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Applied Linguistics Questions and Answers: Essential Readings for Teacher Educators

Programa de Pós-Graduação em Inglês
Universidade Federal de Santa Catarina

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Applied Linguistics Questions and Answers: Essential Readings for Teacher Educators

Rosane Silveira | Alison Roberto Gonçalves
| Orgs. |

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Applied Linguistics: Questions and Answers from Brazilian Researchers

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Probably all introductions to books and journal volumes organized between 2020-2021 start with a reference to how our lives have been impacted by the COVID-19 pandemic. This book was actually a positive outcome of the period of social distancing. In 2020, teachers and researchers around the world were struggling to come to grips with the available technologies that could be employed to teach or conduct research from a distance. We had to learn about the limitations and affordances of remote learning, remote researching, and remote interaction at the personal and academic levels. As part of this endless learning process, we joined forces and started thinking about promoting an interesting debate in the field of Applied Linguistics and bring together researchers who work with English language teacher education in different institutions.

In regular times, it would be almost impossible to bring together researchers from different cities and states without the financial support of a high-impact academic event or funding agencies. But all of a sudden, shortage of financial support, which has been a routine for the Humanities in Brazil in the past four years, was not a major problem. The challenge by then was learning, in record time, how to handle online event technologies.

As we struggled to use the technological resources that could be employed to carry out our task, we joined forces and started developing a collaborative proposal between *Universidade Federal de Santa Catarina* (UFSC) and *Universidade Federal do Paraná* (UFPR) to organize an event that could contribute meaningfully to the education of English language teachers and researchers, as well as allow Brazilian researchers to present different points of view that coexist in this field of studies. Our enterprise would turn out to be one of the very first online academic events in Applied Linguistics in our country at that time.

Named *Applied Linguistics Q&A Sessions*, the outcome of our planning comprised six sessions that took place from July to September 2020. For each debate session, we agreed on a guiding question and invited two or three renowned researchers to address the topic during a 30-to-40-minute presentation, followed by a discussion between the presenters and the audience, with us, the event organizers, acting as moderators. The audience could join the presenters in the web conference platform and interact with them by using the chat or opening their microphone. Alternatively, the audience could watch the transmission on the YouTube channel of the *Programa de Pós-Graduação em Inglês* (PPGI/UFSC) and post their questions on the YouTube chat¹.

Major themes were predefined by the both of us in order to organize the six sessions, namely: (1) Technology and second language teaching; (2) English as a lingua franca; (3) Conceptions of language and teacher practice; (4) Multiliteracies and second language practices; (5) Internationalization of higher education; and (6) Pronunciation teaching. The choice for these themes was, at the time, spontaneous. However, looking back at the conception of the event as this chapter is written, we understand that such themes were articulated in this fashion for being part of the academic routine at UFPR, as they were discussed in some local events, in institutional research groups and are also integral parts of the current *Letras-Inglês* curriculum. Notwithstanding, these themes were also in dialogue with some of the areas that PPGI encompasses as the program has had a strong focus on Applied Linguistics since its creation in 1971.

The event themes were selected and then unfolded into guiding questions to be sent to the guest speakers, as displayed in more detailed in Table 1 below:

Table 1 – Overview of the Applied Linguistics Q&A Program.

Sessions	Guiding Questions	Guest discussants
July 14 th , 2020	Can technology be incorporated in regular school classrooms?	Dr. Daniel de Mello Ferraz (USP) and Dr. Ronaldo Corrêa Gomes Junior (UFMG)
July 30 th , 2020	How can we teach English as a lingua franca locally?	Dr. Domingos Sávio Pimentel Siqueira (UFBA) and Dr. Eduardo Diniz Figueiredo (UFPR)
August 11 th , 2020	How do different language conceptions influence teachers' practice?	Dr. Adriana Kurten Dellagnelo (UFSC) and Dr. Ana Paula Marques Beato-Canato (UFPR)
August 24 th , 2020	How can we promote critical education with multiliteracies?	Dr. Alessandra Coutinho Fernandes (UFPR) and Dr. Ana Paula Martinez Duboc (USP)
September 9 th , 2020	Can internationalization of Higher Education promote interculturality?	Dr. Denise de Abreu-e-Lima (UFSCar); Dr. Kyria Finardi (UFES) and Dr. Telma Gimenez (UEL)

¹ A playlist containing all sessions of the *Applied Linguistics Q&A Sessions* is available on the PPGI YouTube channel: <https://bit.ly/3yRizM2>.

September 24 th , 2020	What are some current trends for pronunciation teaching?	Dr. Ronaldo Mangueira Lima Jr. (UFC) and Dr. Walcir Cardoso (Concordia University)
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Source: The authors.

For session 1, our guest speakers were Dr. Daniel de Mello Ferraz (USP) and Dr. Ronaldo Corrêa Gomes Junior (UFMG). To lead the discussion in session 2, we invited Dr. Domingos Sávio Pimentel Siqueira (UFBA) and Dr. Eduardo Diniz Figueiredo (UFPR). The discussion in session 3 was led by Dr. Ana Paula Marques Beato-Canato (UFPR) and Dr. Adriana Kurten Dellagnelo (UFSC). In session 4, Dr. Alessandra Coutinho Fernandes (UFPR) and Dr. Ana Paula Martinez Duboc (USP) were the guest speakers. Different from the others, session 5 had three speakers: Dr. Denise de Abreu-e-Lima (UFSCar); Dr. Kyria Finardi (UFES); and Dr. Telma Gimenez (UEL). Finally, for session 6, we invited Dr. Walcir Cardoso (Concordia University) and Dr. Ronaldo Mangueira Lima Jr. (UFC).

What we expected to show to the audience who attended the event, and to the readers who seek for information about Applied Linguistics in this book, is a snapshot of current themes in Applied Linguistics conducted in Brazil. Months after the event was concluded, we undertook the quest of organizing the present publication, which emerges as a result of the network established among the guest researchers, who were then invited to write chapters either in collaboration or individually, having as object of discussion the argument that they promoted in the event. We also suggested that questions and reactions from the audience could be addressed in these chapters as a strategy to imprint even further the dialogic nature of the event to the academic community.

We are honored to have our e-book as part of the Advanced Research in English Series—ARES, a publication of the Programa de Pós-Graduação em Inglês, which provides free access to readers. Created in 1997, the collection was originally intended for the publication of full professor and doctoral dissertations of the PPGI faculty members. In 2021, the ARES Collection adopted a new editorial policy that aims at publishing research resulting from national and international research networks, as well as texts resulting from advanced research on themes related to the concentration areas of PPGI, namely, language and literary studies. ARES volume 13 inaugurates this new editorial policy by bringing an entire volume dedicated to the discussion of current concerns in Applied Linguistics research.

In this vein, contemporary life has been marked by ongoing changes of attenuated cultural, economic and political impact (ANDREOTTI; PEREIRA; EDMUNDO, 2017). Applied Linguistics, as an area of knowledge with an intimate relationship to social life, has been submitted to significant transformation and paradigmatic changes in response to the urgent demands that such a conjuncture brought about to education and language teaching. Brazilian scholarship has stayed responsive and alert in this scenario for

researchers are in constant dialogue to elaborate on alternatives for social transformation, as they position themselves and counterpoint the recent threats that have been posed to academic freedom, education and democracy (e.g., BEATO-CANATO; JORDÃO, 2021; DUBOC; FERRAZ, 2020). The present collection of papers voices current perspectives developed by Brazilian researchers and adds to the body of knowledge in an area which has conquered much room in the past decades (CAVALCANTI, 2004) and, as a matter of fact, has expanded so much that now some researchers propose that it is time to abandon this “room” and develop its roots in new terrain as Applied Linguistics *made in Brasil* (JORDÃO, this volume).

Moita Lopes (2009) argued that Applied Linguistics has no canon for different understandings are operated on as the basis to produce new knowledge in the field. While it is noted for its interdisciplinarity, especially with disciplines in Humanities (MOITA LOPES, 2009), Applied Linguistics is notoriously interfaced with education, a relationship which has been long promulgated (CELANI, 2001; CAVALCANTI, 2004). This new ARES collection arrives at this intersection. The themes and subjects put under scrutiny are crucial for contemporary teacher education (BOHN, 2013), while also accounting for the intricate roles languages have undertaken in such a complex discursive scenario. We understand these chapters as critical frames that provide meaningful learning opportunities in bridging teachers’ professionalism to the politics of social life.

This book brings texts written by the authors who accepted our invitation to submit a text for publication, as well as a chapter by a special member of the audience. We received chapters that cover the following topics: Applied Linguistics in Brazil; English as a lingua franca; Conceptions of language and teacher practice; Multiliteracies and second language practices; and Pronunciation teaching.

After the introduction written by the editors, the book brings a chapter written by Clarissa Menezes Jordão titled *Applied linguistics “made in Brasil”: a guessing game*. We invited professor Clarissa Jordão to contribute with this chapter because she attended most of the Q&A sessions and enlightened the live discussions with her knowledge of critical Applied Linguistics. The chapter makes a case for ‘applied linguistics *made in Brasil*’, highlighting that researchers who follow this perspective are concerned with “problematizing the impacts of language on the most diverse subjects on planet” (p. ..), rather than describing language structure. The author builds her argument around the idea that applied linguistics made in Brasil is not the mere ‘application’ of Linguistics and its so-called scientific knowledge and methods; instead, she describes it as a different approach to language and science based on a local, situated, and humanized perspective. The author then explains how “applied linguistics made in Brasil” has contributed to language teacher education.

The second chapter was cowritten by Eduardo Henrique Diniz Figueiredo and Sávio Siqueira. Mirroring their joint presentation in the Applied Linguistics Q&A event, the two researchers write about how English as a lingua franca (ELF) can be taught locally.

The authors begin by providing a detailed definition of the English-as-a-lingua-franca construct, which includes their view of language, lingua franca, and how these constructs relate to English and its “unprecedented global presence” (p. . .). Next, the chapter provides an answer to the question posed by the event organizers. The authors start by changing the focus of the question and explain that although they do not think ELF is teachable, they see ELF as having important implications for language teaching. In this section, the authors present possible ways to integrate the principles of the ELF paradigm into the English language classroom, as well as provide practical examples of how to teach English following the ELF paradigm. The authors conclude the chapter by addressing some of the audience’s questions. They selected important questions related to the status of ELF research in Brazil, proficiency exams, language teacher education, the native speaker standard, and the Brazilian curriculum guidelines (BNCC).

Alessandra Coutinho Fernandes wrote the third chapter, which addresses the question: ‘Can critical education be promoted with multiliteracies?’ Her chapter was written having in mind the context of initial teacher education in a public Brazilian university. The author organizes the chapter around two main sections. First, she defines two key terms: Critical language education and multiliteracies, as well as provides a historical overview of the two terms. Then, she provides the readers with examples of multiliteracies practices experienced by her and her undergraduate students from the Federal University of Paraná (UFPR). In this section, the author describes in detail how she engaged her students in developing three projects that would allow them to experiment with important concepts of Critical Literacy and Critical Visual Literacy that they had discussed in class. In her concluding remarks, she stresses the fact that working with multiliteracies is not dependent on using new technologies. Nonetheless, it requires willingness to work with multimodality and it “involves exploring the affordances of languages in general [...] and engaging both teachers and students in thinking about the affordances and limitations of meaning production across modes” (p. 66).

Still exploring the multiliteracies and critical education theme, Ana Paula Duboc’s chapter invites us to reflect on why we often associate multiliteracies with digital technologies, and she makes a case for us to think of multiliteracies as a social phenomenon that can dispense with technology. Duboc adopts a conversational style to structure her text, which brings us the impression she is still facing the computer camera and interacting with the audience that attended her online session. Towards the end of the text, she displays questions posed by the audience and weaves a response to these questions while advocating for “a new critical scrutiny around the concept of multiliteracies” (p. 75), which, according to Duboc, should take into account the existence of “bodies, whose temporal-spatial memories, narratives, experiences are richly heterogeneous and, thus, could not follow pre-established norms or models” (p. 76).

Turning to the prompt question “How do different language conceptions influence teachers’ practice?”, Adriana Kurten Dellagnelo and the guest co-author Maria Ester W.

Moritz explore how two different conceptions lead to different pedagogical practices. Namely, they discuss possible pedagogical consequences of seeing language as system and language as social practices. The authors start by cautioning the readers to the fact that occasionally there is a mismatch between teachers' stated language conception and their actual practices in the classroom. They also defend the point of view that the structural properties of a language should be part of classroom practices, but always in the service of meaning, and this point is illustrated with how modality can be explored with a focus on meaning-making. The authors conclude the chapter by illustrating how the same kind of text (two letters of application) can be explored differently in class depending on the language conception followed by teachers.

Still pursuing the question on language conception and teachers' practice, Ana Paula Marques Beato-Canato organizes her chapter around a central argument: Education is "a political action" and there is no such a thing as neutral education. Adopting a Freirean perspective on education, Beato-Canato begins the chapter by challenging the notions of neutral language and education, and moves on to define language as social practice. Then, the author illustrates her arguments by analyzing examples of texts taken from online resources for English teaching, which some people may regard as 'neutral' teaching materials. From Beato-Canato's perspective, however, these materials are described as pedagogical resources used to perpetuate a *status quo*, thus leading to conformist and acritical students and often giving these students a feeling of disconnection with the language classes. After providing further examples of how education should promote critical reflection and should not be limited by national and international regulations that ignore the differences and try to standardize all students, the author presents some examples of how typical language class themes such as housing and family life can be explored in a way so as to promote critical thinking.

Although Daniel Ferraz collaborated with the session on how technology could be incorporated in the regular language classroom, he contributed with a chapter on critical language teacher education, which is a theme that is intertwined with many of the chapters included in this volume. Having Camila Fonseca as a guest coauthor, Daniel Ferraz's chapter discusses the concepts of English Language Teaching, English as a Foreign Language and English Language Education, in addition to the role of citizenship in teaching practice. Along the chapter, the authors illustrate their ideas with examples taken from papers written by pre-service English teachers attending an undergraduate *Letras* program and taking a course devoted to the discussion of critical literacy and language education.

The last theme of the Applied Linguistics Q&A Sessions was related to one aspect of language teaching that has frequently generated controversies in the field of Applied Linguistics, namely, pronunciation teaching. The probe question asked the speakers to discuss current trends for pronunciation teaching, and Ronaldo Lima Jr. organized his chapter in order to answer that question. The author addresses two central issues

in the field of additional language teaching: Should pronunciation be taught? If so, which variety of the additional language should be used to model pronunciation. A supporter of pronunciation teaching as a means to promote speech intelligibility, Lima Jr. advocates for the presence of different varieties and different accents in the language classroom. He presents examples from English and Portuguese to support his view that the focus on standard accents is not beneficial for the development of intelligibility in the language classroom. He concludes the chapter by discussing pronunciation models for the development of speech production and perception.

As we see this book as an introductory reading to the field of Applied Linguistics in Brazil, the last chapter, written by Rosane Silveira and Ubiratã Kickhöfel Alves, provides an overview of the field, starting with a discussion about how it is defined by major Applied Linguistics associations. Then, the authors discuss what counts as Applied Linguistics research by examining articles published over the past ten years in consolidated Applied Linguistics journals published in Brazil and abroad.

This book demonstrates that Applied Linguistics takes on multiple perspectives and different facets of language teaching and education. In Brazil, it has been conceived as an area that encompasses both mainstream and marginal pathways, that pursues ways that have been already paved while creating new destinations (JORDÃO, 2016, p. 13). We hope these chapters become opportunities for language teachers and researchers to expand points of view, to elaborate on the available pedagogies and to engage more in exchanges about the ethics of their practice. We also expect that the debates promoted herein foster active participation in democratic and decision-making processes from which we, language teachers, have been constantly excluded from in our country. Finally, we would like to thank the collaboration of all researchers who made both the event and this book a reality. We should also express our gratitude to the audience who instigated the debate in all the sessions, as well as to the PPGI staff (especially Raryssa da Silva) who provided us with technical support to bring the event together. May this book be an enriching experience to all readers. Despite the hardship currently faced in Brazil, let this book be in the movement that will take us forward.

Rosane and Alison

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Applied linguistics “made in Brasil”: A guessing game

Clarissa Menezes Jordão
Universidade Federal do Paraná

1. Game Instructions

Yes, nós temos *applied linguistics*. And it is *made in Brasil*. With an S in Brasil and small letters in applied linguistics. This is a local, situated linguistics that comes with an embodied way to think about languages and lives. It is both applied and theoretical or, perhaps, it is neither of them. In another wor(l)d, it is *praxical*, informed and determined by what, who, where, when, how, and why it is done.

This is the main assumption informing the text that is being written here: There exists an applied linguistics made in Brasil. Before we proceed, let us warn the traditional academic reader who expects linearity, rational argumentation and objectivity that this text will break patterns, starting from the assumption that there will be referred quotes as it develops. There will be quotes, all right, not only to acknowledge those who wrote before, but also because the editors would not let it reach you otherwise. However, the quotes will be referred only at the end of the text, but not as endnotes, no; they will be listed as answers to a guessing game. As you read the text, dear reader, please try to guess to whom or what each reference is related. They will be numbered, so you can check your guesses at the end of the text, where you will finally find an ‘answer key’ to the references following the order in which they are mentioned in the body of the text. At the end of the text, you will find the complete references as it is expected for academic texts, and as required by the editors of the book.

Willing to play? Hope so. “Are you sitting comfortably? Then I’ll begin” (1)

2. Rolling the dice

For many of us in Brazil who identify with critical, trans/in/disciplinary applied linguistics (2), language has a shared meaning: It is a social practice and as such it is political,

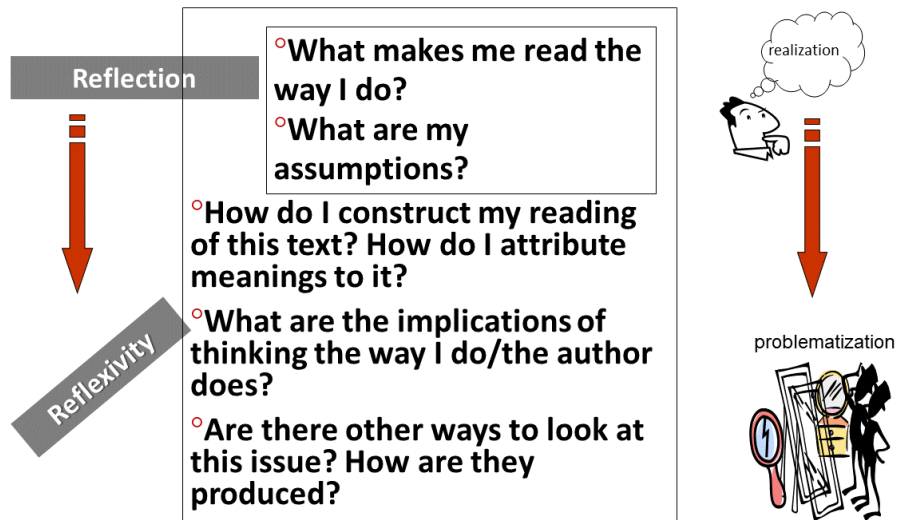
ideological¹, agentive. It refers to action, performance, enunciation. We DO language, instead of possessing it as if it were an object. We LEARN how to do language BY DOING it, in interactions with family, friends and foes—at home and in society. At school we mostly learn ABOUT languages, about their normativity, their alleged systematicity, their purported regularity and previsibility. However, when we live language outside the classroom black/white boards, we realize it is nothing of the kind: It is messy, unexpected, surprising, original every time we interact. Our interactions in language happen when we talk to someone, or to ourselves; when we read a book; when we listen to music; when we see a visual image (or read a metaphor in verbal language); they happen when we play cards, perform a story, re/act (on) something—a memory, a tantrum, some kindness. And also, in many other acts I am sure you are thinking of right now.

Language as a practice, therefore, depends on some sort of agreement or socio-cultural contract that is already in place when we are born. That is why a very famous Russian scholar (4) wrote that we are born in a language that is not “ours” to do as we please (we call them “mother” tongues for a reason, right?); this is to say that foreign languages and mother tongues alike are dimensions of our shared existence, of our contact zones (5), that already exist when we arrive at the scene. Even so, there is nothing stopping us from “taking ownership” of what is already there, from feeling entitled to being creative and producing changes in such practices, changes in languages, from being inventive. I mean, of course, there are lots of procedures trying to stop us from doing so, trying to control our practices and our societies, such as schools, grammar books, language-police people (the ones that like to tell us what we can and cannot do in such or such named language or situation), but something always escapes (6), we resist, rebel, innovate, survive—we do exist in our uniqueness, and such character extends to our practices, to our languages, to our performative lives and identities. Following the thought of the same renowned Russian scholar we referred to above (4), we can say that the language we speak (and write and listen and read) places us in specific positions within social life, positions that establish certain relations of power among people/knowledges/ways of knowing, positions that are ideologically interpreted by ourselves and other people and are imbued, or deprived of authority, of legitimacy, as are the subjects placed in such positions.

Applied linguistics made in Brasil takes this view of language as its starting point. And by doing so, it focuses on the impact language practices have on people, on the environment, on other forms of life and on other elements of the world. It is an inter, trans, post, beyond disciplinary field of knowledge that seeks to reflexively reflect upon what language does, what/how/why/where/when we do in our language performativities (7). I am here referring to the distinction between REFLECTION and REFLEXIVITY as shown in Figure 1 below.

¹ Ideology is here understood as a set of properties of life which allow us to think, to interpret, to conceive of the world. In this sense, there is no thought/feeling without ideology: Our experience is always interpreted and based on specific frames of reference, on specific world views, on specific ideologies. The idea here is not that there are multiple views of one same object, one single reality, but that there are different objects and realities as there are different ideologies that constitute different realities (cf. the work of a Canadian scholar referred here as (3)).

Figure 1 – Reflection and reflexivity



Source: The author

The focus of applied linguistics made in Brasil is not on describing internal language structures, but on problematizing the impacts of language on the most diverse subjects on the planet (p.15). That is perhaps the main reason why it has a wide interface with decoloniality, translanguaging and southern epistemologies, driven by the need to learn how to deal with the invisibility that has been created over our local practices, developed to produce knowledges about ourselves, our disciplines, our worlds. This invisibility is the result of what has been called the “coloniality of power” which, alongside the coloniality of being and of knowledge (8), has conceived non-westernized or non-Eurocentric ways of knowing and being as less important, less accurate, less objective, less scientific than those in Europe or in the North. Here we come to a very important *metaphor* in decolonial studies: The idea of the Global North representing valued knowledge, with its superior ways of producing scholarship and legitimizing specific ways of being in the world based on rationality, linearity, homogeneity, as opposed to the Global South as the place of emotions, chaos, heterogeneity. It is always important to make it explicit that Global North and Global South are therefore used as metaphors related to how some ways of knowing and the people associated with them are hierarchically placed as universally better than others. Thus, this metaphorical North refers to all the goodness (and only the goodness) in the world, whereas the South... well, you know.

3. Taking a turn

This means that North and South refer to distinct values, values that are not restricted to geographical positions, although they often coincide with the planet’s division into two hemispheres (9). A Brazilian university, for example, can be said to be in the Global North when compared with other Brazilian universities, but it can be simultaneously in the Global

South when compared with Harvard or Oxford, so to speak. What this metaphor alludes to, therefore, is the unequal division of power and legitimacy, based on criteria established by those who put themselves in the superior end of a continuum. This continuum compares elements chosen to privilege those who have constructed the hierarchy themselves. Interesting, don't you think? Convenient, I'd say. Such criteria are oblivious of other worlds and projects them to the invisibility of the other side of the abyssal line (9), a line created by the modern world to place the values, ideals, cultures, identities and universes of those who constructed the line as being the only possible and positive and productive ways to exist. "And", as a great poet once put it, "the rest is silence" (10). Or, as I like to put it, the "rest" has been *constructed* as silent, as non-existent, as inferior at best. Perhaps we could say that the rest is coloniality, or the lingering effects of the colonialism that constitutes us and from which we need to delink (11) in order to become visible to ourselves and to others, that is, in order for us to really exist.

There are very straightforward reasons for us to delink from modernity and its darker side, coloniality (11), one of them being that it has excluded from the picture so many of us, of our practices, of our knowledges, thus impoverishing our existences, restricting our becomings (12). Another is that it has taught us to separate all entities into categories, and to hierarchize them: What is ecologically connected has been taught to us as being separate and separable. This is what happened to nature and man (sic), mind and body, reason and emotion, white and black, teach and learn, *langue* and *parole*, just to name a few. The world conceived in binaries like these has helped justify violence, inhumanity, murders, genocides and epistemicides (assassinations of ways of thinking/knowing) against those considered *non-human* because of their difference to the rich, white European from the North, or, in other words, those that were hurled to the underprivileged side of the binary, or the other side of the abyssal line built by modernity/coloniality. Declaring different people as having no souls or having had their souls taken by the devil meant that killing and raping them, as well as destroying their homes, their books, their knowledge could not be deemed as crimes (13), after all, as the old maritime saying goes, "there is no sin south of the Equator" (14).

But I digress into history and politics... Do I? Not really. I am referring to a crucial aspect that applied linguistics made in Brasil insists on: It is this separability (of elements, objects, knowledges, bodies and minds) built by modernity that has made it possible for Linguistics to separate *langue* and *parole*, to privilege *langue* as a scientific field while *parole*, the other side of the binary, was considered impossible to be studied by science. This is what allowed Linguistics to develop as a discipline of its own: Language was declared an autonomous object, separable from the bodies of people and from other areas of knowledge, able to be rationally studied within the discipline that created this very notion of language.

Applied linguistics has taken up a different view of language and of how knowledge is produced, claiming for the importance of looking at languages as a dimension of our existence, as part of a wider system of meaning-making that needs to interact with other

sciences such as psychology, sociology, anthropology, philosophy, to name but a few. It has been constructed in reaction to the ideal of separability that drove the initial founding moves of Linguistics as a discipline. Those moves were important to establish language studies as a scientific discipline and to give it credibility according to the scientific procedures validated at the beginning of the 19th century. However, their tenets no longer hold. The very idea of language that inspired the Herderian triad (one culture, one language, one country) has been challenged by our own experience as language teachers and learners, as much as by the intensification of mobility in the world and studies on the language practices of bilinguals (15), for example.

In the case of applied linguistics made in Brasil, more specifically, the interface with other disciplines has shown the importance of considering researchers as the human beings they are, as an integral part of the processes of knowledge production. This has meant to bring the body back to research, what has also been referred to as to *make the locus of enunciation explicit*. The locus of enunciation has been defined as “the geo-political and body-political location of the subject that speaks” (16 - p. 213), and as such it matters a great deal both in the production and reception of what is said or of what knowledge is being produced. Western scholarship has tried to conceal the subject from science, what would allow us to conceive of a universal, generally applicable science. However, the subject has always been there, only behind the curtains, hidden behind a mask of objectivity. As two Brazilian scholars put it,

Unmasking one’s own locus of enunciation (and/or that of others) thus means being conscious of and explicit about the geographical, historical, bodily, and ideological context from which one is speaking (Menezes de Souza 2019). As explained by Menezes de Souza, it is often the case that theories and concepts in applied linguistics that are developed by academics in the Global North are presented in ways that neglect their localized nature, which ends up leading to an often general (and inaccurate) understanding that these ideas are to be taken as universal and all-encompassing. (17 - p. 2)

Stressing the locus of enunciation has produced a specific view of science as the product of human activity it in fact is. As such, this view sees scientific activity as explicitly local, driven by emotions—reason, so much privileged by science, being one of the human emotions to take part in the construction of knowledge (18). The same applies to applied linguistics made in Brasil: It is not the application of Linguistics we are talking about here, as the term “*applied linguistics*” might hint at, but a different take on language and science from that of Linguistics, a perspective that corporifies both language and science, that cannot dissociate language and knowledge from people, from enunciation, from their bodies and situatedness. It comes as a consequence of the importance of the locus of enunciation that one of the forces moving applied linguistics made in Brasil is the need to respect diversity, and to realize how beneficial it can be to our livelihood, to the enchantment of living among a myriad of ways of being and knowing, and to be able to learn from diversity and the conflicts it entails, to discern the productivity of the tensions and frictions that make us tick.

As the most cited Brazilian educator around the world once wrote, “[n]inguém educa ninguém, ninguém se educa a si mesmo, os homens se educam entre si, mediatizados pelo mundo” (19 - p. 39). This means that we need each other in order to learn, because we learn in and within the interactions we perform and, therefore, the more the merrier—the more diverse our world is, the more we expand our repertoires and the more alternatives we have available to interpret the world and ourselves.

I hope it is becoming clearer how important applied linguistics made in Brasil has been for language teacher education. In order to explore this a bit more explicitly, I am going to focus on each of the three words that constitute the term “language teacher education”.

Besides taking up the view of *language* that we have seen here so far, our applied linguistics (pardon me for taking ownership) places *teachers*, our second word here, as human beings who are constantly producing knowledge and reflexively reflecting (you do remember the distinction we are making here, right? If not, please do check Figure 1 above) about what they do, even when they seem to be on automatic pilot, apparently “applying” methodologies produced elsewhere or “blindly” using the textbook. Remember, even in the most controlled situations, as we have mentioned before, something always escapes (6): In the end, what teachers do in their classrooms is far from mere “application”, for even when intending to actually rigorously “apply” a specific method as given, teachers—intelligent human beings as they are—reinterpret and adapt, creating other objects, other methods as they go along their teaching. Based on such an assumption of teachers as agentive and intelligent human beings, applied linguistics made in Brasil helps us look into processes of teacher *education* (never *teacher training*), focusing on teachers’ agency, respecting teachers as intelligent people (20 and 21) who can find their own answers collaboratively, albeit provisional and situated as all knowledge actually is. This perspective on teachers has been produced with the help of ethnography and its postmodern tenets (22), positing the importance of the presence of the researcher and the value of making it explicit in the process. In other words, this view of ethnography (and of research) also stresses the prominence of the locus of enunciation, taken as a fundamental characteristic to be made explicit in the production of knowledge, for it always informs the nature/conditions/limitations/subjectivity of the knowledge produced in every human activity (not to say non-human as well, but that would be too wide a leap to take right now).

The third word of the term, *education*, demands more than one paragraph. Applied linguistics made in Brasil foregrounds a view on education that conceives of language teacher education as a practice that should not be centered on the teacher (and their students) strictly as an individual, but as a member of society and, as such, as someone who has the crucial duty of reflecting on the social to envisage a world for all. The idea here is that education has the important role of building an inclusive society that can function collaboratively, while differences are not erased or silenced, that is, a society where there are no abyssal lines (9) created to eliminate difference and those who are said to be different by casting them to invisibility and curbing their existence.

Maintaining difference, for this kind of education, is important because it is constitutive of identity. This is a rather complex issue that has been extensively explored in the interface of applied linguistics with sociology, philosophy and other areas of knowledge similarly concerned with language and society. However, for us here a quote might suffice, for it is an enlightening one. It was written by two Brazilian applied linguists (23, p. 69-70) when exploring the concept of internationalization as an agonistic practice, based on the idea of agonism as espoused by a third scholar (24 and 25), to refer to her understanding of an ideal society. Please bear with me, for it is a rather long quote. Here it is:

[According to that third scholar] “só pode haver uma identidade quando ela é construída como diferença” (2013, p. 4), ou seja, as distinções que fazemos, caracterizadas como atos de poder excludentes e fundadores de identidade, definem objetos identificáveis como tendo existências distintas, ou seja, como tendo suas identidades marcadas justamente na diferenciação entre eles. Assim, as coisas do mundo se constituem no processo de exclusão daquilo que é entendido como sendo diferente delas: a constituição de algo que se possa chamar de “nós” tem como condição a constituição de um outro algo, diferente deste nós, um algo que se caracteriza como “eles”. Isso implica um mecanismo de exclusão, constitutivo do processo fundador da identidade, o que faz com que a diferença “nós” e “eles” possa, por um lado, ser vista de forma antagonística, como uma divisão essencial, que deve ser mantida para preservar uma suposta “pureza” nas identidades que definem o “nós” e o “eles”. Conforme explica [a pesquisadora] (2013, p. 5), a relação nós-eles, quando entendida dessa forma, tem o potencial de se tornar uma relação amigo-inimigo em momentos em que os “outros, que até agora eram considerados como simplesmente diferentes, começam a ser percebidos como aqueles que colocam em questão nossa identidade e ameaçam nossa existência”. Entender as identidades como fixas ou como tendo uma essência fundamental costuma fazer surgir um desejo de preservação de uma suposta pureza; o contato com a diferença, nesta perspectiva, pode ser visto como uma contaminação ameaçadora, que tem o potencial de macular o âmago daquilo que nos caracteriza como “nós”, e de destruir nossa identidade, justamente aquilo que nos marca como diferentes deles – o outro não pode, portanto, se aproximar do eu a não ser de modo superficial. Essa divisão entre “nós” e “eles”, no entanto, pode ser vista de forma agonística, como um espaço em que os conflitos entre diferenças sejam produtivos e possam apontar para as limitações que existem em toda e qualquer perspectiva, uma vez que nenhum conhecimento é acabado, completo, total, universal. Quando essa relação de alteridade funda-se numa concepção híbrida e aberta de identidade, o contato com o “outro” pode se estabelecer como uma oportunidade de reconhecer-se no outro e ver o outro em nós mesmos, sem que se sinta estar “perdendo” a identidade. Nesse caso, as identidades são fundadas em relações de diferença, e não de oposição – ou como explica [a pesquisadora] (2013, 2000), em termos agonísticos e não antagonísticos.

Turning to teacher education, therefore, we can maintain an agonistic attitude when faced with different concepts of language, different teaching practices, different world views guiding those involved in the process, such as novice and experienced teachers, teacher educators, students, parents, headmasters, pedagogues and others. Rather than

simply adopting and presumably applying borrowed or imported views, we can relate them agonistically and thus explore our potentiality for collaboratively constructing new, situated and provisional knowledges. Rather than aiming at a consensus and building a homogenous community of practice (26)² – which those of us who have been on stage longer have certainly found impossible without acts of violence, we can think of our groups as existing in “*contact zones*” (27), a concept that refers to “social spaces where cultures meet, clash, and grapple with each other, often in contexts of highly asymmetrical relations of power, [...] the term [is used] to reconsider the models of community that many of us rely on in teaching and theorizing and that are under challenge today.” (n.p.).

From this perspective, therefore, conflicting perspectives are seen as productive and allow us to move forward. The idea for teacher education is then to widen repertoires of both teachers and teacher educators, in dialogical³ collaboration. Why? Because when we agree we either do not learn anything but simply reinforce what we already know or we silence difference, throwing it to the other side of the abyssal line. On the other hand, when we disagree agonistically we recognize difference and identity as socially constructed, created in the interactions we establish with/in the world, and instead of wishing to eliminate the very difference that constitutes our identities, as if it were an enemy, we realize that difference is an opportunity to learn.

4. Adding up the score

In our current lives, the multiplicity of perspectives and worlds is undeniable and inescapable: The ecology we live in has become more obvious than ever. Language teacher education needs to reinforce and reflect such ecology, building opportunities for teachers to create the resources they need in order to help themselves and their students envision and construct the possibility of a better world for all, rather than for just few. What I mean is that, instead of focusing on teaching-learning discrete skills or technical language competences that will purportedly enable individual students to hopefully fit markets or fill in job positions, education should aim at creating opportunities for the conception and creation of worlds where people can benefit from the tensions and conflicts engendered by the co-existence of multiple realities and frames of reference.

It is a utopian view. This to me is exactly what makes education take off. I am all in with the most famous Brazilian educator of all times (here I am sure all of you can guess who I am referring to, but anyway, it’s number 29) when he insists that education is the utopia

² I do not want to imply here that the concept of *community of practice* as idealized by the author refers to homogenous communities. The reference to the author here has the intent to simply recognize her importance in bringing forward the concept that, to explain it in a nutshell, professional fields are constructed through the practices established by their members.

³ Dialogical here does not refer to peaceful conversations when all the involved agree in the end, but I am using *dialogical* in reference to the Russian thinker’s concept (28) that stresses how we are inextricably related to the other, always assuming an interlocutor, always in need of one, and how our relation with this other is conflictual by nature.

of the *inédito viável*⁴, which to me means that education is the space for us to imagine realities not yet experienced, realities that we hope can become real from our collective and collaborative efforts.

Applied linguistics made in Brasil offers a framework that can help us deal with the complex dimensions of contemporary life, as it constitutes itself as *mestiza* and *indisciplinar* (31), always incomplete and constantly looking for collaboration with other areas, other knowledges, other ontoepistemologies. It presents itself as an open science, or in the metaphor of an “open church” used by a famous Australian educator and researcher (32). Although he was referring to critical literacy, I believe his metaphor also characterizes applied linguistics made in Brasil, on the grounds that we can think of this science as being a church that congregates specific ontoepistemological assumptions and methodologies, but it remains open because it fosters change and diversity among its members.

I’d like to end this text with the words published by a brilliant Argentinian feminist, words that stress the importance of the collective in our resistance against any imposition of a single story (33)⁵. I believe this is also what the applied linguistics many of us have been doing in Brazil has claimed: Perhaps, together with its fostering of variety and diversity in its (in)disciplinary means and methods, collaboration too can be considered one among the main tenets of this situated discipline.

So, to the feminist *praxitioner*⁶’s words, as a last long quote and a last guess for you in this text:

Comunidades, mais que indivíduos, tornam possível o fazer; alguém faz com mais alguém, não em isolamento individualista. O passar de boca em boca, de mão em mão práticas, valores, crenças, ontologias, tempo-espacos e cosmologias vividas constituem uma pessoa. A produção do cotidiano dentro do qual uma pessoa existe produz ela mesma, na medida em que fornece vestimenta, comida, economias e ecologias, gestos, ritmos, habitats e noções de espaço e tempo particulares, significativos. Mas é importante que estes modos não sejam simplesmente diferentes. Eles incluem a afirmação da vida ao invés do lucro, o comunalismo ao invés do individualismo, o “estar” ao invés do empreender, seres em relação em vez de seres em constantes divisões dicotômicas, em fragmentos ordenados hierárquica e violentamente. Estes modos de ser, valorar e acreditar têm persistido na oposição à colonialidade. (34, p. 949)

⁴ According to a group of Brazilian researchers (30, p.15) “O inédito viável representa uma alternativa que não se situa no campo das certezas, mas sim no das possibilidades. Trata-se de uma alternativa construída coletivamente, com base na vivência crítica do sonho almejado, e, portanto, não ocorre ao acaso e nem se constrói individualmente. A distância entre o sonhado coletivamente e o realizado cotidianamente pelos sujeitos é um espaço a ser ocupado pelos atos criadores, visto que “assumir coletivamente esse espaço de criação abre possibilidades para que se consolidem propostas transformadoras e ineditamente-viáveis” (FREITAS, 20-14, p. 43).”

⁵ Yes, dear reader, another reference, this time to a fabulous African literary writer and speaker whom you probably know. In any case, do look for her TED talk on the internet, and watch it (again, if it is the case). I am sure you will marvel at her words (again, if it is the case). There is also a translated printed version of her talk—check the reference list at the end of the text.

⁶ This is a word I have been using to refer to my assumption that thinking and acting, theorizing and doing are always one and the same process.

5. Guessing game answers

1. Reino Unido. British Broadcast Corporation.
2. Moita lopes (2013).
3. Blaser (2016).
4. Volochinóv (2012). Also, Molon and Viana (2012).
5. Pratt (1993).
6. Foucault (2012).
7. Pennycook (2004).
8. Quijano (2000).
9. Souza Santos (1996).
10. Shakespeare (1996).
11. Mignolo (2007).
12. Deleuze (2000).
13. Grosfoguel (2016).
14. Westhelle (2017). Also, Fry (2011).
15. Garcia and Wei (2014).
16. Grosfoguel (2007).
17. Martinez (2019).
18. Aragão (2007).
19. Freire (1981).
20. Rancière (1991).
21. Jordão (2014).
22. Clifford (1986).
23. Jordão (2015).
24. Mouffe (2000).

25. Mouffe (2013).
26. Lave (1991).
27. Pratt (1991).
28. Bakhtin (1992).
29. Freire (1992). Also, Freire (2020)
30. Paro (2020).
31. Moita Lopes (2006).
32. Luke (2007).
33. Adichie (2009). Also, Adichie (2019).
34. Lugones (2014).

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How can we teach English as a Lingua Franca locally?

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Every language draws from another. Every language gives to another. All languages end up giving to, and taking from each other, laying the groundwork for a complex independence and interdependence within and between cultures.

(Ngugi wa Thiong'o)

1. Introduction

In the middle of 2020, the year in which we all were compelled to drastically change our routines and practically live and work in front of a screen, we were kindly invited by colleagues at UFSC and UFPR to take part of an academic initiative titled *Applied Linguistics Q&A Sessions*¹. According to the organizers, the event comprising six online sessions with researchers from different universities had as overall aim to promote debate and exchange of knowledge in critical issues related to English Language Teaching (ELT). Discussants were to fit in six thematic strands in which they would address a specific question in resonance with their academic work and theoretical affiliations. Each remote session was divided into presentation(s) and then speakers would take questions and comments from the audience.

As English teachers, teacher educators and researchers in the area of English as a Lingua Franca (henceforth ELF), our thematic session bore exactly this title. The question that we were supposed to answer and discuss is the title of this paper: "How can we teach

¹ More detailed information about *Applied Linguistics Q&A Sessions* is available at: www.youtube.com/playlist?list=PLiIQ9OL3066gSAyHUvIteXNc8dusXpkXc. Access: 22 Jan 2021.

English as a lingua franca locally?" The follow-up of this endeavor, as also conceived by the organizers, would be a book chapter which resembles basically what and how we addressed the central question posed. Upon accepting this second and enriching task, we organized the paper in such a way that some sections will basically cover the issues discussed in the main presentation and a couple of them will address questions and comments brought by the audience. For sure, one can imagine that such a sort of fairly new and controversial topic has generated a great number of interactions, with people raising many important points, especially related to the pedagogical and ideological implications of ELF, making it a "hot topic" due to its inclusion in the theoretical background of the current Brazilian National Core Curriculum (BRASIL, 2017).

Bearing this in mind, we tried our best to address as many topics as possible deriving from the central issue. As said, ELF is a fairly recent field of studies and there is still a lot to be explored in the main area and its interrelated ones. Carrying out this session was a highlight for us and we felt very pleased for receiving so many questions and comments which, in many ways, appeared as an attempt to understand the concept and how it could be materialized in the English classroom in the Brazilian context. As Sifakis and Tsantila (2019) argue, after several years exclusively concerned with delineating the ELF construct, ELF research has finally reached a point that it should inform English as a Foreign Language (EFL). However, the same authors pose that "when addressing the ways in which ELF can be linked with EFL, it is possible to distinguish, admittedly rather than crudely, between two perspectives: an 'either/or' approach and a 'with/within' approach" (p. 4). This and many other aspects were part of our argumentation in the session. Thus, we will follow such line of thought in this text. We hope we can be as faithful as possible to our online discussion. However, before we delve more deeply into the debate, we will take the next section to briefly explain conceptually what we understand by English as a Lingua Franca.

2. The concept of English as a Lingua Franca (ELF)

The concept of English as a Lingua Franca, as understood today, was first developed by Jennifer Jenkins in her seminal work on the pronunciation of multilingual individuals, mainly her own students. As Jenkins (2015, p. 52) herself explains:

Having observed the phenomenon of ELF communication among students in (and outside) the multilingual EFL classes I was teaching in London in the 1980s, the mutual intelligibility they habitually achieved with their 'non-standard' (i.e. non-native) forms, and the easy way in which they resolved any difficulties by means of accommodation (see e.g. Beebe & Giles 1984), I began to question the usefulness of the native English norms underpinning the EFL 'industry', and to research the ELF phenomenon.

Jenkins was particularly focused on understanding which pronunciation features seemed to cause intelligibility problems among speakers from different cultural backgrounds (JENKINS, 2000), and which did not seem to affect communication in these cases. Her

work was later followed by scholars such as Seidlhofer (2001) and Mauranen (2003), who attempted to investigate similar issues in relation to lexicogrammar and English usage in academic settings more specifically.

The focus of ELF research has since developed in different ways. As of the early 2010s, especially, ELF scholars have looked more into how individuals from different linguacultural backgrounds construct and negotiate meaning in their various interactions, mainly from a pragmatic perspective. They have also gone one step further, mainly in the past five years, by positioning ELF within multilingualism, and arguing that the focus of ELF should not be on the “E” – for English – but on the plurilingual nature of ELF communication – in which English may be available, but might not necessarily be the language chosen within the interaction (see JENKINS, 2015).

These different moments in ELF research—from its inception as a paradigm looking into pronunciation and lexicogrammatical form, to its focus on pragmatic issues, and then to its growth into an area that positions ELF within multilingual studies—have been labeled ELF 1, ELF 2 and ELF 3 phases by Jenkins (2015). They are important here because we feel it is crucial to present a historical account of the development of the field. However, we also feel that for the purposes of the present chapter and book, we need to present a definition of ELF that is more targeted at our diverse audience, and that can help us answer and discuss the question that was proposed to us in the *Q&A Seminar*; i.e., ‘How can we teach English as a Lingua Franca locally?’

To explain our own understanding of ELF, which is based on the three phases outlined above as well as on other studies and moments that are part of our trajectories, we believe it is best to break down the term into three of its constituent parts: a) *Lingua*, which reflects the ways in which we conceptualize language; b) *Lingua Franca*, which needs to be explained because it is at the very center of the ELF construct; and c) *English*, which is often taken as a given but also needs to be problematized. We will briefly discuss how we understand each of these parts of the ELF acronym, and then move on to explain how we conceive ELF (which we have purposefully not done up to this point).

2.1 What is language?

It is common for people to think of language as a tool for communication, as a group of sounds, words and structures that we make use of in order to convey our thoughts and construct meanings, both literal (when words supposedly mean what we say) and intended (when we have other meanings and intentions attached to what we say). Structurally speaking, one can actually define language in such a way, as it has been done by many (e.g., FROMKIN *et al.*, 2007).

We feel, however, that another conception of language, rather than the structural one just mentioned above, is better suited for how we (the present authors, at least) understand ELF. This conception is that of language as *social practice*. Conceiving of language in such a way

is to comprehend it not as a closed set of structures, but as a way of saying things, doing things and being someone in the world (GEE, 2011). This means that language does not simply exist as an abstract, structural entity to convey our ideas, but that it constitutes who we are, how we are seen by others, what we accomplish in our lives, and how we construct a sense of self. With language, we build and break relationships, we flatter and hurt people, we make friends and enemies, among so many other activities; and, ultimately, we construct ourselves as a good or bad person, as a beginner or expert in a field, as a lover of a certain type of music, as a member of a certain society, and so on. In other words, language is part of who we are, how we are perceived and what we do every day.

We also see language as more than verbal language. The term 'language', for us, refers to the various semiotic modes (spoken and written communication, static and moving images, colors, sounds other than speaking, gestures, etc.) with which we construct and negotiate meanings (the chapters on multiliteracies in this book will have much more to say about what we mean here). When we become a teacher or a lawyer, for instance, we not only learn new theory and practices, but we also learn how to talk a certain way, how to dress a certain way, how to be seen as a certain type of teacher or lawyer; and this involves more than verbal language. We also must say that we are not denying the structural or systematic aspect of language. What we are saying is that language goes way beyond that, and that in any language the systems that supposedly organize it are more open and messier than we often think (CANAGARAJAH, 2013).

When we think of language in such ways it becomes easy (or easier) to see how and why ELF developed from ELF 1 to ELF 2 and then to ELF 3. We are not saying that Jenkins or colleagues have changed their own conceptions of language (we could never say such a thing, since we simply do not know), but the move from language as structural forms (ELF 1) to language as practice (ELF 2) and then to language as complex, multilingual practices (ELF 3) is certainly visible when we think of the way the ELF paradigm has lately evolved.

2.2 What about lingua franca?

For us, the concept of lingua franca is closely related to the conception of language we have just discussed. We will not get into details over the history of the term here, but it is important to mention that it dates back to as early as the 17th century (FRIEDRICH; MATSUDA, 2010; OSTLER, 2010). For our purposes, we think it suffices to say that lingua franca is a term that refers to a language through which two or more people who come from different linguacultural backgrounds communicate. For example, if a person whose mother tongue is Portuguese is communicating with someone whose mother tongue is German and they communicate in Spanish, Spanish is serving as a lingua franca in that specific situation.

This example we provided may be somewhat misleading as it may make some believe that a lingua franca needs to be a third language, other than those spoken by the two people involved in the conversation. This is not the case; in fact, if those two same people were

communicating in Portuguese (which is the mother tongue of one of the interlocutors), then this language would be serving as a lingua franca. What this means is that what is important in the notion of lingua franca is that the interlocutors who bear diverse linguacultural backgrounds are communicating among themselves and are doing so through a language they share. These interactions may involve only nonnative speakers of the language or nonnative speakers and native speakers.

Besides that, there are other factors that may still be misleading in the ways we have described what a lingua franca is thus far. One of them is easy to explain, and it has to do with the fact that lingua franca situations do not need to involve only two people—they can involve as many as are being part of any act of communication. Another aspect that we need to clarify is that lingua franca situations are not limited to spoken conversations. They also take place in writing, for example (based on the same linguacultural notions as those we have explained). Finally, when we think of language as more than this incredible vehicle of verbal communication—as explained previously—and as negotiation of meanings, we can also problematize the idea that people share named languages (in the traditional sense of the word, where *language* refers to English, Spanish, French, Mandarin, and so on). What they actually share, we could argue, are linguistic and semiotic resources that are part of their repertoires (BLOMMAERT, 2010; CANAGARAJAH, 2013). However, we do not wish to go deeper into this discussion because it would require more space, and it would not fit well with the purposes of this chapter. In fact, we could also problematize the idea of named languages (MAKONI; PENNYCOOK, 2007), but we think this would be better suited for another opportunity.

2.3 Why English?

When we take into account the idea that any language can be a lingua franca—depending on the given situation in which people who are communicating are involved—some may ask why there is a paradigm whose focus is on English. On the other hand, others could think that the answer to such a question is easy (or even obvious), given the prominence that English has had in the lives of so many people worldwide for so many decades now.

It is true that English is a language that has spread internationally with a magnitude that no other language in the past had—including Latin and French (MUFWENE, 2010), and that in itself could be taken as an argument for a framework such as ELF. However, it is important for us to clarify that ELF is not uncritical of English simply because it looks into this particular language. In fact, scholars who study ELF and related frameworks (which we will explain later) bring critical stances of the politics of English and of the attention this language has received in much scholarship in linguistics and applied linguistics worldwide. Just take as an example the fact that Jenkins (2015) has called for the centrality of multilingualism within ELF, as we explained earlier.

What we find particularly interesting in the case of English—not only in ELF but for language studies as a whole—is that the unprecedented global expansion of this

language has (further) challenged some taken-for-granted notions about language itself and language teaching. These include: The idealized native speaker (HOLLIDAY, 2006; RAJAGOPALAN, 2005); language ownership (WIDDOWSON, 1994); and the “natural” association between languages, cultures, and territories (CANAGARAJAH, 2013). When we look at the fact that English is now more widely spoken amongst nonnative speakers, rather than native speakers (CRYSTAL, 2008), that it is now shaped many times by nonnative speaker practices (MARTINEZ, 2018), that it is changed and resisted in local ways (MENEZES DE SOUZA, 2019; RAJAGOPALAN, 2003), among many other dimensions of the international expansion of language, some questions are foregrounded: Does the language belong to native speakers (or to anyone, actually)? Can a language be owned? What is a native speaker? Why are most teaching materials based on dominant native speaker varieties? Do these varieties reflect the needs and realities of students? Why do teaching materials generally bring cultural activities that refer solely (or mostly), again, to dominant native speakers? Why is the diversity of speakers of any language (including its native speakers) often erased from teaching practices and materials? The list could go on and on.

As we mentioned earlier, these questions pertain not only to English but to language and language teaching as a whole. Still, they seem to be highlighted by the unprecedented global presence of this particular language. Thus, although the E in ELF has been a central focus of scholarship within this particular construct, the move beyond English (JENKINS, 2015; see also KUBOTA; MCKAY, 2009)—and beyond monolingualism (MAY, 2014), actually—in ELF and in Applied Linguistics is both important and necessary. Such move is not within the scope of our chapter, but we find it essential to mention it here to make sure readers understand that there is more at stake than English in ELF and related areas.

2.4 So what is ELF after all?

Given all that we have stated up to this point, we feel we are now ready to explain what we understand as ELF. First and foremost, we see ELF as a phenomenon. It refers to the fact that the English language has spread widely across the globe—particularly due to the economic, political, sociocultural and military power of the United Kingdom and the United States—and that now many people who come from all parts of the globe communicate in this language. Still, it is important to clarify that English is not *the* lingua franca of worldwide communication (as some believe), but *a* lingua franca (among others) through which people communicate internationally (KUBOTA; MCKAY, 2009). As Ostler (2010, p. xv) would argue, “a lingua franca is a language of convenience.” The fact that English is the most widely used of these lingua francas does not mean it is the only one. We must add that ELF is a function of English (FRIEDRICH; MATSUDA, 2010), which means that it is not a new variety of the language—it is rather one of the ways in which the language is adopted and appropriated by people in different parts of the world.

ELF is also an area of research (we have referred to it as a paradigm, a construct and a framework throughout this chapter) within language studies. It started out with the work

of Jennifer Jenkins and some of her colleagues (most notably Barbara Seidlhofer and Anna Mauranen), as we have explained previously, and it has developed in terms of its focus and scope throughout the past few decades. The discussion we presented about the phases of ELF (ELF 1, ELF 2 and ELF 3) illustrates this development quite well. In brief, we could say that this particular field investigates issues pertaining to English language practices—including English language teaching (ELT)—in a world where English often functions as a *lingua franca*.

We must also say that ELF is not the first or only area of research that investigates the global spread of English and its effects for people worldwide. Some paradigms/areas of study/terms that are related to ELF include World Englishes (KACHRU, 1992)—on which early research on ELF drew vastly (JENKINS, 2015)—, English as an International Language (MCKAY, 2002; SHARIFIAN, 2009; SMITH, 1983), Global Englishes (CANAGARAJAH, 2013), among others. In fact, the two present authors come from different perspectives about ELF and its relations with these other areas—one of us actually identifies mostly with the term *English as an International Language*, as understood by Sharifian (2009), Fredrich and Matsuda (2010) and Rose *et al.* (2020). This highlights the richness of the field and of studies on global Englishes as a whole.

Finally, we wish to highlight the importance that ELF has received in Brazilian scholarship. Several researchers within our country have drawn on ELF research and advanced discussions in language studies (and language teaching, more specifically) in a number of ways (e.g., DINIZ DE FIGUEIREDO, 2018; DUBOC, 2019; GIMENEZ *et al.*, 2011; JORDÃO, 2014; JORDÃO; MARQUES, 2018; PEIXOTO, 2019; PORFIRIO, 2018; SIQUEIRA, 2020a; 2020b). Important book-length volumes on the issue have been published both nationally (GIMENEZ *et al.*, 2011) and internationally (GIMENEZ *et al.*, 2018), highlighting the strength the area has gained in Brazil throughout the past few years. In fact, Duboc and Siqueira (2020) and Rosa (2021) have recently advocated for an “ELF made in Brazil”, which reflects not only the importance ELF and related fields have gained in the country, but also how understandings of ELF have been reshaped on a local level. This local taste—which is so central to the question that was posed to us and to the chapter as a whole—will be discussed later.

3. How can we teach English as a *Lingua Franca* locally?

As we can see, “How can we teach ELF locally?” is an open information question, which by its nature, much different from a “yes or no” question, already implies that explanations of feasibility are to be provided. This is the expectation that is posed, of course, but before we venture into exploring this “how” (even doubting it), we want to take a step back and try to approach the question with another one, assuming that first things should come first: “Is ELF teachable?” Agreeing with Sifakis and Tsantila (2019, p. 2), who see ELF as “a highly malleable means of communication which adopts English as its primary vehicle but is appropriated by its users to adapt to linguistic, pragmatic and cultural elements for each individual interaction,”

we do not think ELF is teachable. We would rather follow the path of taking into consideration the implications of ELF for teaching.

Among ELF researchers in practically all parts of the world, there is a consensus that ELF research has already produced enough scholarship to solidly inform English classroom practices. In other words, it is possible to think of conceiving a pedagogical *space* for ELF in order to foment approaches that can comprehensively entitle teachers to critically analyze, reconsider and potentially reshape their practices, adopting new ones so as to meet their learners' needs and objectives concerning the successful use of English in interactions with people from various intercultural backgrounds. As Kohn (2019, p. 35) reminds us, "in ELF research, reference to successful ELF communication is often linked to ELF speakers' ability to achieve mutual intelligibility and communicative robustness through strategic and creative exploitation and expansion of their linguistic, [cultural and semiotic] resources."

The specific use of the word 'space' in this context reminds us that within a long and consolidated ELT tradition, such space is dominated and oriented by the so-called English as Foreign Language perspective (EFL). As well known, EFL brings in its core an intrinsic relationship and dependence of everything related to the native speaker model. Naturally, we do not defend the illegitimacy of the EFL space, nor do we advocate an absolute rejection of its premises and ideological underpinnings. For us, dialogically, as many ELF scholars also contend, there is a strong possibility that ELF can work *with* EFL, not *against* it.

It is with that orientation in mind that we wish, in a very general way, to discuss how ELF developments can indeed inform ELT practices anchored in a more local perspective. We say this because we do believe that the pedagogical implications of ELF are mainly local. Being more explicit in this concern, and drawing on the literature we have already available, we want to suggest a few premises that can sustain the designing, planning and delivery of ELF-aware lessons in different ELT contexts. First, it is important to see language as a dynamic (not fixed) means of communication, a characteristic to be valued and fostered once we consider the "fragmented, contingent, marginal, transitional, indeterminate, ambivalent and hybrid nature of ELF" (JAMES, 2005, p. 141 as cited in KOHN, 2019, p. 34). Secondly, we are to overtly bring to the center of the discussion aspects like the global spread of English and the politics it carries along with the phenomenon, language awareness, rhetorical sensitivity, and, especially, recognize and potentially make explicit and teach the negotiation skills multilingual speakers make use of in their interactions in different situations, normally characterized by variability (CANAGARAJAH, 2014). That is, we need to consider that ELF is deployed in "very creative ways, with speakers actively and skillfully co-constructing, shaping and manipulating linguistic resources to produce localized repertoires" (COGO; DEWEY, 2012, p. 21).

By accepting that premise of localized repertoires drawn from real life, once we work on this pedagogic move, materials, for instance, are to be developed locally or (the existing

ones) at least critically analyzed and assessed in a way that their content can indeed gain a more tangible local flavor. Such orientation will for sure lead students into engaging with local cultures in a critical way, distancing themselves from the default idea of learning and adopting aspects of a dominant target culture (US or UK) in order to belong to a so-called “world of English.”

Diversity is a principle to be embraced and stressed when it comes to pedagogical implications of ELF. As Cogo and Dewey (2012, p. 172) argue, “current trends in ELF syllabus design appear to make very little provision for linguistic diversity.” Since most ELT materials are almost exclusively based on either British or American English, ELT professionals continue being “trained to look at language primarily with regard to notions of correctness, with accuracy prioritized above all else” (COGO; DEWEY, 2012, p. 173). So, ELF-aware classes, in many ways, reject such a practice and, on the contrary, foment opportunities for students to be exposed to different varieties and uses of English plus the development of awareness-raising activities that can make learners attentive and responsive to lingua franca manifestations of English they will surely encounter in the world outside. With that idea in mind, it is clear that there should be a focus on intelligibility, not on correctness dictated by a dominant native speaker model. Besides that, once we conceive of ELF as deeply intercultural, one of our most important goals when teaching English under an ELF perspective is to teach interculturally-sensitive classes, envisioning the development of an intercultural awareness, this “conscious understanding of the role culturally based forms, practices and frames of reference can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and context-specific manner in communication” (BAKER, 2011, p. 202).

Within this overall discussion, one issue that we would like to explore here is exactly the idea of localizing ELF. Elaborating on this premise, we propose a circular movement where important aspects towards this (not-so-simple) goal are to be brought to surface, culminating, in our specific case, with what some Brazilian scholars are calling an already cited “ELF made in Brazil” (DUBOC, 2019; DUBOC; SIQUEIRA, 2020; ROSA, 2021), that is, an attempt to stress the expanding notion of ELF by putting “greater emphasis on the critical and political nature of English and the process of learning and teaching the language in the Brazilian context” (DUBOC; SIQUEIRA, 2020, p. 301). As we know, the concept of ELF and the ELF area have initially developed in the global North, and as it commonly happens in the academic world, spread around the globe. It is our contention that the understanding of this process and its consequences is extremely important for local scholars and practitioners, as mentioned above, to launch a critical eye towards its developments and start thinking of signifying ELF locally. This surely involves thinking of how ELF is to function in a context of an expanding circle country like Brazil (KACHRU, 1992), and based on results of local research, among other things, come up with teaching practices that indeed reflect our learners’ needs and the sociolinguistic landscapes they are more prone to be inserted in.

Certainly, there are many different ways to point to the direction of constructing local teaching practices within an ELF perspective. With this in mind, broadly taking communication as situated practices, we highlight the importance of students' participation in a reflective exercise which attempts to respond to questions like: (a) Whose "norms" (should) count in class and why? (b) How can translanguaging/translingual practices² play a role in our classes? (c) How are meanings created and negotiated in our interactions? (d) How can we together find and penetrate the cracks or gaps in our syllabuses and curricula (DUBOC, 2018)? (e) How should different assignments be assessed? (f) What kind of feedback is to be expected from the teacher and from peers? (g) How would learners assess their own performance?

Last but not least, in terms of localizing ELF and thus implementing it locally, we cannot forget the crucial role teacher education is to play in this ongoing process. As Duboc and Siqueira (2020, p. 321) point out, "ELT grounds and practices have dogmatically emanated from the global North, consolidating premises and orientations that have remained practically unrivaled." We do need to understand that this tradition will continue to prevail if we keep sending the message we are happy with keeping such *status quo*. However, signs have started to show that, on the contrary, many of us begin to call attention to the importance of challenging this hegemonic onto-epistemological condition. Turning our eyes to Brazil, Duboc and Siqueira (2020, p. 321), again, supporting this latter point of view, argue that

[...] with the advent of ELF research and the deeper involvement of scholars from the global South, fully aware of the necessity to embrace alternative epistemologies that could account for the different sociolinguistic landscapes in which English would penetrate and interact with, new ways of critically and politically interpreting the phenomenon and its political and pedagogical consequences have begun to emerge.

This has come into visibility, for instance, with the increasing number of ELF-related works presented in conferences and seminars all over the country, the significant academic production on ELF, including MA and PhD theses and dissertations, and publications deriving from research in institutions like UFPR, USP, UFBA, UEM, UEL, UFSC, etc., the offering of specific courses on ELF (especially after the publication of the final version of the BNCC) at both pre-service and in-service levels, and curriculum update in Applied Linguistics programs like the one offered at UFPR, which comprises disciplines such as *Laboratório Temático de Língua Inglesa: Inglês na Contemporaneidade* and *Laboratório Temático de Língua Inglesa: Formação de Professores em Tempos de Globalização*, among others.

As we can see from the explanations in this section, as much as we argue that ELF is not teachable, we argue for the teaching of English under an ELF-aware perspective. And, of course, the more local the better. Better still, an ELF perspective of teaching, by nature,

² For García (2009, p. 45), *translanguaging* refers to the multiple discursive practices in which bilinguals engage in order to make sense of their bilingual worlds.

has to be local. As ELF research keeps informing ELT more systematically in different parts of the world, classes are to become much more meaningful and realistic to students. Following that line of thought, and reiterating that ELF can work with, not against EFL, in the section which follows we provide some examples of how this can happen, especially taking existing ELT materials as a starting point.

4. Some examples of teaching practices

Now that we have problematized the idea of teaching ELF and presented our views on localizing teaching practices based on this paradigm and related frameworks, we feel it is important to share a few activities that may illustrate how to engage in such practices. Our examples will address two main dimensions of language teaching: a) The adaptation of coursebooks; and b) discussions on language and culture.

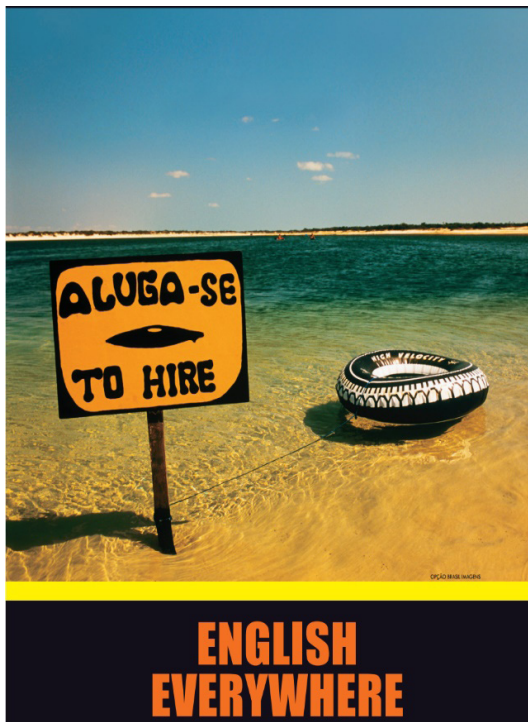
We chose the first of these dimensions (coursebook adaptation) because it is common for many teachers in different contexts to feel restrained by the materials and methodologies that are adopted in many of the schools where they work. We believe that ELF-based teaching practices are possible in these contexts, even if many times this does not seem to be so apparent at first. Our belief is founded in the understanding that teachers can (and should), as previously mentioned, find gaps and/or cracks in curricula and teaching materials (DUBOC, 2018) in order to conduct their teaching based on local realities and needs, as well as on the understanding of the global spread of English and its many political, ideological and pedagogical implications.

The example we present in terms of teaching materials was taken from Siqueira (2020b)—see also Siqueira and Matos (2019). As explained by Siqueira, although most coursebooks are not developed based on an ELF-sensitive perspective, the teacher can use pre-existing sources “to work towards the development of their students’ awareness of ELF and of what it might imply for the process of learning English today” (p. 131). This, according to Siqueira (2020b), involves the creation of “new activities which may stimulate learners to debate issues related to language variation, accent, intelligibility, just to mention a few” (p. 132).

The activity presented by Siqueira (2020b) that we will discuss is one in which a picture of a scene where English is present in Brazil is juxtaposed with images that are generally associated with two inner-circle countries: The United Kingdom and Australia (see Figures 1 and 2)³. These pictures taken from Dias, Jucá and Faria (2013) are accompanied by three questions that students are supposed to discuss (all in Portuguese): “To what extent is English present in Brazil?”; “Are scenes like the ones depicted common where you live?”; “Which aspects of the countries where English is spoken are represented in the illustrations?”

³ The original activity and pictures come from the textbook *High Up*, Vol. 1, written by Dias, Jucá and Faria (2013). They were reproduced under the authorization of Macmillan Brasil to appear in Siqueira and Matos (2019, p. 146-147) and in Siqueira (2020b, p. 132).

Figure 1 – Unit 1—English Everywhere



Source: High Up 1, p. 10 (DIAS *et al.*, 2013)

Figure 2 – Unit 1—English Everywhere

NESTA UNIDADE VOCÊ IRÁ:

- identificar as características de quizzes;
- usar o verbo *to be*;
- trabalhar com questões do tipo *Yes / No* e *Wh-* com o verbo *to be*;
- reconhecer nomes de países, nacionalidades e idiomas;
- fazer uma apresentação oral sobre um país de língua inglesa.

unit 1

- Em que medida o inglês está presente no Brasil? Cenas como a retratada na página anterior são comuns onde você vive?
- Que aspectos dos países onde se fala inglês estão representados nas imagens desta página?

Para mais informações sobre esta unidade, ver orientações específicas no manual do professor.

Source: High Up 1, p. 11 (DIAS *et al.*, 2013)

It is interesting to notice that the activity brings a discussion on the presence of English in Brazil and seeks to elicit from students their perspectives on how present these sights are in their local contexts. Still, as discussed by Siqueira (2020b), ELF-sensitive educators could go one (or a few) step(s) further and include images from localities other than those from inner-circle countries. This could lead to discussions on the presence of English in different contexts worldwide—including conversations related to the politics of English and students' feelings towards the global spread of the language, for instance.

In addition, teachers adopting the *High Up* coursebook could also do the following: Ask their students to share other images (or other types of examples) that illustrate the presence of English in Brazil and how the language has been appropriated by people in our country; and propose questions through which learners can share their own experiences with English within their local contexts—some examples proposed by Siqueira (2020b, p. 134) include: *“When you used English in a given situation, what difficulties did you face and how did you overcome them?”*; *“Have you ever talked to any foreigner using your native language?”*; *“If so, could you notice any strategy (adaptation, use of gestures, accommodation, code-switching, translanguaging, etc.) you and/or this person used in order to facilitate the communication between you two?”*

Activities like these—as well as others presented by Siqueira (2020b)—may “stimulate the discussion about the real use of [English] in the learner’s local context” (p. 134). Thus, with simple modifications of what is proposed in the coursebook, “students can have the

opportunity to engage in activities that will certainly create an atmosphere of intersecting between an initially EFL-based class and an expansion that can potentially lead into the understanding of the nature of ELF communication” (SIQUEIRA, 2020b, p. 135). In this sense, as Siqueira and Matos (2019) point out, many coursebook activities “can be expanded and discussed under an ELF-sensitive approach, calling attention to the type of interactions that are to take place in different contexts, presenting and reinforcing the nature of ELF as a flexible, co-constructed, and variable means of communication” (p. 145).

As previously stated, the second activity we present here addresses discussions on language and culture. Even though the intrinsic relation between language and culture seems to be accepted in many different circles—at least from our own experiences—we believe such relation is often made in simplistic terms. For instance, the idea that one language corresponds to one culture and to one territory—which is known as the Herderian triad⁴ (see CANAGARAJAH, 2013) —seems prevalent in many circles of (English) language teaching with which we are familiar. In addition, it is often the case that “the culture” which is addressed in many English language classes is a monolithic, non-problematized idea of either British or American dominant and stereotyped “culture.”

The activity we present—which is based on an idea discussed by Diniz de Figueiredo and Sanfelici (2017)—intends to problematize these taken-for-granted notions on some levels. In particular, the authors chose an extract from Gloria Anzaldúa’s (1987) *Borderlands/La Frontera: The New Mestiza* to problematize essentialized notions of language, culture and identity. The poem, which is one of the most famous passages from the book, is shown below (p. 194-195):

To live in the borderlands means you
are neither hispana india negra espanola
ni gabacha, eres mestiza, mulata, half-breed
caught in the crossfire between camps
while carrying all five races on your back
not knowing which side to turn to, run from;

*To live in the Borderlands means knowing
that the india in you, betrayed for 500 years,
is no longer speaking to you,
that mexicanas call you rajetas,
that denying the Anglo inside you
is as bad as having denied the Indian or Black;*

⁴ Named after German philosopher, theologian, poet, and literary critic Johann Gottfried Herder (1744-1803). According to this line of reasoning, “language embodied the innermost spirit, thought, and values of community, [as] both language and community were rooted in a place, which helped territorialize them in a specific location” (CANAGARAJAH, 2013, p. 21).

Cuando vives en la frontera
people walk through you, the wind steals your voice,
you're a burra, buey, scapegoat,
forerunner of a new race,
half and half-both woman and man, neither-a new gender;

To live in the Borderlands means to
put chile in the borscht,
eat whole wheat tortillas,
speak Tex-Mex with a Brooklyn accent;
be stopped by la migra at the border checkpoints;

*Living in the Borderlands means you fight hard to
resist the gold elixir beckoning from the bottle,
the pull of the gun barrel,
the rope crushing the hollow of your throat;*

*In the Borderlands
you are the battleground
where enemies are kin to each other;
you are at home, a stranger,
the border disputes have been settled
the volley of shots have scattered the truce
you are wounded, lost in action
dead, fighting back;*

To live in the Borderlands means
the mill with the razor white teeth wants to shred off
your olive-red skin, crush out the kernel, your heart
pound you pinch you roll you out
smelling like white bread but dead;
To survive the Borderlands
you must live sin fronteras
be a crossroads.

As explained by Diniz de Figueiredo and Sanfelici (2017), the poem mixes English and Spanish “and puts different identities in juxtaposition and combination, in an attempt to call attention to the difficulties and pluralism of a broader view of culture” (p. 151). The authors defend that readings of this piece may be used in classes to bring attention to how plural, fragmented and heterogeneous our supposedly fixed cultures and identities indeed are.

We add here that the poem also calls our attention to the fact that we construct and negotiate meanings through different semiotic resources—which may include different languages and other semiotic modes, such as images, for instance (in fact, a version of this passage that was illustrated by an artist named Hector Ponce de León is easy to find online, and has been used in some academic venues⁵). Furthermore, the passage also problematizes fixed notions of named languages (MAKONI; PENNYCOOK, 2007)—which, as we said earlier, is a discussion that can be better explained in depth in another opportunity.

Finally, we also wish to add that the poem can be read and discussed not only in teacher education contexts—as done by Diniz de Figueiredo and Sanfelici (2017)—but also in language classrooms. English language teachers can use this poem to start discussions on why the author chose to mesh different languages, how we construct meanings, whether students have experiences in which they have seen or heard or produced language in similar ways, and so on. They can also prompt students to search for instances in which English was appropriated locally in Brazil, for different purposes (in music and other arts, on the Internet and in gaming environments, in brand names, etc.). Another idea is for teachers to ask students to reflect upon the ways in which we many times construct fixed images of certain peoples and cultures (even our own), without paying attention to their plurality. With these types of activities, we will be integrating “a pluralistic view of Englishes with a non-essentialist conception of cultures,” as advocated by Diniz de Figueiredo and Sanfelici (2017).

We believe that the activities we have just presented are aligned with concerns raised by ELF and related perspectives, particularly in that they address issues such as negotiation of meanings, the multilingual nature of many interactions, and the diversity of speakers of English, amongst others. We encourage those who read this chapter to think about their own ideas for ELF-sensitive practices. We also encourage them to read the work of other scholars who have reflected upon such practices (see the chapters in GIMENEZ *et al.*, 2011, 2018, for some examples).

5. Questions and insights from the audience

Having arrived at this point in our reflections and elaborations, and being faithful to the format designed by the organizers of the event, in this section, we will consider some (not all, unfortunately) insights related to and deriving from the main issue in the original question that were posted by our audience as questions, comments, and other remarks. As several points were raised, due to the limitations of the chapter, we selected five more general topics to work on, and, in some cases, expand them a bit more than what we did in the live session. Certainly, a lot more can be said and added to what we discuss here once ELF as a construct and as a thriving field of studies is under construction, especially

⁵ See the following link from the University of Texas at El Paso, USA, for example: <http://borderlandsnarratives.utep.edu/images/Anzaldua_-_To_Live_In_the_Borderlands_Means_You.pdf>. Access: 23 Jan 2021.

when we set to imprint a more localized set of theoretical premises and practical responses that can reflect, among other aspects, the situated use of the language.

5.1 ELF made in Brazil, ELF4 phase, decoloniality, translanguaging

The first topic we would like to address comes embedded in the following questions made by one of our colleagues:

Would you say there might be an ELF4 phase based on decoloniality and translanguaging that is being perhaps led by Brazilian scholars? Could “ELF made in Brazil” be this ELF4 phase?

First of all, it is important to clarify here (we referred briefly to the term in an earlier section) what it is meant by “ELF made in Brazil” and what it would encompass. The term was first used by Duboc (2019), and, in her view, it refers to the recent theorizations and reconceptualizations that have emerged in the Brazilian ELF-related scientific production. According to that perspective, ELF is to be conceived in different onto-epistemological grounds that, among other things, make central the intrinsic relationship between language, politics, and power, opening a very important stream of dialogue with the Epistemologies of the South (SOUSA SANTOS, 2019) and bridging ELF and decoloniality (DUBOC 2019; DUBOC; SIQUEIRA, 2020).

If we observe the characteristics attributed to “ELF made in Brazil”, we can surely identify some points of contact with the so-called ELF3 phase conceived by Jenkins (2015), such as the recognition of the diverse multilingual nature of ELF communication, the creativity of the multilingual ELF user, and certainly the exploration of the full potential of translanguaging or translingual practices, especially when it comes to contributing to the adoption of more flexible (bi)multilingual ELT pedagogies. In her elaborations and reflections, Jenkins (2015) would show some personal discomfort arguing that ELF researchers at a certain point seemed to be in an “ELF bubble,” and what was missing in that bubble was the presence of “other languages, or, to put it in another way, multilingualism.” (JENKINS, 2015, p. 63). Nevertheless, again, if this bubble existed (or still exists), no matter this critical reflection, it was (is/has been) the result of research developments which, although having traveled the world, were (and still are) a product of a Eurocentric episteme. This episteme, as Kumaravadivelu (2012, p. 15) would contend, “symbolizes West-oriented, Center-based knowledge systems that [ELT] practitioners in the periphery countries totally depend on.”

From what has already been theorized about “ELF made in Brazil,” one of its important features has to do with the fact that it assumes to have its roots in decoloniality which, in broader terms, seeks to problematize the ingrained epistemes, constructs and imaginaries that still persist in the form of different types of coloniality. As decoloniality also aspires to make invisible knowledge production visible (DUBOC; SIQUEIRA, 2020), thus legitimizing the knowledge that exists and is being produced on the other side of the abyssal line (SOUSA SANTOS, 2019), we can conclude that ontologically, epistemologically, and

ideologically, it is simply incompatible to take “ELF made in Brazil” as a sequence of the linear process of ELF research development proposed by Jenkins (2015).

In a nutshell, “ELF made in Brazil”, aligned with what Kumaravadivelu (2016) has proposed a few years ago, can surely be taken as a prime example of a local decolonial option within the somewhat consolidated areas of ELF studies and ELT education. As more research and the increase of the scientific production under such a notion are still needed, we can say that “ELF made in Brazil,” although at its infancy, holds great potential to contribute with a relevant knowledge production to these and other related fields, and surely guarantee a more balanced geopolitical distribution of knowledge in the area. Anchored in a dynamics that takes into consideration some aspects already present in ELF3, what seems to move Brazilian scholars in this concern is the challenge of developing ELF research in such a way that makes them and all stakeholders involved more acutely aware of issues related to, for instance, linguistic imperialism, discourses of colonialism, native speakerism, the political economy of ELT, reclamation of local knowledge, pluralist and pluricentric teacher education programs, teacher agency and attitude, language and power relations, identity, racial conflicts, global mobility, social justice, and, certainly, the different types of coloniality, thus approximating the ELF phenomenon and its implications to a critical and decolonial knowledge system (DUBOC, 2019; DUBOC; SIQUEIRA, 2020; KUMARAVADIVELU, 2012; ROSA, 2021).

It has been half a decade already since Jennifer Jenkins published her paper discussing what she found problematic in the current theorization of ELF. Notably, ELF research has continued in its successful trajectory, with investigators from different parts of the world turning their eyes to issues and matters that certainly comprised a transitional stage of linearity between ELF2 and ELF3, clearly assumed by her when she states that “the reconceptualization of ELF as ‘ELF3’ is evolutionary rather than a major break with past theorizing” (JENKINS, 2015, p. 78). However, apart from the remarkable increase in the number of works involving translanguaging/translingual practices and ELF, we can say that the implications and expected outcomes of the so-called English as a Multilingua Franca (EMF) phase are somewhat unclear up to now. And this whole process can be much more complex in terms of consolidation, especially if, for instance, we take into consideration arguments by Duboc (2019) when she affirms that the reconceptualization proposed by Jenkins (2015) seems more like a discursive maneuver to update the studies in the light of the recent theorizations on language, mobility, and translingualism. In other words, there is still a lot to come out of this process in order to consolidate the phase that has the EMF notion as its main engine.

Within those lines of reasoning, it seems clear to us that despite the importance of Jenkins’ appraisal of ELF and ELF studies in light of its alleged multilingual nature that, according to her, has always been present but not sufficiently foregrounded, it is also because of its nature and intrinsic features that “ELF made in Brazil” cannot claim to be an ELF4 phase but a movement that, although working dialogically with previous global ELF studies, is set

to explore and propose different ways of helping ELT professionals “generate sustainable knowledge systems that are sensitive to local historical, political, cultural, and educational exigencies, [getting] away from an epistemic operation that continues to institutionalize the coloniality of English language education” (KUMARAVADIVELU, 2012, p. 24). Apart from all this fruitful and exciting discussion, it is important to make clear that there is still a lot to explore in ELF studies in Brazil as, for sure, there is still less critically and politically-oriented ELF research being carried out in different contexts in the country.

5.2 ELF and proficiency exams

Proficiency assessment is certainly a crucial question when it comes to ELF and ELT. One person from the audience asked:

If we are to engage in ELF-sensitive teaching, how does that reflect on assessment practices?

When we think about proficiency exams and standards, in particular, the question may be even more difficult to answer. One factor of which we are both aware of is that in regards to oral assessment (or the oral part of proficiency examinations) there seems to be more flexibility when it comes to dimensions such as accent and supposed deviations from the norm. Examiners we know have told us that there is less and less expectation that students sound native-like. Instead, they have been focusing more on intelligibility. We are not sure whether they define intelligibility in ways that are based on well-established literature in fields such as world Englishes and/or ELF (see, for instance, SMITH, 1992), but they certainly seem to show an awareness that comparing students to speakers of Received Pronunciation or a supposed Standard American accent is not the focus of these standardized tests.

We have actually seen some impact of ELF-related research on a few issues regarding assessment and standards. Hynninen (2014), for example, has shown that the construct of the native speaker was (until recently) very present in the Common European Framework of Reference (CEFR)—which is quite popular in a lot of Brazilian circles—, especially in terms of linguistic goals. Hynninen (2014) suggested that the framework should move away from native-speaker standards and “adopt a more diversified view of language users” that goes beyond characterizing an L2 speaker as an “eternal language learner” (p. 311), or a failed native speaker. This would imply redesigning the CEFR, especially its proficiency level descriptors, and/or creating alternative frameworks, particularly at local levels.

It seems that the CEFR has since advanced in some ways (not necessarily based on ELF research, but certainly in accordance with related literature). Its 2020 update, for example, states that the comparison of non-native to native speakers has been revised, “because this term [native speaker] has become controversial since the CEFR was first published” (p. 24). Later in the document we find the following statement:

It should be emphasised that the top level in the CEFR scheme, C2, has no relation whatsoever with what is sometimes referred to as the performance

of an idealised “native speaker”, or a “well-educated native speaker” or a “near native speaker”. Such concepts were not taken as a point of reference during the development of the levels or the descriptors (COUNCIL OF EUROPE, 2020, p. 37).

In fact, Leung and Jenkins (2020) argue that the CEFR has shown some advances, mainly by adding the concept of multilingual mediation—which refers to “a social and cultural process of creating conditions for communication and cooperation, facing and hopefully defusing any delicate situations and tensions that may arise” (COUNCIL OF EUROPE, 2018, p. 106). However, the authors still suggest that “that there is room for more flexible reckoning of mediation to allow for situated language sensibilities and practices in discourse interaction” (LEUNG; JENKINS, 2020, p. 26), which would be more in alignment with ELF. What we see, then, is that ELF-related areas have likely had an impact on understandings of proficiency and assessment, but that there is still a lot of room for developments in this sense. One crucial improvement, from a local perspective, would be constructing other frameworks, based on situated contexts.

Another issue in which we see the need for development regards the actual adoption of certain tests and exams in specific contexts. As explained by Canagarajah (2006), testing agencies (particularly those in inner circle settings) need to be clearer in letting test takers and educational institutions know that their tests are designed for specific purposes, and not for assessing one’s “comprehensive English ability” (p. 235) —whatever that may be. In turn, educational institutions “should be cautious in interpreting the results of these tests as showing one’s proficiency in the language” (p. 235). We have seen this type of interpretation in Brazil, where the TOEFL and IELTS, for example, have been used for purposes that go beyond those for which they were designed. In fact, the very adoption of the CEFR in some Brazilian circles is in need of discussion, as it may be seen as a colonial and noncritical choice. An awareness of ELF can help us in being more aware of these types of issues so as to avoid problems for institutions and examinees (Haus, 2021).

5.3 ELF and teacher education

During the *Applied Linguistics Q&A* event, we were asked about the ways in which ELF can be implemented within in-service teacher education. We want to begin answering this question by saying that we feel ELF and related frameworks need to permeate teacher education as a whole in different dimensions in order for it to be effective. In some contexts, there may be more room for changes in this regard. The new curriculum for *Letras-Inglês* at UFPR, for instance, does seem to present quite a lot of space for ELF-related questions, as we have mentioned. The curriculum was not based upon ELF, nor does it guarantee that ELF-sensitive perspectives will be present, but disciplines like *Inglês na Contemporaneidade*, *Formação de Professores em Tempos de Globalização*, *Língua e Globalização*, *Interculturalidade*, *Cultura e Ensino de Línguas Estrangeiras Modernas* and *Letramento Crítico e Multiletramentos*, to mention a few, may be productively and innovatively addressed in ELF-aware ways.

Curriculum change, however, is never easy, nor does it necessarily affect in-service teacher education. This is why we feel that other initiatives—such as hands-on workshops, in-house seminars, presentations, opportunities for post-graduate education and the like—are also important for ELF awareness, especially in the case of in-service teachers. What is perhaps even more important in this case is that the university should try to establish a close relationship with teachers from a number of different contexts—and that teacher educators should also be willing to hear these teachers about their perspectives on ELF and on practices that they feel may work well in their own work settings. We think that it is also important for those of us who work with ELF to keep in mind that our goal is not to preach to teachers in such a way as to convert them to think like we do (see BLAIR, 2017), but rather to engage in discussions that are relevant for their own contexts, based on the realities of the English language in contemporary times. A number of book-length volumes as well as articles and chapters have been written in this regard, and we suggest people who are interested to look for some of this literature (e.g., BAYYURT; ACKAN, 2015; GIMENEZ *et al.*, 2011, 2018; MATSUDA, 2012, 2017; SIFAKIS; TSANTILA, 2019, etc.).

5.4 Ownership of English and the native-nonnative dichotomy

As we argued at the beginning of the chapter, the unprecedented global spread of English has taken for granted notions about language and language teaching, including language ownership. It is generally assumed that native speakers *own* their mother tongues—i.e., that they are the ones who have the final word in regard to “acceptable/accepted” communication in “their” languages, and that they are the causers of changes in them. Yet, when we take the example of English as a language that has gone beyond what their native speakers could have ever imagined in terms of language practices and language change, this commonly held belief is heavily shaken. As explained by Widdowson (1994, p. 385):

It is a matter of considerable pride and satisfaction for native speakers of English that their language is an international means of communication. But the point is that it is only international to the extent that it is not their language. It is not a possession which they lease out to others, while still retaining the freehold. Other people actually own it.

In fact, the very notions of ownership and native/nonnative speakers may be (and have been) questioned. In terms of the native/nonnative dichotomy, a compelling argument that problematizes it is that the constructs “native” and “nonnative” often reduce speakers’ identities to this binary condition (see FAEZ, 2011). Meanwhile, speakers construct and negotiate their own meanings and identities in a number of complex, dynamic ways, rather than in terms of fixed notions. The idea of ownership, in turn, may be problematized by the Bakhtinian understanding that we borrow the words and ideas of others in our discourses and languages (BAKHTIN, 1981). In addition, the notion of *owning* something (a piece of land, an object or a language, for that matter) can be traced back to a colonial logic (LEE; ALVAREZ, 2020), which has also been vastly questioned. As Lee and Alvarez (2020) explain, while ownership can be a powerful construct in many situations—especially

in regards to empowering minoritized groups, which, in our view, include nonnative speakers—“we need to be careful not to be caught in the monolingual and colonial conceptualization of language ownership and articulateness” (p. 270).

What is perhaps most important for us in this chapter is the fact that notions of ownership (when conceptualized in colonial, monolingual ways) and native/nonnative speakers have a strong impact on language teaching. Nonnative English-speaking teachers have often suffered from discriminatory practices and issues like the ‘impostor syndrome’ (BERNAT, 2008) in a number of contexts, including Brazil⁶. These are mainly caused by discourses that devalue their status as legitimate speakers and teachers of English. ELF and related areas can contribute to deconstructing the monolithic, monolingual understandings of these notions, which can be very empowering for teachers (see LLURDA, 2004, for more). We thus invite readers to learn more about these issues, as we feel such learning may be liberating in many ways.

5.5 ELF and the BNCC

Much has been discussed about the presence of the concept of ELF in the BNCC (BRASIL, 2017). At a first glance, we see that decision as a positive movement. However, again, as it has been very common along the years, ELF implications towards ELT have always been a matter of controversy. In the case of the BNCC, the debates pointing out discrepancies and incongruences between principles and practicalities have started during the process of critical reviews, that is, before the publication of the final version, and continue until today. For instance, Duboc (2019) was one of the first authors to call attention to the mismatch between the introductory text, which considers the social and political function of the language, articulating ELF with the idea of a linguistic education for interculturality, and the didactic charts, which objectively organize the thematic units. In her analysis, she contends that “the charts ordered by year, paradoxically, point to some inflexibility in the disposal of contents—although the document tends to affiliate to a spiraled curricular design—echoing an updated discourse which disguises language contents traditionally taught in a logic of linearity and hierachization (*Simple Present* in 6th year > *Simple Past* in 7th year > *Future forms* in 8th year)” (DUBOC, 2019, p. 17).

It is within this line of thought that we agree with Duboc (2019), Duboc and Siqueira (2020), Gimenez and Siqueira (2021) and Rosa (2021) when they affirm that this critical analysis shows an epistemological conflict that is surely evident when we consider the co-presence of a standardized, top-down curriculum on one side, and a fluid, hybrid, emergent notion of language on the other. And then the challenge is: How can we deal with the conflict? Duboc

⁶ According to Bernat (2008, p. 1), the impostor syndrome is “characterized by feelings of inadequacy, personal inauthenticity or fraudulence, self-doubt, low self-efficacy beliefs, and sometimes generalized anxiety.”

⁷ Original in Portuguese: “[...] ainda que o documento se coloque afeito a um desenho curricular espiralado – um discurso atualizado que camufla conteúdos de língua tradicionalmente ensinados numa lógica de linearidade e hierarquização (*Simple present* no 6º ano > *Simple Past* no 7º ano > *Future Forms* no 8º ano).”

and Siqueira (2020) shed some light on this by advocating an embracing attitude towards the conflict as for them, within this whole process it is extremely important to invest in the “teacher’s agentic capacity in transforming and potentially rethinking mainstream ELT orientations” (p. 319). In practical terms, they would add that if teachers pay justice to the introductory part of the BNCC and if they have the opportunity to access and learn about the recent ELF theorizations, especially those addressed by “ELF made in Brazil” scholars, “they could put into practice new [and innovative] ways of teaching English that would favor a decolonial perspective in the [ELT] classroom” (DUBOC; SIQUEIRA, 2020, p. 320). However, if teachers are faithful to the rest of the document, in which some language contents are linearly and objectively prescribed and disposed, they will surely end up teaching English in the same old conventional ways. That is, they will naturally remain safe in their comfort zones within the boundaries of EFL premises and practices.

In many ways, this goes along with what Lima, Sávio and Rosso (2020) raise when they argue that the introduction of the ELF concept in the BNCC is not just a mere change in terminology. On the contrary, for these authors, “what seems to be a simple alteration in nomenclature has provoked considerable changes in the way the development of this language takes place, demanding from teachers a more accurate knowledge of the concept, but also of their pedagogical view towards the curricular component [English] and the rethinking of their ways of teaching”⁸ (p. 270).

All in all, we do think that there are reasons to celebrate the explicit insertion of the concept of ELF in the BNCC despite the paradoxes and conflicts that we have encountered and we will encounter as this whole process unfolds along the years. For sure, the term ELF still causes some estrangement to a lot of practitioners, but they are to be invited and stimulated to have a more active role in the implementation of what the document preconizes concerning English teaching in the different and diverse Brazilian contexts. That is why, along with what several researchers acknowledge, more than ever the role of teacher education is crucial in this endeavor. We do understand that it takes time for this transition from EFL to ELF to happen, and while the document matures, and maybe later goes under some type of revision, in a practical way, we consider suggesting the previously cited ‘with/within’ approach to linking ELF with EFL (SIFAKIS; TSANTILA, 2019). The rationale behind this is that while appreciating the relevance of ELF for realistic interactions involving speakers from different linguacultural backgrounds, it also acknowledges the very extensive research conducted under the EFL label and “the corresponding tradition that this research has engendered in terms of pedagogy, course design and assessment” (SIFAKIS; TSANTILA, 2019, p. 5). As ELF researchers working in Brazil, we may well target the proposal placed by our Greek colleagues, but envisioning an expansion as we contend that through a solid and systematic investment in teacher

⁸ Original in Portuguese: “[...] o que parece ser uma simples alteração de nomenclatura apresentou consideráveis mudanças no modo como se efetiva o desenvolvimento desta língua, demandando dos professores da área um conhecimento mais acurado não apenas do conceito, mas de seu olhar pedagógico para o componente curricular e o repensar de suas formas de ensinar.”

education, ELT practices can fully reflect the knowledge produced under the “ELF made in Brazil” perspective, displacing the still colonial global North-generated premises and practices in the long run.

6. Concluding remarks

As stated, this chapter aimed to respond and discuss the question that was posed to us for the online seminar *Applied Linguistics Q&A Sessions*. We truly hope that we have attained such a goal as we know the debate over ELF and its developments and implications still leads to innumerable controversies among scholars, researchers, teachers, and other stakeholders directly or indirectly involved in English language teaching and learning across the world. As a field of studies, ELF is today a thriving global enterprise, and for sure, as time goes by, more and more local movements like “ELF made in Brazil” will solidify and make visible other knowledge systems (those on the other side of abyssal line, especially), contributing to breaking the dependency on epistemes that sustain the coloniality of English language education and compromising to find and implement local solutions to local demands.

We do not deny the importance of all the knowledge production that has come before, along with its contributions to challenging some ingrained ELT premises and beliefs, and the developments that are still in course through the different phases posed by Jenkins (2015). The message that we leave here is that such dialogue will never cease, but by making the aforementioned decolonial option, we believe we are fully entitled to operate on different grounds to meet the local challenges that come to us every single day, creatively responding to our local problems, needs, and demands. In other words, we believe we have to be prepared for the epistemic disobedience that will turn our global South voices visible and audible in the field.

To conclude, we go back to the question: “How can we teach ELF locally?” As argued here, ELF by nature is not teachable, but English can surely be taught under an ELF perspective, and all that encompasses such enterprise. Once again, teachers do play a central role in this process. We do understand that this shift in paradigm places more pressure and exigencies on the shoulders of practitioners who already have to deal with a world of problems of different natures in their everyday routine. We are also very much aware that all this more recent knowledge, anchored in alternative premises and orientations, will cause discomfort and destabilization, but they (teachers) cannot avoid boarding the ship. Because of that, we emphasize the importance of continuous and robust teacher education programs, along with access to the literature and research results and the proper conditions for them to be able to understand what ELF is, what it encompasses, and how it can be translated into their classrooms. The road is long and needs pavement for a smooth and safe travel. Are we ready?

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Developing critical language education with multiliteracies in the context of initial teacher education in a public Brazilian university

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1. Introduction

I had the pleasure to first present what I am going to discuss in this chapter as a talk during the event Applied Linguistics Q&A Sessions, coordinated by Dr. Rosane Silveira (UFSC) and Dr. Alison Roberto Gonçalves (UFPR). It was certainly a memorable event, which was held online and gathered participants from all regions of Brazil as well as from other countries in our challenging pandemic times.

In order to prepare for my talk, I received the guiding question 'Can critical education be promoted with multiliteracies?', which instantly called my attention and motivated me to share my views on this relevant discussion. In this chapter, I consider this question once again. Thus, with the objective of addressing it, I have organized two main sections. Firstly, I will present what I understand by critical language education and by multiliteracies. Secondly, I will comment on three examples of how I developed multiliteracies practices while promoting critical language education in a course I taught in 2019 at the English undergraduate program at the Federal University of Paraná (UFPR).

2. Starting with a discussion of a more theoretical nature

In this first section, I attempt to raise a few issues regarding two terms that appear in the title of this chapter: 'Critical language education' and 'multiliteracies'. In the Brazilian context, the adoption of a critical stance in education can be said to have its roots in

the work Paulo Freire developed in the 1960s, although the term Critical Literacy only started to be disseminated here around two decades later with the work of authors such as Brian Street and Allan Luke. This means that somehow a critical perspective has been present in Brazilian education for about six decades now. The term multiliteracies, in turn, was first coined in 1996 by the New London Group, and has been influencing how we conceive the role of education for a quarter of a century. Much has been written and debated about critical language education and multiliteracies in all these years. The way critical language education and multiliteracies are conceived has been revisited and reinterpreted many times in this period; below, I bring some points as a way to contribute to this discussion.

2.1 A few words on critical language education

Before I properly start talking about what I understand by a critical language education, I would like to first focus on what the attribute ‘critical’ means to me. Theoretical concepts usually have different interpretations depending on the perspective that is being adopted. The word ‘critical’ is one of these very polysemic concepts¹. Therefore, in order to make my perspective clear I bring the following word cloud which assembles some important ideas I associate with being critical.

Figure 1 – Word Cloud



Source: The author

In the center of this word cloud we have ‘word & world’², which refers to a central thought in Paulo Freire’s writings when he mentions what he calls the ‘wordworld’ as a way to highlight the interconnection between the world around us and the way we interpret what we read. According to Freire, “[r]eading the world precedes reading the word; thus, reading the word cannot do without reading the world first. Language and reality are dynamic. Understanding the text through critical reading implies the perception of the relationships between the text and its context” (FREIRE, 1987, p. 11-12; my translation).

¹ For more information on possible meanings of ‘critical’, please check TÍLIO, R. Ensino crítico de língua: afinal o que é ensinar criticamente. In: JESUS, D. M. de; ZOLIN-VESZ, F.; CARBONIERI, D. (Org.). **Perspectivas críticas no ensino de línguas**: novos sentidos para a escola. Campinas: Pontes Editores, 2017. p. 19-31.

² The words of the Word Cloud will be first cited in italics in the text for the sake of easy identification.

Freire's narrative on how he came to read the 'wordworld' is pure poetry. He says he sees himself in the house where he was born in Recife,

surrounded by trees, some of them as if they were people, given the intimacy between us [...] The old house, its bedrooms, its hall, its attic, its terrace—my mother's maidenhair ferns [...] all this was my first world. In it I crawled, babbled, first stood up, walked, spoke. As a matter of fact, that special world was the world of my perceptive activity, and because of this it was the world of my first readings. The "texts", the "words", the "letters" of that context – in whose perception I experimented myself, and the more I did it, the more my capacity to perceive developed—materialized in a series of things, objects, signs, I would understand and learn as I interacted with my older siblings and with my parents.[...] That context—the one of my immediate world—, on the other hand, included the language of the elderly people, expressing their beliefs, likes, fears, values. All this connected to wider contexts than that of my immediate world; contexts of whose existence I could not suspect. (FREIRE, 1987, p. 13-14; my translation)

As we can see, for Freire, reading the 'wordworld' is a dynamic process, in the sense that as we have new experiences, our perceptions and the way we read the word change, and also in the sense that our immediate world is to some extent also shaped by other worlds that we indirectly absorb by means of the beliefs, likes/dislikes, fears and values of the people we get in touch with in our lives. The more we read the world, the more resources we have to read the word. But, there is more to it: Reading the 'wordworld' is also a way of reading oneself, and this is emphasized by Menezes de Souza (2019) when he highlights the importance of 'reading yourself reading'³. According to the author, the practice of 'reading yourself reading' involves constantly questioning the way we read what is presented to us.

The actions of *questioning* and *denaturalizing*, by the way, are other key ideas in our word cloud. In a YouTube video in which he discusses what he understands by Critical Literacy (CL), Allan Luke (online)⁴ argues that CL refers to an attitude of skepticism towards texts as well as to an attitude of questioning and denaturalizing the way the world is represented. Thus, being critical also requires understanding that knowledge is situated; the personal beliefs, values, ideology, experiences, motivations, etc. of the author of a text⁵ affect the way they represent things, 'facts', people, and the world in general; likewise, *the social and historical dimensions* in which the author of a text is inserted in also affect how meanings are constructed. All this implies understanding that the texts we see, read and listen to on a daily basis are nothing but constructions, representations; they are not neutral and they are not equivalent to the truth; therefore, they can be challenged.

³ A literal translation of the expression "ler-se lendo" by Menezes de Souza (MENEZES DE SOUZA; MARTINEZ; DINIZ DE FIGUEIREDO, 2019, p. 19)

⁴ Available at: <https://www.youtube.com/watch?v=UnWdARykdcw&t=22s>. Access on: Aug. 27, 2021.

⁵ Text is understood here in a wide sense; images and movies are also taken as texts.

And here we get to one more word of the word cloud: *Transformation*. Reading oneself reading, reading the 'wordworld', understanding that we can access nothing but representations of 'facts' and events, and conceiving that knowledge is situated contribute to the development of a more reflexive posture that can potentially lead people to seek the transformation of their world. Freire writes about how reflection motivates people to think about alternatives to their reality and to think about how they can transform it:

In face of reality, man reflects. Man tends to capture a reality, making it the object of his knowledge. He assumes the posture of a cognizant being of a cognizable object. This is proper of all men and not a privilege of some (therefore, the reflexive conscience should be stimulated; getting students to reflect about their own reality). For when man understands his reality, he can raise hypotheses about the challenge of this reality and search for solutions. Thus, he can transform it and with his work he can create his own world: A world of his own and of his circumstances. (FREIRE, 2014, p. 38; my translation)

Social action and *agency* are other important elements of being critical. A critical attitude potentially moves us to some level of social action and agency; there is no recipe as to how we should behave or to what we should do; however, once we recognize the tension between how the world is presented to us, with all sorts of prejudice and inequalities, and our personal values in terms of what a more just world would be like, it becomes almost impossible not to feel like one needs to do something. For us, educators, this tension is a frequent companion in the choices we make regarding how we approach different topics and themes in our classes. According to Gregory and Cahill (2009), we should deal with this tension in our classes instead of avoiding it:

If we choose to reject this tension and not engage in beginning to question, then we commit ourselves to the purpose of schooling (Apple, 2004). We become complicit in perpetuating the dominant ideology; employing a banking concept of education that enables us, through our instruction, to confer the knowledge we have to those less knowledgeable disavowing the funds of knowledge that our students bring with them (Freire, 1970; Gonzalez, Moll & Amanti, 2005). By embracing such a reductionistic course of action, we are conscripting the "identity kits" of our students, membership within a group of people who have "allegiance to, access to, and participation in specific practices" that connect them as a group (Gee, 1992, 2001, p.105). Such conscription allows our students and ourselves to remain blind to the injustices that surround us. (GREGORY; CAHILL, 2009, p. 8)

One last aspect I would like to highlight in the way I conceive the word critical is the understanding that our world is diverse in many different levels, regarding people's races, gender identities, ethnicities, social classes, families, experiences, beliefs, values, etc.; therefore, being critical also implies accepting that *difference* and *dissent* are part of our world and it is useless, and even harmful, to try to deny them. Power relations are constantly changing as different perspectives clash in struggles for validation and expansion. Being critical includes being aware of the different discourses, ideologies and representations being disseminated in specific social-historical moments, and reflecting

about how they affect people's lives in general and one's life more specifically. We have to find ways to cope with dissent and to deal with those who are different from us; this is certainly challenging, but nevertheless necessary in our growing multicultural and multilingual society.

At this point, having hopefully clarified what I understand by the attribute *critical*, I believe that I can say that a critical language education is one that synthesizes all the different nuances of the word critical I have just mentioned. Nevertheless, I will briefly summarize what I conceive as a critical language education by centralizing my comments around the idea of diversity.

First of all, a critical language education is one that welcomes the constitutive diversity of students, understanding that there is no such a thing as a homogenous group of students, neither linguistically nor culturally speaking. Even if we have students who were born in the same country, speak the same language, belong to the same age range, and have been exposed to similar previous school knowledge, we will never have a homogenous group, for heterogeneity is constitutive: Students have different linguistic backgrounds, they are influenced by their families' beliefs and practices, and they are affected by their living conditions, by the different life experiences they have had and by all sorts of stimuli they have been exposed to in their lives. In times of intense migration movements, in which it has become more and more common to have migrant students in our classes, welcoming diversity is even more crucial.

Considering that diversity is constitutive, a critical language education should value students' previous knowledge and should open space for students to voice their points of view, their perspectives and their opinions on what is being discussed in class. There is no doubt that this can be quite challenging, and some teachers may not feel confident enough on how to create a respectful atmosphere to deal with difference and dissent in their classes. However, as we have seen, according to Gregory and Cahill (2009), not embracing this challenge also has educational consequences.

Still within the scope of diversity, a critical language education should take into consideration that because our world is linguistically and culturally plural, students should be allowed to express themselves by means of different modes: Oral and written verbal language, images, gestures, etc. Freire talked about connecting the world and the word; in this sense, as we now live in a world that appears to be more multimodal than ever due to the new communication technologies, we need to expand our understanding of the connection between the word and the world so that it involves not only words, but also still and moving images, and multimodal compositions in general. Insisting on the modes of oral and written verbal language as the only, or even the main modes of expression in class, would only be a way of disregarding the role of multimodality in our lives. Adopting a multimodal attitude in the processes of teaching and learning is above all a question of inclusion.

A critical language education is not simply concerned with preparing students for the market; most importantly, it is concerned with contributing to educate more informed, engaged and critical citizens. People who are not naïve text consumers; on the contrary: People who have learned to doubt and question given “truths”, people who understand that through languages and modes they do more than communicate with one another: They act upon the world, they establish relationships of different natures with other people and they create identities for themselves and for others.

Perhaps one of the most important aspects of a critical language education is opening space to getting to know who our students are and to hear what they have to say. However, in order for this to happen, as teachers, we need to rethink our relationship with our syllabus. If teaching is only about covering the pages of a book or transmitting the contents we have to teach in order to test our students’ comprehension later, there will be very little space in our classes to welcome the knowledge and perspectives our students bring to class, and consequently very little space for a critical language education to take place. I want to believe that because a critical language education is always challenging our preconceived ideas about all sorts of things, it can potentially change us, our students and, eventually, the world around us to some extent. However, for this to happen, our students need to have an active role in their knowledge construction; they need time to reevaluate their previous knowledge in face of what is new for them and they need to be designers of meanings and not only consumers of meanings produced by others. Multiliteracies can play a very important role in critical language education as I intend to show later in this chapter.

2.2 Multiliteracies: Points to ponder

It is quite well-known that the concept of multiliteracies first appeared in the mid 1990s. But the point is: What was going on back then that signaled that the world was going through important changes that would potentially affect people’s lives thereafter? I have selected a few events that may give an idea of how innovative and transformative the 1990s were. The Hubble telescope was launched in 1990; the Soviet Union dissolved in 1991, which provoked an intensification of globalization and capitalism; Microsoft Windows 95, Internet Explorer and Yahoo! were launched in 1995; the Dolly sheep was cloned in 1997; Google was founded in 1998, and Napster (streaming music service) was launched in 1999. It was in the 1990s that video games like Super Nintendo, Mega Drive and Play Station were launched. It was also in the 1990s that the Internet became more popular; and with the popularization of the Internet, distance and space became more fluid, giving us a feeling of what living in a ‘global village’ was like. In sum, the 1990s was a period of important political, social, scientific and technological events that have helped change our lives in unprecedented ways.

Considering that teaching and learning are social practices, it is understandable that education suffers the influence and feels compelled to respond to what is happening in society. The fast social, cultural and economic changes of the 1990s and the new

technologies that appeared at that time set the challenge for educators worldwide to rethink what they were doing and to plan what they needed to do to prepare future generations for the world that was beginning to loom on the horizon. In this context, as Cope and Kalantzis recall:

In September 1994, a small group of people—mostly professional colleagues and friends who had worked with one another over the years—met for a week in the small town of New London, New Hampshire, to consider the future of literacy teaching; to discuss what would need to be taught in a rapidly changing near future, and how this should be taught. (COPE; KALANTZIS, 2000, p. 3)

This small group of people came to be known as the New London Group, and, together, around two years after they gathered to think about the future of education, they published, in 1996, the seminal manifest ‘A pedagogy of multiliteracies: Designing social futures’, in which the word multiliteracies first appeared. One point I would like to highlight here is that when we hear or mention the New London Group (NLG), there may be a certain tendency to think about the NLG as a more or less single entity; also, many people are not really sure they know who the members of the NLG were. Thus, I bring the quotation below in which Cope and Kalantzis introduce each one of the members of the NLG and briefly comment about their main research interests at the time the group was created.

Ten people met and talked for that week in New London. Courtney Cazden, from the United States, has spent a long and highly influential career working on classroom discourse, on language learning in multilingual contexts, and, most recently, on literacy pedagogy. Bill Cope, from Australia, has written curricula addressing cultural diversity in schools, and researched literacy pedagogy and the changing cultures and discourses of workplaces. Norman Fairclough, as a theorist of language and social meaning from Great Britain, is particularly interested in linguistic and discursive change as part of social and cultural change. James Gee, from the United States, is a leading researcher and theorist on language and mind, and on the language and learning demands of the latest ‘fast capitalist’ workplaces. Mary Kalantzis, from Australia, has been involved in experimental social education and literacy curriculum projects, and is particularly interested in citizenship education. Gunther Kress, from Great Britain, is best known for his work on language and learning, semiotics, visual literacy, and the multimodal literacies that are increasingly important to all communication, particularly the mass media. Allan Luke, from Australia, is a researcher and theorist of critical literacy who has brought sociological analysis to bear on the teaching of reading and writing. Carmen Luke, also from Australia, has written extensively on feminist pedagogy. Sarah Michaels, from the United States, has had extensive experience in developing and researching programmes of classroom learning in urban settings. Martin Nakata, from Australia, has researched and written on the issue of literacy of indigenous communities. Joseph Lo Bianco, Director of Australia’s National Languages and Literacy Institute, was unable to attend but has joined the New London Group in subsequent meetings. (COPE; KALANTZIS, 2000, p. 3-4)

I think it is important to know at least this little about who the members of the NLG were and what kinds of research interests they had in order to avoid having a reductionist

view of what is involved in the work with the concept of multiliteracies. Multiliteracies is not simply about multimodality or simply about new technologies; there is a big area of research interests within the scope of multiliteracies. The titles of the chapters of the book *Multiliteracies*, organized by Bill Cope and Mary Kalantzis (2000, p. v-vi), can give us a better picture of what I am trying to say.

Regarding the 'why' of multiliteracies; in other words, the reasons to adding the prefix *multi* to the noun literacies, we have the following chapter titles:

New people in new worlds: Networks, the new capitalism and schools, by James Paul Gee
 Cyber-schooling and technological change: Multiliteracies for new times, by Carmen Luke
 Multiliteracies and multilingualism, by Joseph Lo Bianco
 History, cultural diversity and English language teaching, by Martin Nakata
 Changing the role of schools, by Mary Kalantzis and Bill Cope

Regarding the 'what' of multiliteracies; in other words, what multiliteracies is all about, we have the following chapter titles:

Design and transformation: New theories of meaning, by Gunther Kress
 Multiliteracies and language: Orders of discourse and intertextuality, by Norman Fairclough
 Multimodality, by Gunther Kress
 Designs for social futures, by Bill Cope and Mary Kalantzis

Regarding the 'how' of Multiliteracies; in other words, the ways to experience multiliteracies in practice, we have the following chapter titles:

A multiliteracies pedagogy: A pedagogical supplement, by Mary Kalantzis and Bill Cope
 Taking cultural differences into account, by Courtney B. Cazden
 Narratives and inscriptions: Cultural tools, power and powerful sense-making, by Sarah Michaels and Richard Sohmer

Reading these chapter titles, we can see the diversity of themes that have been worked with within the scope of multiliteracies: The new capitalism and schools, multilingualism, cultural diversity, the changing roles of schools, the concept of design and new theories of meanings, intertextuality, and cultural differences are some of them. But that's not all, more recently, a quick Google search will show us lots of interdisciplinary research being conducted in connection with multiliteracies, for instance: Multiliteracies and multilingualism, multiliteracies and translanguaging, multiliteracies and literature, multiliteracies and technology, and multiliteracies and multimodality just to cite some. The bottom line seems to be: The research and practices involving the concept of multiliteracies are diverse and include, but are not restricted to, the work with new technologies.

2.3 Understanding multiliteracies as ontology, as epistemology, as practices

Before I start addressing what I mean by understanding multiliteracies as ontology, as epistemology and as practices, I would like to open a parenthesis and invite the teachers, and future teachers, who are reading this text to ponder for a while about the following questions:

- How do you see yourself as a teacher?
- What are your beliefs about education and about teachers' and students' roles?
- What's the school where you teach like? How does its location affect your teaching experience? What kinds of teaching and learning resources does it offer/would you like it to offer?
- Who are your students? How well do you know them? What are their needs?

These questions should be revisited from time to time; they are an invitation for teachers to reflect about their identity and beliefs as teachers and about their present teaching conditions. By going back to these questions, it is important to realize that nothing is immutable; teachers change, their beliefs change and their teaching conditions also change. Revisiting these questions is also a way for teachers to reflect the extent to which certain theories and methodologies make sense to them and why; chances are that they will always try to find a way to open space in their classes to language education practices that make sense to them.

In this chapter, I am talking about critical language education and about multiliteracies. I include these perspectives in my classes because they make sense to me, but this does not mean they need to make sense to all teachers. This is basic: Whatever theory or pedagogy a teacher decides to bring into their class, it has to make sense to them. Notice that I am not talking about a methodology, I am talking about an attitude towards what one considers valid in language education, in terms of one's beliefs about the role of education, and in terms of one's role as a teacher and the role of one's students in their learning process.

The COVID-19 pandemic we have been going through is certainly shaking lots of our beliefs and values regarding our relationship with one another in society, our relationship with nature and, in our case, as educators, our relationship with the practices we engage with in our classes. This pandemic will certainly be a watershed between what our personal and professional lives were before and will be after it. Here I close the parenthesis I opened, and move on with the topic of this section.

2.3.1 Multiliteracies as ontology

Understanding multiliteracies as ontology implies accepting the invitation to look at the world we live in and realize that this world is changing fast due to the intensification of globalization, to mass migration and to digital technologies. Besides, we cannot forget that

we live in a world that is marked by social and economic inequalities and by discrimination. We cannot look at these words simply as lexical items disconnected from our lives. I have mentioned before the connection Paulo Freire established between the world and the word. According to Freire, then, we understand that the words 'globalization', 'migration', 'technologies', 'inequalities' and 'discrimination' are part of our world and they have been affecting us in many different levels: Our bodies, our quality of life, our personal, professional and educational experiences, our values and beliefs, our relationships, etc. More and more we have been entering in contact with people who come from different countries, who have different cultures, who speak different languages and we have to acknowledge that all this is demanding reflection and changes from us educators and from education policy designers.

Considering that we live in a world that is more socially and culturally diverse than ever, and that we are in the area of education, some of the questions we may ask ourselves in terms of how this diversity has affected us are: Are we still planning our classes focusing only on the contents we have to teach? Are we opening space for diversity in our classes? What have we been doing to attend to cultural and linguistic diversity in our classes? How are we preparing our students to live in a world in constant transformation? To what extent are our Brazilian educational policies institutionalizing guidelines that can potentially help, or hinder, dealing with diversity in schools? These are important questions in the context of understanding multiliteracies as ontology.

In the field of Applied Linguistics there is plenty of research in the areas of translingualism (CANAGARAJAH, 2011; GARCIA; WEI, 2014) and multilingualism (MAKONI; PENNYCOOK, 2007) which are a clear attempt not only to recognize the importance of cultural and linguistic diversity, but also to respond to this world we live in. In this context, we cannot forget that one of the main pillars of multiliteracies is the multiplicity of cultures (NLG, 2000). As I see it, the discussions on translingualism and bi/multilingualism somehow connect with the studies of multiliteracies (CURIEL, 2017; OLLERHEAD, 2018).

2.3.2 Multiliteracies as epistemology

Understanding multiliteracies as epistemology implies questioning traditional views of teaching and learning by asking questions such as: How do students learn? Is it by silently consuming what teachers explain in class? Is it by memorizing what they are taught in order to get good grades in tests? To what extent does a traditional pedagogy help students to learn, work, take a stand and relate to other people in our contemporary world? What else is involved in learning beyond cognition?

Multiliteracies as epistemology questions the focus schools give to canonical knowledge, and claims that the walls that separate the world outside school and what happens within school should be blurred. What else apart from the canon would we need to bring into our classes in order to prepare our students to find their ways in our world? Looking at

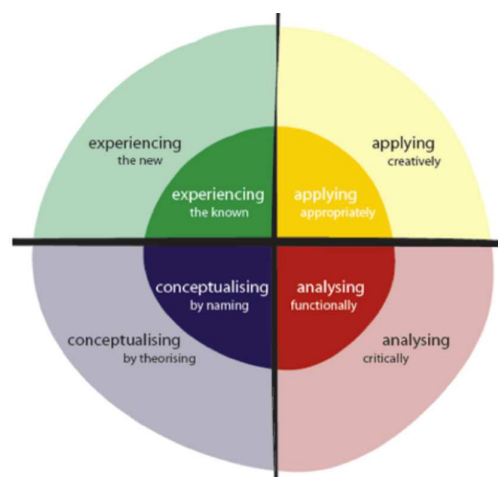
the constitutive diversity of our students can help us grasp what may be relevant for them and what may contribute to their knowledge construction experiences.

Multiliteracies as epistemology conceives that students learn when they do things with what they are learning. Learning is not just a question of memorizing; it's not just a question of cognitive work; it is an active process; therefore, Cope and Kalantzis (2015) suggest a series of epistemological movements, which they call knowledge processes. According to the authors,

[p]edagogy is the design of learning activity sequences. Two key questions arise in the process of pedagogical design: which activities to use and in what order? Learning by Design is a classification of activity types, the different kinds of things that learners can do to know. It does not prescribe the order of activities, nor which activities types to use. They will vary depending on the subject domain and the orientation of learners. Learning by Design makes several gentle suggestions to teachers: to reflect up the range of activity types during the design process, to supplement existing practice by broadening the range of activity types, and to plan the sequence carefully. (COPE; KALANTZIS, 2015, p.17)

As Figure 2 below shows, there are four main types of knowledge processes, or things students can do to learn knowledge: They can experience (the new and the known), they can apply what they learn (appropriately and creatively), they can think about/ conceptualize what they are learning (both in terms of theory and in terms of naming/ key concepts), and they can analyze what they are learning (functionally and critically). It is important to highlight that multiliteracies is not a methodology, so teachers can work with the knowledge processes in whichever direction or emphasis they please, depending on their educational goals in different moments of a class or course.

Figure 2 – The Knowledge Processes



Source: KALANTZIS *et al.*, 2016, p. 73

2.3.3 Multiliteracies as practices

As far as multiliteracies as practices is concerned, a first point I would like to bring is of paramount importance for me: When thinking about multiliteracies practices, we cannot disregard that multiliteracies has an ontological dimension and an epistemological dimension. Multiliteracies practices are not, or should not be, disconnected from these dimensions; as a matter of fact, these dimensions are supposed to inform teachers' planning in terms of which multiliteracies practices, if any, they are going to develop with their students based on who their students are, what their socio-cultural contexts are and what their needs and interests are.

Sometimes, when multiliteracies is mentioned (take the BNCC⁶, for instance), what we usually see is an emphasis on a limited understanding of what multiliteracies practices are: Requesting students to produce videos, podcasts and multimodal texts like memes, cartoon and comic strips, among others, without any or with very little discussion on the ontological and epistemological dimensions of multiliteracies. Therefore, a second point I raise here is that multiliteracies practices involve a much wider spectrum than what is usually recognized as multiliteracies practices. Depending on the work multiliteracies is supporting, it may involve critically consuming/producing multimodal genres, investigating the affordances and constraints of different modes, dealing with cultural/linguistic diversity, or with visual/multimodal/digital literacies, among other possibilities, as the activities I have developed in my Oral English 3 course (to be presented later in this chapter) exemplify.

A third and last point I would like to highlight is that, as I see it, just requesting students to produce multimodal genres without spending some time involving them in learning about the affordances and limitations of different modes is reducing the understanding of what working with multiliteracies implies. We cannot simply suppose that just by being consumers of multimodal texts, for instance, students will become full producers of such texts. Believing so would be equivalent to considering that because the generations born in the 1990s have been in contact with new technologies since they were born, there is nothing else we could teach them about the use of such technologies.

2.3.4 Going beyond: Understanding multiliteracies as a repertoire of practices

According to Anstey and Bull (2018, p. 44) understanding multiliteracies as a repertoire of practices involves being multiliterate in four main areas: a) Learning how to deal with a range of literacies that have evolved as a consequence of globalization, social and cultural diversity and technology; b) engaging with traditional and new texts and technologies; c) becoming critically literate and active meaning producers; and d) exercising different roles as readers: Code breaker, meaning maker, text user and text analyst.

Anstey and Bull bring a mind-opening perspective in relation to multiliteracies practices. They show that the work with multiliteracies has multiple dimensions. When they say

⁶ BNCC is the Brazilian Common Core Curriculum.

that being multiliterate involves dealing with a range of literacies, we can understand that working with multiliteracies also implies working with visual, multimodal, digital and many other types of literacies that account for social and cultural diversity and for the presence of technology in our lives.

When they mention literacies associated with technology, they by no means suggest that the work with multiliteracies should necessarily be done in the context of new technologies. They mention that being multiliterate involves engaging with traditional and new texts and technologies, and we can understand that it is not because most texts we read nowadays are digital and multimodal (combining images, sounds, verbal language and movements) that working with printed verbal texts has become irrelevant. It has not. Besides, we cannot forget that multimodality is also present in verbal language through the use of different types and sizes of font, the use of bold and italics, the disposition of the words on the page, etc.

I consider it very important that the authors highlight that being multiliterate also involves developing a critical perspective towards the texts we consume and produce, what is also reinforced when they mention that reading involves different roles from readers, one of them being the role of analyst which, according to Janks (2014, p. 27), requires readers to “pay attention to how texts shape our identities, our society, our beliefs and our values. They recognize that texts are not neutral—texts are constructed by their writers and designers to have particular effects. [...] Analysts try to understand the power relations that are at work in everyday texts”.

Understanding multiliteracies as a repertoire of practices is certainly more complex than I can possibly discuss in the scope of this chapter, but I can say that it points to a broader interpretation of multiliteracies that is not restricted to what the New London Group proposed a quarter of a century ago. It means understanding multiliteracies as deeply interdisciplinary and capable of contributing to critical language education.

3. Critical education through multiliteracies

In this section, I am going to present how I have been trying to implement critical education through multiliteracies in my classes. I will share with you three projects my Oral English 3 students developed in 2019. Oral English 3 was a mandatory subject in our previous Letters English and Portuguese curriculum⁷. Until 2019, our freshmen students would go through a placement test in order to be placed in one of the four Oral English subjects

⁷ In 2020, we started our new Letters English curriculum, which no longer places students in subjects according to their proficiency; from the first semester on, all students have to take a series of subjects, organized in thematic areas. Instead of Oral 1, 2, 3, 4 subjects and Written 1, 2, 3, 4 subjects, we now have subjects such as: Production and Comprehension of academic texts: Abstracts and book reviews; Production and Comprehension of argumentative academic texts; Thematic Laboratory 1: English in our contemporary times; Thematic Laboratory 2: Acquisition theories and foreign language teaching approaches; and Thematic Laboratory 3: Critical Literacy and Multiliteracies.

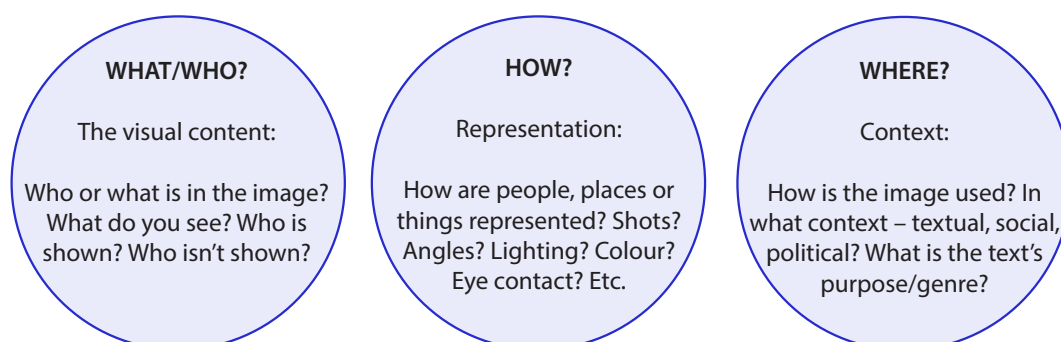
and in one of the four Written English subjects of our Letters English and Portuguese Program. Students, then, were placed in Oral and Written English subjects according to their level of English; Oral English 3 students were usually B2 (CEFR)⁸.

Before proceeding to commenting on the projects I selected to present here, I would like to talk a little about the syllabus I organized for Oral English 3. It is important to say that in our previous curriculum, there were no pre-determined thematic contents to be dealt with in our Oral and Written English subjects, so after trying some different syllabi in previous years, from 2017 on I decided to use Oral English 3 to discuss with my students about Critical Literacy (CL) and about Critical Visual Literacy (CVL).

In the first bimester of our 2019 course, regarding CL, we discussed about reading the world (Freire; Macedo, 2011; Gregory; Cahill, 2009), the social construction of knowledge (JANKS, 2014), how one's social and physical positions affect one's text production and interpretation (JANKS, 2014), the importance of developing a skeptical attitude towards what is naturalized and presented as the truth (LUKE; online), and the importance of questioning issues of power (COFFEY, 2008; Gregory; Cahill, 2009), among others. We also discussed concepts such as re-representation (JANKS, 2014), language, subject and culture (JORDÃO, 2013), critical and criticality (TÍLIO, 2017), ideology (JANKS, 2014; Thompson, 2009), among others. We tried to experience this theoretical framework in practice by discussing online news reports, Facebook and other social media posts, memes, song lyrics, poems, etc.

In the second bimester, I started working with CVL more specifically, expanding students' perceptions even more about what reading means, as we started to dedicate ourselves to exploring resources to read images and multimodal texts. Our work with images was centered in the following three steps in thinking about looking, proposed by Janks (2014, p 85):

Figure 3 – Three steps in thinking about looking



Source: JANKS, 2014, p. 85

⁸ For more information on the CEFR, please check: <https://www.coe.int/en/web/common-european-framework-reference-languages/home> and <https://www.britishcouncil.org.br/quadro-comum-europeu-de-referencia-para-linguas-cefr>.

We started analyzing images by describing their content, but this does not mean that we clearly followed a sequence. As we described the content of the images, we commented on issues related to representation and on how both content and representation were potentially influenced by the social-historical context in which the images were produced and distributed.

The step that explores the visual content of images was very useful for students to start observing that what is not shown may also be meaningful. For this reason, we also practiced questioning who might be benefitting from who/what was being shown/not shown in the images.

The step that explores representation opened an opportunity for me to highlight visual resources Kress and van Leeuwen (2006) deal with in their *Grammar of Visual Design*. Therefore, I could discuss the ideational, interpersonal and textual metafunctions of images with my students. According to Kress and van Leeuwen, just like verbal language, images also simultaneously realize what Halliday (1985) named as metafunctions. For example, images represent things, events and people (ideational metafunction); through angle, shot and eye contact, the represented participants in images interact with us, the viewers (interpersonal metafunction); finally, the elements displayed on a piece of paper, on a billboard or on a screen, for example, are organized in terms of 'information value' (central or polarized), salience (maximum/minimum) and framing (minimum/maximum connection/disconnection).

The step that explores the context of the images instigated students to investigate the spheres of: a) Discursive practice (FAIRCLOUGH, 1992), in which the images were produced and distributed, with what other texts they dialogued, what discourses they materialized, and b) social practice (FAIRCLOUGH, 1992), in which issues such as power relations and ideologies were explored.

In order to practice these three steps, we mainly worked with images that were shared on Facebook and on Instagram in that first semester of 2019. At that moment, there were lots of posts on social media showing relevant research being developed in public Brazilian universities as a response to the comments of our former minister of education, Abraham Weintraub, who threatened to cut, and then restrained, 30% of the federal funding destined to public universities as a way of punishing these institutions for what he called 'brouhaha' on campus. We also worked with images that were related to the themes of racism, violence against women, economic exploitation, and politics. See below some of the images we discussed in our classes:

Figure 4 – A small sample of the images discussed in Oral English 3



Source: Images shared on Facebook and Instagram

During all the work with images, I highlighted several times that in multimodal texts images are not subservient to verbal texts (KRESS; van LEEUWEN, 2006), images are not there to simply illustrate or exemplify what is being expressed through verbal language, images along with texts convey meaning; thus, it is important to pay attention to the meanings that images are communicating.

After reading and discussing about Critical Literacy and Critical Visual Literacy in our classes, students developed two video projects: One titled 'Reading the Word and the World' and another titled 'Reading Images', as well as a photography project titled 'Moving on with Hope'. All three projects required that students connected what they had been studying in our classes with their own areas of interest. The development of these projects can be better understood by looking at them from the perspective of the knowledge processes of the Pedagogy of Multiliteracies/Learning by Design (COPE; KALANTZIS, 2015):

Table 1 – Knowledge processes used in practice

Experiencing the known	The projects were supposed to deal with what we had been studying in our classes that semester: Critical Literacy and Critical Visual Literacy.
Experiencing the new	Students had the opportunity to experience the new by expanding and correlating what they had been studying in our subject with their own areas of interest as well as by learning how to produce and edit videos. ⁹

⁹ Although my students were used to producing short personal videos to share with their friends, they had never produced an academic video, in which they spoke in English. Besides, only one of my 12 students was familiar with editing videos. So, the great majority had to learn everything from scratch, with some help from me and mostly with the help of their classmates and YouTube video tutorials.

Conceptualizing by naming	Students exercised conceptualizing by naming as they reinforced their comprehension of concepts related to: a) CL (ideology; constructive skepticism, re-presentation, position, questioning, etc.); CVL (information value, salience, framing, angle, shot, lighting, perspective, etc.); and video editing (background, foreground, lighting, lettering, script, etc.)
Conceptualizing by theorizing	The core theoretical ideas of CL and VCL, which we had been studying in Oral English 3, served as background for students to explore the multimodal genres they chose to investigate.
Analyzing functionally	In order to develop their projects, students needed to reflect about what they wanted to say and show; besides, they had to be aware of the functions of the different editing resources the applications they used offered, and which ones they would use and why.
Analyzing critically	The projects were supposed to be opportunities for students to practice reading the world critically based on what we had been discussing regarding CL and CVL.
Applying appropriately	In their projects, students had to a) respond to what we had been studying in our classes; b) learn how to use the affordances of video editing applications.
Applying creatively	Students were free to choose their topics and to decide how they would design their videos. They could be as creative as they wanted.

Source: The author

In the video project 'Reading the Word and the World', students were supposed to choose one of the topics discussed in our classes and connect it to their own areas of interest. Some of the themes they chose to elaborate on were the following:

- The different roles of the reader in our contemporary times;
- the operation modes of ideologies in texts;
- the concept of re-presentation in the light of Chimamanda Adichie's TED Talk 'The danger of a Single Story'¹⁰;
- how a text is affected by the writer's social and physical position;
- multiple perspectives on a same issue.

This project made it very clear how important it is to include time in our lesson planning for students to effectively work with and express themselves about what they are learning. The pedagogical movements/knowledge processes of analyzing (functionally and critically) and applying (appropriately and creatively) allow students to: a) Reflect more deeply about what they are studying; b) make connections between what they already know and what they still need to learn; and c) personalize their learning process, giving voice to their own identities and interests.

¹⁰ Available at: <https://www.youtube.com/watch?v=D9lhs241zeg&t=3s>. Access on: Aug. 27, 2021.

In the video project 'Reading Images', students were supposed to choose an image of their interest (a magazine cover, a picture in a social media post, an image in a textbook, a cartoon, a meme, etc.) and read it critically by taking into consideration the three steps proposed by Janks (2014): The visual content, representation and context. In Figure 5 below, I have made some screen shots of the video in which one of my students analyzed the construction of a cover of Vogue magazine. In her video, she discussed what was shown in the cover and explored compositional elements such as salience, lighting, angle, eye contact, among others. In her analysis, she carefully showed how Beyoncé was constructed as a powerful black woman on the cover of Vogue, and finished by bringing some information that pointed to why in today's society Beyoncé is considered to be a symbol of the empowerment of black women.

Figure 5 – Screen shots of a video produced by an Oral English 3 student
Project 'Reading images'



Source: The author

The video project 'Reading Images' created opportunities for us to discuss a number of relevant topics students were interested in. Below, you can have an idea of the images they chose to critically discuss in their videos: a) A cover by VEJA magazine, which brought the theme of the traditional Brazilian family; b) a cover by TIME magazine, portraying people from different cultures/religions while enquiring who can be considered American; c) an Oreo biscuit add, published on Pride day as a form of support to the LGBTQI+ community; d) a cartoon, depicting the political crisis involving the Brazilian former president, Dilma Rousseff, and the former president of the Chamber of Deputies, Eduardo Cunha; and e) a cartoon, showing how poor kids' childhood is marked by the naturalization of violence.

Figure 6 – A sample collage of images used by Oral English 3 students in their videos
Project 'Reading Images'



Source: The author

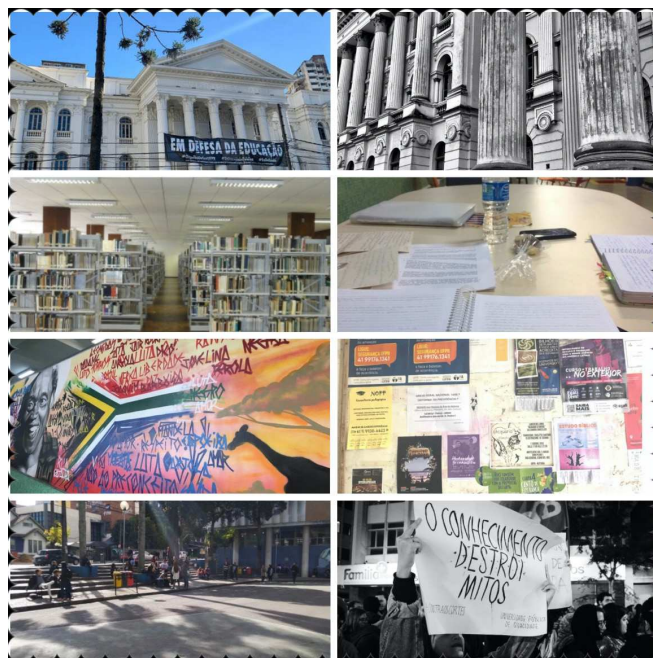
The photography project 'Moving on with Hope' was motivated by the socio-historical moment we were living in the first semester of 2019. Public universities had been under attack and were being threatened of financial cuts by the federal government¹¹. Being frequently bombarded by those attacks was beginning to worry the whole academic community about the future of public universities. Public education of quality is a value for many people in our society and it is a right many people are willing to fight for. Most of my students participated in demonstrations in favor of public universities that semester.

It was a moment of unease and concern, and we simply could not go on discussing about critical literacy in our classes without turning our attention to what was going on in the world around us. Therefore, the objective of this photography project was to get my students to reflect about their experience at UFPR and about how they felt in relation to public universities. They were supposed to consider how resources such as angle, shot, size, color, etc. could help them represent specific ideas through their photographs. When everybody had their pictures, they projected them on the TV we had in our classroom. Then, after listening to how their colleagues interpreted their photographs, they explained why they had taken that specific photograph and what they meant to express with it. It was quite a cathartic experience. Based on their photographs, our discussions produced

¹¹ Available at: https://brasil.elpais.com/brasil/2019/05/11/politica/1557603454_146732.html, <https://www.redalyc.org/jatsRepo/4030/403062991011/html/index.html> and <https://noticias.uol.com.br/cotidiano/ultimas-noticias/2019/05/07/ameacas-de-ataques-em-ao-menos-17-universidades-gera-investigacoes-na-pf.htm>. Access on: Feb. 15, 2021.

a mosaic of key ideas they associated with UFPR. As we can see in Figure 7 below, their representations showed UFPR as a traditional public higher education institution (pictures of the historical building of UFPR), a place they associated with knowledge (the library of Human Sciences; study material on a table), culture and art (the paintings on the wall of one of the buildings where we have our classes), a place where they socialized and learned to deal with diversity (a notice board and the outdoor area between the two buildings where we have our classes), a place they were willing to fight for (a picture taken during a demonstration in favor of public universities).

Figure 7 – Pictures taken by Oral English 3 students¹²
Photography project ‘Moving on with Hope’



Source: The author

If I think about what I had planned to discuss with my students in Oral English 3 in terms of content, CL and CVL, it is clear to me that I could still have promoted my students' critical language education even if had not worked with the pedagogy of multiliteracies. I do believe that with our class discussions, eventual formal tests and oral presentations organized by the students I could have achieved this goal to some extent. However, by developing this work from the perspective of multiliteracies certainly helped me design language education practices that not only encouraged my students' agency but also attended to their constitutive diversity, and developed their technological, visual and multimodal literacies. Besides, being constantly aware of the knowledge processes made me think about more varied things they could do to know, as Cope and Kalantzis (2015)

¹² All the images, except the fourth picture in the second column, were taken by my students. The picture of a woman holding a poster during a demonstration was used by one of my students, but was actually taken by a friend of hers.

say. By observing their level of commitment to the projects, their effort to try to overcome the difficulties they faced while producing and editing their videos (a practice that, by the way, was seen as positive by most of them in the sense that they understood that it could potentially be useful to them as (future) teachers) and their feedback on how much they learned from one another in different moments of the development of the projects made me even more confident in saying that yes, promoting critical education with multiliteracies made a difference in my Oral English 3 classes.

4. “Final” remarks

It is always difficult to get to what we call “final” remarks. I usually feel I would like to say much more than the genre constraints of a book chapter allows me to; and when we get a thought-provoking question like the one I received to initially prepare my talk and then this text, this feeling gets even more intense. Anyway, I just hope that I have made at least minimally clear my perception that yes, it is possible to promote critical education with multiliteracies, but it requires understanding multiliteracies as ontology, as epistemology, as practices and as a repertoire of practices.

As I have said a few times in this chapter, the work with multiliteracies is much more complex than simply using new technologies and requesting students to produce multimodal genres. As a matter of fact, I understand that the work with multiliteracies does not necessarily have to involve new technologies, but it does have to involve an openness to multimodality to some extent. Being multiliterate involves exploring the affordances of languages in general: Verbal language, the language of images, the language of movies, the language of games, and many others, depending on the multimodal ensembles we want to work with. Moreover, being multiliterate also implies thinking about issues like: Why? To whom? How (which modes)? In what circumstances? What for? when designing meanings. In other words, it has to do with engaging both teachers and students in thinking about the affordances and limitations of meaning production across modes.

Most importantly, perhaps, promoting critical education with multiliteracies has to do with connecting the world and the word/images/sounds/movements and looking at diversity as something positive, and not as something that needs to be avoided. It has to do with understanding that our students have different life experiences, that they relate to what they are studying in different ways, and that they need space to voice their points of view, their opinions and the connections they can establish between what they already knew and what they are learning. Listening to what our students have to say can be a really enriching experience for the group of students as a whole and for us, teachers, as well. Promoting critical education with multiliteracies is a way of stimulating students to actively experiment with what they are learning, articulating this with who they are as individuals and as members of a society, and expressing themselves with a variety of resources available in our multimodal world.

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Reading myself as I read... myself: New notes on multiliteracies

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1. Introduction

June 5, 2020. I was untypically working at home by the time I came upon this email sent by Alison Gonçalves and Rosane Silveira inviting me to join a discussion on multiliteracies and critical education along with my colleague Alessandra Coutinho Fernandes. The talk was part of the *Applied Linguistics Q&A Sessions* in which we were supposed to respond to the following question: How can we promote critical education with multiliteracies?

It took me some time to reply to Alison and Rosane because, as I read the prompt question, I wondered whether I had something to say on the matter. Would I have to say something about how multiliteracies education had been impacted with the pandemic as schools were closed and remote learning was being implemented by several educational systems? Would I have to say something in relation to how teachers might benefit from digital technology towards multiliterate practices, especially in face of the physical distancing measures? Would I have to provide alternative examples of how teachers might bring critical education with the use of digital multiliterate practices?

I soon realized that I was getting into a trap: The metonymical trap, so to speak, in which a part is taken as a whole as I was treating multiliteracies as synonymous with new digital technologies. Immediately I found myself questioning: Why is that that I am interpreting that my talk has to raise issues on digital literacies? Are multiliteracies synonymous with digital technologies? Is this association correct? Where does such association come from? Would language teachers also raise these doubts that I began to raise? Would such association circulate similarly among other language teacher educators and literacy scholars? Would this all be worth questioning?

It took me some time to realize that my unease was related to the tensions and ambiguities that I myself was experiencing during this pandemic: While I had to “fit” into the world of screens in the midst of online practices, I was also immersed into a richly home multiliterate practice with my then five-year-old daughter, Valentina. Like a glimpse, I just realized that multiliteracies was out there, doing its job, regardless of screens, links, clicks, and likes in the several multimodal experiences that allow my daughter to richly access the world of words in her early literacy practices: Playing, story-telling, coloring, playing with modeling clay, cutting, pasting, dancing, singing, acting, all kinds of semiotic modes and cultural artefacts activating her meaning-making process in her gradual encounter with words (KRESS, 2003). Like a glimpse, I thought, for a moment: That’s it. Multiliteracies is, indeed, a social phenomenon regardless of digital technologies. Multimodality, in turn, which is constitutive of a multiliterate practice, has long been present in human communication and human meaning-making processes. Consequently, multiliteracies is old stuff and not necessarily digital stuff.

This text aims at reclaiming the notion of multiliteracies as social phenomenon. In doing so, I restate two important premises: Multiliteracies is old stuff and multiliteracies is not **necessarily** digital stuff. The argument was first raised during the talk and expanded in a recent co-authored publication (DUBOC; MENEZES DE SOUZA, 2021) where a more detailed conceptualization is to be found. However, for the purposes of this text, rather than presenting the state-of-the-art in multiliteracies, conceptual references are brought to the fore through some of the audience’s comments and viewpoints retrieved from the chat available on YouTube PPGI channel¹.

As a matter of fact, the exercise of interacting with the audience has triggered a very richly multisensorial experience in which, once I pressed play, I was simultaneously listening to my own voice, watching my body movements, revisiting my visual aid choices, reading the audience’s comments, and, once again, reading myself on the matter. If the talk preparation and the prompt question that was posed to me had already entailed a “reading myself” move in relation to how I conceive of multiliteracies in contemporary times, getting back to the chat and the recorded video placed myself once again in a new move in which I turned out to read myself as I read... myself! Worth stressing is that such a move always results from the encounter with the other, in the case, the reflections brought by the audience. For those who might not be familiar with this notion of “reading as we read ourselves” as a critical literacy practice in Menezes de Souza’s terms, there goes a synthesis:

Diferentemente do conceito de leitura sob a perspectiva mais tradicional da pedagogia crítica em que o sujeito-leitor conscientemente percebe a verdade por trás do texto, o exercício daquilo que Menezes de Souza (2011) chama de “ler-se lendo” inscreve-se na perspectiva mais recente de letramento crítico, cuja interpretação textual passa a ser também responsabilidade do sujeito-leitor. Ler se lendo implica, em linhas gerais, estarmos alertas ou conscientes, nos termos freireanos o tempo todo sobre o modo como interpretamos o

¹ <https://www.youtube.com/watch?v=VWGZttNf8ZU&t=20s>.

texto. Para tanto, o sujeito-leitor precisa reconhecer que aquilo que ele lê não é aquilo que está escrito, ma, sim, aquilo que ele narra para si, fruto das significações circulantes em sua comunidade, já que esse sujeito é entendido aqui como socioculturalmente constituído. (DUBOC, 2018, p.18)

2. Reading myself and the other as I read...myself!

June 11, 2020. I replied to Alison and Rosane. Yes, what an honor to be part of the *Applied Linguistics Q&A Sessions*. I am really looking forward to sharing these thoughts with colleagues and hear from them.

For my talk preparation, I first started my exploratory study by having a quick look at the seminal work of the New London Group (2000). Drawing from the contributions of multicultural and multilingual studies, this group of scholars met in New London and published the manifesto "A Pedagogy of Multiliteracies" (NEW LONDON GROUP, 2000) laying the foundation of a pedagogical proposal aimed at the development of multiple literacies that would allow students to design new social futures *vis-à-vis* a globalizing and diverse world:

We seek to highlight two principal aspects of this multiplicity. First, we want to extend the idea and scope of literacy pedagogy to account for the context of our culturally and linguistically diverse and increasingly globalized societies; to account for the multifarious cultures that interrelate and the plurality of texts that circulate. Second, we argue that literacy pedagogy now must account for the burgeoning variety of text forms associated with information and multimedia technologies. (...) Indeed, this second point relates closely back to the first: the proliferation of communications channels and media supports and extends cultural and subcultural diversity. (THE NEW LONDON GROUP, 2000, p. 9)

Yes! Among the several terminologies on literacy theory, that was the reason why I first became so enthusiastic with the concept of multiliteracies: The acknowledgment of culturally and linguistically diverse local contexts in the design of inclusive and socially-just literacy practices. Consequently, the emerging innovative language uses would have to be taken into account in literacy instruction, particularly, in relation to the multiple semiotic modes made available in different digital media as I myself have stated:

A educação que se pretende relevante precisa valorizar e legitimizar as multisseioses ou multimodalidades presentes em práticas de letramentos não escolares desenvolvidas por crianças e adolescentes em espaços outros que não o escolar. Legitimar essas multisseioses no espaço escolar é premissa fundamental para uma educação linguística que melhor responda às demandas contemporâneas, como pré-condição para a formação de sujeitos multi/transletrados que sejam capazes de manipular os diversos modos semióticos, fazendo uso pleno das novas estéticas emergentes concomitantemente a uma atitude ética e crítica diante desses novos usos da linguagem. (DUBOC, 2015b, p. 685)

No one can deny that digital media technologies have fostered new ways of collaboration, distribution, sharing, and experimentation (DUBOC, 2011, 2015a, 2015b, 2016). As a matter

of fact, this has become ever more evident since the outbreak of the COVID-19 pandemic as many people could stay connected and tackle with physical distancing side effects thanks to digital technologies. Remote learning was soon adopted especially at schools from the private sector. Home office practices were also adopted by companies all over the world. Delivery services were increased. Many of us became so highly connected in the midst of so many daily clicks, links, likes, lives.

If on the one hand a great number of tutorials soon emerged as a way to provide teachers with online technical tricks so as to help them rapidly “adapt” to the new reality, on the other I could not stop thinking about how the pandemic has widened the abyssal lines in a world historically marked by great social disparities (SOUSA SANTOS, 2007). I could not stop thinking that COVID-19 has exacerbated deep inequities in the availability of education. According to the UNICEF Report *Education on hold*², released in 2020, 97% of the region’s students has been deprived of schooling activities; and, according to UNESCO projections taken from the same report, more than 3.1 million children, adolescents and youth in Latin America and the Caribbean may never return to school due to the pandemic. While I read these statistical figures, I think of those children living in vulnerable situations as a result from the absence of effective socially-just public policies. But I also think of children from wealthier families who might also be suffering physically, mentally, emotionally as many are deprived from the right to be integral (DUBOC, 2020).

One might wonder: Is this a kind of criticism against digital technologies? No, not at all! As a matter of fact, I restate what I have published in the last years in relation to how digital technologies have opened up the terrain for new modes of communication allowing people to interact in more collaborative and experimental ways. Nonetheless, my main argument towards a reclaiming of multiliteracies as a social phenomenon that is old stuff and not necessarily digital stuff simply aims at inviting teachers to acknowledge multimodal and multiliterate experiences beyond the digital realm.

By the time the New London Group scholars met back in the late 90s to discuss the future of literacy studies, they picked the term “multiliteracies” bearing in mind that the prefix *multi-* would encompass two aspects:

We decided that the outcomes of our discussions could be encapsulated in one word, ‘Multiliteracies’—a word we chose because it describes two important arguments we might have with the emerging cultural, institutional, and global order. The first argument engages with the multiplicity of communications channels and media; the second with the increasing salience of cultural and linguistic diversity. (COPE; KALANTZIS, 2000, p. 5)

It’s been nearly 25 years since the publication of this seminal book and, to my mind, the term has probably become synonymous with digital technologies along with a certain methodologization as discussed by Duboc and Menezes de Souza (2021). That is why the authors (ibid.) propose to delink the concept of multiliteracies epistemically and digitally.

² Available at <https://www.unicef.org/lac/en/education-on-hold>. Access April 16, 2021.

My reframing on multiliteracies was highly influenced by two operating forces: On the one hand, my home multiliterate lived experiences with Valentina as a mother coping with the challenges of having a young child at home during quarantine; on the other hand, my most recent readings on decoloniality as a language researcher.

Out of the many decolonial lessons which has become decisive to my recent criticisms on multiliteracies as old stuff and not necessarily digital stuff, I recall Dussel's (2016) discussion on transmodernity. By stating that historical linearity is a myth and by advocating in favor of an intertwined dialogue among different cultural systems, Dussel (2016) problematizes the term "post-modernity" and proposes to change the terms of the conversation since older peripheral cultures precede modernity and, thus, could never be taken as post-modern. When Dussel (2016) rightly problematizes the term "post-modern", he is actually acknowledging pluriversality to the detriment of modern Europe as the point of reference. Dussel led me to critically reflect on the limits of taking "post-typographical" societies, for instance, as strongly associated with multiliterate societies—again a metonymical understanding that might end up denying co-existence?—whereas, indeed, multiple semiotic modes that mark different sociocultural literacy practices precede digital technologies.

I, then, started to seek support in publications that have acknowledged multimodality in non-digital communication, including non-Western meaning making processes as the Kaxinawa multimodal writing (MENEZES DE SOUZA, 2001) and the extralinguistic plurilingual ethos in Indian and Pakistan communities (KUBCHANDANI, 1998). While I was at home with my five-year-old daughter who was about to learn how to read and write, I soon paid attention to how the rich emotional, bodily, tactile, visual and audio experiences we had together constitute a multiliterate practice, regardless of digital technologies. I, then, reread a few literacy scholars, particularly those who have analyzed literacy events among children³ (BOCK, 2016; HEATH, 1983; KRESS, 2003; among others) and reasserted the authors' view on how children seem to move easily between and across semiotic modes, how they freely and creatively use a range of semiotic resources at hand, available in the environment⁴. As Bock claims, "[m]ultimodal pedagogies recognise that children use a variety of modes and materials—whatever is 'to hand'—to make meaning, depending on what captures their interest on that occasion." (2016, p. 15)

Drawing from social semiotic theory, Bezemer and Kress (2015) state that it is the semiotic resources that provide inroads into learning and not the other way around (BEZEMER; KRESS, 2015). In this respect, the authors view resourcefulness as a key concept within a theory of communication in which semiotic modes are cultural, never universal. They conceive of communication as always shaped by the environment as well as those who act in it and refuse to use new terminologies such as e-, micro-, digital- and online learning assuming that "learning is learning, and that communication is communication" (BEZEMER;

³ Kress and Jewitt (2003, p.01 apud BOCK, 2016, p. 3) define a *mode* as a "regularised organised set of resources for meaning-making, including, image, gaze, gesture, movement, music, speech and sound-effect".

⁴ A more detailed review on these literacy authors might be found in Duboc and Menezes de Souza (2021).

KRESS, 2015, p. 9-10). Instead, they refer to communication *in* digital environments, for instance, as a way to prevent themselves from pre-determined semiotic conventions that would respond to pre-defined communicative environments.

Menezes de Souza's discussion on literacy-in-the-singular relates and expands the debate around the adoption of new terminologies as addressed by Bezemer and Kress. According to the author, it is the practices that turn out to be plural (DUBOC; MENEZES DE SOUZA, 2021):

This begs the question of what is involved when the phenomenon (literacy) as well as the situated practices are pluralized (literacies). Do we see literacy in its singularity as a singular stable phenomenon which is merely manifested differently in different contexts? Or do we see the singular concept of literacy not as singular in the sense of a fixed stable semiotic process but as a semiotic onto-epistemological process which is complex, open and dynamic? (DUBOC; MENEZES DE SOUZA, 2021, p. 564)

Okay. I advocate in favor of acknowledging multimodality and multiliteracies beyond digitality by claiming their status as social phenomenon that is old stuff. One element is essential in such argument: The body.

Although the New London Group (2000, p. 26) has referred to a "gestural design" within their Design elements as one of the semiotic modes made possible in meaning making processes, I brought the issue of the body during my talk attempting to place an emphasis on **context** and **situatedness**. Once again, I discuss context and situatedness here in light of decolonial thought, which makes all difference when compared to Sociolinguistics that opened the path towards an understanding of language as discursive practice.

What decolonial studies bring to the fore—and here I think that this is the missing element, for instance, in Bezemer and Kress's (2015) discussion on the importance of the environment in communication—is the locus of enunciation, that is, the space from where one speaks. In this respect, Menezes de Souza (2019) has proposed to bring the body back into our pedagogies in the sense of preventing ourselves from universalism, normativity, standardization as we are located in time and space and carry singular memories, narratives, experiences.

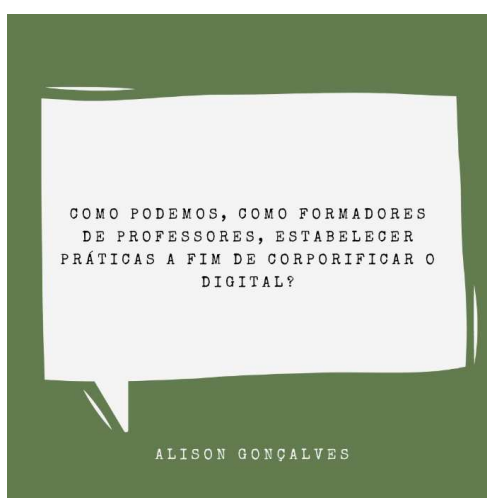
What does it mean to bring the body back within the multiliteracies academic debate and also in language classrooms? To me, bringing the body back would imply acknowledging the potentialities of the semiotic modes that are available to us, that are at hand so that we are able to delink ourselves from any methodologized orientations to literacy teaching practices. By viewing multimodality beyond the interaction between verbal and visual modes, Menezes de Souza states that:

"Bringing the body back" involves de-universalizing colonial knowledges, portraying them as also emanating from social and historic subjects located in specific geographical spaces with specific histories. Given that bodies occupy specific spaces and are the products and producers of specific histories, this strategy involves always attributing to subjects their loci of enunciation and

always pointing to the loci of enunciation of the subjects that produced the knowledge one has in hand. (DUBOC; MENEZES DE SOUZA, 2021, p. 567)

So, the question around bringing the body back in literacy debates goes beyond the exploration of the multiple semiotic modes made available in the classroom which, indeed, is still more explored amongst children. By the time I brought my own daughter's multiliterate practices as an example, I might have given room for interpreting the notion of "bringing the body back" as simply experimenting multisensorial practices—mainly, bodily or tactile—in the classroom. Bringing the body back involves, indeed, such experimentation. However, from the perspective of decoloniality, such acknowledgment of what we have at hand does something bigger: It prevents ourselves from intellectual and pedagogical subjugation (DUBOC; MENEZES DE SOUZA, 2021). This is what I myself attempted to do when I shared my home multiliterate experiences during the pandemic and how, as a subject located in time and space and highly affected by these experiences, I ended up delinking myself from the connection between multiliteracies and technologies as well as from the pre-determined categories within the pedagogy of multiliteracies.

Figure 1 – Alison's question



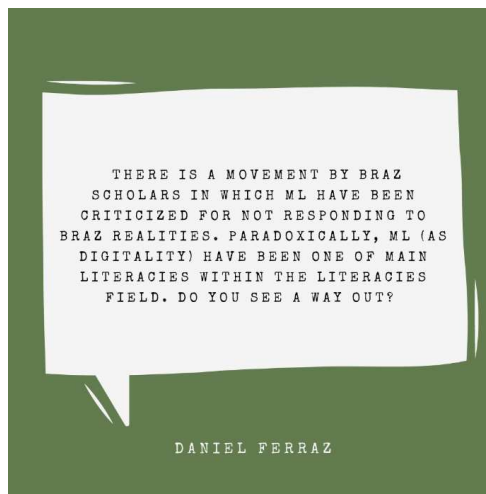
Source: The author.

So, Alison, in practical terms, I find it hard to reply to your question with an a priori alternative as the notion of bringing the body back is all about taking into account the locus of enunciation to avoid universal practices.

This goes hand in hand with the core argument posed here: The importance of problematizing a certain metonymical understanding around the concept of multiliteracies and multimodality as digital stuff. So, Daniel, your observation concerning emerging criticisms among Brazilian literacy scholars⁵ in relation to multiliteracies is very worth to consider and deserves further attention.

⁵ For a broader discussion on criticisms around multiliteracies in Brazil and elsewhere, please refer to Duboc and Menezes de Souza (2021).

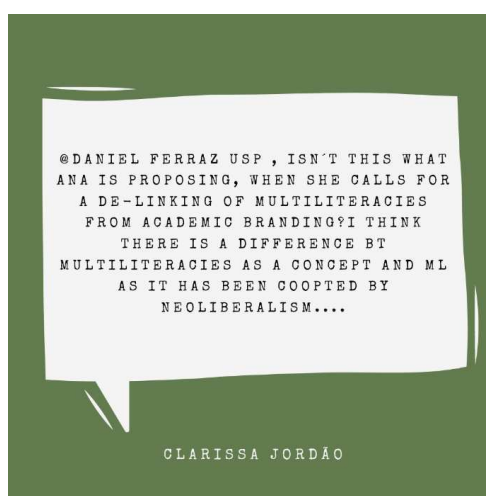
Figure 2 – Daniel’s question



Source: The author.

Firstly, it might be necessary to restate that the connection between multiliteracies and digitality is true, but incomplete—that is why I, during the live, referred to the idea of metonymy, that is, the figure of speech in which part of a thing or concept is taken as a whole (in this case, the digitality as the part of multiliterate practices being taken as multiliteracies itself). Secondly, I find it quite invigorating that we engage ourselves into a critical and reflective move in relation to our own knowledge production and how such knowledge unfolds in our local teaching practices. This implies considering our loci of enunciation and, in doing so, acknowledge the colonial forces that operate in our own knowledge production on literacy studies. Once we might come to the conclusion that a certain concept—predominantly departing from the global north—might not respond to our local realities—as Daniel rightly asserts—what do we do? Once we see ourselves as knowledge producers, we can move beyond “adaptations” and “applications” of a concept in accordance to our local contexts.

Figure 3 – Clarissa’s comment



Source: The author.

So, the way out, to me, is to delink ourselves epistemically, that is, to engage ourselves into a critical scrutiny that recognizes that knowledge production is located in time and space, is driven by forces of all kinds and, consequently, is always moving. Take the plethora of terminologies around literacy studies as an example: Literacy, digital literacies, visual literacy, multiliteracies, critical literacy. They all respond to certain scholarships whose interests might differ. They all bring their contributions to the field with their distinct scope delimitations. Still, as they don't exist in a vacuum, they change throughout time and begin to be influenced by different driving forces and different agents. If once I myself became enthusiastic with the pioneering discussions on multiliteracies, especially with regards to the linguistic and cultural diversity imbued in one of the facets of the multi, today, as a researcher, I find myself less excited with this strong recent association with the digital—the other facet of the multi- that turned out to prevail. So, as Clarissa puts it so well, this is a call towards a new critical scrutiny around the concept of multiliteracies. And here I recall something I learned from Blommaert (DUBOC; FORTES, 2019, p. 18):

There is an enormous amount that we do not know. So, we have to go on and think a lot on the stuff we believed we knew, for we live in a society that is changing non-stop. You never know, which is why we are researchers. We're re-searchers, so we have to search again.

3. Conclusion

May 10, 2021. What a pleasure to get back to the live as part of the *Applied Linguistics Q&A Sessions*. I am truly thankful for Alessandra Coutinho, Alison Gonçalves, Rosane Silveira and all the colleagues who joined us in the live session for sharing so many insightful ideas and viewpoints on the matter. The invitation, back in June, 2020, entailed a “reading as I read myself” exercise in my talk preparation. Then, deeper reflections were carried out with Lynn Mario Menezes de Souza (DUBOC; MENEZES DE SOUZA, 2021). Now that I sat in front of the laptop once again to write this text, I was led to a “reading myself as I read... myself” new move, proving Blommaert's argument well: We are re-searchers, we search again and again and again.

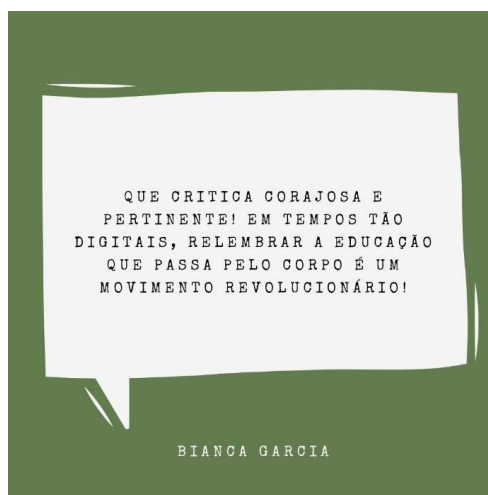
Figure 4 – Clarissa's comment



Source: The author.

In this respect, Clarissa, I couldn't agree more when you say that multiliteracies is out there, in the classrooms, and sometimes turns out to be sidestepped. I would still add something to this argument: If we retrieve the social dimension of multiliteracies, that means that behind such multiliterate practices exist bodies, whose temporal-spatial memories, narratives, experiences are richly heterogeneous and, thus, could not follow pre-established norms or models. The very acknowledgement of the non-universality in multiliteracies is what constitutes, to me, a great step.

Figure 5 – Bianca's comment



Source: The author.

I conclude this text by pinpointing, Bianca, the irony imbued in your comment on the chat. The argument might be a result from a brave and relevant critique and I feel quite glad to hear such nice words from you. Let us just not assume it as a call towards a revolution in universal terms. 😊

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“And they all get put in boxes and they all come out the same”: What does our understanding of language have to do with educational practices?

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And one of the necessary conditions to think right is NOT to be too sure of our certainties.
(Paulo Freire)

The conception of the present chapter began in 2020, in a context full of new dramatic challenges due to the daunting coronavirus pandemic. In August that year, I had the privilege of participating as a guest speaker of an academic event series, titled *Q&A sessions*, which discussed emergent issues in Applied Linguistics. The question I was asked to address enquired whether language conceptions influence teachers' pedagogical practices. Being deeply affected by the dramatic Brazilian context and by the documentary *Schooling the world* (BECK, 2010), I started posing myself some questions, which will guide my writing at this time. Before bringing them, I would like to contextualize the film. Shot in the northern Indian Himalayas, having the song *Little Boxes* as part of its soundtrack, and bringing voices of different thinkers and people from the region, the documentary discusses the effects of modern education on the world's last indigenous cultures. By examining the assumption of cultural superiority behind education aid projects, which overtly aim to help children have a “better life”, the film denounces the lack of evaluation of the modern consumer lifestyle costs and the consequences of taking those children from their own culture. “And they all get put in boxes and they all come out the same” is an excerpt of the song *Little Boxes*, written by Malvina Reynolds (1962). It is a political satire about the development of suburban tract housing (“all look just the same”) associated with conformist middle-class attitudes. Carol Beck (2010) brings the song in her documentary *Schooling the world* to criticize a conformist education perspective. I associate language concepts to educational

practices, while suggesting the necessity of considering both as ideological and taking a stance against conformist attitudes informed by the idea of neutrality.

Considering the violent process that education may be or become, I asked myself some questions that guided the writing of this text: What positions sustain discourses about “neutral” or ideological education? Are there “neutral” and ideological teaching practices and teaching materials? How do language conceptions inform our teaching practices? Are all practices political? Is it possible and necessary to create a critical atmosphere regardless of our context? Why and how? All these questions will be addressed directly or indirectly from a political point of view that frames the professional experiences I have had and the research I have been conducting concerning education, language ideologies, minoritized groups and hate speech.

To carry out the discussion, some materials were selected and analyzed in light of educational perspectives and language ideologies, whilst indicating how they inform our teaching practices. The analysis is grounded mainly on two different perspectives, namely, banking and critical education (FREIRE, [1968] 2016), entangled with the idea of neutral or ideological language (VOLÓCHINOV, [1929] 2010). It is important to state that, from my own experience as an educator and the theoretical orientations I follow, I take side with Freire ([1992] 2021), who assures that education is always directive and, as such, a political action. It may be conducted for domination/colonization or liberation/decolonization, depending on our choices, on our point of departure and on the actions, we undertake in class.

The chapter is divided into five parts. After this introduction, the following section aims to explore the concept of language and education as neutral blocks and practices. The third subdivision brings different perspectives in conflict and defines language as a social practice, reading as a rewriting process and education as a directive activity. In the fourth part, an invitation to think otherwise is offered with some examples taken from English materials. Final remarks sum up the ideas developed in the chapter.

1. Language and education: “Neutral” blocks and practices?

“*Eu vejo a barriga do bebê*”; “*O bebê baba*”; “*Eva viu a uva*”. Most of us who learned to read from the 40s to the 90s may remember sentences like these ones, present in our “*cartilhas*”, that is, textbooks which aimed at helping us learn to read. Learning through sentences as these was based on the association of images to letters from the alphabet, which could be presented in isolation or repeated in many words used in a single sentence, such as in the examples provided above. Repetition also played an important role in this approach. Sentences, which contained the target letters, would be repeated out loud by the learners or copied extensively into their notebooks. What are the underlying principles in this kind of teaching?

This approach is known as *banking education*, a concept coined by Paulo Freire ([1968] 2016), in which the metaphor entails depositing money into a bank account. What would

“money” consist of? Static “blocks of information” that would be passed on to all students, as if meanings would remain the same and language would be produced in the same manner because they would have learned equally. The underlying component here would be learning graph-phonetic associations based on phonic methods, in which meaning would somehow be unaddressed in the beginning, since the decoding of letters, syllables and words were practiced more extensively. Later, when students would be able to read longer texts, their relationship with meaning-making would be hierarchical, for meanings were to be extracted or unveiled from the text, instead of constructed by the reader with the juxtaposition of their own meanings to those available in the text. In the interim, there would be no need or space for asking questions such as: What type of knowledge is pertinent? Who decides the curriculum? Whose interests does the curriculum attend? Whose interests are unattended? Do these blocks of knowledge make sense to all social contexts?

In terms of language teaching, this kind of activity is more frequent than we imagine whether in books, online activities, or classrooms. During the COVID-19 pandemic, it has been very easy to find long-established printable worksheets transformed into online exercises with the same ‘neutral’ essence. That is to say that classic activities based on the banking account principles have been given an interactive appearance, as illustrates the following example taken from *Liveworksheets*, a website which “allows you to transform your traditional printable worksheets (doc, pdf, jpg...) into **interactive online exercises with self-correction**, which we call “interactive worksheets”. (LIVEWORKSHEET, n.d.).

Figure 1 – Example of interactive online exercises

The image shows two panels of an interactive worksheet from Liveworksheets.com. The left panel contains a reading passage titled "Studying at home" with a cartoon illustration of a house and children. The right panel contains a series of interactive exercises including true/false questions, a multiple-choice question, and a matching exercise.

Reading passage:

When it comes to a pandemic...
there's no school like home!

Studying at home
 Pedro is 12 years old and he's Portuguese. Pedro is a good student and he usually gets good results in his tests and exams, but he now doesn't go to school. The truth is he lives in a big city, where there are many schools, but all the schools are closed. There is a pandemic in the world and children can't go to school.

Pedro studies at home. He's got books, pens and pencils but his lessons are on the computer. Every morning Pedro sits in front of his laptop for three hours and watches and listens to his lessons. His teachers use cameras and interactive worksheets. He can talk to his teachers and the other students in his "class". In the afternoon, Peter often does his homework or he reads History, Geography or Maths books. He always emails his homework to his teachers on Friday afternoon.

All the children are at home at the moment Pedro misses his friends and his teachers but he knows that he has to stay at home. It is all for the best. He hopes the pandemic goes away soon so that he can go back to school and play in the school yard with his friends.

Read the text and say if the sentences are true or false. Correct the false ones:

- Pedro lives in a big city.
- He goes to school every day.
- All the children are at home at the moment because they are tired.
- Every morning Pedro stays in bed.
- His lessons last three hours.
- His teachers use interactive worksheets.

7. He doesn't have any homework.

8. He doesn't want to go back to school.

Answer the questions:

- Why does Pedro study at home?
- Can Pedro talk to the other students during the lessons?
- Does Pedro post his homework to his teachers?
- Do all the children study at home?
- Can the children go to school?

Tick the correct answer:

- Pedro **doesn't go / goes** to school every day.
- There **are / is** a pandemic in the world.
- Pedro **lives / doesn't live** in the country.
- His teachers **uses / use** cameras and interactive worksheets.
- Pedro **never / often** has homework.
- The children **is / are** at home at the moment.
- Pedro wants to play with **his / her** friends.

Write the following sentences a) in the affirmative; b) in the negative

- Pedro is a good student.
 -
 -
- He lives in a big city.
 -
 -
- He watches and listens to his lessons on his laptop.
 -
 -

Source: Liveworksheets¹

¹ Available at: [https://www.liveworksheets.com/worksheets/en/English_as_a_Second_Language_\(ESL\)/](https://www.liveworksheets.com/worksheets/en/English_as_a_Second_Language_(ESL)/)


When it comes to a pandemic... there is no school like home is a lesson for 10–18-year-old 7th grade students of English as a Second Language (ESL). According to its description, its main focus is on reading comprehension, but other contents are: Present simple; schedules; days of the week; interrogative and negatives; composition; COVID, and the pandemic. The material is composed of a text and six activities. The text is about Pedro, a 12-year-old Portuguese boy, and his school life during the pandemic. The activities are: 1) Read the text and say if the sentences are true or false. Correct the false ones; 2) Answer the questions; 3) Tick the correct answers; 4) Write the following sentences a) in the affirmative and b) in the negative; 5) Look at Pedro's timetable and answer the questions; 6) Write a small composition about your school routine.

In general lines, it is possible to say that this kind of teaching material is informed by a comprehension of education as a “neutral” enterprise, communication as a process of transferring information directly from one to another (FREIRE, [1968] 2016). Reading would be decoding words and extracting meanings from the text. In language classes, the themes would not be as relevant as the practice of a linguistic structure. In the case of the example, the topic—a school routine in pandemic times—would probably be close to students, in an effort to work with relevant themes and language. In the last activity, students are invited to analyze their own reality concerning school and write about their own routine. Despite all those attempts, the reading activities demand the extraction of information, as if reading was a passive process, a procedure in which words would be decoded and meaning comprehended solely from the text; the remaining exercises consolidate language structures (present simple, interrogative and negatives) and vocabulary (schedules and days of the week), strengthening a perspective that understands language as a set of structures and words. Fabrício (2014) draws the metaphor of a toolbox to represent and criticize this understanding of language as objects that are passed on as transparent and stable instruments, which would not bear any relationship with social life nor with learners' realities.

Another point to be analyzed when talking about language education is the theme chosen to be worked with and how our classroom can be a place in which stereotypes can be reinforced or problematized. The following example illustrates this discussion.

Reading_comprehension/Studying_at_home_le181149bp. Accessed on: Aug. 29th. 2021

Figure 2 – A (stereo)typical language classroom theme


TeachingEnglish

Airport check-in – activities

Before listening

Prediction – imagine you are at an airport check-in and have booked online. Write down phrases and vocabulary you would expect to hear.

Listen and see if any of your ideas are mentioned.

After listening

1. Put the dialogue in the correct order.
2. Listen again and check your answers.
3. Role play the dialogue. Take it in turns to play the passenger.

Extension

Remove the dialogue and role play again. Introduce different scenarios such as the flight being delayed or an upgrade to first class being available.

www.teachingenglish.org.uk
© The British Council, 2013 The United Kingdom's international organisation for educational opportunities and cultural relations. We are registered in England as a charity.

Source: <https://www.teachingenglish.org.uk/article/airport-check>.

What it boils down to is that units like the one replicated above underline values with special enthusiasm for modern activities such as shopping, traveling, going to restaurants. On the other hand, this emblematic reality coexists with students who frequently affirm that they do not like the language they are learning or do not see reasons for learning it since they are not going to have the experiences that are portrayed in these classes. In this sense, students might feel they do not belong to the context because of the W.E.I.R.D. perspective it frames society with, that is, Western, Educated, Industrialized, Rich and Democratic, in Grosfoguel's (2011) words. Pennycook (2018) includes *white* in this frame, and we may include young, heterosexual, and other normative labeling that we may find in our society.

At this point, we might wonder: Is this teaching orientation neutral and apolitical? Is language a group of vocabulary and structures that does not imply ideology? Despite what we learn, will we be able to interact in different situations and learn to position ourselves? In Freirean terms ([1968] 2016), the banking education aims at the development of conformist, acritical attitudes and this is not a "neutral" orientation to education, but an approach which works for the maintenance of a *status quo*, which benefits a group of

people. Along with this idea, we may say that banking education makes schools resemble factories where “they [(students)] all get put in boxes and they all come out the same”, as denounced by Malvina Reynolds’ song. In other words, schools may be like factories in which the objective would be to take raw materials (students) to be shaped in a conformist perspective, according to the demands of the WEIRD 20th-century civilization. Within this comprehension, another question emerges: Who really benefits when every individual is educated in the same framework? Before articulating an answer to this question, let’s take our discussion further to think about other teaching possibilities.

2. Different perspectives of language and education in conflict

As the previous section articulates, there are different comprehensions of language and education. If, on the one hand, there is the idea that language is only a tool to communicate and education is a neutral process of information transmission, on the other hand, language is understood as a social practice, so it carries social values, and education as a political activity, since the curriculum is made of choices. In this section, this idea will be explored further.

To begin, let’s see a definition of reading written by Freire (1986), who states that:

[...] ler não é só *caminhar sobre as palavras*, e também não é *voar sobre as palavras*. Ler é reescrever o que estamos lendo. É descobrir a conexão entre o texto e o contexto do texto, e também como vincular o texto/contexto com o meu contexto, o contexto do leitor. [...] Mas, para mim, o que é importante, o que é indispensável, é ser crítico. A crítica cria a disciplina intelectual necessária, fazendo perguntas ao que se lê, ao que está escrito, ao livro, ao texto. Não devemos nos submeter ao texto, ser submissos diante do texto. A questão é brigar com o texto, apesar de amá-lo, não é? Entrar em conflito com o texto (FREIRE, 1986, p.22).

In this Freirean perspective, reading is a rewriting process in which we are active and agentive, we ask questions, we disagree and become unsure about the content presented and our own beliefs. Therefore, comprehending a text or producing one is a socially engaged process, in which not only do we put words together, but construct meaning, discourse, and action. In this sense, language is a social practice, dialogic, historical, ideological, because it constructs meaning in a given context, it acts, it builds realities, it constitutes us (VOLÓCHINOV, [1929] 2017). For this author (VOLÓCHINOV, [1929], 2017), a statement would be part of a chain of statements, linked to other statements, and the chains we get contact with constitute who we are. This means that contexts are dialogical, (re/co/de)constructed in our responsive attitudes and we cannot refute our ethical responsibilities, considering the “*other-for-me*” (how do I see the other?) and the “*one-for-the-other*” (how does the other see me?), as stated by Bakhtin (2010).

Similarly, Freire ([1987], 2017, p.83) affirms that “A consciência do mundo constitui-se na relação com o mundo; não é parte do eu. O mundo, enquanto ‘outro’ de mim, possibilita

que eu me constitua como “eu” em relação a ‘você’”. In this relation with others, we learn to read the world and read ourselves, before reading the words. Palavramundo, or worldword, is the concept Freire coined in 1989 to explain that the word is not detached from the way we understand the world. While living, we experience the world and, by doing so, we attach meaning to the words we learn. This means that while pronouns carry meanings directly connected to a name or idea, any word carries meanings that we attach to it in our social relations. So, words are not neutral, but ideological, because they carry the values we connect to them. From this angle, the idea of neutrality in language or in texts is not sustained, nor is the perspective of banking education, since education is understood as a social and political process that involves human beings with ideas and their subjectivities (such as gender, race, social class etc.) (FREIRE, [1968] 2016; [1992] 2021).

According to this frame of reference, the supposed neutrality implied in the idea of banking education and advocated by some movements, such as the “School without party”² and political figures, such as the sitting President and the former Minister of Education³, has been refuted. Learning is understood as an active and social process. However, political remarks such as these are not new. In the military dictatorship in Brazil, for instance, many researchers, philosophers, and professors were killed, injured, harassed, or obligated to leave the country due to persecution intellectually motivated⁴. Paulo Freire was one of those, who lived for 15 years abroad. His ideas nowadays have been denounced as the “ideologization” of education or targeted as the cause for “the failure” of our educational system, principally by sources in corporate media and extremist right-wing political parties. The good point is that these campaigns against him without any ethical commitment⁵ have instigated further studies of his works, whether at the university (at undergraduate, graduate, or extension level) or in other sectors of society, especially in social movements. We might ask ourselves: Why is he so persecuted and hated? One reason is certainly because he defends that schools should be spaces to enact our differences, which help us get in contact with several points of view and understand in favor of whom the institution is organized, for instance.

²The movement was created in 2004 by Miguel Nagib as a group of parents and students worried about the supposedly partisan contamination of our schools. In defense of presumed neutrality, the group created a project of law that requires a fixation of a poster in every classroom with teacher’s obligations. Despite the discourse of neutrality, the group’s actions on social networks reveal its alignment with far-right politicians, neoliberal principles, and the effort to denounce and persecute educators with different ideologies. In August 2020, the project was judged unconstitutional, but its ideas are still present among us. To learn about the movement as it describes itself, I suggest: <http://escolasempartido.org/programa-escola-sem-partido/>. Accessed on October 10, 2020).

³ For examples, I suggest: https://brasil.elpais.com/brasil/2019/05/20/politica/1558374880_757085.html and <https://educacao.uol.com.br/noticias/2019/11/22/weintraub-ha-plantacoes-extensivas-de-maconha-em-universidades-federais.htm>. Accessed on July 19, 2020).

⁴ In the following websites, it is possible to find information about this time: <https://vladimirherzog.org> and <https://justicadetransicao.mpf.mp.br>. Accessed on June 1, 2021.

⁵ <http://desacato.info/apos-faixa-pedir-um-basta-de-paulo-freire-onu-divulga-mensagem/> Accessed on June 1, 2021.

The ideas of neutral institutions, curriculum and materials have been subject of dispute since every choice is made from a perspective, which may serve for the maintenance of certain unequal structures to favor some groups in detriment of others (BEATO-CANATO; MARTINEZ; COUTINHO, 2020). The ideology “[o]ne language, one people, one nation” can be seen as an example of how the supposedly neutrality is constructed under the pillar of a presumed impartiality that makes some lives invisible and unviable in detriment of others. We may wonder, for instance: Where are the original people and their languages in this slogan? How do these people feel? Who would benefit from this belief that we are such an equal nation?

What do schools have to do with this? Everything, since they may contribute to the deep comprehension of our diversity or, as in banking education (FREIRE, 2016 [1968]), they may reinforce the invisibility and unviability of some ways of life. When emphasizing homogeneity, educational institutions may contribute to the lack of critical thinking, acceptance of prejudice, feelings of misfit, impostorhood or not belonging, and to the desire of reaching certain privileged positions. For this reason, Freire (1986, p.135) asserts that “[...] A libertação é um ato social” (FREIRE, 1986, p.135), which may be constructed collectively.

By advocating against these inequalities and supposed neutrality, many researchers have been engaged in spreading the need to look critically at our society and analyze our own attitudes and discourses. Freire ([1993], 2014, p.268), for instance, indicates the necessity of developing an outlook that problematizes how and why society is the way it is. In this vein, concerned with the consequences of the colonialism in our society, the group Modernidad/Colonialidad has been investigating what they call coloniality of power, knowledge and being. The concept develops from the assumption that the international division of work between center and periphery, as well as the hierarchical ethnic-racial population, formed during several centuries of European colonialism expansion, has not changed significantly with the end of colonialism (CASTRO-GÓMÉZ; GROSFUGUEL, 2007). Discussing the epistemic structures of the modern world, Grosfoguel (2016) relates them to four genocides/epistemicides against colonial subjects and argues that these processes are foundational to modern/colonial epistemic structures and to Westernized Universities. This movement illustrates that our choices in terms of education are not neutral but informed by these structures that persist in the contemporary society.

When it comes to language, Veronelli (2019, p.146) explains “how the coloniality of language operates in relation to the human/non-human dichotomy, by positioning colonized populations as linguistically, communicatively and mentally subhuman.” Monolinguing is how the author (VERONELLI, 2019) names this comprehension that classifies languages and language practices of the colonized populations as inferior and unable to express ideas that the colonizers imagine to be present in developed human beings. Concerned with language ideologies, communicative practices and human conditions, Veronelli (2019) advocates against this idea of (un)developed language and borrows Maturana’s concept of *linguaging* as action and inter-action (MATURANA, 1987,

1990, 1999, *apud* VERONELLI, 2019). As a way of living, *languaging* includes words and signals to communicate, which are never trivial, because they suggest possibilities, that is, they evocate a way of moving towards ideas, a sociality, a way of living together.

The neologisms SOUTHing vs NORTHing help us understand the ideology of language and how it constitutes the world. Marcio D’Olne Campos (1991) coined the concepts to explain how North as a point of reference is ideological and carries the germ of domination, as can be comprehended by the observation of the dichotomous words: North/South; up/down; go up/go down; superior/inferior; central/peripheral; developed/undeveloped. Freire mentions this idea in *Pedagogia da Esperança* ([1992] 2021) when he analyzes the way, in some circumstances, he used to dialog about ideas and not with people; he concludes that frequently his starting point was his world as if it should be the “south” to orient others, that is, as if his words, his themes, his way of reading the world, by itself, had the power to *south* others.

With this discussion, Marcos Campos and Freire call our attention to how ideological our perspectives of knowledge and language are. Based on the Portuguese word *sul* (‘south’), both use *sular* in opposition to *nortear* as an invitation to consider the necessity of overcoming the dependence from the colonial countries and decolonize ourselves. In Portuguese, we naturally use *nortear* as having a direction. When we do not have a good direction, we say we are *desnorteadas/os*, that is without a direction, or objective. Freire mentions that this is a good example to understand how we try to achieve the dominator perspective and how necessary it is to think otherwise. The dichotomy NORTHing vs SOUTHing helps us understand how the NORTHing perspective of the world has been comprehended as neutral but is carried by social values that diminishes some groups.

This idea deserves the attention of language educators since our classroom may reinforce the NORTHing perspective or work for the SOUTHing. To take a case in point, in a unit themed “At the airport”, with a dialog between two friends, we can ask questions such as: Where do you see yourself in this situation? Who can frequently travel? Which places have you been or would like to be? Are these places usually present in textbooks? Which places are commonly present and which ones never appear? Why (not)? Questions like these may help us think otherwise, that is, understand different perspectives while advocating for an education that is engaged with this attitude of a more open mindset.

While this movement aiming at opening space for debates about differences and inequalities is taking place, we also have been dealing with movements in favor of homogeneity and neutrality. On this path, we have seen the President and one of the former Ministers of Education demanding a neutral *ENEM* (High School Exam)⁶ and blaming Paulo Freire for the poor quality of our educational system as well as for the

⁶ An example can be seen here: <https://www.terra.com.br/noticias/educacao/governo-bolsonaro-promete-enem-neutro-apos-criticas,b294b6cbc758bd07df7c6c5e27754f3hsimtf2o.html>. Accessed on: Aug. 29th, 2021.

supposed Marxist indoctrination in our schools⁷. Beyond this type of unscrupulous attacks, the discourse for neutral education has been associated with neoliberal ideologies and is gaining force year after year.

In this context, the OECD's Program for International Student Assessment can be seen as an example of education politics with a quantifiable and apparently neutral perspective. According to its website, "since 2000, PISA has involved more than 90 countries and economies and around 3,000,000 students worldwide". [And the test] "measures 15-year-olds' ability to use their reading, mathematics and science knowledge and skills to meet real-life challenges. (<https://www.oecd.org/pisa/>)." Other examples of this kind of movement are the frameworks that describe language proficiency, such as the Common European Framework of Reference for Language or the American Council on the Teaching of Foreign Languages Proficiency Guidelines (ACTFL), the Canadian Language Benchmarks (CLB) and the Interagency Language Roundtable scale (ILR)s (<https://www.efset.org/cefr/>).

In this sense, Lawn (2011) argues that

Countries in Europe, through the European Union, are creating, as part of the market and its governance, a new policy space in education. It is being formed through law, regulation, networking, and harmonization. The development of standards across the different fields of policy, statistical calculation and commerce underpins and extends the creation of policy spaces. Europeanization processes in education have some subtle and yet powerful features created through measurement and standardization. They may have a technical form, but they are knowledge based, policy driven and exclude politics. Europe is at the leading edge of new forms of governance in education. (LAWN, 2011, p. 259)

Within this context of massification, standardization and control, which we associate with the strengthening of neoliberal politics (BEATO-CANATO; MARTINEZ; COUTINHO, 2020), our country produced favorable conditions for the publication of a nationwide curriculum (*Base Nacional Comum Curricular*) (BRASIL, 2018⁸), which was expected since the publication of the *Lei de Diretrizes e Bases* (Law of guidelines and bases of education)—Law number 9394/1996—(BRASIL, 1996). Such a normative document implements a "new paradigm", opening space for a strong assessment control and teacher education prescriptions (SAUL, 2016). The definition of what is common and necessary to be taught all over the country overshadows its political and ideological natures aligned with international politics.

When the content is imposed, as with BNCC or any other framework such as the ones mentioned in the previous paragraphs, students' segregation may increase, educators'

⁷ An example can be seen here: <https://g1.globo.com/politica/noticia/2019/12/16/bolsonaro-chama-paulo-freire-de-energumeno-e-diz-que-tv-escola-deseduca.ghtml>. Accessed on: Aug. 29th, 2021.

⁸ Available at: http://basenacionalcomum.mec.gov.br/images/BNCC_EI_EF_110518_versaofinal_site.pdf. 10 out. 2020.

autonomy and democratic administration are put at risk (SAUL, 2016), and we may fall into the naïve temptation of considering the existence of neutral knowledge. Certainly, teacher education has an important role here. Within a worldwide scenario of massification and control in terms of education and language, with the promotion of OECD politics and Common Frameworks (nationally with BNCC and internationally with other documents and assessments), teacher education may work for the comprehension of how any choice is ideological and how we may act for the promotion of a critical pedagogy, in terms of analyzing the circumstances, the reasons why we understand, feel, see things the way we do, how it could be different, etc. We may discuss questions like these ones: In a country with the dimensions and plurality as ours, is it possible to choose what is essential to any student? Who chooses what belongs to these common bases/frameworks? In this process of hierarchizing knowledge, are there epistemologies that are privileged and others that are excluded? Do the choices favor specific groups? Are there other possibilities?

You may be asking, as the audience of the Applied Linguistics Q&A Sessions did: In this scenario of technical rationality strengthening, how can we deal with students with different backgrounds, especially in terms of social privileges? This may be a time-space to teach critically, because, with such a group, we may have huge differences that amplify our comprehension of how complex and unequal our society is and all of us may be invited to ask questions such as: Do I see myself in a specific context? How? Does this situation seem fair/ethical? Why (not)? Why do I think like this/so differently? Why do I (not) have the same privileges? Is anyone better or worse due to these privileges? Should we do anything to change this reality?

By asking such questions, we comprehend that before reading the word, we read the world and develop our subjectivities (FREIRE, [1987] 2021). A critical pedagogy aims at contributing to our empowerment by guiding us to analyze and give up our certainties, respect different discourses and understand that the world is plural, unjust and in constant development, while we are also responsible for its construction (FREIRE, [1987] 2021). By assuming this perspective, we assume the risk of constructing a praxis⁹ while experiencing education. This is one example, but not a “recipe” to be followed. On the contrary, this kind of question may help us to be transgressive and think otherwise, as invites Pennycook (2018). In terms of education, thinking otherwise would involve critical and plural points of views, culture, peoples, discourses, and schools would be a privileged place where plurality would be welcome to give opportunities for students and teachers to learn with each other and engage themselves in the construction of new forms of knowledge, ethically based, while broadening perspectives as a social institution demands. At this point, it is necessary to ask: How does our comprehension of language guide our classes and objectives as language teachers?

⁹ Praxis means reflection and transformative action, a source of reflexive knowledge and creation. (FREIRE, 1968, p.127).

3. Critical times and an invitation to think otherwise

Daily, as educators, we have been dealing with more and more challenges concerning teaching conditions and constraints, from official documents to non-official movements, such as School Without Party, as already mentioned. In this scenario, you might be asking: Are there possible ways to have a critical education? As educators, what can we do?

Freire ([1992] 2021) invites us to *esperançar* as an ontological necessity, which means that we have to engage ourselves in a construction of a better world, where differences are seen as the norm and critical education helps us comprehend the social relations and construct different realities. This idea might sound too utopic in a society as ours, which has privileges, individualism, meritocracy, and prejudices as some of its structural pillars. However, one of the steps to change this reality is to believe it is possible, since we construct the world and are ethically responsible for our actions (BAKHTIN, 2010; FREIRE, [1996] 2005). Also, in terms of education, it is necessary to understand that it is a political and directive process, in which we may teach and learn in a dialogic movement for the NORTHing of the world or the other way around.

Discussing the political nature of education, Freire develops the concept of literacy, advocating that “[l]er a palavra e aprender como escrever a palavra, de modo que alguém possa lê-la depois, são precedidos do aprender como ‘escrever’ o mundo, isto é, ter a experiência de mudar o mundo e de estar em contato com o mundo” ([1987] 2021, p.83). Similarly, Street (2003) brings the idea of ideological literacy as a social practice, constituted by and in social, cultural, ideological principles and relations. As linguistic educators, one of our roles is to open space for the comprehension of the ideological nature of language, our actions and education in order to help students develop their capacity of reading themselves and contexts critically and understand our actions help its maintenance or its change. This means that we have to take special care with the themes, texts and activities taken to and developed in language classes, for they may contribute to the development of a critical view of the world or just the opposite.

When we can choose our materials, it is easier to develop this kind of pedagogy and, when this is not the case, the difficulties are amplified. However, since our actions as educators are pedagogical and directive, there is the possibility of having a democratic and critical atmosphere in a very rigid school with very traditional and stereotypical materials, for instance. The opposite may also be true, as we might have a very authoritarian atmosphere in a progressive school with critical materials.

To deepen this discussion, let's imagine an English class with the objective of developing vocabulary related to parts of the house; the material brings pictures and words that should be associated with students so that they can use this vocabulary to describe their own house. Apparently, this kind of activity would not carry social values nor open space for any social discussion. However, in the perspective we are advocating here, language is

ideological, and so the words, pictures, texts, and activities carry social values. Moreover, with the same material, we could (not) open space for discussions such as: In which part of the house do you spend most of your time? Who spends more time in the kitchen? What about in the living room? Why do you think some people spend more time in each of these rooms? Do you believe this happens because of their desire or because someone assumes or is required to assume more duties at home? Does it have anything to do with gender inequalities? Is it possible to change this reality? These are some questions that would address our own realities. Other possible questions that might be posed could be: Does everyone have the right of housing? Why (not)? How do you feel about that?

Another usual topic of an English class would be *Family* and the construction of a family tree. The following images were taken from *Voices*, a 2016 book written by Rogério Tilio for the elementary public school and approved by *Plano Nacional de Livro Didático* (PNLD). According to the author (TILIO, 2016), the collection aims at giving voice to learners, helping them to develop critical attitudes concerning social issues. The images below, taken from Unit 3/Book 1, illustrates this effort to organize a collection that avoids the maintenance of stereotypes.

Figure 3 – Different families



READING LITERACY *Different types of family*

Before reading

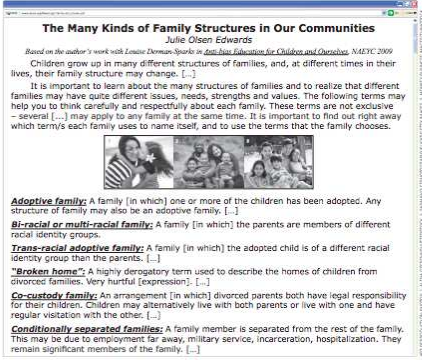
1 Think about the following questions. Make some notes.

- What kinds of family do you see in your community? Can you explain in what ways they are different?
- How are these families different from yours?
- Do any of these families suffer any kind of prejudice?

2 Look at the title of the text and guess what it is about. Make predictions and talk to your classmates.

Reading

3 Scan the text and answer the questions that follow.



Extended family: A family [in which] grandparents or aunts and uncles play major roles in the children's upbringing. This may or may not include those relatives living with the children. These family members may be in addition to the child's parents or instead of the child's parents. [...]

Foster family: A family [in which] one or more of the children is legally a temporary member of the household. This "temporary" period may be as short as a few days or as long as the child's entire childhood. Kinship care families are foster families where there is a legal arrangement for the child to be cared for by relatives of one of the parents. [...]

Gay or Lesbian family: A family [in which] one or both of the parents' sexual orientation is gay or lesbian. This may be a two-parent family, an adoptive family, a single parent family or an extended family. [...]

Immigrant family: A family [in which] the parents have immigrated to [the country where they currently live] as adults. Their children may or may not be immigrants. Some family members may continue to live in the country of origin, but still be significant figures in the life of the child. ([See also transnational.] Families below.) [...]

Migrant family: A family that moves regularly to places where they have employment. The most common form of migrant family is farm workers who move with the crop seasons. Children may have a relatively stable community of people who move at the same time – or the family may know no one in each new setting. Military families may also lead a migrant life, with frequent relocation, often on short notice. [...]

Nuclear family: A family consisting of a married man & woman and their biological children. [...]

Single-parent family: This can be either a father or a mother who is simply responsible for the raising of a child. The child can be by birth or adoption. They may be a single parent by choice or by life circumstances. The other parent may have been part of the family at one time or not at all.

Transnational family: These families live in more than one country. They may spend part of each year in their country of origin, returning to [the country where they currently live] on a regular basis. The child may spend some being cared for by different family members in each country. [...]

Blended family: A family that consists of members from two (or more) previous families. [...]

Who wrote the text?
Where was it published?
What's the topic of the text? Were your predictions right?
What kind of family described in the text represents the traditional concept of family?

Source: TILIO (2016)

Family is the topic of the unit and different family formation is brought as examples accompanied by a text about the theme. Students are invited to think about the meaning of the word, about different families and talk about their own. This kind of activity opens space for dialog and inclusion, in a perspective that comprehends language education as a social construction and the classroom as a context for problematization and reflection. However, even in a material like this one, we find activities that only demand extraction of information, such as the questions: *Who wrote the text? Where was it published? What's the topic of the text? As Menezes de Souza (2011) suggests, this kind of question focuses on context and the conditions in which the text was produced, underlying the idea that comprehension is a homogeneous and consensual process, that is, there is a convergence between readers. Explaining the redefined critical literacy, Menezes de Souza (2011) invites us to focus on the contexts of production and of reading, understanding that the situation guides our interpretation. This author also suggests that reading is a dissensus, a conflicting process that can be reinterpreted undefined times. Why do I understand like this? Why does someone think this is natural/obvious/unacceptable? Why do I believe he wants to say X? These are some questions Menezes de Souza (2011) suggests helping us understand the complexity of the process of constructing meaning.*

Frequently, activities informed by banking education/autonomous literacies principles are found side by side with activities informed by critical/ideological literacies principles as social practices constituted by axiological values, ideologies. As educators, it is important to pay close attention to how we approach topics in our classes, with special care for (not) opening space for the circulation of the different discourses that constitute society. Here we get to the point of how important teacher education is.

Before finishing, it is important to suggest that literature, documentaries, movies, TED talks may be great materials to work for the comprehension of the world in its complexity, to problematize the simplistic binary division of our society and contribute to our own SOUTHing of the world. The TED talk *The danger of a single story*, by Chimamanda Adichie¹⁰ may be mentioned as an excellent invitation to this process of questioning the way we understand ourselves and the narratives we get contact with and construct. Other great examples would be Emicida's work, such as *AmarElo* (2020), a documentary produced with the objective of shedding light on a part of the history of Brazil that was made invisible and to which not even Brazilians had access, as explains the rapper in an interview to the website *Elastica* (2020). After watching these videos, questions such as the ones suggested by Menezes de Souza (2011) can be addressed to students, helping them make sense of their own reality, for instance.

As language educators, we have space to carry out activities like these ones that may open space for problematization and development of our critical literacy. Another example is given by Back, Beato-Canato and Amorim (2021), who discuss the importance of working with indigenous literature as a way of contributing to a non-stereotyped way of approaching racial issues and contribute to the resignification of the struggle and the imaginary about different peoples. In the article, the authors illustrate how this pedagogical work can be done in a language class, helping us visualize how our classroom is ideological and may contribute to the process of SOUTHing our society.

4. Final remarks

In the chapter, different understandings of language and education were presented while advocating that, regardless of our own conceptions, education is a political process since any choice depends on a perspective and our actions in class may contribute to the maintenance of a certain *status quo* or to its problematization. To exemplify this argumentation, some materials and themes that are considered neutral were discussed. Hopefully, with these examples, possibilities for the development of more critical attitudes in language classes were demonstrated, by considering the importance of opening spaces for debating and developing critique from our students' perspectives.

Regardless the context, I would like to finish this text emphasizing our role as linguistic educators in the construction of our society and the necessity of problematizing, asking questions, researching, establishing dialog with other social spheres, and remembering that one of the necessary conditions to think right is NOT being so sure about our own certainties, as the epigraph reminds us. Even in difficult times, when worldwide frameworks are widespread, a law that defines the competences and abilities that every Brazilian student should learn is part of our daily routine and, as if that was not enough,

¹⁰ Available at: https://www.ted.com/talks/chimamanda_ngozi_adichie_the_danger_of_a_single_story?language=pt-br. Accessed on Aug. 13th, 2021.

we still have unofficial restrictions controlling our pedagogical practices, we have to resist and find ways to work in a meaningful perspective to our groups and help them keep on going out of the boxes and not fixing them into little boxes as if they were all the same. In other words, we have to open space to break paradigms, problematize, question and fight against an education that aims at modeling people to think equally and in favor of an education where different worlds are welcomed.

Inspired by Walsh (2020), I would like to remind the reader that as flowers bloom in cracks, other educational (and social) narratives are possible in favor of less unequal and more plural realities. To do so, we must resist and re-exist. That is, we have to give up our certainties and unlearn to learn differently and think otherwise. As we walk this path, we may be able to understand the meaning of being critical and fight daily against our own truths and unveiling prejudices, in or outside the classroom. As educators, we have to attempt daily to open spaces for debate, in which students and teachers talk critically about existential issues, as an endeavor to democratize different voices in the classroom and refute any possibility of putting students into the same boxes. By doing this, we open space to develop ourselves as human beings engaged with social responsibilities, as has been suggested by Paulo Freire ([1968] 2016).

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The influence of language conceptions on language teacher's practices

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1. Introduction

Language is a diffuse concept that has been defined in various ways, and the main reason for this diversity of definitions appears to be that, apart from being the object of study of linguists, who look into it from different scientific perspectives, it is also a phenomenon that while people in general master, it paradoxically goes unnoticed for many of them—who use it casually and, most of the times, naively and carelessly. And if one approaches these users and asks them what language is, they will certainly be able to come up with a self-made definition that may or may not have scientific roots.

It is not our purpose in this article, however, to approach language from lay perspectives, but rather from a more scientific yet simple standpoint, that brings two rather broad perspectives that are clearly different from one another and that give rise to dramatically different assumptions about language teaching practice: **Language as system** and **language as social practice**. Simply put, while the former conception takes language in its immanence and looks at the system in itself, the latter takes language in the service of social relations.

We thus acknowledge, at the outset, that language conceptions are fundamental to the process of language teaching and they do—or at least should—influence teaching practices, from planning to selecting contents and materials to teaching. It must be made clear at this point that the modality expressed in 'should' above is due to the fact that at times—actually often times—teachers state to have a given language conception

but as they enter the classroom in the shoes of a teacher, their behavior says otherwise (JOHNSON; DELLAGNELO, 2013). What happens in these cases is that teachers do not realize that their stated conceptions diverge from their teaching practices.

What leads to this mismatch, according to Cook et al. (2002), is not too much theory and/or too little practice, as highly remarked, but rather, too little concept. Concept, based on Vygotskian Sociocultural Theory (VSCT), is the unity of scientific and everyday concepts, the former being the result of formal education and the latter happening informally due to people's interactions with the world and other people. The authors claim that mastering concepts results from experiencing situations in which the dialectics between theory and practice is brought to the fore and explored. It is therefore the kind of knowledge that brings scientific knowledge and everyday knowledge together in ways that transcend empty verbalism—the simple display of scientific knowledge into words and sentences not fully understood—and/or mindless behavior—pedagogical behavior that is used mindlessly, with no informed purpose or direction.

Displays of empty verbalism and mindless behavior are rather common in teacher education. More often than not, we come across teachers naming and at times even bringing definitions for such names without having fully understood the concepts behind those names. They refer to 'pair work', for example, as learners working together in pairs as a means to increase student talking time, but they may forget that not all types of work are appropriate for pairs and, above all, that pair work may serve different purposes, each of which requiring different kinds of orientation, preparation and pair organization. Also, regardless of the purpose of the strategy, students must be fully aware of what they are expected to do so that the task runs smoothly, with no interruptions due to misunderstanding. Pair work may be intended to have students talk about their ideas and develop them further, to give them opportunities to practice the language they will use later with the whole group, to have them benefit from each other while solving complex problems together, to share information that only one member of the pair possesses, or simply to practice a given linguistic structure, to name a few. If the purpose of the pair work is to practice a linguistic structure, for example, the teacher has to demonstrate—in open pair—the structure the students are likely to produce before having the pairs start their work, no matter how advanced these students are. In this sense, avoiding mindless behavior would mean being aware of the purpose of the pair work and the motives that would make such a strategy worthy for the moment.

Teachers' pedagogical decisions, that is to say their practices, that are not informed by theories discussed in the area of second language acquisition (SLA), starting from a theory of language, neglect the necessary dialectical movement between theory and practice that is so essential for teacher professional expertise (FREIRE, 1987). Bearing in mind the importance of a theory of language to enlighten teacher's practices, we now move on to particularizing the two conceptions aforementioned.

2. Language Conceptions

Language as system is a formalist conception that sees language as an *a-priori*, abstract and autonomous mental system, independent of language use and language users. Within this conception, focus goes to formal descriptions of the system (that consists of syntax, phonology, morphology, and semantics) or to how the brain/mind processes this system, as in the cognitive paradigm. The study of text, in this approach to language, would not take context into account, meaning that notions such as culture, authorship, and purpose, for example, would be disregarded. This conception of language finds its roots in Saussurean structural linguistics (SAUSSURE, 2002) and was later taken up by Chomsky (CHOMSKY, 1957).

Seeing language as system means to see it basically in reference to substance, form and meaning, and how these components interact (MCCARTHY; CLANCY, 2018) in the syntagma. According to the authors, substance refers to what is said (phonic substance) or written (graphic substance), while meaning is what is intended to be said or written. Finally, form is how a message is put together, by means of words, grammar and sounds or written symbols.

The study of language based on this conception concentrates on syntagmatic relations in which focus is placed at the sequence of signs that operates together in order to create meaning; i.e., the sentence is the central unit for teaching, and focus falls predominantly on rules and form—verb tenses, prepositions, articles, pronunciation, intonation, stress, names of animals, colors, days of the week, to name a few. In fact, it appears licit to say that this structure-based conception that privileges the teaching of linguistic forms has traditionally dominated the area of SLA.

Radical examples that represent this view of language in the classroom are those famous verb-to-be classes or yet those activities in which students are presented with affirmative sentences and have to change them into interrogative and/or negative sentences.

On the other side of the debate, there are those who conceive of language as social practice. As any “new” idea that comes into being, this conception emerged out of criticism against features of the former conceptualization. Lafford (2007, p. 742), for example, regarded students engaged in the former kind of instruction as “decontextualized minds learning grammatical rules”. Theorists also extended their criticism to mainstream SLA researchers for taking the position that knowing a language means having knowledge *about* the system.

As Johnson (2009) contends, even with the theoretical construct of communicative competence and the emergence of communicative approaches to language teaching that placed emphasis on language use as opposed to language forms, language continued to be conceived of as a set of forms and rules. The difference was that attention was no longer given to simply learning about forms but rather to *using* the correct forms of language.

According to adepts of language as social practice (GEE, 2004; HALLIDAY; MATTHIESSEN, 2004; NEW LONDON GROUP, 1996), knowing a language means *using* the language, and

more than that, using it to adequately function in a wide array of contexts for a wide array of purposes. Language is seen to grow from experience with everyday practices and the way they are typically performed, which makes knowledge of language dynamic and situated. Learning a language, thus, is a social process that takes place in interactions between learners and speakers of the target language. Meaning, in turn, is situated in the everyday activities that individuals engage in.

It should be clear, however, that

embracing a language as social practice perspective in L2 teacher education does not mean that L2 teachers do not need to know about the structural properties of a language. Having a meta-language about these properties may in fact offer useful psychological tools that teachers can use to make students aware of the various linguistic resources that are available to them as they begin to develop the capacity to function in the L2 world. But what is different about the language as social practice perspective is that, instructionally, the point of departure is no longer the discrete form or communicative function but the conceptual meanings that are being expressed that denote ways of being in the world (JOHNSON, 2009, p. 46).

This means to say that language teachers are not exempt from knowing about the structural properties of a language, but that this knowledge is to be used in the service of meaning. It is therefore not important that learners study modal verbs for the sake of studying modal verbs, or that they learn that modal verbs do not require any additional auxiliary verbs in negative (~~I don't can go~~) or interrogative sentences (~~Do I can go?~~), nor do they vary in third person singular (~~She cans go now~~).

What matters is the understanding that modal verbs function to express ability, obligation, and possibility, and also to express politeness and modality. Non-native English speakers at times sound impolite to native English speakers (CULPEPER, 2011; CULPEPER; TANTUCCI, 2021; MILLS, 2009), which happens, more often than not, in response to being too direct in their speech. Even adding 'please' to their requests, they still do not sound polite. Learners may think that the sentence 'Please send me the documents' is polite enough, but what most often marks politeness in English is the use of modal verbs, not simply the use of 'please'. 'Could you please send me the documents' is therefore a more appropriate form of expression. And this is one politeness form that should be emphasized in language classes.

As for modality, learners should know that between 'yes' and 'no' poles, there are levels of uncertainty representing degrees of probability—'it may be', 'it must be'—and intermediacy that represent degrees of obligation—'you may do', 'you should do', 'you must do'. And, in classes that focus on language as social practice, learners will learn that modal verbs do not require any additional auxiliary verbs and do not vary in third person singular in the midst of using genres that require the use of modals.

Summing up, as it can be noticed in the chart that follows, when language is conceptualized as system, the prevailing instructional principle is to teach forms and

structures not yet acquired; teaching practices are guided by definitions, classifications, rules, normalizations; at times “dressed” in texts (or pretexts). When language is conceived of as social practice, the predominant instructional principle is to teach how to use the language in given contexts, how to achieve the desired communicative goals and how linguistic features can help in such an accomplishment. Teaching practices within this scope are guided by the use of effective texts conveyed in media that circulate socially and have meaning for interlocutors, language use therefore being situated culturally and historically. Language, according to this social practice conception, has no concrete existence outside interpersonal relationships; this is to say, outside interaction.

Chart 1 – Main distinctions between theories of language

Theory of Language	Instructional principle	Teaching practices
Language as system	Teach forms and structures not yet acquired	Definitions, classifications, rules, normalizations
Language as social practice	Teach how to use the language in given contexts	Use of effective texts conveyed in media that circulate socially

Source: The authors

In order to illustrate how these conceptions influence teaching practices, we use two e-mail messages, retrieved from Johnson (2009), sent by two applicants (one American and one Chinese) to the professor in charge of the MA TESL (Masters of Arts in Teaching English as a Second Language) Program at Penn State University. The applicants’ names in the messages are pseudonyms. I then speculate on possible procedures that teachers from each view would go about working with this material.

Example 1

Subject: Questions about the MA TESOL Program

Dear Dr. Johnson,

I was very pleased to learn that I have been accepted into the MA TESL program. I plan to begin the program in the Fall 04 term. Before arriving on campus, I wonder if it would be appropriate to contact my advisor regarding appropriate courses and other program requirements? Also, I wonder if two years to complete the program is pretty much standard for your program or if the time can be accelerated? Since I applied fairly late and have no financial support from the University for this year, I would also like information about how I might apply for a teaching and/or research assistantship for next year. If you could send this information to me at your earliest convenience, I would greatly appreciate it. Once again, thank you for accepting me into the MA TESL program. I look forward to working with you in the very near future.

Regards,

“Carter Marksmen”

Source: Johnson (2009, p. 50)

Example 2

Subject: So sorry to trouble you again.

Hello, Dear Dr Karen Jason,

Today, when I gone to post office to send the completed application materials to you I was stolen. It is unfortunately the applications also was stolen. Now I am afraid the time is not enough for me to apply.

1) Please send the application forms by e-mail to me. So I can download and print them, it will be the fastest way.

2) If that won't work, please send the application forms to me by international EMS? But that means you and your department will pay the EMS fee for me. Then please tell me the name, address for receiving money order, I will return the EMS fee to you and your department by money order after I receive the application forms.

3) If the time is enough, please send me the application forms the common way?

I am sorry to trouble you because of my fault.

Merry Christmas! (a little bit earlier!)

"Yi Lin"

Source: Johnson (2009, p. 51)

Possibly, professionals who work within a language as system perspective would have learners read each text so as to find specific information. In regards to Example 1, possible questions would be 'What is the subject of the e-mail?'; 'Who is the e-mail addressed to?'; 'Who is the sender of the e-mail?'; 'What is the writer pleased to learn?'. After that, focus would certainly fall on grammar. As the writer makes use of indirect questions, it is probable that direct and indirect questions would be the focus of the lesson. The teacher would explicitly teach the use of direct and indirect questions—either inductively or deductively—and then refer back to the questions the writer used in his e-mail. A next step of the class would possibly be exercises that required the practice of the content, such as changing direct questions into indirect questions and vice versa.

The teacher would possibly correct the exercises naming a student to read each sentence and would take advantage of the moment to correct and practice pronunciation. After that, the class would probably be over and the teacher would not touch on that text again. The e-mail message would therefore be used as a pretext (GERALDI, 2006) to teach direct and indirect questions.

Example 2 would very likely not be used due to presenting too many mistakes and to not being a sample that contains patterns of what is understood as a good text. It would be welcome, however, in classes in which language is taken as social practice. Bringing Johnson (2009) back, she proposes that Example 2 would render the following discussions.

-
- a. What is the communicative effect of the e-mail message in Example 2? If you were to receive it, what would be your impressions of the sender?
 - b. Notice how the e-mail message begins. Does it seem appropriate? What linguistic, discourse and pragmatic issues do you think the writer considered when beginning this e-mail message?
 - c. Notice the overall rhetorical structure of this e-mail message. Does it seem appropriate? What discourse features do you think the the writer considered when writing this e-mail message?
 - d. Locate 1-2 grammatical, lexical and/or pragmatic “errors”. Discuss why they are errors (what grammatical, lexical, pragmatic rule(s) are being violated) and how they affect the meaningg of the message.
 - e. Rewrite the sentence(s) with the “errors” identified above in at least three different ways. Discuss how each version of the “corrected” sentence(s) alters the meaning of the message.
-

Source: Johnson (2009, p. 51)

The work with Example 1 would follow that very same reasoning (as can be seen in a-c), except that emphasis would be placed on the communicative goals of the writer and the linguistic features that would allow him to achieve such goals (as can be seen in d-e).

-
- a. What is the communicative effect of the e-mail message in Example 2? If you were to receive it, what would be your impressions of the sender?
 - b. Notice how the e-mail message begins. Does it seem appropriate? What linguistic, discourse and pragmatic issues do you think the writer considered when beginning this e-mail message?
 - c. Notice the overall rhetorical structure of this e-mail message. Does it seem appropriate? What discourse features do you think the the writer considered when writing this e-mail message?
 - d. What grammatical, lexical, pragmatic features does the writer employ in writing this e-mail message? What assumptions do you think the writer is making about the receiver of this e-mail message?
 - e. What do you think are the communicative goals of this writer? What grammatical, lexical, pragmatic features did the writer employ to achieve these goals?
-

Source: Johnson (2009, p. 50)

As can be noticed, within the language-as-social-practice standpoint, meaning is at the center of pedagogy, and form— seen from the broader viewpoint of lexicogrammar—is approached in the service of meaning, in reference to context and thus in convergence with the study of language from the perspective of Halliday’s (HALLIDAY, 1961; HALLIDAY; MATTHIESSEN, 2004) systemic functional linguistics (SFL). SFL and, particularly, lexicogrammar capture the big picture of the study of language by emphasizing i) language in use (or in context); ii) the interdependence of lexis (vocabulary) and grammar (syntax); and iii) the intrinsic relation between lexicogrammar and semantics, the former being an underlying component of the meaning-making system of a language. This means to say that language, from lexical items and grammatical constructions to whole texts, has evolved to express specific meanings in reference to specific contexts.

A further central feature of SFL that aligns with the language as social practice perspective is the understanding that the language system accommodates different systemic choices, and there are different options from which to choose within this system in order to express meaning. It is this focus on paradigmatic relations, wherein an individual sign may be replaced by another, that will give language users awareness of language as a resource that can be manipulated in order to accomplish different purposes. As Halliday (2003) claims, “the power of language resides in its organisation as a huge network of interrelated choices” (p. 39). It is therefore paramount that language users have the capacity to understand the nuances that each choice entails.

In this vein, Johnson (2009) also proposes that teachers would go on into discussing the e-mail message in Example 2 in ways that would further explore the understanding of the linguistic, discourse, and pragmatic features of the text in their interrelationship with context, lexicogrammar and semantics.

-
- a. Do you recognize any linguistic, discourse, or pragmatic features of Example 2 that may be influenced by the writer’s L2 languaculture (Chinese)? If so, what are they and what social significance do they play in this e-mail exchange? Likewise, what linguistic, discourse, or pragmatic features might the receiver of this e-mail message expect to see?
 - b. This e-mail message contains a request. Discuss ways in which you might teach L2 learners how to make a request in an e-mail message.
 - c. Rewrite the e-mail message with appropriate linguistic, discourse, and pragmatic features. Be prepared to explain why you made certain choices over others and how those choices help to shape the meanings being expressed.
 - d. What does analyzing e-mail messages such as these suggest about L2 language learning and teaching?
-

Source: Johnson (2009, p. 52)

After presenting these two perspectives, it should be said that teachers may express fragments of more than one language conception, or may hold conceptions that will not necessarily be consistent over time—they may change their conceptions as they get more experienced and knowledgeable—and/or within different contexts—they can purposefully change their approach according to the objectives and needs that a given context requires (FREEMAN, 2016). One way or another, importance should be given to the fact that relevant pedagogy acknowledges and validates differences; what matters most is that teachers make informed decisions—being able to reason upon their choices—as they plan and teach their classes.

3. Final remarks

At the risk of grossly simplifying the decisions taken by second/foreign language teachers, it should be clear by now that it is essential that teachers understand the view of language that they espouse and the pedagogical effects that embracing one or another perspective entails. In fact, beyond the language conception that one holds, teachers' practices are also influenced by several other factors, such as curriculum, program design, institutional policies, and most importantly by research related to theories of second language acquisition (SLA) that explain how languages are learned—the role of input, output, interaction, age, working memory capacity and other constructs that have clear and significant consequences for second/foreign language instruction (ABRAHÃO, 2014). Conceptions of language usually come hand in hand with conceptions of language teaching and language learning, these constructs also shaping pedagogical actions and guiding a teacher's perception of what is appropriate or not. It is therefore paramount that these other facets that help define the multiple activities that take place in the foreign language classroom do not go unquestioned.

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Pronunciation teaching of non-native languages: Moving beyond native varieties

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The question that guided the sixth Applied Linguistics Q&A session¹ and that motivated this chapter is “what are some current trends for pronunciation teaching?” Before thinking about tasks, methodologies and/or approaches to teach the pronunciation of non-native languages (L2)², one should first reflect on (i) whether or not to teach pronunciation, and (ii) which model of the L2 to use when teaching pronunciation. I will use teaching/learning English-L2 in Brazil and teaching/learning Portuguese-L2 in Brazil as examples to build my argument, but the conclusion can be generalized and adapted to most non-native languages taught/learned in different contexts.

1. Should L2 pronunciation be taught?

Pronunciation has had some ups and downs throughout the history of L2 teaching, from being ignored, as in the early Communicative Approach proposals, to having a central role, such as in audiolingualism (CELCE-MURCIA *et al.*, 2010; LEVIS, 2005; MURPHY; BAKER, 2015). Today it seems unquestionable that pronunciation teaching should be part of L2 teaching in a balanced manner and with intelligibility in sight (LEVIS, 2005; LIMA JR; ALVES, 2019; RICHARDS; RENANDYA, 2002).

A lot in pronunciation teaching has been done according to teachers’ intuitions and personal experiences learning L2s, which has led to the need of empirical research to support L2 pronunciation teaching (DERWING; MUNRO, 2015b; LEVIS, 2016; LEVIS; WU,

¹ <https://www.youtube.com/watch?v=PAAdPtB0xsc>.

² In this chapter I will not distinguish between second, foreign, additional, etc. language, and will use L2 as an umbrella term to refer to any non-native language learned after one’s mother tongue (L1).

2018; LIMA JR; ALVES, 2019). As a result, a whole body of research has emerged. Thomson and Derwing (2015), for instance, surveyed 75 studies on L2 pronunciation, which varied considerably in methodology, goals and results, but all in favor of the teaching of L2 pronunciation. Murphy and Baker (2015) cite a total of 45 empirical studies conducted between 1994 and 2005 which support the pronunciation of English as a Second Language. Lima Jr and Alves (2019) reviewed 49 studies conducted exclusively in Brazil on the development of L2 speech under a Complex Dynamic Systems Theory perspective³, of which seven were recent (2008-2018) studies on explicit instruction of pronunciation that also support pronunciation teaching. In 2019 and 2020 these authors alone have contributed with five more studies that support the teaching of L2 pronunciation (ALVES *et al.*, 2020; ALVES; KAMPFF, 2019; ALVES; LUCHINI, 2020; JUNGES; ALVES, 2019; LIMA JR; MENDES, 2020).

With this whole plethora of studies, the answer to the question that titles this section is a definite “yes”, L2 pronunciation should be taught for it helps with the ultimate goal of learning an L2: Communication. Another clear answer that most of the studies cited above have provided is the need for a shift from nativelikeness as a goal for pronunciation teaching/learning to a goal towards intelligibility and comprehensibility. This proposal was strongly put forward by Levis (2005), with the majority of research carried out afterwards supporting it.

Tracey Derwing and Murray Munro are the two names most commonly associated with research and discussions on intelligibility, comprehensibility and foreign accent due to their more than 30 years of contribution to the field, and a comprehensive review of their work can be found in Albuquerque (2019). One quick dive into the discussion surrounding these constructs shows that they are not easy to define and that there are still questions to be addressed in future research. However, in few words, intelligibility can be simply put as the degree to which a message intended and spoken by an L2 speaker is actually understood by the listener; and comprehensibility is related to the degree of difficulty the listener has in order to understand the message (DERWING; MUNRO, 2015a).

Initial studies on intelligibility and comprehensibility took the native speaker as the standard to judge/measure the degree of intelligibility and comprehensibility of L2 speakers. However, as will be argued in the next sections, there are several limitations to this view and, in fact, recent research on these constructs acknowledges that the listener could be a native speaker of the L2 but also another L2 speaker of the language, and that communication is indeed achieved through the dynamic interaction of speaker and listener (ALBUQUERQUE; ALVES, 2020a, 2020b). This prompts the next section of this chapter, which addresses the model that should be used to teach/learn L2 pronunciation.

³ If one attempted to review all research on L2 speech conducted under any theoretical perspective, the number would be much higher.

2. Which L2 model should be used to teach pronunciation?

Since I am a Brazilian English teacher, I will use English-L2 and Portuguese-L2 teaching/learning in Brazil to make my point, yet, as stated in the introduction, the rationale may be applied to other L2s taught/learned in different contexts. Famous English-L2 book publishers are traditionally known to publish either American English or British English textbooks. Likewise, English courses in Brazil have traditionally been classified into those that teach American English and those that teach British English. It is also common for book publishers of one variety to later publish a version of the same material in the other variety. Take, for example, the famous textbooks *Headway* (e.g., SOARS *et al.*, 2002), published by Oxford; (New) *Inside Out* (e.g., KAY; JONES, 2009), published by Macmillan; and *English File* (e.g., OXENDEN; LATHAM-KOENIG, 2010), published by Oxford; which all have their original (British English) version, but also the American English version (American *Headway*, American (New) *Inside Out*, and American *English File*).

Such a division, reducing the English-speaking world into American English and British English, is limited both within those categories, ignoring the numerous varieties of North American English and of English spoken in the United Kingdom, and especially limited in ignoring all the other, native and non-native, varieties of English. Beginning with the so-called American English, it is simply impossible to pinpoint one variety of English spoken in North America that could be called “the” American English. English spoken in California, for example, is different from that spoken in Texas, which is different from the one spoken in New York, which is in turn different from Canadian English, and so forth. Ignoring lexical and grammatical differences and discussing pronunciation alone, most American English textbooks ignore, among many other examples, that:

- postvocalic /r/ is not pronounced in many North-Eastern varieties of English in the US;
- in Boston (where post-vocalic /r/ is not pronounced) the vowel [ɑ] is usually pronounced as [æ], with ‘car’ and ‘hot’ pronounced as [kæ] and [hæt]⁴;
- in the Baltimore region the [aj] diphthong may be replaced by [ɔj], with ‘Mike’ and ‘night’ pronounced as [mɔjk] and [nɔjt]; and in the same region the words ‘am’ and ‘Sam’ do not rhyme, as in most of the US⁵;
- ‘pajamas’ tend to be pronounced paj[æ]mas in the North and West regions of the US, but paj[ɑ]mas elsewhere;
- ‘route’ might be pronounced either as [rawt] or [ru:t] within the US;

⁴ Search for a series of videos on YouTube entitled “Boston as a Second Language” to find humorous examples of the peculiarities of the variety of English spoken in that region, for example: <https://www.youtube.com/watch?v=c7eSCG-k4oo> (accessed on April 4, 2021).

⁵ Check https://www.youtube.com/watch?v=QLDjE33_uRM&list=PL4EBC81CE609B33F0&index=17 (accessed on April 4, 2021) for an informal explanation and more examples.

- ‘groceries’ might be pronounced with either [s] or [ʃ] in the second syllable;
- many North-American speakers of English do not differentiate the vowels in ‘cot’ and ‘caught’, but some do;
- the diphthong in ‘house’ and ‘blouse’ are different in the US and in Canada.

These are just a few examples⁶ of variability in pronunciation within North America to illustrate how hard it is to pick one of them as “the” American English to be used in textbooks and classes. The picture is not different with the so-called British English. Even though the United Kingdom is much smaller than the US territorially, it is possibly richer in terms of different varieties of English. There are several videos online of people making impressions of 17⁷, 20⁸ and even 24⁹ different British accents. Still on the informal side of this characterization, there is a scene in the movie *Hot Fuzz* in which the main character, a police officer, needs to bring two other colleagues when interrogating an old farmer so that one of the colleagues can “translate” the English of the farmer to his variety of English, which is then “translated” by the second colleague into the variety of English spoken by the main character¹⁰. There are three native speakers of British English in the scene that have difficulty understanding each other. In a more formal account of such variety, Collins and Mees (2013) and Collins, Mees and Carley (2019), in their *Practical Phonetics and Phonology* textbooks, offer authentic recordings and some analyses of ten different varieties of British English¹¹ and five of North American English¹².

A similar phenomenon occurs with the teaching of Portuguese-L2. Even though the publishing market of Portuguese-L2 is far from being as large as that of English-L2, something similar happens: There are books available to teach/learn either Brazilian or European Portuguese. For the Brazilian reader, it is needless to say that it is simply impossible to call one single variety of Portuguese “the” Brazilian Portuguese variety. From Rio Grande do Sul to Amazonas, going through São Paulo, Rio de Janeiro, Bahia and Rio Grande do Norte, for example (to mention just a few), one can find

- many different ways to pronounce post-vocalic /r/, possible as any of these: [x ɣ h ŋ ʀ ʀ] or even not pronounced at all;

⁶ Check out the maps created by Katz (2016), some of which can be found at <https://www.businessinsider.com/american-english-dialects-maps-2018-1#is-mayonnaise-two-syllables-or-three-4> (accessed on April 4, 2021), for more fascinating examples.

⁷ <https://www.youtube.com/watch?v=FyyT2jmVPak> (accessed on April 4, 2021).

⁸ https://www.youtube.com/watch?v=u_BDG9JtGw8 (accessed on April 4, 2021).

⁹ https://www.youtube.com/watch?v=OXX_HCI1M0 (accessed on April 4, 2021).

¹⁰ <https://www.youtube.com/watch?v=Cun-LZvOTdw> (accessed on April 4, 2021).

¹¹ Cockney (Greater London), West Country (Bristol), Midlands (Birmingham), North (Lancashire), Geordie (Newcastle), Scottish (Edinburgh), Irish Republic (Greater Dublin), Northern Ireland (Belfast), South Wales (Glamorgan, Carmarthenshire), Scouse (Liverpool).

¹² General American, Southern USA, Kentucky, New York, Canadian.

- possible palatalization of postvocalic /s/, with 'paz' pronounced with final [s] or [ʃ];
- possible palatalization of /t/ and /d/ before /i/, pronounced [tʃ] and [dʒ] in most (but not all) parts of Brazil;
- either a monophthong or a diphthong in words like 'mês' [mes] or [mejs], and 'paz' [pas] or [pajs].
- a lot of variation in rhythm and intonation.

These are just a few examples, and not mentioning variability in vocabulary and grammar. I believe it is clear by now that it is simply impossible to call one single variety of English spoken in North America "American English", to call one variety of English spoken in the UK "British English", and to call one single variety of Portuguese spoken in Brazil "Brazilian Portuguese". If that is impossible, then what is the variety of English used in American English textbooks and in British English materials? And which Brazilian Portuguese is used in Brazilian Portuguese textbooks? Publishers probably aim at a "standard" version of the language—standard American English, standard British English and standard Brazilian Portuguese, for instance. Nevertheless, the question remains: Where in Brazil do people speak standard Brazilian Portuguese, for instance?

There is one group of speakers that are usually said to use the standard version of the language: News anchors. For the Brazilian reader, think of well-known Brazilian newscasters and do an exercise: Try to match their speech to one region in Brazil¹³. Do they speak Portuguese from São Paulo? No, because on the news they tend to pronounce post-vocalic /r/ as either [h] or [x], which are not typical in São Paulo. Is it from Rio de Janeiro? Again, no, because on the news they usually do not palatalize post-vocalic /s/, which is widespread in Rio de Janeiro. Is it from the South of Brazil? No, the intonational patterns are clearly different. One could eliminate state by state finding characteristics that are not used on the news, leaving us with only one option: Newscasters of large networks do indeed aim at a "standard" version of Brazilian Portuguese, ending up with a variety that is used only on TV. Away from any kind of network preference, one can refer to this variety of Brazilian Portuguese as *Globo* Portuguese.

A perfect example to show that news anchors of large networks speak a somewhat artificial variety, explicitly chosen to be used on TV, happened in 2014 when *Jornal Hoje* broadcast a documentary-like series called *Brazilian Accents*¹⁴, inspired on the *Linguistic Atlas of Brazil*¹⁵ (CARDOSO *et al.*, 2014), launched in the same year. On the very first episode, news anchor Sandra Annenberg asked her newscasting partner, Evaristo Costa, how he pronounces 'porta', to which he naturally replied, "here on the news I say [ˈpɔrtɐ], but originally I say

¹³ Non-Brazilian readers could do the same exercise thinking about newscasters in their own country and come to a similar conclusion.

¹⁴ *Sotaques do Brasil*.

¹⁵ *ALiB – Atlas Linguístico do Brasil* (<https://alib.ufba.br>).

[ˈpɔ:rtɐ]”¹⁶—and they both laughed cheerfully. Evaristo explicitly said that on the news he uses a variety that is not the one he speaks off air, aiming at this standard Brazilian Portuguese when broadcasting the news. The same happens with American English and British English, with their “standard” varieties being the ones spoken by CNN and BBC anchors, respectively, varieties formally known as General American (GA) and Received Pronunciation (RP)¹⁷, but that could be referred to as CNN English and BBC English.

When searching for the “standard” variety to be used in textbooks, publishers end up using something similar to *Globo* Portuguese for Brazilian Portuguese, and similar to CNN English and BBC English for their English textbooks. I will not argue that using such a variety is harmful, after all, newscasters tend to be extremely intelligible to a wide audience, but being aware that such a variety does not represent one real local dialect of the language and being equally aware that there are several dialects that should be incorporated in the classroom are of paramount importance.

So far, I have built the case that it is impossible to reduce English to either American or British English by showing that the diversity within each of those is too rich to be ignored. However, specifically with English, there are still many other native varieties of the language (e.g., New Zealand, Australia, South Africa, Jamaica, India, Guyana), and, with its status as a Lingua Franca (BOLTON, 2004; CRYSTAL, 2003; KACHRU, 1997), many more non-native varieties, including the one spoken by me and by my students: Brazilian English. The same is relatively true of other languages commonly studied as L2, such as Spanish (with many American and peninsular varieties), French (spoken as a native language in many different countries) and German, for example.

Up to this point I have exposed the problem and showed the mess, but what to do with all that? With so many varieties of the same L2 occurring in the world, what should language teachers and students do, after all? In the following section I make one recommendation when teaching L2 pronunciation for production (speaking) and another one when focusing on L2 pronunciation for perception (listening).

2.1 Which L2 model should be used for production?

I remember visiting Glasgow for the first time to attend a conference and getting shocked, right on the first day, by the local pronunciation of [r] where I expected [ɹ], and of [ɛ] where I expected [æ], with the simple phrase “three persons” sounding very close to the heavily Brazilian accented rendition [tri ˈpɜ:nsɔns]. Being there got me thinking that if I heard a Brazilian student of mine using [r] to say ‘three’ and [ɛ] in ‘person’, I would definitely correct them, but why if there are native speakers that pronounce those words this way?

¹⁶ <https://www.youtube.com/watch?v=Riesu0ByqWQ> (accessed on April 4, 2021).

¹⁷ Received Pronunciation is in fact an actual dialect of English spoken in Great Britain, but less than 4% of Londoners, for instance, were found to use RP in the early 2000s (CRYSTAL, 2003), making it a dialect usually associated only with the Royal family and with newscasters.

Should I not correct my students anymore and let anything that is possible in some native variety of English go?

The answer is “no”. We should not embrace an approach that lets anything go because it exists in some dialect of English, and the reason is the primary goal of L2 pronunciation teaching stated right in the beginning of this text: Intelligibility for communication. Speaking an L2 with different characteristics of different dialects is like speaking a Frankenstein variety of the L2. Think of a Portuguese-L2 speaker (or a speaker of your native language as L2, if you are not Brazilian) using a mix of Carioca and Paulista pronunciations in the same utterances. That speaker will likely be less intelligible than another one that speaks Portuguese aiming at one of those local accents, no matter which one, as long as there is consistency and systematicity.

Using English as an example again, it is like deciding not to teach learners the interdental pronunciations [θ ð] for the <th> sequence because Indian English, for example, uses [t] and [d]¹⁸ instead. There is nothing wrong with the Indian English dialect and it is as legitimate as any other dialect, but if Brazilian learners are not going to (at least try to) pronounce [θ] and [ð] because Indian English does not have them, then they have to strive at having all their English-L2 sound as close to Indian English as possible (including lexical and grammatical choices) in order to increase intelligibility due to the consistency expected by the listener. Another example is an English-L2 speaker clearly pronouncing all post-vocalic /r/s with the retroflex and suddenly saying ‘chips’ for ‘French fries’ or ‘lift’ for ‘elevator’—this learner will probably cause surprise in the listener and maybe cause misunderstandings for generating an expectation on the listener of a more North-American-oriented variety and suddenly making lexical choices that are more typical of the English spoken in the UK.

As a result, my suggestion for L2 teachers concerning pronunciation teaching when it comes to production (speaking) is twofold. First of all, help your students become aware that they are not going to speak any native version of the L2 (American English or British English, for instance), first because there is no such a thing as one variety of the L2 that could be labelled as “the” native version, as has been argued hitherto; and secondly because they do not need to pursue nativelikeness. What they need is to be (highly) intelligible and comprehensible, and they can achieve that having an L2 colored by their L1, in the sense that Brazilian English students will end up speaking Brazilian English, and American learners of Brazilian Portuguese will speak American Brazilian Portuguese, which are both fine, as long as they aim for (high levels of) intelligibility and comprehensibility.

Second of all, in order to increase the chances of being more intelligible, have one variety of the L2 as a target, knowing, though, that the goal is not to achieve that target, but to simply have a direction towards consistency in the L2. The choice of which model to

¹⁸ Actually, the retroflex [t] and [d].

target will depend on where the student is living while learning the L2. If the learner is in a country whose native language is the L2, it makes sense that the target be the local dialect. In other words, an American living in São Paulo and learning Portuguese-L2 should probably aim at that local variety of Brazilian Portuguese, just as it makes more sense for a Brazilian living in London to use that variety as a target. For learners studying the language and not living in a country where the L2 is a native language, any variety will do, including the “standard” news anchor varieties most likely provided in textbooks, as long as there is a pursuit for consistency and uniformity. This is why most Brazilian learners of English-L2 speak either an American-oriented or a British-oriented version of Brazilian English.

2.2 Which L2 model should be used for perception?

Notice that in order to make my point, I begin criticizing the division that English-L2 textbook publishers make of the English-speaking world, but later acknowledge that the “standard” CNN or BBC English used in those textbooks could be used as a direction for L2 pronunciation teaching for production (speaking). When it comes to teaching L2 pronunciation for perception, though, the same does not apply. Imagine the frustration of L2 learners spending years in language classrooms being exposed to a “standard” variety of the L2 and then trying to watch videos or interact with speakers of different dialects of the L2. Therefore, the recommendation for listening practice is actually to expose learners to as many different dialects of the L2 as possible, native and non-native, teaching characteristics of the pronunciation of different dialects of the L2 not necessarily for learners to incorporate them to their speech, but to help them understand more (native and non-native) speakers of the L2.

Learners of Portuguese-L2 might want to watch Brazilian soap operas and interact with people in Portugal, and a learner traveling to different cities in Brazil will encounter many different dialects. Likewise, learners of English-L2 that study exclusively in so-called American English courses will probably be frustrated watching TV shows from the UK and vice-versa, not to mention the frustration when watching videos of or interacting with speakers of other varieties of English. The same applies to many other languages commonly studied as L2. Also, with English being widely used as a Lingua Franca and with the number of non-native speakers of English outnumbering that of native speakers (CRYSTAL, 2003), most learners of English-L2 will eventually need to interact with other non-native speakers, and that is why learners need to be exposed to non-native accents as well.

Even L2 textbooks that try to incorporate different dialects in their listening materials will probably not be able to cover as many dialects and with as much time as it is needed to really develop listening skills in different dialects of the L2. Therefore, the responsibility lies on the L2 teacher and on the learners to get exposure to as many different dialects of the L2 as possible. Also, sometimes exposing learners to different dialects is not enough to help them understand that dialect better, and the teacher

needs to raise learners' awareness of pronunciation peculiarities of a certain dialect to help them understand it better.

Fortunately, with technology and the Internet, life is much easier nowadays for the curious and dedicated L2 learner. When I was a teenager learning English in Brazil in the 90s, in order to practice listening, I needed to rent a VCR tape of a movie and cover the subtitles by putting two stripes of masking tape on the TV. If I wanted to read some part of the subtitles to clarify some part, I needed to rewind the tape to that point, remove the masking tape, watch, and then put the masking tape on the TV screen again to keep watching the movie without the subtitles. This is just one example of how technology has made the life of L2 learners and teachers easier.

The number of audio and video materials available online in the languages commonly studied as L2 is nearly infinite, for each day more and more material is created and shared online. There is material specially created for L2 learners, and there is even more authentic material, created for the general audience. There is also technology to activate and deactivate subtitles even for videos that originally do not have them. A learner of English could take any topic that truly interests them in their personal, academic or professional life and follow YouTube channels or podcasts on that topic, for instance. The danger now is feeling overwhelmed by the quantity of resources and winding up not doing anything, so the key is to find discipline, routine and systematicity in the exploration of listening material online, always searching for different dialects. The teacher also needs to have discipline and routine in order to select and bring audio material in different dialects to the classroom, both to actually expose learners to different dialects, but also to raise their awareness of the benefits of getting exposed to different varieties of the L2.

3. Final remarks

The goal of this chapter was to raise L2 teachers' awareness of the need to acknowledge that "the" native speaker is not an appropriate pronunciation model/goal for L2 learners because (i) this speaker does not exist given the regional varieties of languages, and (ii) the L2 learner, even the most proficient and advanced ones, will most likely speak the L2 colored by their L1, which is completely fine as long as they pursue (high levels of) intelligibility and comprehensibility. For production (speaking), the recommendation is that the learner should still aim at one particular model, even if it is the "standard" news anchor variety, for consistency in their pronunciation. For perception (listening) abilities, though, the most proficient L2 speakers will be those exposed to as many different L2 dialects as possible.

To illustrate this conclusion, here are some questions and answers with English-L2 and Portuguese-L2 learned in Brazil as examples, but the rationale could be generalized to other L2s in other contexts:

Table 1 – Summary of the models of L2 discussed in the chapter using English-L2 and Portuguese-L2 taught/learned in Brazil as examples.

English-L2 studied in Brazil
Which variety is used in textbooks?
Usually either CNN (American) or BBC (British) English.
Which variety should the learner use to speak?
Brazilian English, aiming at one variety for consistency (CNN, BBC, other).
Which variety should the learner understand?
As many as possible.
Why / What for?
To pursue (high levels of) intelligibility and comprehensibility and engage in effective communication.

Portuguese-L2 studied in Brazil
Which variety is used in textbooks?
Probably Globo Portuguese (“standard” Brazilian Portuguese).
Which variety should the learner use to speak?
Their own, aiming at one variety for consistency (the one from the region where they live).
Which variety should the learner understand?
As many as possible.
Why / What for?
To pursue (high levels of) intelligibility and comprehensibility and engage in effective communication.

Source: The author

In order to help learners engage in this pursuit, the L2 teacher needs to help them set realistic goals concerning their own pronunciation in the L2, and should guide them towards getting systematic exposure to different dialects of the L2. The teacher could prepare and bring materials to class to help students practice the pronunciation of the L2 with intelligibility in mind, and to help them get exposed to different dialects. However, in order to achieve high levels of intelligibility and comprehensibility when speaking and to achieve proficiency in listening skills, the L2 learner needs to engage in self-teaching, and the teacher can help them be aware of this need, find resources and create a routine of studies.

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English language education and critical citizenship

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1. Introduction

Brazil—like many other Western countries—has faced challenges of all sorts in the past decade (from 2010 on): Political crises (e.g., the impeachment of President Dilma, which was considered by many Brazilians a *Coup d'État* in 2016), immense economic and social differences that have led to disenfranchisement of most Brazilians, lack of investments in education (in Brazil, public higher education has been under attack, and faces a serious economic crisis), and, most severely, conspicuous manipulation from social media experts and mass media enterprises. In this regard, Jessé Souza (2015, p. 6, our translation) asserts that “the owners of the newspapers, the publishers, universities, and television channels are the ones who decide in the judicial and political realms”. Souza (Ibid.) contends that

Only by mastering all these structures can one monopolize the natural resources that should belong to everyone and exploit the work of the immense majority of non-privileged in the form of profit, interest, income of land or rent. The sum of these capital incomes in Brazil is largely monopolized by the richest 1% of the population. It is the work of the remaining 99% that transfers money to the pocket of the richest 1% (our translation)¹.

Indeed, it is noticeable that mass communication in Brazil is controlled by the powerful groups which adopt their policies at the service of neoliberalism. In relation to the great mass media (the television), TV news programs, soap operas and commercials have not only targeted profit and sales, but also had an enormous influence on Brazilian politics.

¹ From this citation on, we will translate all authors who published in Portuguese (see references).

More recently, social media has emerged as powerful mass media communication as elections in some countries around the world (USA, 2016, and Brazil, 2018 are some examples) have been decided with the impact of social media.

Provided that education plays a pivotal role in not only challenging these discourses/ contexts, but also promoting social transformations that encompass social change, justice, and equity, one might ask what education itself has done in order to question mass and social media control, lack of educational investments, and political decisions that maintain social inequities. In relation to language education, teachers need to ask themselves: What kind of knowledge do students take home when they leave the classroom? What do they actually learn? Are we teaching the teachers' contents or the students' contents? Are citizenship, critique, culture, economy, sociology, politics, ethnicity and gender themes that should be debated/included in language education?

Within these contexts and based upon the Applied Linguistics Q&A Sessions event organized by Dr. Rosane Silveira (USFC) and Dr. Alison Gonçalves (UFPR) in 2020, this chapter aims at problematizing language education and critical citizenship by revisiting concepts enticed in ELT (English Language Teaching)/EFL (English as a Foreign Language) and English Language Education. Thus, the first section discusses the differences between ELT (or EFL) and language education. The second part explores the concept of citizenship and its role in pedagogical practices. Theory and data are interrelated in both sections by means of the analysis of final papers produced by undergraduate students. To conclude, we suggest three brief political-philosophical-educational orientations for teacher educators.

2. Context and Methodology

This chapter aims at problematizing language education and the concept of citizenship by preservice teachers of a *Letras* course. To accomplish this goal, we share data from a teaching practice experienced during a one-semester course in an undergraduate teacher education program. Of qualitative/interpretative nature, and based upon documental analysis, the chapter seeks to foster critical reflection and local-global debates on how critical education can contribute to the development of citizenship and social transformation at a local level.

The experience to be shared took place at a federal public university located in the Southeastern region of Brazil, in an English Teacher Education undergraduate program. The course English Language Teaching Project III was designed for students of the third term, and comprised 30 classes with meetings twice a week for one hour per meeting. The group was formed by 32 students who worked collaboratively in smaller groups of 4 or 5 students. All identities were preserved.

The course focused on Critical Literacy and Language Education and aimed at promoting a meaning-making experience based on collective work and debates over pedagogical

practices. One of the evaluation criteria was the production of a “Pedagogical Project for Change”. The students organized their projects into final papers that will be partly shared and analyzed along this chapter. The course aimed at opening pedagogical possibilities that promoted new notions of citizenship, that is, notions that corresponded to the students’ perceptions within their own communities of practice. And, considering that communities are hybrid and diversified social spaces that incorporate global and local values, the course invited all students to engage in a democratic project so as to seek pedagogical alternatives for social transformation.

During the semester, students were expected to decide what kind of change they would like to engage with at a local level, and design an English teaching pedagogical project to be applied in their own communities of practice. The projects should aim at citizenship and social transformation, and should also have a language/linguistic focus to be studied and explored. For the purposes of this paper, we selected some excerpts from these projects to share, and we here give special attention to the transformations they aimed at, being: 1. “Mean Girls and a Project for Change (Group A); 2. Visual identity: Perceiving you through art and culture (Group B); 3. Problematizing families in the teaching of English (Group C); 4. Critical English teaching for younger children: Working in peripheral areas (Group D); and 5. Women’s roles and rights in society since the old centuries (Group E).

In the following section, as language education is highlighted, a few excerpts from the projects designed by the preservice teachers join the debate.

3. Neoliberalism *versus* language education in Brazil

For Giroux (apud BLOCK *et al.*, 2012, p. 16), there is no doubt neoliberalism² “is the driving force of society, that it unleashes the most brutalizing forces capitalism and it is easier to imagine the end of the world than the end of neoliberal capitalism”. We believe that the presence of neoliberal education can be observed in the search for qualification rankings, in the proposal of education for certification (professional, international, linguistic proficiency) and in the rush for privatization of education, for example, public higher education in Brazil. Education is currently being shaped to respond to the needs of a large post-industrial economy that requires labor, reinforced by the government policy (STEVENSON, 2010). “Education is simply reduced to a set of skills to be transmitted by institutions that arguably increase the possibility of getting a ‘better’ job” (Ibid., p. 346). For Block, Gray, and Holborrow (2012, p. 7), “[n]eoliberalism appears in the now commonsense framing of education exclusively through presumed ideals of upward individual economic competition.” In this context, the individual is responsible for his/

² “Neoliberalism, for all its apparent sweep, is at root an economic theory. It came to prominence in the particular economic conditions of the late 1970’s, and was articulated by specific social interests. Neoliberalism, in this respect, was an economic template whose dictates seemed to provide answers to a spiralling crisis and, for the controllers of capital, chimed with their need to restore profit levels.” (BLOCK; GRAY; HOLBORROW, 2012, p. 15).

her own education, and has to face a market-driven educational agenda that sets targets, standards, competition and productivity through a meritocratic mindset that results in social exclusion and marginalization. Furthermore, while the individual keeps focused on self-improvement, he/she diverts attention away from social concerns and responsibilities that could push citizenship forward to enable social transformation to take place.

There is a paradox in relation to neoliberal education provided that, at the same time it focuses on progress, modernity, and individualism—and promotes the motto “you can win”—, it goes back to neoconservative ideals by reinforcing traditionalisms (in Brazil, this can be seen in the movements School without Party, National Plan of Literacy, or the militarization of schools). For instance, military education reinforces the idea that “quality education is not for all”, and promotes a very undemocratic idea that “I know what’s best for you, you don’t.” In the words of Block *et al.* (2012, p. 7), educational reform, for example, “embraces the twin legacies of neoliberalism and neoconservatism” and in the words of Apple (2004), neoliberalism and neoconservatism must always be analyzed as if the two sides of a coin:

Today is no different than in the past. A “new” set of compromises, a new alliance and new power bloc has been formed that has increasing influence in education and all things social. This power bloc combines multiple fractions of capital who are committed to neo-liberal marketized solutions to educational problems, neo-conservative intellectuals who want a “return” to higher standards and a “common culture,” authoritarian populist religious conservatives who are deeply worried about secularity and the preservation of their own traditions, and particular fractions of the professionally oriented new middle class who are committed to the ideology and techniques of accountability, measurement, and “management.” (APPLE, 2004, p. 15).

Traditional schooling is the desire of neoconservatives (in Brazil, this explains the return of traditional military schools for primary and secondary levels). In this sense, Trilla (2006) states that “[...] in traditional schools one tries to teach reading and writing through a discourse that lacks real content, a content that does not raise interest neither from the teacher nor the student” (TRILLA, 2006, p. 41). In this regard, our students mention the lack of context knowledge in schoolbooks:

Group D: A clear example of the problems caused by the discrepancy between the materials for English learners and the reality of students is when young students are learning about Seasons. So, that five-year old girl, who grew up in the Coast of Brazil, sees in her English book the name “winter” accompanied by a beautiful drawing of... Snowflakes. How could this little girl make that sense in her head? She never saw snow. Maybe she’ll never see it. Winter is usually warm here. And the final result is that: for her, nothing in that language will make any sense because it has nothing to do with the reality she knows (p. 8).

The traditional education has been questioned by many language educators in Brazil. These scholars have claimed that even though traditional education has played an important role in the language teaching/learning field, it does not account for

contemporary social transformations anymore. This group of scholars (gathered in a National Project on Literacies³) has differentiated traditional education (ELT, EFL, ESL) and language education, claiming that the latter would better suit contemporary times by offering students the possibility of: 1) Critiquing traditional models of education; 2) participating in the design of their own local/global education; and 3) negotiating knowledge in more horizontal ways. Even though many teachers tend to understand that there is no problem with traditional education (it is in fact a huge tendency in Brazil nowadays as we see the wave of neoconservatism and traditionalism gaining strength in political discourses), it is recognized that in addition to traditional schooling, other educational perspectives have emerged.

In this sense, bell hooks⁴ (2003, p. 8) contends that “[w]hereas the conventional dominator classroom remained a place where students were simply given material to learn by rote and regurgitate, students in the progressive classroom were learning how to think critically”. The author goes on to argue that critical education (progressive education in Freirean terms) asks students to open their minds and expand their critical awareness, therefore becoming able to identify ideologies of domination. Building on hook’s thoughts, we believe that our pedagogical practices in this course led students to design and co-create very meaningful projects (projects within language education perspectives). A brief description of each project⁵ follows:

– “Mean Girls” and a Project for Change (Group A): The project aims to discuss issues that are present in high school students’ lives, such as the beauty standards imposed by society and the dictatorship of beauty, which is when people, mostly women, have to seek perfection to fit into beauty patterns (p. 4);

– Visual identity: Perceiving you through art and culture (Group B): This project aims to work with visual literacy in English classes with students of the 1st year of high school. Therefore, the proposal is to work with arts and culture(s) of countries in which English is the official language, but countries that are not commonly discussed in the classroom because they are less widely publicized by the media in general (p. 2).

– Problematizing families in the teaching of English (Group C): This project aims to explore the family context of each student and shows them the different possibilities of family construction and those that already exist in society nowadays (p. 2).

– Critical English teaching for younger children: Working in peripheral areas (Group D): The objective of this project is a different approach, created specially to teach English to children from 3-5 years old in public day-care centers in local peripheral areas. With a specially designed material, we want to take English to children from low-income families, in a way that may be more meaningful and related to their realities. For that purpose, we created

³ National Project of Language Teacher Education: Literacies, Multiliteracies, Technologies, Culture and Languages. Available at <http://letramentos.fflch.usp.br/sobre>. Retrieved on 21 March 21.

⁴ bell hooks’ name has been published with lower case letters.

⁵ Students’ papers were produced in English and their original writing was here preserved.

Léo, a character inspired by the children we want to teach (p. 3).

– Women’s roles and rights in society since the old centuries (Group E): This project aims at recognizing the role of women in society, as we have noticed how rare it is to hear about a milestone carried by a woman, but we know that many women played key roles in society (p. 1).

In each of these projects, students came up with themes and discussions that are relevant for their local contexts. Moreover, hooks’s (2013, p. 8) assertion that students should come to positionings via “their own capacity to think critically and assess the world they live in” seems to encompass all the projects above. For hooks, progressive educators “must take up issues of imperialism, race, gender, class, and sexuality because they heighten everyone’s awareness on the importance of these concerns” (2003, p. 8). Thus, the projects highlight a larger educational commitment that invited students to reflect and respond to their surroundings (DUBOC, 2014), taking an active role in meaning-making processes.

For Monte Mór (2014, p. 19), “the ideas of critical citizenship and a critical language education project for Brazilian schools have been crucial since the 1990s”. Monte Mór has problematized the area of English language education in Brazilian elementary and secondary schools “from a philosophy of education perspective”. Along with Morgan, she has investigated “the interpretive habitus of university students, proposing curricular changes and a differentiated literacy at the university and schools.” (MORGAN; MONTE MÓR, 2014, p. 19). For Menezes de Souza (2011), beyond traditional/neoconservative teaching, the contemporary language educator needs to deal with the complexities imposed by social transformations. The following section addresses (some of) these complexities.

4. Citizenship and social transformation through critical language education

Currently, a considerable amount of debate has taken place in educational contexts, at local and global levels, through which much has been problematized regarding the relevance of language teaching practices. As mentioned in the previous section, language teachers, researchers and theorists have been questioning the traditional ELT/EFL approaches that are focused on the teaching of structures and vocabulary without taking into consideration the students’ previous knowledge, as well as their own experiences, interests, necessities and their contextual realities.

In this regard, the debates are leading educators to (re)signify the goals and the curriculum of formal education, mainly in respect to the teaching of a foreign language (in this case, the English language), moving far beyond the traditional teaching of a language and taking the curriculum as a path to provide the means for the fostering of active citizens and to develop their social awareness (BRASIL, 2006). And yet, in order to develop social awareness, this kind of educational proposals encompass a new sense of citizenship; not the normalized nationalist perspective that establishes individuals’ rights and duties, but one involving their political engagement in society.

Some authors defend a “citizenship education” (ANNETTE, 2009; KAHNE; WESTHEIMER, 2003; STEVENSON, 2010) or even a “citizenship education otherwise” (ANDREOTTI; AHENAKEW; COOPER, 2012) as a way to promote social transformation. “Citizenship education raises questions about the need for students to move beyond an individualistic conception of citizenship and develop a model of democratic citizenship education” (ANNETTE, 2009, p. 151).

Citizenship, thus, comprehends the social relations an individual establishes and constructs within a community, and since these relations are multiple and heterogeneous, they also involve the tensions and conflicts that constitute every sphere of a community. Annette (2009) advocates for citizenship as having multiple underlying political identities based on gender, race, ethnicity, social exclusion, etc. Therefore, it is reasonable to state and claim its political hallmark that goes far beyond the formal political participation of voting.

In consonance with the author, we defend a form of citizenship rooted in a political engagement within the community, which enables active citizens/individuals to work collaboratively in order to reconfigure society at a local level. It is important to state that community is hereby understood as a diverse and democratic space of social engagement, political participation, and shared responsibility at a local level.

Kahne and Westheimer (2003) advocate for a citizenship education aiming at social transformation and democracy. We interpret social transformation as a path to fundamentally deconstruct the way we are used to looking at the social world. In this sense, it means disrupting with naturalized and conventionalized forms of meaning making and recognizing new possible ones. In order to stop reproducing ethnocentric/epistemic and apparently depoliticized knowledge that maintain social inequities in the world, it is essential to recognize and legitimate local processes of knowledge construction, as well as their own historical, cultural and political nature. We strongly believe education should meet the needs of learners as individuals actively involved in their communities.

Education can be deeply engaged in constructing public spaces for students to experience what Annette (2009) calls ‘active citizenship’ by giving students the opportunity to listen to one another and to develop a sense of attachment and responsibility not only in terms of the classroom, but in terms of “community organizations with which schools are connected” (TODD, 2007, p. 600).

It is essential to make students understand their own implications in the lives of others. The responsibility that arises from being implicated and “imbricated in each other” (DE LISSOVOY, 2010, p. 284) and in a community produces an engagement that (re)signifies and reconfigures the social relations, leading to a horizontal and democratic agenda that meets the needs of the local context. This is exactly what our students’ meaning making in the projects reveal:

Group D: It is known that for children to get interested in English classes the content must be meaningful for them. When it comes to young learners, the content must be meaningful and also very interesting in order to make them curious. But what about kids from marginalized and neglected places in Brazil? What should be the pedagogy used in classes? And what about the teaching material? Should teachers use the teaching materials provided by the schools or should they prepare their own activities? How to disrupt the traditional language teaching idea and make children think outside the box when teaching topics such as colors, weather, plants, vegetables, fruits and so on?

Todd (2003) reflects over the work of the philosopher Emmanuel Levinas, which speaks to the responsibility each one of us has in relation to the other we meet and engage within a community. Todd defends an engagement that comprehends the preservation of the alterity of the other through a “nonviolent relation to the Other” (Ibid., p. 2). She states that the encounter with otherness involves complex layers of affect and conflict. Thus, the idea of a politically engaged citizenship demands listening to the other so it is possible to build relationships that better meet the needs of every person within a community. To listen—in the sense of preserving the alterity of the other, embracing the difference and learning from it and from the other, through a receptivity that De Lissovoy (2010) identifies as “a genuine opening to the other”—is paramount. This is portrayed in the “Teenage Bullying and Beauty industry” of Group A:

Group A: Schools are the place where the values learned at home are consolidated, and regarding beauty patterns the same happens, the girls who do not fit the standards are bullied and considered out of place and “uncool” by the people around them. In the teenage years we see the biggest difference among groups. In school, groups do not mix with each other, for example the *emos* do not hang out with the “fashionable” people; the jocks do not hang out with the punks, we see that the separation happens even based on race (p. 9).

To select such themes (fashion, bullying, beauty industry, difference) the students from Group A are thinking at their future teen students at the same time they are listening to themselves (they are also young learners). Listening represents a commitment against violence, and it arouses a democratic citizenship that can open possibilities for social transformation, since it reconfigures the power relations within the community. In this respect, our students contended that

Group C: Our duty as teachers is to provide the students with the biggest amount of information that we can and let them decide for themselves what they want to believe in or not. So, in this project we presented all the possibilities of family constitutions that we know and also gave room for them to tell us what they know about it and along with that teach some English grammar structures (...) Nowadays we see much information about family in general but we do not think about the people who do not have the traditional perspective of it. For Freire (1987), the teacher should consider his or her students as beings that move in and with the world, participating

directly in the relations of power that sustain it. So, if they have this power, they should have all the information they can have to make the best decision to all of us (p. 9).

From the moment one engages in a relation with the other, a sort of attachment takes shape, which leads to being responsive and, by extension, responsible for the other. Todd (2007, p. 597) asserts that “justice does not rest on how well laws, or rights, are articulated, but on how individuals are responded to”. In this sense, we hereby defend a notion of political and democratic citizenship that is not only connected to what is settled by laws, but to a responsible and responsive attitude towards the community one lives in and interacts with. It is a political awareness taken to the daily social practices and social relations one builds at the level of his/her local experiences.

We believe that social transformation starts from a local level and can be enabled by a project through which the differences are dialectically integrated (CANDAU, 2008). This democratic project for social transformation can, therefore, be thought and undertaken by the individuals actively involved in their communities as perceived in Group B’s claim for more critical perspectives in relation to visual culture and media:

Group B: Nowadays we realize that as a result of the various technological advances and globalization, we have access to a lot of information and in several different forms coming from the most varied media. As a consequence, new pedagogical practices are necessary, not only to bring the information students receive from their school environment, but also to offer them opportunities to analyze the information they receive from both texts, images, and videos in a critical and conscious way (...) we seek to broaden students’ perceptions and offer them opportunities to deconstruct the presented “truths” so that they can analyze the role of its socio-historical and cultural context during this process (p. 4).

It is important to highlight that the world is getting more and more diverse each day, since individuals are immersed in the context of globalization and thus are influenced by both global and local events and dynamics, and it is the plurality of identity crossings which characterizes the hybridity and heterogeneity of the subjects; however, one cannot ignore the hierarchy that regulates this relation, validating global values and marginalizing local histories.

Sousa Santos (1997, p. 14) defines globalization as “the process by which a particular condition or local entity extends its influence to the whole globe, and in so doing it develops the capacity to designate another social condition or rival entity as local”. The local hegemonic power, then, achieves the status of global or universal by relegating the underprivileged local to a position of subalternity and marginalization. Such exclusion is nowadays reinforced by a neoliberal project that divides groups and communities that could work collaboratively, forcing them to compete as individuals.

The citizenship defended here has more to do with an engagement that preserves and legitimates one's own cultural identity(ies) rather than unsettles it/them, revealing the way in which one's identity(ies) reflects a social and political positioning within a particular community and a particular history. As reinforced by Menezes de Souza (2012, p. 75), "the Other, the apparently 'different', is seen as the locus of a perspective" that is here supposed to be preserved and taken into consideration within community relations and constructions.

This epistemological position that seeks to question the knowledge-power relation and to open up spaces for legitimating local and subaltern histories and constructions is articulated by current decolonial perspectives, which are here understood as a path and a "praxis toward an otherwise of thinking, sensing, believing, doing, and living" (MIGNOLO; WALSH, 2018, p 4). The decolonial idea of re-existing (instead of just resisting), goes beyond the 'acting against' and makes room to embrace new challenges, new perspectives and new constructs. Nowadays, there has been a wide amount of debate on whether the world is currently going through a period that could be described as a neo-imperialist, neo-colonialist, or neo-liberalist. And if we consider that the world is still suffering the effects of imperialism or colonialism, the decolonial perspectives have dislocated and decentered the knowledge-power relation which has produced oppression and marginalization over the centuries. Thus, it is an emancipatory project that opens up space for a politics of difference which enables local discourses and histories to coexist and participate in local and global dialectic and dialogic constructions.

Wright (2012, p. 61) recognizes the work of Paulo Freire as inaugural for the entire postcolonial field, since "critical pedagogy has always used a broadly non-Western, often postcolonial perspective in order to highlight the overlap between centers of power and the localized production of education discourse claiming universal worth". Moreover, Freire's critical pedagogy is committed to grassroots democracy and invested in genuine social transformation. Freire supports the importance of critical thinking so the oppressed can not only reflect but also act over the world to transform it. "Without praxis, it is impossible to overcome the oppressive-oppressed contradiction" (FREIRE, 1987, p. 21). This idea of transformation reached through the praxis of the subaltern breaks down the benevolence that seems to underlie the notion of global citizenship.

The OCEM (BRASIL, 2006) proposes an important reflection for language and teacher education as it aims at a dialogue between local and global through which the students can develop citizenship by seeking to comprehend their own position in society (BRASIL, 2006). By understanding their locus of privilege or exclusion, and by getting in contact with other persons, contexts, cultures, histories and languages, the students might develop a sense of responsibility to their own context/community, making it possible to think and act towards social justice.

"Authentic education is about the mutual process of becoming" (STEVENSON, 2012, p. 148). Thus, critical education involves an engagement in a democratic dialogue (listening to

and being responsive to others) in which both (and all) sides aim at opening possibilities for social transformation. This is the citizenship education we believe in.

5. Conclusion

Grounded by a pedagogy that regards theory and practice as interconnected, this chapter aimed at nurturing new pedagogical practices that emerge from the local needs and interests in order to foster language education engaged with critical citizenship and with opening possibilities for social transformation. By having the groups of preservice teachers develop their own knowledge construction through democratic debate, we believe ourselves to be engaged with our own local contexts of practice, which means a turn from talk to action (hooks, 2003) which definitely and positively transforms us as teacher educators and individuals engaged in our communities of practice.

All too often the underlying limitations of a research/pedagogical practice are left unexplored or unchallenged. There are many limitations and self-critique in relation to this kind of work. One might question to which extent our pedagogical practices also imposed themes (citizenship, social transformation), actions (to write a final project) and evaluation (students were graded), and to this extent, were authoritarian. In this sense, we inquire what critique is after all. In this sense (critical) language education challenges us to rethink the very idea in which teacher and teacher educators determine what critique means (Should students accept and repeat the professor/teacher's views of critique? Are we imposing one single view of critique?). These questionings are essential attitudes of any work targeting critical citizenship.

Also, it is important to mention that written final projects do not grasp all the relevant talks, discussions, frustrations, tensions and overlaps that occurred during the course. These were certainly precious learning for both students and teacher educators.

To conclude, we would like to suggest three brief political-philosophical-educational orientations for teacher educators in order to encourage them (and ourselves) to refuse safety and to take the risk of making language education more meaningful to all individuals involved:

- a. Invest in other forms of teacher education:

According to Freire (2000), democratic knowledge is never incorporated authoritatively, since it is only democratic as a common achievement of the work of the educator and the student through a horizontal dialogue. May our practices disrupt with "the danger of a single story" (ADICHIE, 2009) which is often reproduced through conservationist practices that perpetuate the hegemonic system. "Stories matter. Many stories matter. Stories have been used to dispossess and to malign, but stories can also be used to empower and to humanize. Stories can break the dignity of a people, but stories can also repair that broken dignity".

Our communities are formed by many overlapping stories. Education can, thus, depart from the epistemic position of learning from and with the difference (TODD, 2003), in the sense of preserving heterogeneity and enabling other forms of existence and knowledge construction that diverge from the conventionalized ones, in a democratic practice committed to the local context, promoting an open space of multiple discourses and opinions that listen and respond to one another dialectically.

b. Act politically:

Andreotti (2012, p. 25) states that “education is about preparing ourselves and those we work with to enlarge possibilities for thinking and living together in a planet that sustains complex, plural, uncertain, inter-dependent and unequal societies”. The author also defends that we are all implicated in the problems we are trying to address: “we are all both part of the problem and the solution (in different ways)” (Ibid.). Then, it is imperative that educators turn attention to their own practices in order to move towards an education that breaks down with repeating historical mistakes and commits itself with the challenge of engaging with critical citizenship by legitimating local histories (and stories) and their political agendas so as to join a democratic project for social transformation. This corroborates hooks’ assertion in which

[w]e need mass-based political movements calling citizens of this nation to uphold democracy and the rights of everyone to be educated, and to work on behalf of ending domination in all its forms—to work for justice, changing our educational system so that schooling is not the site where students are indoctrinated to support imperialist white supremacist capitalist patriarchy or any ideology, but rather where they learn to open their minds, to engage in rigorous study and to think critically (hooks, 2003, p. 13).

c. Keep hope alive:

As Andreotti (2012) defends an idea of ‘hopeful skepticism’ that questions the common sense and seeks to expand perspectives through a political engagement with local agendas, we believe in a language education project that refuses to reproduce systems of domination and takes an active role in constructing democratic knowledge together and in consonance with all the participants involved in the educational process. By legitimating local discourses, we reinforce the idea that all stories matter, and thus inaugurate a space of hope and empowerment that makes social transformation possible.

Therefore, by believing that it is possible to invest in such democratic alternatives and to create new ones, we hope all educators can engage within their own communities of practice in order to make education a critical citizenship project oriented towards justice. “My hope emerges from those places of struggle where I witness individuals positively transforming their lives and the world around them. Educating is always a vocation rooted in hopefulness” (hooks, 2003, p. 13). However risky it is to assume ‘universal’ orientations for language education and teacher education, this chapter (and these educators) hopes

for better times in Brazilian education. We also believe that projects such as the Q&As in Applied Linguistics⁶ promoted virtually by the Federal Universities of Santa Catarina and Paraná (UFSC and UFPR) have invited us to think language education otherwise.

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What counts as Applied Linguistics: A review of publications in consolidated Applied Linguistics journals in Brazil and abroad

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1. Introduction

Current trends in Brazilian Applied Linguistics emphasize a critical approach to language teaching, as illustrated by most chapters in this volume (see also ROCHA; DAHER, 2015). This approach has been advocated by researchers such as Rajagopalan (2003) and Moita Lopes (2006), for example. Some Brazilian applied linguists even contend that the traditional themes that gave rise to Applied Linguistics no longer have a place in the field. Those interested in the 'traditional' themes have been either criticized or at least invited to keep a distance from certain events or publication venues in Brazil. But this endless debate about what Applied Linguistics is and what themes should be investigated by applied linguists is not exclusive to the Brazilian context. In de Bot's (2015) book, which attempts to give a historical overview of Applied Linguistics, we see that this discussion has been around in traditional niches of Applied Linguistics research such as the United States and some European countries as well. Tensions between the subfields of Applied Linguistics have always existed, and it seems that the inherently multidisciplinary nature of Applied Linguistics and the evolving research trends favor these tensions.

This chapter is not aimed at feeding these tensions, as we see Applied Linguistics as a truly multidisciplinary field that should encompass all studies that bear some interest in

language development and teaching, especially those that are of a more practical nature. Instead of delving into controversies, we opted for analyzing the publication trends of consolidated Brazilian and international journals in the field of Applied Linguistics between 2011 and 2021. Although there are publications that discuss the trends in publication in the field and its main research subfields (DE BOT, 2015; LEI, LIU, 2019; AILA Review 31, 2018; Applied Linguistics, 36.4, 2015; Applied Linguistics, 37.1, 2016), most of them focus exclusively on international journals written in English that tend to be highly ranked, and, needless to say, the Brazilian journals are left out.

In Brazil, we are aware of at least two recent articles that bring an overview of the research trends in Applied Linguistics (AMORIM, 2017; FIGUEIREDO, 2018), but different from our chapter, these articles focus on the potential relations between critical approaches to language teaching (AMORIM, 2017) or the impact of the 'social turn' (BLOCK, 2003) on studies focusing on second language acquisition (FIGUEIREDO, 2018). New discussions which tackle the inclusive nature of Applied Linguistics are, thus, welcome in the Brazilian scenario.

To guide our discussion, we established the following research question: What are the topic strands of the articles published by Brazilian and international journals between 2011 and 2021?

In the following sections, the reader will see the definition of Applied Linguistics we adopt in this chapter, followed by definitions provided by Applied Linguistics associations. Some of these associations also provide a list of topic strands for Applied Linguistics, either on their website or on the websites of the conference that represents the association. We will compare the lists of strands and highlight their similarities and peculiarities. Next, we will explain the method that guided our data collection and analysis, presenting the criteria we used to select Applied Linguistics journals from Brazil and abroad, as well as a list of categories used to classify the articles from each journal. Then, we will present the results of our study, highlighting the topic strands found in each journal, as well as how each journal seems to define Applied Linguistics. The chapter will end with some considerations about what has counted as Applied Linguistics in the past ten years when we look at journal publications.

2. Defining Applied Linguistics

Providing a definition or determining the scope of Applied Linguistics has always proved to be a difficult task to researchers in the field. While many definitions have been provided (see DE BOT, 2015), there are also those researchers who prefer to define what Applied Linguistics (AL) is not, as new contemporary themes have constantly been added to AL's research agenda.

By carrying out interviews and questionnaires, de Bot (2015) gathered definitions and opinions about the themes of Applied Linguistics from a pool of nearly 100 well-known

applied linguists, most of them with academic careers built in the United States or in a few European countries (England, Netherlands, Germany, and Spain, mostly). According to de Bot (2015), these well-known applied linguists seem to adhere to one of the three definitions below:

One is that AL is concerned with real world problems and ways to solve them on the basis of linguistic knowledge and tools. For the representatives of this definition, subfields like SLA [second language acquisition] are not part of AL because they do not primarily deal with real world problems. The second is that AL largely overlaps with SLA. For this group of researchers, the real world problems are not the defining component. AL is seen as a research field that makes use of a variety of research techniques and tools and is primarily empirical in nature. The third type of definition is the widest one: AL is everything that has to do with language apart from theoretical linguistics. (DE BOT, 2015, p. 933-937)

We can see that the first and second definitions illustrate a strong divide in the field. On the one hand, there are researchers who emphasize the connection of AL studies with real world problems. On the other hand, there are the researchers who highlight the empirical nature of AL and privilege second language acquisition. The third view is broad enough to encompass the studies privileged by the first two definitions, and this is the definition to which we abide in this chapter.

As we adhere to this third definition, another question inevitably rises: What then characterizes Theoretical Linguistics? As we understand that answering that question might prove as difficult as defining AL, we undoubtedly see that avoiding this discussion would turn out to be pointless, should we consider the scope of AL as having a complementary nature to that shown in formal studies. In our view, defining what the “applied” and “formal” domains of Linguistics consist of implies a deeper task, which entails defining “language” itself.

Throughout the years, many different conceptions of “language” have been held in the Language Sciences, many of which detached the individual from society. This, in our view, made the proposal of an “Applied” field necessary. Currently, new views of language have taken place. Complex Dynamic Systems Theory (CDST), for example, does not deprive the individual or language phenomena from the environment in which it is constructed, considering the many changes this individual (and his/her language as well as social relations) faces in time. This poses challenges to what we consider to be “Theoretical Linguistics”. Traditionally speaking, “Theoretical Linguistics” would then comprise whatever account of Linguistics that would disconnect its theoretical claims from its social contexts. Should this conception be true, what is being regarded as Theoretical Linguistics here has been facing considerable decline, as even some formal aspects of language (syntactical, morphological, phonological) are nowadays seen as part of a larger, dynamic context (BECKNER *et al.*, 2009; DE BOT, 2015; LARSEN-FREEMAN, 2015; 2017; LARSEN-FREEMAN; CAMERON, 2008; LOWIE, 2017; LOWIE; VERSPOOR, 2019).

Considering that most researchers (in what was at first considered to be “Formal Linguistics”) also see language as a social phenomenon and do not tend to (or at least should not) disconnect it from social aspects in the real world, it should be quite difficult to say what Applied Linguistics does not account for. In our view, once again, this goes back to how we regard language/language phenomena: An account of language that is still disconnected from the real world, just like Generativism, is definitely not in the field of Applied Linguistics. But what about social, dynamic, complex views of language, in which formal and social aspects are not disentangled? As we see it, as far as the so-called “Dynamic Turn” (cf., DE BOT, 2015) is considered, it becomes impossible to exclude these phenomena from the scope of Applied Linguistics.

We consider that our thoughts are in accordance with Hellermann (2015), who argues in favor of a field aiming at “the amelioration of language-related social problems” (*op. cit.*, p. 424), reinforcing the link between language and society. Following this line of thought, discussing what AL is/is not or whether AL should include theory building, as the link of language and society, should make up the first and foremost goal of the field. Our view also reinforces the need for interaction with a wide variety of research fields, as well as subfields in Linguistics (cf., SHUY, 2015).

3. Definitions and strands according to associations

We selected associations that include the words ‘Applied Linguistics’ in their names and are well known by Brazilian applied linguists, especially those who investigate English and Spanish language issues: ALAB – *Associação de Linguística Aplicada do Brasil*; AILA – *Association Internationale de Linguistique Appliquée*; AAAL – *American Association of Applied Linguistics*, and AMLA – *La Asociación Mexicana de Lingüística Aplicada*¹. We will begin by presenting their definitions for Applied Linguistics, and then compare what they propose as the topic strands of Applied Linguistics research.

When we look at Table 1, we can see that AILA, ALAB, and AMLA present definitions for Applied Linguistics, but AAAL and AMLA simply identify the field as being multidisciplinary or diverse and go on to listing potential research strands.

¹ We are aware of the foundation of the AILA Ibero-America (AIALA) in 2020, but we found no specific information about how this association defines Applied Linguistics or whether it will adopt topic strands that differ from AILA.

Table 1– Definitions of Applied Linguistics – Associations

<p>AILA – Association Internationale de Linguistique Appliquée or International Association of Applied Linguistics https://aila.info/</p> <p>Foundation: 1964, France</p>	<p>Applied Linguistics is an interdisciplinary field of research and practice dealing with practical problems of language and communication that can be identified, analysed or solved by applying available theories, methods and results of Linguistics or by developing new theoretical and methodological frameworks in Linguistics to work on these problems.</p> <p>Applied Linguistics differs from Linguistics in general mainly with respect to its explicit orientation towards practical, everyday problems related to language and communication. (AILA website)</p>
<p>ALAB – Associação de Linguística Aplicada do Brasil http://alab.org.br/</p> <p>Foundation: 1990, Brazil</p>	<p>We do not regard AL as an application of linguistic theories; instead, we view it as a field of inquiry, focused on situated uses of language in various realms of society. ALAB is defined by its interest in research on the relations between language and society. (ALAB website –English version)</p>
<p>AAAL – American Association for Applied Linguistics https://www.aaal.org/about-us</p> <p>Foundation: 1977, United States</p>	<p>[...] the multi-disciplinary field of applied linguistics. AAAL members promote principled approaches to language-related concerns, including language education, acquisition and loss, bilingualism, discourse analysis, literacy, rhetoric and stylistics, language for special purposes, psycholinguistics, second and foreign language pedagogy, language assessment, and language policy and planning. (AAAL website)</p>
<p>AMLA – La Asociación Mexicana de Lingüística Aplicada https://www.aml.org.mx/</p> <p>Foundation: 1986, Mexico</p>	<p>[...] Applied Linguistics is defined as a broad field of scientific interest that encompasses areas as diverse as first language acquisition and teaching, discourse analysis and pragmatics, neurolinguistics, forensic linguistics, corpus linguistics , computational linguistics, anthropological linguistics, the elaboration of language policies as well as grammars and dictionaries of the diverse languages spoken in Mexico, traductology, specialized terminology, the study of the processes of writing development and first and second language reading, bilingualism, among many others, in addition to the historically more developed areas such as the description of indigenous languages, the study of Spanish (both synchronously and diachronically) and theoretical and general linguistics. (our translation)</p>

Source: Authors, 2021.

In Table 2, we compare the different definitions by looking at some key words that appear in each of them regarding the nature of Applied Linguistics, its object of study and how Linguistics is seen. The four associations recognize the multifaceted nature of Applied Linguistics by pointing out how it interacts with different fields of research. However, the definitions differ when it comes to identifying the object of study of Applied Linguistics. AILA states that Applied Linguistics investigates “practical problems of language and communication”, and is the most encompassing definition, given that both ALAB and AAAL only refer to “language”, not to “communication”. AAAL refers to “language-related concerns”, while ALAB specifies the object of study by using the expressions “situated language usages”. As we can see, the Brazilian association begins to distance itself from formal language matters in its definition of Applied Linguistics, while the other

associations adopt a broad definition, which seems to allow for any type of study that investigates language issues. Indeed, when we look at what the definitions say about the Linguistics field, we can see that ALAB is the only one to explicitly refute the application of Linguistic theories. AAAL simply disregards the issue, while AILA states that Applied Linguistics can benefit from the “methods and results” of Linguistics. On the other hand, AMLA presents an unusual configuration when compared to the other three associations, as it eventually began to encompass Linguistics as one of its strands.

Table 2 – Nature, object and role of Linguistics in definitions

	AILA	ALAB	AAAL	AMLA
Nature	interdisciplinary	diverse spheres	multidisciplinary	wide field
Object of study	practical problems of language and communication	situated language usages	language-related concerns	all areas of language studies
Role of Linguistics	methods and results are adopted by AL	application of Linguistics theories is refuted.	--	one of the strands of AL

Source: Authors, 2021

In addition to the definitions, some associations list the topic strands that are deemed relevant for Applied Linguistics. Sometimes, the association does not present the strands when defining Applied Linguistics, but they do so on the website of their main academic event, and we resorted to this information to have a better understanding of how each association conceives Applied Linguistics. The complete list of strands found on the websites of the associations is available in Appendix 1.

As Appendix 1 shows, the associations list about twenty topic strands. We compared all the strands and created a set of common topics listed by a minimum of three associations, as follows:

1. Discourse Analysis (may also include Interaction, Pragmatics and Conversation Studies);
2. Bilingualism (may also include Immersion, Heritage and Minority Education);
3. Corpus Linguistics;
4. Language Policy (may also include Diversity, Equity, Inclusion, Antiracism, Decolonization Studies);
5. Language and Technology;

6. Language Cognition (may also include Brain Research, Neurolinguistics, Acquisition, and Attrition Studies);
7. Sociolinguistics;
8. Translation (may also include Interpretation and Language Access studies);
9. Reading, Writing and Literacy;
10. Additional Language Teaching (may also include Specific Purposes and Specific Needs Studies);
11. Language Teacher Education (may also include Beliefs and Identity Studies);
12. Text Analysis (may also include Written Discourse, Genre and Multimodality Studies);
13. Vocabulary and Lexical Studies;
14. Language Learning (may also include Autonomy, Identity, Pedagogic Resources, Assessment Studies).

Our analysis showed that AILA and AAAL share 21 topic strands, and they only differ in how they word the strand that we called Language Policy (4), and because AILA kept Pragmatics as a separate strand. Different from the international association and the American association, the Brazilian and Mexican associations bring strands that indicate different research interests for applied linguists in these countries. Both associations bring topics related to the native language(s) of the country, such as First Language Acquisition Teaching and Learning. The Brazilian association also presents many strands that specify language studies in intersection with other areas (e.g., Language and Media, Language and Work, Language and Literature). On the other hand, the Mexican association lists strands that are often part of the Linguistics field (e.g., Synchronic and Diachronic Linguistics, Description of Indigenous Languages, Theoretical Linguistics), which just reiterates the unique configuration of this association, which ended up incorporating Linguistics as a subfield.

Having discussed the definitions and strands of Applied Linguistics according to major associations, we now turn to the method of the present study. We begin by explaining the criteria to select national and international journals. Next, we specify a set of categories to classify the articles published in the journals.

4. Method

We used Google and CAPES Qualis to search for journals containing the expressions “Applied Linguistics” or “Linguística Aplicada” in their titles. This left us with a choice of five international journals and four Brazilian journals, namely: *Applied Linguistics (AL)*; *International Review of Applied Linguistics (IRAL)*; *International Journal of Applied Linguistics*

(*InJAL*); *Applied Linguistics Research Journal (ALRJ)*; *Annual Review of Applied Linguistics (ARAL)*; *Revista Brasileira de Linguística Aplicada (RBLA)*; *Trabalhos em Linguística Aplicada (TLA)*; *Caminhos em Linguística Aplicada (CLA)* and *Horizontes em Linguística Aplicada (HLA)*.

Among the international journals, we had to exclude the *Annual Review of Applied Linguistics* because it has a single issue per year, which is different from the other journals. To keep a balance between the number of national and international journals, we narrowed down the selection to the most consolidated journals, using the year of the first publication, which led us to exclude the publications of *Caminhos em Linguística Aplicada* and *Applied Linguistics Research Journal*. Our corpus is formed by 1,727 articles published in three international journals (AL, InJAL, and IRAL) and three Brazilian journals (RBLA, TLA, and HLA).

The analysis of the selected journals began with the examination of the editorial policy or any list of publication topics provided by the journals. As we were interested in the publications of the past ten years, we selected the articles published between 2011 and October 2021, when we concluded the analysis. For each journal, we excluded all publications that were not articles (e.g., introduction, forward, afterword, book review, debate, interview, tribute, article responses). Both theoretical and empirical research articles were kept.

Having selected the articles, we created a set of categories in order to summarize the topic strands published by each journal. Based on our review of topic strands for the AL associations (section 3), we proposed a manageable list of topic strands to be used to analyze the articles published by the selected journals. Creating such a list is always a difficult exercise and an experienced reader will certainly have criticism and concerns. We piloted the instrument with the 2011 issues of the *Revista Brasileira de Linguística Aplicada* and, after some adaptations, decided on the following categories for analysis:

1. Discourse Analysis (may also include Conversation Analysis, Interaction, Pragmatics and Conversation Studies);
2. Bilingualism (may also include Immersion, Heritage and Minority Education);
3. Language Policy (may also include Diversity, Equity, Inclusion, Antiracism, Decolonization Studies, Sociolinguistics; English as a Lingua Franca);
4. Language Learning (may also include Individual Differences, Learner's Identity; Learning Strategies, Self-assessment studies);
5. Language Cognition (may also include Brain Research, Neurolinguistics, Acquisition, and Attrition Studies);
6. Reading, Writing and Literacy;

7. Additional Language Teaching (may also include Language and Technology, Specific Purposes and Specific Needs Studies, Pedagogic Resources, Assessment);
8. Teacher Education (may also include Beliefs and Identity Studies, Autonomy, Self-Assessment Studies);
9. Text Analysis, Lexicography, and Translation (may also include Written Discourse, Genre and Multimodality Studies, Vocabulary and Lexical Studies);
10. Theoretical and Methodological Discussions on AL.

To categorize the articles, each of the researchers started by examining the title, the abstract and the keywords. Sometimes this was not sufficient to decide on the category that would best apply to the articles, especially because very often there is a strong interface between two or three of the categories we used. For example, an article on English as a Lingua Franca could have a primary focus on Language Policy, Additional Language Teaching or even Teacher Education. When the title, abstract and keywords were insufficient for us to make a decision, we read other parts of the articles and also verified if they were part of a thematic issue to help us decide. Even so, some articles proved difficult to fit into a single category. We marked all inconclusive cases and conducted a second round of analysis to decide on a single category for the articles upon discussing them.

In the following section, we present the results, beginning with a discussion about how each journal defines (or not) Applied Linguistics and the topic strands that should appear in their publications. Next, we present the classification of the articles according to the ten categories we adopted, displaying the results for each journal and then for each category across the years 2011-2021.

5. Results – Applied Linguistics in consolidated journals

The editorial policies of the selected journals were examined to gather information about what each of them considers to be relevant topic strands for Applied Linguistics. Although most journals present no explicit definitions for Applied Linguistics, their explanation about the scope of the journal generally suggests how each editorial team regards the field. Furthermore, four journals displayed a list of topic strands that are relevant for publication, which also helped us understand how they conceive of Applied Linguistics.

Table 3 presents information about the selected journals. The first three are the Brazilian journals, presented in chronological order (year of creation), followed by the international journals. For each of them we provide keywords found in their editorial policy and that relate to a view of Applied Linguistics, as well as a list of topic strands if it was made available by the journal. As explained in the introduction to this chapter, three views of Applied Linguistics seem to predominate in the field (DE BOT, 2015): connection with

real world problems; connection with second language acquisition empirical studies; connection with language issues, except for theoretical linguistics.

Table 3 – Overview of editorial policy of the selected journals.

<p>TBLA – Trabalhos em Linguística Aplicada</p> <p>https://periodicos.sbu.unicamp.br/ojs/index.php/tla</p> <p>Creation: 1983</p>	<p><i>Keywords defining policy:</i> Social and political issues; contemporary debates</p> <p><i>Topic strands:</i> Interculturality and identities; language education; technologies and social networks; translation; multimodalities and intermedia; language ideologies; linguistic anthropology; language policies; globalization and mobility; discourse and inequality.</p>
<p>RBLA – Revista Brasileira de Linguística Aplicada</p> <p>http://periodicos.letras.ufmg.br/index.php/rbla</p> <p>Creation: 2001</p>	<p><i>Keywords defining policy:</i> Diverse phenomena; language problems; real life; language use; learning.</p> <p><i>Topic strands:</i> Not listed.</p>
<p>HLA – Horizontes de Linguística Aplicada</p> <p>https://periodicos.unb.br/index.php/horizontesla</p> <p>Creation: 2002</p>	<p><i>Keywords defining policy:</i> Foreign, second and additional language teaching and learning.</p> <p><i>Topic strands:</i> Acquisition of L2 and FL; language teacher training; training of language learners; culture and language teaching and learning; analysis of approaches and skills; teaching Portuguese as L2 and FL; linguistic theories and language teaching; course planning; production and evaluation of teaching materials; pedagogical dictionaries and their use; language assessment and teaching; literature and language teaching; teaching of writing and speaking; speech in language teaching and learning; translation teaching; translation in language teaching and learning; applied terminology / lexicography; language-mediated social relations at school.</p>
<p>IRAL – International Review of Applied Linguistics in Language Teaching</p> <p>https://www.degruyter.com/journal/key/iral/html</p> <p>Creation: 1963</p>	<p><i>Keywords defining policy:</i> Diverse problems; first and second language acquisition; sign language and gestural systems.</p> <p><i>Topic strands:</i> Naturalistic and instructed language learning, language loss, bilingualism, language contact, pidgins and creoles, language for specific purposes, language technology, mother-tongue education, terminology and translation.</p>
<p>AL – APPLIED LINGUISTICS</p> <p>https://academic.oup.com/applij/</p> <p>Creation: 1980</p>	<p><i>Keywords defining policy:</i> Real world language issues; connection with other areas.</p> <p><i>Topic strands:</i> Not listed.</p>

<p>InJAL – International Journal of Applied Linguistics</p> <p>https://onlinelibrary.wiley.com/journal/14734192</p> <p>Creation: 1991</p>	<p><i>Keywords defining policy:</i> Linguistics broadly defined; experience of language; local issues of language use and learning; language work and effects; intervention; real world problems, practical application; conflicting perspectives.</p> <p><i>Topic strands:</i> Language use and learning in society: language policy, as the interplay of policy-making and practice; language in professions as the main domains of adult socialization; language in public discourse and media, the link between all other domains in an increasingly globalized and specialized world; translating between languages and registers, as the default mode of communication in a multilingual and heterogloss work-devided society, swearing and taboo language.</p>
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Source: Authors, 2021

Table 3 shows that none of the Brazilian journals is aligned with the second view of Applied Linguistics discussed in De Bot (2015). TBLA seems more aligned with the first view, emphasizing the importance of studies that address social and political issues, which is confirmed in the list of topic strands where words such as “culture”, “social”, “ideology”, “policy”, for example, are highlighted. Conversely, RBLA seems to me more aligned with the third view of Applied Linguistics, bringing neutral words in its scope such as “diverse problems” and “language problems”. Their policy mentions the expression “real life”, but no topic strand is listed, thus indicating an intention of keeping a broad view of Applied Linguistics. Finally, HLA seems to be partially aligned with the second view of Applied Linguistics. Both the editorial policy and the list of topic strands reveal a clear interest in topics related to second/foreign/additional language teaching and learning. What makes this journal less aligned with the second view of Applied Linguistics is the fact that it does not place an emphasis on empirical studies, as it seems to be more concerned with the application of results to the context of language teaching and learning, in that order.

Turning to the international journals, IRAL seems to be closely related to the second view of Applied Linguistics discussed by de Bot (2015), highlighting first, second and sign language acquisition studies as its main target. This is confirmed in some of the topics listed by the journal, which highlight language acquisition, and bilingualism. However, IRAL presents some unique topics when compared to other journals, suggesting that it welcomes language studies related to language in general (language for specific purposes, technology, translation) and even first language education. Conversely, the AL journal seems to follow the third view of Applied Linguistics, using broad terms to signal that it accepts studies that address real world language issues and that relate to other areas. Confirming its adherence to a broader view of the field, AL provides no list of topic strands. Finally, InJAL seems closer to the first view of Applied Linguistics because it embraces a broad definition of Linguistics and emphasizes the connection with real world and practical application, expressing a preference for studies dealing with language use, language learning and intervention. InJAL presents a long list of

topic strands that include first, second, and multilingual studies, with emphasis on policy, discourse, and sociolinguistics.

In Table 4, we present an overview of the distribution of the articles published in both the Brazilian and international journals in the last ten years, considering the 10 topic strands selected for analysis. The numbers that appear in this and the following tables express percentages (%).

Table 4 – Topic strands for Brazilian and international journals (%)

Topic Strands	TBLA (N=418)	RBLA (N=405)	HLA (N=156)	Total (N=979)	IRAL (N=170)	AL (N=344)	InJAL (N=234)	Total (N=748)
1. Discourse Analysis	2.15	6.17	1.92	3.78	4.71	17.44	12.39	12.97
2. Bilingualism	0.72	1.48	1.28	1.12	1.77	5.81	4.27	4.41
3. Language Policy	17.23	10.86	3.85	12.46	0.59	6.69	11.11	6.69
4. Language Learning	2.63	3.46	11.54	4.39	8.24	6.98	12.39	8.96
5. Language Cognition	3.83	5.93	4.49	4.80	71.18	31.11	23.08	37.70
6. Reading, Writing, Literacy	8.37	11.11	9.62	9.70	1.18	1.45	0.86	1.20
7. Additional Language Teaching	10.77	12.35	29.49	14.40	8.24	9.01	11.11	9.49
8. Teacher Education	5.50	18.02	21.80	13.28	1.18	2.33	10.68	4.68
9. Text Analysis, Lexicography and Translation	45.46	28.15	14.10	33.30	2.94	13.37	14.10	11.23
10. Theoretical and Methodological Discussions on AL	3.35	2.47	1.92	2.76	0	5.81	0	2.67

Source: Authors, 2021

Considering the period between January 2011 and October 2021, we can see that a larger number of research articles was published in the Brazilian journals (979 articles) than in the international ones (748 articles). With regard to the Brazilian journals, the three of them show articles published in the 10 topic strands. It should be noticed that six strands (1, 2, 4, 5, 6 and 10) show publication rates below 10%, while three strands (3, 7 and 8) present publication rates between 10 and 15%. A third of all the articles was published in Topic Strand 9 (“Text analysis, lexicography and translation”). As this strand includes genre and multimodality studies, we consider that these numbers reflect a tendency in the Brazilian AL scenario of investing in written discourse studies. The lowest publication rate (1.28%) was found in Topic Strand 2 (“Bilingualism”), as this topic includes more formal accounts of bilingual development.

As we compare each one of the three Brazilian journals, we see that each of them tends to show somewhat different publication profiles. *Trabalhos em Linguística Aplicada* seems to follow the overall pattern, but shows lower rates of publication in the strand of “Teacher

Education" (5.50%) and slightly higher rates in "Language Policy" (Strand 3 – 17%). It is worth mentioning that Strand 9 ("Text Analysis, Lexicography and Translation") presents a publication rate of 45.46%, which contributes to the much larger rates found for this strand in the overall numbers. As for *Revista Brasileira de Linguística Aplicada*, Strand 9 also shows the highest publication rates (28.15%), but different patterns from the overall results may be found in Strands 6 and 8: The publication rates for "Reading, Writing and Literacy" are above 10%, while 18.02% of all the papers are related to "Teacher Education". In turn, *Horizontes de Linguística Aplicada* seems to exhibit a different profile, as it presents a larger number of papers related to "Additional Language Teaching" (Topic Strand 7 – 29.49%) and "Teacher Education" (Topic Strand 8 – 21.80%). Comparing this journal to the other two, a larger number of publications on "Language Learning" (Topic Strand 4 – 1.54%) is also noticeable. On the other hand, a much lower rate for "Text Analysis, Lexicography and Translation" (Topic Strand 9) is found in this journal, reinforcing its focus on Teaching/Learning issues. All in all, this analysis highlights the different editorial policies and foci of each journal, reinforcing the multifaceted character of the field.

As for the international journals, considerably different publication trends are found. Firstly, articles on the tenth topic strand (Theoretical and Methodological Discussion on AL), which is related to discussions on proper definitions and methodological approaches focusing on the research field of AL itself, was only found in only one of the journals (*Applied Linguistics*). As we consider the overall numbers regarding the three journals, we notice that seven of the ten topic strands (2, 3, 4, 6, 7, 8 and 10) show publication rates below 10%, while only two (1 and 9) show publication rates between 10 and 15%. Unlike what was found in the Brazilian journals, more than a third of all the articles published in the three journals (37.70%) were related to Language Cognition/Acquisition (Topic Strand 5), highlighting a difference in publication trends among journals.

The overall numbers presented above become clearer if we consider each one of the three international journals analyzed. As we consider the *International Review of Applied Linguistics Journal*, we notice that 71.18% of all its articles concern Topic Strand 5 ("Language Cognition/Acquisition"), and no other strand presents publication rates higher than 10%, which accounts for the high overall publication rates concerning this topic. As mentioned in the previous section, IRAL is closely related to the second view of Applied Linguistics discussed by de Bot (2015), as it highlights first, second and sign language acquisition studies as its main target. As for the other two journals, *Applied Linguistics* tends to follow the overall pattern, showing "Language Cognition/Acquisition" (Topic Strand 5 – 31.11%) and "Discourse Analysis" (Topic Strand 1 – 17.44%) as its main publication topics. As for the *International Journal of Applied Linguistics*, though presenting a lower publication rate (23.08%) in comparison to the other two journals, Language Cognition/Acquisition is still the most published topic. Due to this lower rate, we find a better distribution of publications in different topics, with Topic Strands 3, 4, 7, 8 and 9 showing publication rates above 10%.

Having considered the data in Table 4, we see that international and Brazilian journals tend to favor different research topics. While Brazilian journals tend to favor articles concerning “Language Policy”, “Additional Language Teaching”, “Teacher Education” and “Text analysis, lexicography and translation”, international journals favor papers concerning “Discourse/Conversation Analysis” and “Language Acquisition/Cognition”. Once again, we reinforce the existence of many subfields in the AL scenario, which allows for different research goals and themes.

In an exploratory fashion, we also decided to organize both the Brazilian and international publication rates according to their year of publication. Table 5 brings the total number of articles published by the Brazilian journals per year, and Figure 1 shows the annual rates of publication in the Brazilian journals from 2011 to 2021.

Table 5 – Number of articles published in Brazilian journals per year

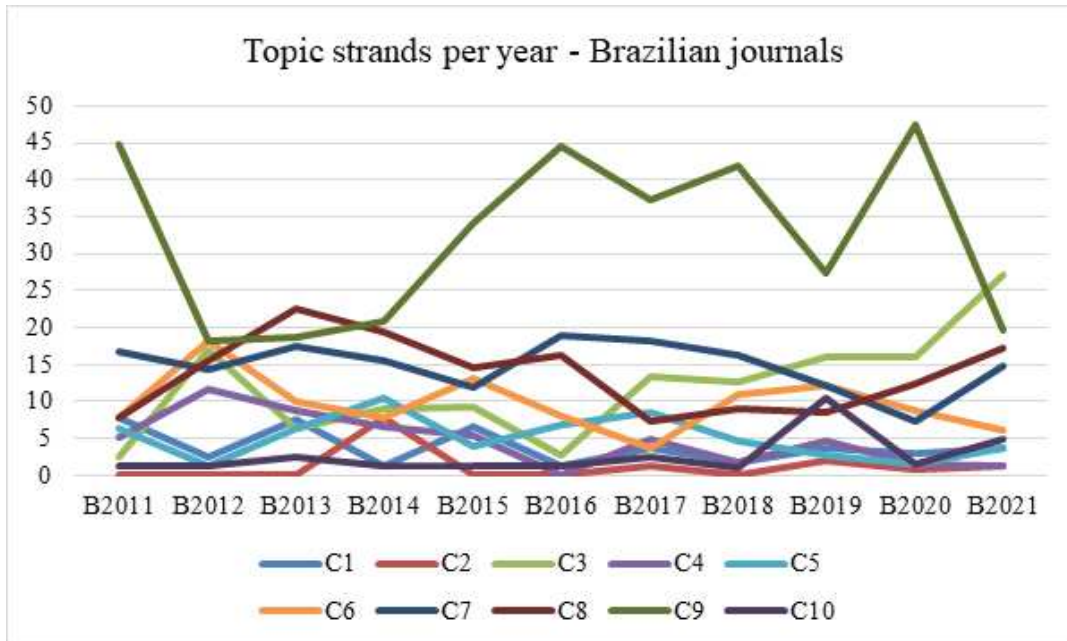
Year	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021
Articles	78	77	80	77	76	74	83	110	106	137	81

Source: Authors, 2021

Table 5 shows a clear increase in the number of published articles from 2018 on, showing more than one hundred publications each year. As for the year of 2021, we highlight once again that we considered articles published from January to October, which means that the journals still need to publish at least one more issue.

The results showing the percentage of articles for each topic strand across the years in the Brazilian journals is displayed in Figure 1. The publication rates in each of the topic strands also vary each year, as this number is also dependent on the publication of special issues on a specific topic. Overall, five topic strands (1, 2, 4, 5 and 10) seem to exhibit a low and stable publication pattern, which does not exceed 12% of the total number of publications each year. Topic Strand 7 (“Additional Language Teaching”) tends to present a stable publication rate that varies from 10 to 20%, with an exceptional lower rate of 7.30% in 2020. Topic Strand 8 (“Teacher Education”) presents an oscillating pattern, ranging from 8.49% in 2019 to 22.5% in 2013. Oscillations are also found in “Reading, Writing and Literacy” (Topic Strand 6), ranging from 3.62% of all the publications in 2017 to 19.18% in 2013. Finally, studies on “Text Analysis, Lexicography and Translation” show the highest range of variability, going from a minimum of 18.18% (2013) to a maximum rate of 47.45% (2020). Moreover, it is important to mention that a linear increase/decrease in publication rates throughout the years has not been found in any of the ten topic strands.

Figure 1 – Topic strands of articles published in the Brazilian journals (2011-2021)



B = Brazilian journal
 C = Category of topic strands (e.g., C1 = Discourse Analysis)

Source: Authors, 2021

Table 6 brings the total number of articles published by the international journals per year, and Figure 2 shows the annual rates of publication in the international journals from 2011 to 2021. Table 6 shows that the number of published articles also varies each year, with the years of 2017 and 2020 reaching peak values (87 and 89, respectively).

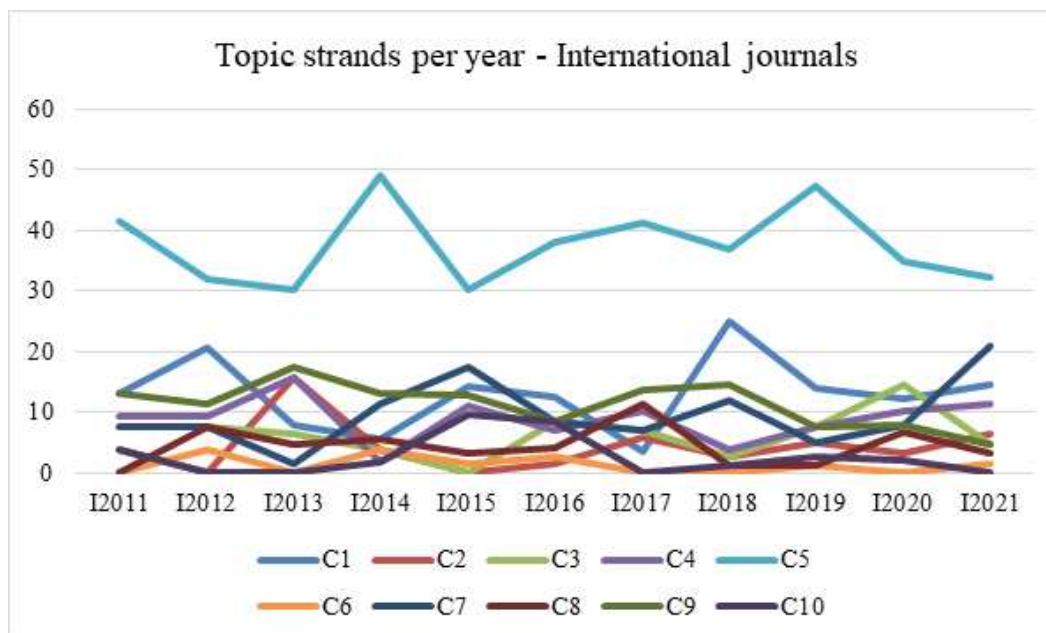
Table 6 – Number of articles published in international journals per year

Year	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021
Articles	53	53	63	53	63	71	87	76	78	89	62

Source: Authors, 2021

Figure 2 shows that, again, a linear increase/decrease in publication rates throughout the years has not been found in any of the ten topic strands. Overall, three topic strands (6, 8 and 10) exhibit low publication rates throughout the years, with no major oscillations. Four topic strands (2, 3, 4 and 7) show low rates, but present a peak rate in one specific year (2013, 2020, 2013 and 2021, respectively). Major oscillations are found in Topic Strands 1, 9 and 5. Publications in Topic Strand 1 “Discourse/Conversation Analysis”) range from 3.45% (2017) to 20.76% (2012). The rate of publications concerning “Text Analysis, Lexicography and Translation” (Topic Strand 9) varies between 4.84% (2021) and 17.45% (2013). In turn, studies on “Language Cognition/Acquisition” (Topic Strand 5) show the greatest range of variation throughout the years, going from 30.16% (in 2013 and 2015) to 49.06% (2014).

Figure 2 – Topic strands of articles published in the international journals (2011-2021)



I = International journal

C = Category of topic strands (e.g., C1 = Discourse Analysis)

Source: Authors, 2021

Summing up, the results highlighted in this section show that the area of Applied Linguistics is characterized by a great variety of research themes and interests, as this is reflected in the Brazilian/international associations and publications in the field. We see this variety of themes as a positive trait in the field, as this allows for a greater exchange of ideas and for discussions that see language in context, connecting different subfields of knowledge. This also reflects the interdisciplinary status of Applied Linguistics, highlighting its importance as a field to both linguists, educators, and researchers in general.

6. Final considerations

In this paper, we have discussed the domain of the Applied Linguistics field not only in the Brazilian scenario, but also in an international context. By analyzing its most common research domains in the last ten years, we noticed that Applied Linguistics is a growing field of knowledge, since new research questions are included as new social issues in society arise (LEI; LIU, 2019). As our analysis of the AL associations and journals has shown, the field of Applied Linguistics demands an interdisciplinary research agenda, congregating researchers from different subfields of linguistics, as well as from other fields of knowledge.

The large variety of research topics addressed in the last ten years both in Brazilian and in international journals has confirmed our claim in favor of an inclusive field. This reinforces the need of a greater interaction with a large variety of research fields (cf., SHUY, 2015), and,

in our view, embraces all issues connecting language to society. Throughout this paper, we have argued that it is virtually impossible to define the scope of Applied Linguistics without having a clear definition of “language”, as whatever view of language as a social process (in other words, connected to social reality) should suffice to fit in an Applied domain of studies.

This claim considered, it might be the case that defining what counts as Applied Linguistics or not should not be seen as the main question to be pursued by researchers. The discussion on what should fit under the umbrella term of “Applied Linguistics” should not embrace what aspects of language are being addressed, but rather how these aspects are viewed in terms of their interaction with other linguistic and social domains. In other words, we should not ask whether formal (like syntax, morphology or phonology) or biological aspects of language are part of Applied Linguistics or not; rather, we should discuss whether these aspects are being regarded as part of larger social phenomena. We reinforce that our claim is in accordance with a Complex, Dynamic Account of Language, which sees all the language components as subsystems that interact and are part of other phenomena, bridging the gap in the dichotomy between what was first regarded as “formal” or “social”.

Our claim for a strict connection between the domains of Applied Linguistics and a clear definition of language derives from the fact that we have to discover what our object of analysis consists of in order to determine the domains of a science. In other words, only by having a clear definition of language (embedded in a social environment) should we be able to determine what fits into the domains of Applied Linguistics. Considering the new trends brought up by the Dynamic Turn (cf., DE BOT, 2015), which has taken a pivotal role in the way we face language phenomena, researchers in the field might be surprised (and, most of all, should be glad) to see how inclusive this field has become in the last few years.

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APPENDIX 1

Topic strands for Applied Linguistics – associations

AILA Congress strands – 2021

1. Analysis of Discourse and Interaction (DIS)
2. Assessment and Evaluation (ASE)
3. Bilingual, Immersion, Heritage, and Minority Education (BIH)
4. Corpus Linguistics (COR)
5. Diversity, Equity, Inclusion, and Access (DEIA)
6. Educational Linguistics (EDU)
7. Language and Ideology (LID)
8. Language and Technology (TEC)
9. Language Cognition and Brain Research (COG)
10. Language, Culture, and Socialization (LCS)
11. Language Maintenance and Revitalization (LMR)
12. Language Planning and Policy (LPP)
13. Phonology/Phonetics and Oral Communication (POC)
14. Pragmatics (PRG)
15. Reading, Writing, and Literacy (RWL)
16. Research Methodology (REM)
17. Second and Foreign Language Pedagogy (PED)
18. Second Language Acquisition, Language Acquisition, and Attrition (SLA)
19. Sociolinguistics (SOC)
20. Teacher Education, Beliefs, and Identities (TED)
21. Text Analysis (Written Discourse) (TXT)
22. Translation, Interpretation and Language Access (TRI)
23. Vocabulary and Lexical Studies (VOC)

ALAB

CBLA Congress, 2019, strands:

1. Análise da Conversa
2. Análise do Discurso e Pragmática
3. Aquisição de Linguagem
4. Autonomia na Aprendizagem de Línguas
5. Crenças na Aprendizagem de Línguas
6. Ensino de Línguas para Fins Específicos Necessidades Especiais
7. Ensino e Aprendizagem de Língua Materna
8. Ensino e Aprendizagem de Línguas Adicionais
9. Formação de Professores
10. Gêneros discursivos e/ou textuais
11. Letramentos
12. Linguagem e Identidade
13. Linguagem e Literatura
14. Linguagem e Mídia
15. Linguagem e Tecnologia
16. Linguagem e Trabalho
17. Linguagem em Contexto de
18. Material Didático
19. Multimodalidade no texto e no discurso
20. Sociolinguística
21. Tradução
22. Políticas linguísticas

AAAL

Strands (definition):

1. Language education, acquisition and loss,
2. Bilingualism,
3. Discourse analysis,
4. Literacy,
5. Rhetoric and stylistics,
6. Language for special purposes,
7. Psycholinguistics,
8. Second and foreign language pedagogy,
9. Language assessment,
10. Language policy and planning.

Strands (listed after definition)

1. Antiracism, Decolonization, and Intersectionality for Systemic Transformation
2. Assessment and evaluation
3. Bilingual, immersion, heritage, and language minority education
4. Language cognition and brain research
5. Corpus Linguistics
6. Analysis of discourse and interaction
7. Educational Linguistics
8. Language, culture, socialization and pragmatics
9. Language and ideology
10. Language maintenance and revitalization
11. Language, planning and policy
12. Second and foreign language pedagogy
13. Phonology/Phonetics and Oral Communication
14. Research methodology
15. Reading, writing, and literacy
16. Second language acquisition, language acquisition, and attrition)
17. Sociolinguistics
18. Language and technology
19. Teacher education, beliefs, and identities
20. Translation, Interpretation and Language Access
21. Text analysis (written discourse)
22. Vocabulary and Lexical Studies

AMLA

Strands (definition)

1. La reflexión y la implementación de metodologías alrededor de la enseñanza y adquisición de segundas lenguas,
2. Adquisición y enseñanza de lengua materna,
3. El análisis del discurso y la pragmática,
4. La neurolingüística,
5. La lingüística forense,
6. La lingüística de corpus,
7. La lingüística computacional,
8. La definición de políticas lingüísticas,
9. La lingüística antropológica,
10. La elaboración de gramáticas y diccionarios de las diversas lenguas habladas en México,
11. La traductología,
12. La terminología especializada,
13. El estudio de los procesos de desarrollo de la escritura y de los procesos de lectura en lengua materna y en segundas lenguas,
14. El bilingüismo,
15. La descripción de lenguas indígenas,
16. El estudio del español, tanto sincrónica como diacrónicamente,
17. La lingüística teórica y general.

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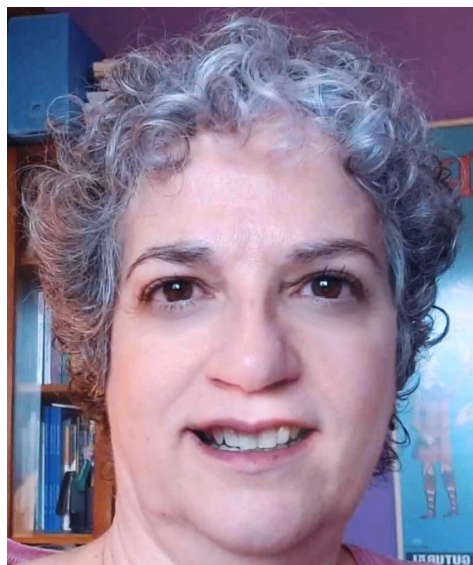
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