mail:

Florianópolis, de maio de 2011

Assinatura:

Appendix B

Ethics committee approval

12/05/13

Certificado



UNIVERSIDADE FEDERAL DE SANTA CATARINA
Pró-Reitoria de Pesquisa e Extensão
Comitê de Ética em Pesquisa com Seres Humanos

CERTIFICADO Nº 1815

O Comitê de Ética em Pesquisa com Seres Humanos (CEPSH) da Pró-Reitoria de Pesquisa e Extensão da Universidade Federal de Santa Catarina, instituído pela PORTARIA N.º 0584/GR/99 de 04 de novembro de 1999, com base nas normas para a constituição e funcionamento do CEPSH, considerando o contido no Regimento Interno do CEPSH, **CERTIFICA** que os procedimentos que envolvem seres humanos no projeto de pesquisa abaixo especificado estão de acordo com os princípios éticos estabelecidos pela Comissão Nacional de Ética em Pesquisa – CONEP.

PROCESSO: 1815

FR: 403219

TÍTULO: A identidade cultural de alunos-professores de inglês-LE como aprendizes: um estudo qualitativo

AUTOR: Góris Gil, Marcia Regina Pawlas Carrazzi

APROVADO

FLORIANÓPOLIS, 28 de Fevereiro de 2011.

Coordenador do CEPSH/UFSC

Appendix C
Student profile form

Estudos Linguísticos II
Profa. Gloria Gil
Ficha do aluno
16/03/2011

- 1) Nome completo:
- 2) E-mail para contato:
- 3) Sexo: () feminino () masculino
- 4) Idade:
- 5) Naturalidade:
- 6) Estado civil:
- 7) Filhos:
- 8) Profissão:
- 9) Fase em que se encontra no curso:
- 10) Fase da disciplina de língua inglesa:
- 11) Como você avalia seu nível de proficiência em inglês:
- 12) () básico () intermediário () avançado

- 13) O que te motivou a cursar o curso de licenciatura em Letras-
Inglês? O curso foi sua primeira opção no vestibular? Você tem intenção
de ser tornar professor(a)? Comente.

- 14) Quais são suas expectativas com relação a esta disciplina?

- 15) Há algum outro fato que você gostaria de comentar? Caso
afirmativo, sinta-se a vontade para escrever algumas linhas.

Profile form: participants' answers⁴⁸

1. Nome completo: Juliana (Ju)
2. E-mail para contato:
3. Sexo: (X) feminino () masculino
4. Idade: 21

⁴⁸ As I mentioned in Chapter III (Methodology), most data was originally in Portuguese and I kept them exactly as produced by the participants, except for the omission of the participants' full names and e-mail addresses, for ethics reasons. I opted for translating to English only the parts in the body of the text. The parts in English in the appendices (Appendix C to Appendix J) were produced by the participants themselves.

5. Naturalidade: Florianópolis/SC
6. Estado civil: solteira
7. Filhos: nenhum
8. Profissão: funcionária pública da UDESC
9. Fase em que se encontra no curso: 3ª
10. Fase da disciplina de língua inglesa: 3ª
11. Como você avalia seu nível de proficiência em inglês:
() básico () intermediário (X) avançado
12. O que te motivou a cursar o curso de licenciatura em Letras-
Inglês? O curso foi sua primeira opção no vestibular? Você tem intenção
de ser tornar professor(a)? Comente.
Vou fazer bacharelado em Letras Inglês. Foi minha primeira opção no
vestibular. Não tenho intenção de me tornar professora. Gosto desse
curso porque adoro estudar Literatura, gosto de tradução, e sempre tive
facilidade com o inglês.
13. Quais são suas expectativas com relação a esta disciplina?
Aprender e discutir sobre os diferentes aspectos da língua
14. Há algum outro fato que você gostaria de comentar? Caso
afirmativo, sinta-se a vontade para escrever algumas linhas.

1. Nome completo: Bruno
2. E-mail para contato:
3. Sexo: () feminino (X) masculino
4. Idade: 18
5. Naturalidade: São Leopoldo - RS
6. Estado civil: solteiro
7. Filhos: 0
8. Profissão: pesquisador PIBIC de neurociências da linguagem
9. Fase em que se encontra no curso: 3ª
10. Fase da disciplina de língua inglesa: 4ª
11. Como você avalia seu nível de proficiência em inglês:
() básico () intermediário (X) avançado
12. O que te motivou a cursar o curso de licenciatura em Letras-
Inglês? O curso foi sua primeira opção no vestibular? Você tem intenção
de ser tornar professor(a)? Comente.
Minha mãe é psicopedagoga e meus avós neurocirurgiões, sempre tive
facilidade no aprendizado de línguas e parte da minha família mora nos
EUA, em Memphis. O único meio de patrocínio para minha área de
pesquisa é dado pela faculdade, o que me força a atuar como professor.
Algo que acabei por gostar.
13. Quais são suas expectativas com relação a esta disciplina?

Aprender o básico necessário para seguir minha graduação e pós

14. Há algum outro fato que você gostaria de comentar? Caso afirmativo, sinta-se a vontade para escrever algumas linhas.

1. Nome completo: Hudson
2. E-mail para contato:
3. Sexo: () feminino (X) masculino
4. Idade: 24
5. Naturalidade: brasileiro/SP
6. Estado civil: solteiro
7. Filhos: -
8. Profissão: -
9. Fase em que se encontra no curso: 5 fase
10. Fase da disciplina de língua inglesa: 3
11. Como você avalia seu nível de proficiência em inglês:
() básico () intermediário (X) avançado

12. O que te motivou a cursar o curso de licenciatura em Letras-Inglês? O curso foi sua primeira opção no vestibular? Você tem intenção de ser tornar professor(a)? Comente.

Estou em busca de um diploma, por isso, o curso é indiferente para mim. Sim, o curso de Letras foi minha primeira opção. Não pretendo ser professor.

13. Quais são suas expectativas com relação a esta disciplina?
Nenhuma, apenas quero concluí-la.

14. Há algum outro fato que você gostaria de comentar? Caso afirmativo, sinta-se a vontade para escrever algumas linhas.

Não.

1. Nome completo: Lara
2. E-mail para contato:
3. Sexo: (X) feminino () masculino
4. Idade: 19 anos
5. Naturalidade: brasileira
6. Estado civil: casada
7. Filhos: -
8. Profissão: bolsista/estudante
9. Fase em que se encontra no curso: 3ª fase
10. Fase da disciplina de língua inglesa: 3ª fase
11. Como você avalia seu nível de proficiência em inglês:
() básico (X) intermediário () avançado

12. O que te motivou a cursar o curso de licenciatura em Letras- Inglês? O curso foi sua primeira opção no vestibular? Você tem intenção de ser tornar professor(a)? Ainda não sei se pretendo fazer Licenciatura. Entrei no curso de Letras pensando em trabalhar na área de tradução, mas ainda não decidi se pretendo fazer apenas Bacharelado. Sim. O curso foi minha 1ª opção, pois amo trabalhar com línguas, principalmente Inglês.

13. Quais são suas expectativas com relação a esta disciplina? Espero poder aprender coisas novas e que me façam ter mais visão de mundo, além de ter mais assuntos e temas que poderei debater com outras pessoas mais facilmente depois dessa disciplina.

14. Há algum outro fato que você gostaria de comentar? Caso afirmativo, sinta-se a vontade para escrever algumas linhas.

1. Nome completo: Pedro
2. E-mail para contato:
3. Sexo: () feminino (X) masculino
4. Idade: 19
5. Naturalidade: Curitiba - PR
6. Estado civil: solteiro
7. Filhos: não
8. Profissão: professor/língua inglesa
9. Fase em que se encontra no curso: 3ª
10. Fase da disciplina de língua inglesa: 5ª
11. Como você avalia seu nível de proficiência em inglês:
() básico () intermediário (X) avançado

12. O que te motivou a cursar o curso de licenciatura em Letras- Inglês? O curso foi sua primeira opção no vestibular? Você tem intenção de ser tornar professor(a)? Comente.

Paixão pela língua e educação. Já atuo como professor substituto de inglês pela prefeitura de Florianópolis.

13. Quais são suas expectativas com relação a esta disciplina? Aprender, aprender, ouvir e disseminar informações.

14. Há algum outro fato que você gostaria de comentar? Caso afirmativo, sinta-se a vontade para escrever algumas linhas.

Sou obrigado, todos os dias, a aprender a conviver em grupo. Certamente é mais difícil do que tirar 10 em, uma prova.

1. Nome completo: Hanna
2. E-mail para contato:
3. Sexo: (X) feminino () masculino

4. Idade: 22
5. Naturalidade: São Paulo-SP me criei em Brasília (fui p/ lá c/ 6 anos)
6. Estado civil: união estável
7. Filhos: 0
8. Profissão: estudante e crafter
9. Fase em que se encontra no curso: 3ª
10. Fase da disciplina de língua inglesa: 3ª
11. Como você avalia seu nível de proficiência em inglês:
() básico (x) intermediário () avançado
12. O que te motivou a cursar o curso de licenciatura em Letras- Inglês? O curso foi sua primeira opção no vestibular? Você tem intenção de ser tornar professor(a)? Comente. ☺
Resumindo: qdo saí do ens. Médio tentei vestibular várias vezes em BSB p/ diferentes cursos (biologia, geologia, arqueologia, química e letras japonês, nesta ordem). Tentava no começo gostar e depois qual seria mais fácil entrar. Não consegui passar na UnB e tentei a USP e a UFSC. Passei na UFSC p/ química e ano passado mudei (fiz o vestibular novamente) p/ inglês. Gosto de tradução, quero muito seguir nessa área.
13. Quais são suas expectativas com relação a esta disciplina?
Aprender mais sobre variação lingüística e outros aspectos parecidos. Para tentar diminuir o preconceito lingüístico de muitas pessoas.
14. Há algum outro fato que você gostaria de comentar? Caso afirmativo, sinta-se a vontade para escrever algumas linhas.
Gostei muito de ter mudado de curso pois me abriu a cabeça p/ muitas questões da vida.

Appendix D Narratives

Instructions for the narrative

O objetivo desta tarefa é escrever uma autobiografia, com alguns direcionamentos. Por favor, inclua informações sobre suas experiências de aprendizagem e sua formação como aluno(a) de línguas. Quais foram as experiências mais marcantes? Você pode incluir outras informações que desejar, lembre-se apenas de incluir seu nome.

Students' narratives⁴⁹

Juliana:

Meu processo de aprendizagem do inglês como língua estrangeira começou, bem informalmente, mais ou menos aos meus cinco anos de idade (ano de 1994). O primeiro contato que tive com a língua foi através de meu pai, que costumava “traduzir” algumas palavras para mim enquanto me visitava. Ele aprendeu inglês por conta própria. As primeiras palavras que ele me ensinou foram “rainbow”, “apple”, e a diferença entre “fingers” e “toes”.

Depois disso, quando eu estava no pré-escolar (1995), tive aula de inglês. Nas aulas, a professora pegava figuras de objetos, frutas, cores, etc., e dizia os nomes em inglês. Eram palavras básicas, como “boy”, “girl”, “tree”, “dog”, os números até dez, algumas cores básicas... Nada muito complexo, e talvez nenhuma formação de frases.

Tive aulas de inglês durante todo o ensino fundamental e médio, mas não acho que foram essas aulas que mais influenciaram no meu aprendizado. Com certeza ajudaram, mas eu percebo que assimilo mais rápido alguns aspectos, como vocabulário e estruturas sintáticas, de outras formas menos formais. Por exemplo, na minha adolescência, quando o computador e a internet se tornaram populares, eu costumava ouvir músicas (grande maioria em inglês) lendo as letras nos sites. Não tinha o objetivo central de aprender inglês, o que eu queria era saber as letras e “cantar junto”, mas depois de certo tempo, percebi que estava ajudando a aprender inglês.

⁴⁹ As I mentioned in Chapter III (Methodology), most data was originally in Portuguese and I kept them exactly as produced by the participants. The parts in English in the appendices were produced by the participants themselves.

Outro fator da minha adolescência que ajudou no inglês foram os jogos online (conhecidos como MMORPG). Eu fazia parte de um jogo desse tipo chamado “Tibia”. Pessoas de todo o mundo jogavam, mas se comunicavam em inglês (quando eram de países diferentes). Devo dizer que foi ali que eu aprendi xingamentos em inglês, muitos deles. Aprendi também gírias de internet, como “ty” para “thank you” ou “np” para “no problem”, e isso me deixou mais à vontade com a língua, como se estivesse se tornando mais natural, fora daquelas estruturas que aprendemos na escola.

Além desses fatores, posso citar também os filmes e seriados. Foi mais recentemente que eles ajudaram no meu aprendizado de inglês. Não tão recentemente os filmes, que de vez em quando assistia dublado, até o dia em que percebi que legendado era muito melhor. Comecei a assimilar as falas com as legendas, até que, há uns dois anos atrás, percebi que conseguia entender sem olhar o tempo todo para a legenda. O avanço mais recente no meu aprendizado começou ano passado, quando eu comecei a assistir seriados com legenda em inglês. Quem começou com isso foi meu namorado (que fazia Letras Inglês à distância, e fala fluentemente). Assistimos seriados com legendas em inglês, às vezes sem legenda, e começamos a assistir filmes assim também. Eu considerava mais difícil assistir filmes sem legenda do que seriados, mas hoje em dia já estou mais acostumada. Às vezes, eu e ele conversamos em inglês também, aleatoriamente.

Essas são minhas experiências mais marcantes de aprendizado de inglês. Nunca fiz um cursinho específico, e a única educação formal que tive foi na escola e na Universidade, no curso de Letras Inglês. Dentro da educação formal, considero as aulas agora, do curso superior, melhores. Usamos de mais conversação e “listening” do que no ensino fundamental e médio, e também escrevemos mais.

Bruno:

Meu nome é Bruno Consul de Almeida, 18 anos completos, estou na quarta fase de letras inglês licenciatura e bacharelado na Universidade Federal de Santa Catarina. Tenho aprendido inglês desde o ensino fundamental, aos cinco anos de idade. Mantive contato com falantes nativos desde muito jovem, pois possuo familiares morando nos Estados Unidos. Meu interesse pelo idioma, entretanto, só surgiu quando cursava o primeiro ano do ensino médio e tive de ver minha primeira namorada passar um ano inteiro estudando em uma High School privada em Toronto, Canadá. Desde então venho me dedicando ao idioma.

Quando completei 15 anos e conclui o segundo ano do ensino médio me mudei para Santa Catarina pela possibilidade de estudo ser muito mais ampla no estado, cursei uma escola preparatória e acabei entrando em meu curso atual aos dezesseis anos, quase dezessete. Nas férias de verão entre 2010 e 2011 tivemos um encontro de aproximadamente uma ou duas semanas (?) promovido pelo centro de tecnologia onde entrei em contato com outros 11 professores nativos e tivemos aula sobre escolhas profissionais, biologia, botânica canadense, economia, geologia, antropologia com enfoque em estudos culturais e outros diversos assuntos incluindo oficinas de música, essa atividade me deixou a par de quão longo ainda seria meu caminho para atingir total fluência no idioma. Após tal experiência, entrei no curso de idiomas Wizard e fiz uma prova de nivelamento, o curso consiste em dez níveis e fui nivelado para o nono, após conversar com o coordenador pedagógico, entretanto, acabei indo para a sétima fase uma vez que, justamente a partir da sétima fase, todos os livros teriam uma revisão realmente pesada sobre pontos gramaticais da língua, algo que como professor vejo ser de extrema importância. Não que não concorde com uma metodologia comunicativista, acho simplesmente básico, o mínimo exigido de um profissional de comunicação, que tenha controle gramatical de sua língua mãe e seu idioma estudado. Hoje, após quase dois anos de curso, já estou focado em outra graduação, Engenharia Eletrônica, escolha essa que levei algum tempo para amadurecer. Tenho um grande apoio de familiares e amigos e vejo a cada segundo que conhecer melhor uma língua estrangeira, aprender técnicas de escrita e conhecer melhor ciências humanas é uma ótima base para minha futura formação em ciências naturais.

Hudson:

O primeiro contato que tive com uma língua estrangeira – no caso, o Inglês – foi quando eu tinha apenas cinco anos de idade. Naquela época eu costumava jogar muitos jogos no video game, e com o passar dos anos, também comecei a utilizar computadores.

Basicamente, quanto mais eu tentava ler o que estava escrito na televisão enquanto eu jogava meu video game, mais a minha curiosidade crescia para com essa famosa língua chamada Inglês. O mesmo acontecia enquanto eu usava o computador, no entanto, em uma proporção maior que a do video game – já que no computador eu estava em contato direto (e constante) com a língua.

Com esse interesse em mente, e com uma grande influência de meu pai (que fala inglês há muitos anos), comecei minhas primeiras

aulas de Inglês aos doze anos de idade. Aqui posso dizer que realmente começou minha jornada em busca de conhecimento sobre a língua.

Não demorou muito para que eu me familiarizasse com a gramática e pronúncia – já que nos anos que antecederam o início das minhas aulas, eu já tinha um conhecimento prévio da estrutura gramatical, fonética e pronúncia. Durante as aulas eu gostava de participar ao máximo, e me sentia bem em demonstrar meus conhecimentos na língua (embora não fossem muitos). Mais anos se passaram, e com isso, fui desenvolvendo uma timidez comum entre os adolescentes. Até hoje luto para superá-la. Curioso como algumas características desenvolvem-se regressivamente no ser humano; no meu caso, definitivamente foi a timidez. Hoje em dia estou muito melhor, e não me sinto tão desconfortável em me expressar em uma sala de aula.

Começar a estudar uma língua nova de fato foi ótimo para meu desenvolvimento acadêmico e pessoal. Academicamente, porque aumentei meu conhecimento lingüístico e lógico, já para as características pessoais, me ajudou a desenvolver melhor minhas habilidades de comunicação e expressão. Ainda, passei a me interessar cada vez mais pelos estudos de línguas; tanto, que pretendo ingressar na carreira diplomática – já que é uma carreira que envolve todas as áreas que me agradam.

Pretendo continuar estudando línguas por tempo indeterminado. Para mim, é uma experiência totalmente agradável e gratificante. Hoje em dia não prefiro uma sala de aula, tenho preferência por estudos em minha casa, apenas na companhia de livros e um computador que me auxiliam constantemente.

Lara:

Minha primeira experiência com línguas, que não fosse minha língua materna, começou bem cedo, ao assistir filmes ou desenhos, mesmo dublados. Toda vez que assistia o início de um desenho animado, por exemplo, percebia o título do capítulo e comparava com a fala do narrador. Eu sempre pensava: “Mas o que o narrador disse não tem nada haver com o que está escrito!”. Nessa época, eu estudava apenas o inglês na escola pública que frequentava. Vale ressaltar que a maioria das coisas que aprendi nessa época foram regras gramaticais e simples palavras, nunca conversação e a prática real da língua. Por isso posso afirmar que aprendi pouquíssima coisas.

Mesmo assim, meu interesse pela língua começou a aumentar cada vez mais em relação a meus gostos. Cada vez mais me interessava por filmes legendados, séries, etc. No geral, por coisas que envolviam a

língua inglesa. Entretanto, não foi fácil continuar meus estudos. Principalmente porque não vim de uma família economicamente favorecida. Meus pais não podiam pagar cursos de línguas absurdamente caros para mim. Foi quando decidi estudar sozinha. Um amigo da família me deu um velho livro de inglês, que ensinava regras gramaticais e palavras novas. Todo dia eu parava o que estava fazendo para abrir o livro, lê-lo e anotar tudo que achasse importante. E isso foi se repetindo por meses, até que acabou cansando. Estudar sozinha não era tão fácil quanto ter aulas.

Depois de um bom tempo, meus pais conseguiram colocar TV a cabo em casa, que até então não tinha. Foi nesse momento que meu aprendizado de inglês decolou. Eu só assistia filmes e séries legendados dia e noite. Nesse momento meu listening melhorou consideravelmente. Além disso, também aprendi palavras novas, usadas mais no cotidiano do que as que eu aprendera no velho livro de inglês.

Como deu para perceber, nunca fiz um curso de inglês em si, apenas agora na UFSC. As experiências mais marcantes foram as já citadas. Meu interesse pela língua desde pequena, meu estudo e a TV a cabo instalada em casa.

Além do inglês, também estou aprendendo japonês. Uma coisa bem parecida aconteceu com essa língua. Desde que me conheço por gente, me interesse pelo japonês e tenho interesse em aprendê-lo. Entretanto, não tinha condições de pagar um curso. Minha primeira experiência foi ao assistir animes, desenhos japonês, apresentados a mim por amigos. Comecei a me “viciar” e ao passar de várias capítulos de vários animes, percebi que ia aprendendo várias coisas. Muitas vezes, eu lia a legenda e falava a palavra em japonês ao mesmo tempo que o personagem, de acordo com o meu background. Depois disso, comecei a estudar sozinha, dessa vez mais modernamente. Procurava coisas sobre a língua em sites, em comunidades de sites de relacionamentos, por exemplo, e levava para a casa. Na época, não tínhamos internet em casa, por isso eu precisava ir a lan house, levar meu pen drive para passar os arquivos, e então estudar em casa. Pelo menos computador tinha! Apenas um bom tempo depois, quando comecei a estudar na UFSC, pude ter condições de fazer um curso de japonês. Primeiro na UFSC, ganhando um sorteio no PET, e depois na Associação NipoCatarinense, onde ainda estou cursando.

Enfim, meus dois aprendizados foram bastante parecidos. Sempre relacionados com um estudo sem professores para auxiliar. Além de sempre procurar assistir filmes/séries na língua original. Mesmo nunca tendo feito cursos, posso dizer que aprendi muito com essas

experiências. Obviamente não conseguiria escrever um essay, por exemplo. Contudo, foi o suficiente para entrar nesse curso.

Pedro:

Tudo começou quando eu tinha dez anos: de repente, por um ímpeto infantil, comecei a falar inglês em casa: não que eu soubesse exatamente o que estava falando, mas me sentia absurdamente interessado em falar uma língua que os outros não falassem (minha família inteira fala alemão, com exceção de mim). Quando com doze anos, lembro-me de ter conseguido decorar a primeira música em inglês: *I'm with you*, da Avril Lavigne, já na sexta série (embora eu nunca esqueça que na minha infância eu ouvia Celine Dion o tempo todo); e foi aí, quando eu percebi que não era impossível, que pedi para que minha mãe me colocasse em uma escola de inglês, então passei a frequentar a WISDOM. Depois de dois anos, estava indo para o penúltimo nível e achava as aulas extremamente chatas – era sempre a mesma coisa: writing part, oral part, lots and lots of exercises and repeating tasks - , então parei de frequentá-las.

Aos quatorze anos, quando fui estudar no Paraná, percebi que vários colegas tinham dificuldade com inglês, e frequentemente eu os ajudava, às vezes até mesmo a pedido da professora (que foi uma só durante os três anos de ensino médio). Esse estímulo foi fundamental para que eu pudesse compreender que tenho domínio sobre a língua e que estava apto para ajudar os outros a compreenderem como ela se articula, especialmente em aspectos gramaticais. No entanto, como eu adquirir esse “domínio” sobre o uso da língua inglesa ainda é um mistério pra mim – que pretendo descobrir até o fim do curso.

Vim para Santa Catarina sendo técnico agrícola e o curso de Letras estava em uma posição distante das minhas considerações. Até hoje não sei para qual área exatamente tenho aptidão. Gosto de tudo, quero aprender tudo, saber falar de tudo – desde política e economia até Literatura antes de Cristo - mas embarquei em mais um curso técnico – desta vez em Meio Ambiente, depois do Técnico em Agropecuária – e, quando assumi uma sala de aula pela primeira vez como Agente de educação ambiental, compreendi que seria prazeroso ser professor: todo mundo prestava atenção em mim! (Outra condição narcisista...risos). Mas professor de quê? Sabia que não ia ter empenho de conscientizar toda essa galera da antiga geração a respeito dos danos ambientais causados por certas práticas de vivência – e o técnico não me permitiria dar aulas de Biologia. Além disso, queria uma faculdade que me abrisse portas para ir para o exterior. Então optei por enriquecer minha base de

dados e informações relacionadas à língua inglesa, e decidi que seria interessante demais para meu crescimento pessoal estudar Linguística , Tradução e Literatura – uma vez que poderia unir tudo isso ao conhecimento anterior. Entrei na UFSC feliz.

Meu primeiro estágio foi como tutor de um Curso à distância: Propriedade Intelectual e Inovação no Agronegócio, seguido do segundo Módulo, o de Indicações Geográficas. Repentinamente a Linguística estava Aplicada mesmo – e ao ensino à distância! Dei aula um semestre pelo PET, fui bolsista PIBID, orientando da professor Rosely, e professor substituto aprovado no PS da Prefeitura Municipal de Florianópolis – e tudo isso entre 18 e 19 anos. As portas estavam se abrindo e, com muita sorte, consegui entender muito cedo a importância de aplicar atenção à aquisição de conhecimento teórico para aplicá-lo em sala de aula. Sinto-me um acadêmico realizado por isso e tenho planos de chegar muito longe por saber que desde cedo consigo compreender as linhas teóricas que me são apresentadas na graduação e teorizar em reflexo do aprendizado. Foi a melhor maneira que encontrei de aproveitar esses primeiros quatro anos ao máximo: unindo vida pessoal à vida acadêmica, dando sentido a tudo que acontece: às aulas, às discussões, às interações sociais, às formas de trazer o contexto acadêmico para o context social, podendo, assim, me sentir um aluno brilhante e realizado. ☺

Hanna:

O inglês sempre esteve presente na minha por meio da música e filmes. Minha mãe sabe pouquíssimas coisas de inglês mas ela sempre me estimulou a ver filmes, ler as legendas e tentar entender o que eles estavam falando. Meu pai sempre escutou muita música e eu ficava intrigada, tentando entender o que ele estava cantando. Uma coisa que nunca esqueço é que eu perguntei como ele conseguia entender e ele me disse: ‘Aprendi sozinho; procurando em dicionários. Queria aprender inglês pra saber cantar igual ao que estava sendo dito’. Depois daquele dia comecei a tentar entender o que estava acontecendo nos filmes e nas músicas.

Meus pais nunca tiveram dinheiro para pagar um cursinho de inglês e no colégio sempre foi complicado aprender. Quando estudava no colégio público algumas vezes minha professora chegava a dormir em sala de aula pois ela tinha mais dois ou três empregos, e também, a turma era muito difícil de ser controlada. Meu ensino de inglês melhorou bastante quando mudei para o colégio particular, na 7ª série. Tive um professor muito legal que pedia pra gente fazer muitos

trabalhos, ele nos estimulava com brincadeiras e elogios. O ensino médio foi complicado, eu não estava muito interessada em estudar e a professora pedia pra gente fazer os deveres do livro durante a aula e só corrigia no final, resultado: bagunça plena!

Também tive uma grande ajuda da minha época: a internet. Como sempre gostei muito de músicas e filmes isso me estimulou. Eu sou igual ao meu pai: sempre quis conseguir cantar igualzinho aos cantores.

Appendix E Questionnaire

1. Nome completo:
2. Etnia:
3. Classe social:
 - () classe A + de 20.sm.
 - () classe B entre 10 e 20 s. m.
 - () classe C entre 4 e 10 s.m.
 - () classe D entre 2 e 4 s. m.
 - () classe E até 2 s. m.
4. Em que tipo de escola fez o ensino fundamental e o médio? Marque abaixo:

Todo em escola pública	Todo em escola particular	A maioria em escola pública	A maioria em escola particular	Metade em escola pública e metade em escola particular	Outro(s)? Qual(is)?

5. O que te motivou a cursar o curso de Letras-Inglês? O curso foi sua primeira opção no vestibular? Você tem intenção de ser tornar professor(a)? Comente.
6. O português é sua língua materna? Caso negativo, qual é sua língua materna e por que aprendeu esta língua?
7. Que línguas estrangeiras você conhece? Assinale abaixo a(s) língua(s) e seu nível de conhecimento, indicando há quanto tempo estuda ou estudou a língua:

LÍNGUA	NÍVEL			TEMPO DE ESTUDO (anos/meses)
inglês	básico	intermediário	avançado	
espanhol	básico	intermediário	avançado	
francês	básico	intermediário	avançado	
alemão	básico	intermediário	avançado	

italiano	básico	intermediário	avançado	
outra(s) Qual(is?)	básico	intermediário	avançado	

8. Comente brevemente sobre cada uma das línguas que aprendeu. Quando isso aconteceu, de que forma e em que contextos?

9. Como você avaliaria seu conhecimento da língua inglesa? Comente.

10. Você já sentiu inferior e/ou superior alguma vez, por causa da maneira que fala inglês? Comente.

11. De que maneiras aprender outra(s) língua(s) (inclusive o inglês) influenciou a sua forma de ser e ver o mundo?

12. Você acredita que ao aprender outra(s) língua(s), você aprendeu também coisas novas, valores, perspectivas? Caso afirmativo, o que você aprendeu?

13. Há algum outro fato sobre você que considere relevante para minha pesquisa e gostaria de comentar? Caso afirmativo, sintá-se a vontade para escrever algumas linhas.

Juliana:

1. Nome completo: Juliana

2. Etnia: Branca

3. Classe social: () classe A + de 20.sm. () classe B entre 10 e 20 s. m.

(X) classe C entre 4 e 10 s.m. () classe D entre 2 e 4 s. m. () classe E até 2 s. m.

4. Em que tipo de escola fez o ensino fundamental e o médio? Marque abaixo:

Todo em escola pública	Todo em escola particular	A maioria em escola pública	A maioria em escola particular	Metade em escola pública e metade em escola particular	Outro(s)? Qual(is)?
			X		

5. O que te motivou a cursar o curso de Letras-Ingês? O curso foi sua primeira opção no vestibular? Você tem intenção de ser tornar professor(a)? Comente.

Eu quis esse curso porque tive sempre facilidade com o inglês. Primeiro vestibular foi para história, que eu cursei por dois semestres e saí porque só era focado em ser professor. Em Letras, há os campos da tradução e da literatura, que me interessam. Não tenho interesse em ser professora porque acho que todo professor deve gostar do que faz e ser bom nisso, deve ter melhores condições de trabalho e mais reconhecimento. Eu não tenho paciência para ensinar, por isso não me encaixo.

6. O português é sua língua materna? Caso negativo, qual é sua língua materna e por que aprendeu esta língua?

Sim, português é minha língua materna.

7. Que línguas estrangeiras você conhece? Assinale abaixo a(s) língua(s) e seu nível de conhecimento, indicando há quanto tempo estuda ou estudou a língua:

LÍNGUA	NÍVEL			TEMPO DE ESTUDO (anos/meses)
(X) inglês	básico	intermediário	avançado	Desde 1995
(X) espanhol	[X] básico	intermediário	avançado	
() francês	básico	intermediário	avançado	
() alemão	básico	intermediário	avançado	
() italiano	básico	intermediário	avançado	
() outra(s) Qual(is?)	básico	intermediário	avançado	

8. Comente brevemente sobre cada uma das línguas que aprendeu. Quando isso aconteceu, de que forma e em que contextos?

Espanhol eu só aprendi no ensino fundamental e médio, portanto não foi muito avançado. Inglês eu aprendi desde pequena, na escola como

ensino formal, e informalmente com música, filmes e seriados. Mais detalhes no texto enviado por e-mail.

9. Como você avaliaria seu conhecimento da língua inglesa? Comente. Talvez eu não seja fluente, mas conseguiria me virar na comunicação em um país de língua inglesa. Tenho treinado o “listening” com filmes e seriados sem legenda, e a faculdade também tem ajudado.

10. Você já sentiu inferior e/ou superior alguma vez, por causa da maneira que fala inglês? Comente.

Não, não vejo motivos pra me sentir superior por falar inglês, nem nunca fiquei intimidado por alguém falar e eu não entender, ou falar melhor. Já me ajudou em situações no trabalho, por exemplo, e fiquei feliz em ajudar, mas não é questão de me sentir melhor que o outro.

11. De que maneiras aprender outra(s) língua(s) (inclusive o inglês) influenciou a sua forma de ser e ver o mundo?

Utilizar uma língua estrangeira ao se comunicar é por si só uma maneira diferente de interagir.

12. Você acredita que ao aprender outra(s) língua(s), você aprendeu também coisas novas, valores, perspectivas? Caso afirmativo, o que você aprendeu?

Sim, a língua estrangeira traz muita da cultura de quem fala essa língua como nativo, principalmente fora dos livros de gramática.

13. Há algum outro fato sobre você que considere relevante para minha pesquisa e gostaria de comentar? Caso afirmativo, sinta-se a vontade para escrever algumas linhas.

Bruno:

1. Nome completo: Bruno

2. Etnia:

3. Classe social: () classe A + de 20.sm. () classe B entre 10 e 20 s. m.

(X) classe C entre 4 e 10 s.m. () classe D entre 2 e 4 s. m. () classe E até 2 s. m.

4. Em que tipo de escola fez o ensino fundamental e o médio? Marque abaixo:

Todo em escola pública	Todo em escola particular	A maioria em escola pública	A maioria em escola particular	Metade em escola pública e metade em escola particular	Outro(s)? Qual(is)?

	X			
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5. O que te motivou a cursar o curso de Letras-Inglês? O curso foi sua primeira opção no vestibular? Você tem intenção de ser tornar professor(a)? Comente.

Tenho parte de minha família em Memphis, Tennessee, o que me motivou a ter maior contato com a língua, o curso foi minha primeira escolha.

6. O português é sua língua materna? Caso negativo, qual é sua língua materna e por que aprendeu esta língua?

Sim.

7. Que línguas estrangeiras você conhece? Assinale abaixo a(s) língua(s) e seu nível de conhecimento, indicando há quanto tempo estuda ou estudou a língua:

LÍNGUA	NÍVEL			TEMPO DE ESTUDO (anos/meses)
(X) inglês	básico	intermediário	X avançado	
() espanhol	básico	intermediário	avançado	
() francês	básico	intermediário	avançado	
(X) alemão	básico	X intermediário	avançado	2 meses de gramática + 4 semestres de conversação
(X) italiano	X básico	intermediário	avançado	? conversação informal
() outra(s) Qual(is?)	básico	intermediário	avançado	

8. Comente brevemente sobre cada uma das línguas que aprendeu. Quando isso aconteceu, de que forma e em que contextos?

Fui inserido ao idioma inglês ainda jovem em família. Meu interesse por uma terceira língua foi também motivado por meus pais e irmão, fluentes em italiano.

9. Como você avaliaria seu conhecimento da língua inglesa? Comente. Como fluência parcial, ainda me falta maior contato com native speakers britânicos e australianos pois minha experiência é muito limitada.

10. Você já sentiu inferior e/ou superior alguma vez, por causa da maneira que fala inglês? Comente.

Claro, geralmente em sala me sinto confortável, mas quando falo com outros brasileiros de outros cursos e percebo que de fato minhas habilidades linguísticas são inferiores é inevitável não me sentir mal, pois vejo minha fluência linguística como obrigação mínima para com meu curso.

11. De que maneiras aprender outra(s) língua(s) (inclusive o inglês) influenciou a sua forma de ser e ver o mundo?

Tenho uma visão mais ampla de diversidades sociais e culturais, melhor desempenho em escrita e interpretação.

12. Você acredita que ao aprender outra(s) língua(s), você aprendeu também coisas novas, valores, perspectivas? Caso afirmativo, o que você aprendeu?

Claro, aprendi sobre ‘fatos’ e ‘perspectivas’, a diferença básica e mais gritante em meu aprendizado foi a descoberta de diversas outras visões escondidas em outras línguas, como por exemplo, os três artigos do alemão, os dois do português, e o neutro do inglês.

13. Há algum outro fato sobre você que considere relevante para minha pesquisa e gostaria de comentar? Caso afirmativo, sinta-se a vontade para escrever algumas linhas.

Hudson:

1. Nome completo: Hudson

2. Etnia: Brasileiro

3. Classe social: () classe A + de 20.sm. (X) classe B entre 10 e 20 s. m.

() classe C entre 4 e 10 s.m. () classe D entre 2 e 4 s. m. () classe E até 2 s. m.

4. Em que tipo de escola fez o ensino fundamental e o médio? Marque abaixo:

Todo em escola pública	Todo em escola particular	A maioria em escola	A maioria em escola	Metade em escola pública e	Outro(s)? Qual(is)?
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		pública	particular	metade em escola particular	
	X				

5. O que te motivou a cursar o curso de Letras-Inglês? O curso foi sua primeira opção no vestibular? Você tem intenção de ser tornar professor(a)? Comente.

Estou cursando Letras-Inglês porque preciso de um diploma de Ensino Superior. Foi minha primeira opção no Vestibular. Como já tenho uma boa experiência com Inglês, minha jornada na faculdade não atrapalharia tanto meus outros estudos.

Não tenho a intenção de me tornar um professor. Pretendo seguir a carreira diplomática, por isso preciso apenas do diploma do curso.

6. O português é sua língua materna? Caso negativo, qual é sua língua materna e por que aprendeu esta língua?

Sim.

7. Que línguas estrangeiras você conhece? Assinale abaixo a(s) língua(s) e seu nível de conhecimento, indicando há quanto tempo estuda ou estudou a língua:

LÍNGUA	NÍVEL			TEMPO DE ESTUDO (anos/meses)
(X) inglês	básico	intermediário	[X] avançado	12 anos e meio.
() espanhol	básico	intermediário	avançado	
() francês	básico	intermediário	avançado	
() alemão	básico	intermediário	avançado	
() italiano	básico	intermediário	avançado	
(X)	básico	[X]	avancado	3 e meio.

outra(s) Qual(is?)		intermediário		<i>Japonês</i>
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8. Comente brevemente sobre cada uma das línguas que aprendeu. Quando isso aconteceu, de que forma e em que contextos?

Inglês: Estudo desde os 12 anos de idade por interesse próprio e por recomendação de meus pais.

Japonês: Interesse na língua e cultura Japonesa.

9. Como você avaliaria seu conhecimento da língua inglesa? Comente. Acredito que possuo um conhecimento de nível avançado. Durante dozes anos mantive o contato com a língua, principalmente lendo muito e ampliando meu vocabulário. Sempre estudei a gramática e sempre existiu uma grande preocupação quanto à fonética.

10. Você já sentiu inferior e/ou superior alguma vez, por causa da maneira que fala inglês? Comente.

Sinto-me normal. Apenas tomo cuidado ao pronunciar palavras de origem Inglesa, de forma que sejam pronunciadas maneira padrão.

11. De que maneiras aprender outra(s) língua(s) (inclusive o inglês) influenciou a sua forma de ser e ver o mundo?

Aprendi mais sobre as culturas relacionadas às línguas em questão. Passei a me interessar cada vez mais pela estrutura gramatical e fonética de cada uma delas.

12. Você acredita que ao aprender outra(s) língua(s), você aprendeu também coisas novas, valores, perspectivas? Caso afirmativo, o que você aprendeu?

Sim. Culturalmente falando, cada uma das línguas que aprendi apresentam diferentes formas de tratamento em um determinado contexto, diferentes maneiras de se expressar, entonação, entre outras características.

13. Há algum outro fato sobre você que considere relevante para minha pesquisa e gostaria de comentar? Caso afirmativo, sinta-se a vontade para escrever algumas linhas.

Não.

Lara:

1. Nome completo: Lara

2. Etnia: branca

3. Classe social: () classe A + de 20.sm. () classe B entre 10 e 20 s. m.

() classe C entre 4 e 10 s.m. (X) classe D entre 2 e 4 s. m. () classe E até 2 s. m.

4. Em que tipo de escola fez o ensino fundamental e o médio? Marque abaixo:

Todo em escola pública	Todo em escola particular	A maioria em escola pública	A maioria em escola particular	Metade em escola pública e metade em escola particular	Outro(s)? Qual(is)?
X					

5. O que te motivou a cursar o curso de Letras-Inglês? O curso foi sua primeira opção no vestibular? Você tem intenção de ser tornar professor(a)? Comente.

Sempre gostei de ler e escrever. Com o passar do tempo, conheci o curso de Letras-Inglês e me apaixonei. Sim, foi a 1ª opção. Ainda não sei. Sou tímida e um pouco impaciente, não sei se seria uma boa professora.

6. O português é sua língua materna? Caso negativo, qual é sua língua materna e por que aprendeu esta língua?

Sim, o português é minha língua materna.

7. Que línguas estrangeiras você conhece? Assinale abaixo a(s) língua(s) e seu nível de conhecimento, indicando há quanto tempo estuda ou estudou a língua:

LÍNGUA	NÍVEL			TEMPO DE ESTUDO (anos/meses)
(X) inglês	básico	Intermediário X	avançado	Vários anos sozinha e 1 ano e meio +/- na UFSC
() espanhol	básico	intermediário	avançado	
() francês	básico	intermediário	avançado	
()	básico	intermediário	avançado	

alemão				
() italiano	básico	intermediário	avançado	
(X) outra(s) Qual(is?) Japonês	Básico X	intermediário	avançado	Vários anos sozinha e 1 ano e meio +/- em curso particular

8. Comente brevemente sobre cada uma das línguas que aprendeu. Quando isso aconteceu, de que forma e em que contextos?

O inglês aprendi muito sozinha, e depois na UFSC começando na 1ª fase do curso.

O japonês a mesma coisa, exceto que agora estudo na Associação Nipo Catarinense, não na UFSC.

9. Como você avaliaria seu conhecimento da língua inglesa? Comente. Intermediário. Sou capaz de entender quase tudo que falam para mim em Inglês (se não entendo todas as palavras, entendo pelo contexto), e escrevo moderadamente bem. Normalmente erro por falta de atenção, e não por não saber. O problema é a parte oral. Sou tímida e morro de medo de falar em público, principalmente errado.

10. Você já sentiu inferior e/ou superior alguma vez, por causa da maneira que fala inglês? Comente.

Com certeza. Sinto inferior quase o tempo todo, pois sei que sou uma das únicas pessoas que nunca fez um curso de inglês, ou que nunca viajou para outro país. Sinto superior poucas vezes, mais em relação a prática escrita do que a oral. Também sinto bem em relação ao meu sotaque, apesar de não ser perfeito.

11. De que maneiras aprender outra(s) língua(s) (inclusive o inglês) influenciou a sua forma de ser e ver o mundo?

Mudou completamente. Conhecer outras línguas nos faz abrir a mente para a cultura de outros países, deixando-nos muitas vezes de ser preconceituoso.

12. Você acredita que ao aprender outra(s) língua(s), você aprendeu também coisas novas, valores, perspectivas? Caso afirmativo, o que você aprendeu?

Sim, foi como eu disse, na pergunta anterior. Deixamos de ser preconceituosos, nos abrimos para novas ideias e valores e nos tornamos

pessoas melhores. Acredito que aprendemos coisas novas: costumes, tradições, etc.

13. Há algum outro fato sobre você que considere relevante para minha pesquisa e gostaria de comentar? Caso afirmativo, sintá-se a vontade para escrever algumas linhas.

Pedro:

1. Nome completo: Pedro

2. Etnia: branco

3. Classe social: (X) classe A + de 20.s.m. () classe B entre 10 e 20 s. m.

() classe C entre 4 e 10 s.m. () classe D entre 2 e 4 s. m. () classe E até 2 s. m.

4. Em que tipo de escola fez o ensino fundamental e o médio? Marque abaixo:

Todo em escola pública	Todo em escola particular	A maioria em escola pública	A maioria em escola particular	Metade em escola pública e metade em escola particular	Outro(s)? Qual(is)?
	X				

5. O que te motivou a cursar o curso de Letras-Inglês? O curso foi sua primeira opção no vestibular? Você tem intenção de ser tornar professor(a)? Comente.

Sim! => Amor pela língua e pela Educação; atuei como professor de inglês por um ano e meio e descobri que talvez eu deva mesmo ser escritor.

6. O português é sua língua materna? Caso negativo, qual é sua língua materna e por que aprendeu esta língua?

Sim.

7. Que línguas estrangeiras você conhece? Assinale abaixo a(s) língua(s) e seu nível de conhecimento, indicando há quanto tempo estuda ou estudou a língua:

LÍNGUA	NÍVEL			TEMPO DE ESTUDO (anos/meses)
(X)	básico	intermediário	Avançado	8 ano + _

inglês			X	
(X) espanhol	Básico X	intermediário	avançado	1 ano
(X) francês	Básico X	intermediário	avançado	—
(X) alemão	Básico X	intermediário	avançado	—
() italiano	básico	intermediário	avançado	
() outra(s) Qual(is?)	básico	intermediário	avançado	

8. Comente brevemente sobre cada uma das línguas que aprendeu. Quando isso aconteceu, de que forma e em que contextos?

Pais alemães; inglês – por me identificar desde criança;

Espanhol – um ano de cursinho;

Francês – amigos.

9. Como você avaliaria seu conhecimento da língua inglesa? Comente.

Avançado; consigo me comunicar com fluência.

10. Você já sentiu inferior e/ou superior alguma vez, por causa da maneira que fala inglês? Comente.

Antes de fazer Letras sim. Depois, falar diferente fez mais sentido.

11. De que maneiras aprender outra(s) língua(s) (inclusive o inglês) influenciou a sua forma de ser e ver o mundo?

O aprendizado de qualquer língua amplia a perspectiva de contato com o mundo, sendo este o fato mais importante no aprendizado.

12. Você acredita que ao aprender outra(s) língua(s), você aprendeu também coisas novas, valores, perspectivas? Caso afirmativo, o que você aprendeu?

A noção de respeito, cultura, intelectualidade e valores ideológicos.

13. Há algum outro fato sobre você que considere relevante para minha pesquisa e gostaria de comentar? Caso afirmativo, sinta-se a vontade para escrever algumas linhas.

Você é ótima dando aula! =)

Hanna:

1. Nome completo: Hanna

2. Etnia: branca

3. Classe social: () classe A + de 20.sm. () classe B entre 10 e 20 s. m.

(X) classe C entre 4 e 10 s.m. () classe D entre 2 e 4 s. m. () classe E até 2 s. m.

4. Em que tipo de escola fez o ensino fundamental e o médio? Marque abaixo:

Todo em escola pública	Todo em escola particular	A maioria em escola pública	A maioria em escola particular	Metade em escola pública e metade em escola particular	Outro(s)? Qual(is)?
			X		
			Fiquei até a 6ª série na escola pública. A partir da 7ª série e o médio foi no particular		

5. O que te motivou a cursar o curso de Letras-Inglês? O curso foi sua primeira opção no vestibular? Você tem intenção de ser tornar professor(a)? Comente.

Tentei durante 4 anos ingressar na UnB, mas tentei vários tipos de curso (biologia, geologia, Letras Japonês e química). Meu namorado me chamou para tentar aqui na UFSC e eu tentei química c/ ele. Passamos, mas depois do 1º semestre eu não estava gostando mais das coisas do curso. Tentei inglês pois era uma área muito interessante para mim: a língua e a cultura.

6. O português é sua língua materna? Caso negativo, qual é sua língua materna e por que aprendeu esta língua?

Sim.

7. Que línguas estrangeiras você conhece? Assinale abaixo a(s) língua(s) e seu nível de conhecimento, indicando há quanto tempo estuda ou estudou a língua:

LÍNGUA	NÍVEL			TEMPO DE ESTUDO (anos/meses)
(X) inglês	básico	Intermediário X	avançado	2 anos no curso, mas estudo inglês desde os 12 anos
(X) espanhol	Básico X	intermediário	avançado	
() francês	básico	intermediário	avançado	
() alemão	básico	intermediário	avançado	
() italiano	básico	intermediário	avançado	
(X) outra(s) Qual(is?)	Básico X	intermediário	avançado	Japonês por causa do meu marido

8. Comente brevemente sobre cada uma das línguas que aprendeu. Quando isso aconteceu, de que forma e em que contextos?

Inglês sempre estudei sozinha, fazendo traduções de músicas e vendo filmes e séries.

Espanhol é por meio de músicas, eu mais entendo do que sei falar.

Japonês sei poucas coisas (bem básicas) pois meu marido é descendente e ele sabe algumas coisas. Também por vermos animes japoneses atuais.

9. Como você avaliaria seu conhecimento da língua inglesa? Comente.

Ainda acho meu nível intermediário, pois acho que faltam muitas palavras em meu vocabulário.

10. Você já sentiu inferior e/ou superior alguma vez, por causa da maneira que fala inglês? Comente.

Não, mas sinto que não consigo me expressar da maneira que eu gostaria. Semestre que vem pretendo fazer o curso extracurricular para poder melhorar meu inglês.

11. De que maneiras aprender outra(s) língua(s) (inclusive o inglês) influenciou a sua forma de ser e ver o mundo?

Sou bem doída em relação ao curso, acho que todos deveriam fazer! Tudo que vi até hoje me fez crescer como pessoa e me fez ver o mundo c/ uma mente mais aberta (sem preconceitos e etc). além das oportunidades de estágio que tive na UFSC que me ajudaram a ver e compreender outras pessoas.

12. Você acredita que ao aprender outra(s) língua(s), você aprendeu também coisas novas, valores, perspectivas? Caso afirmativo, o que você aprendeu?

Sim. Respeitar o outro, como compreender melhor as relações entre as pessoas e ter uma visão de mundo muito maior.

13. Há algum outro fato sobre você que considere relevante para minha pesquisa e gostaria de comentar? Caso afirmativo, sinta-se a vontade para escrever algumas linhas.

Cresci com meu pai sempre no meu ouvido falando “Tá errado! Isso tá errado, não é assim...”; sempre um pouco “dono da razão”. Depois que entrei no curso vi que o mundo é bem maior e que não é necessário viver em um mundo de vidro p/ ser bem visto e se “dar bem” na vida.

