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# TRACING THE DEVELOPMENT OF THE CONCEPT OF ENGLISH AS A LINGUA FRANCA IN IN-SERVICE SCHOOLTEACHERS OF A MUNICIPAL PUBLIC BASIC EDUCATION SYSTEM:

A SOCIOCULTURAL-BASED STUDY

FLORIANÓPOLIS

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Jane Helen Gomes de Lima

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a sociocultural-based study

O presente trabalho em nível de doutorado foi avaliado e aprovado por banca examinadora composta pelos seguintes membros:

Profª Christine Siqueira Nicolaides, Drª.
Universidade Federal do Rio de Janeiro

Prof. Domingos Sávio Pimentel Siqueira, Dr.
Universidade Federal da Bahia

Prof. Olivier Allain, Dr.
Instituto Federal de Santa Catarina

Certificamos que esta é a **versão original e final** do trabalho de conclusão que foi julgado adequado para obtenção do título Doutor em Inglês: Estudos Linguísticos e Literários, na área de concentração Estudos da Linguagem.

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Prof. Dr. Celso Tumolo
Coordenador do Programa

_____

Prof. Drª. Adriana de Carvalho Kuerten Dellagnelo
Orientadora

Florianópolis, 27 de junho de 2022.

Dedico esta tese a todos que me apoiaram durante minha caminhada pessoal e acadêmica. Esta tese também é dedicada aos professores e professoras que, apesar das dificuldades que enfrentam, não param de oferecer aos seus estudantes o melhor de suas práticas.

# AGRADECIMENTOS

"[...] o dominado não se liberta se ele não vier a dominar aquilo que os dominantes dominam. Então, dominar o que os dominantes dominam é condição de libertação" (SAVIANI, 2018, p. 45)

# RESUMO

A Base Nacional Comum Curricular (BNCC) apresenta uma nova perspectiva de ensino/aprendizagem para a língua inglesa – o Inglês como Língua Franca (ILF). Disso decorrem alguns desafios para os professores desse componente curricular: é preciso se apropriar da própria Base, ao mesmo tempo em que se busca compreender o que a implementação do ILF significa para o ensino/aprendizado e quais mudanças nas práticas pedagógicas ela implica. Pautando-se na teoria sociocultural de base vygotskiana, este estudo assume como premissa fundante a compreensão de que o aprendizado e o desenvolvimento são processos sociais dependentes da qualidade das interações nas quais os sujeitos participam (i.e. no interplano), e a partir das quais suas compreensões individuais (no intraplano) são moldadas. É por meio de mediação durante as interações sociais que as ferramentas cognitivas utilizadas no interplano são internalizadas pelos sujeitos, transformando seus processos mentais, tornando-os mais robustos. Partindo dessa compreensão, um curso sobre ILF foi criado com o intuito de promover o desenvolvimento desse conceito científico em cinco professores de língua inglesa lotados em escolas públicas de um município do extremo sul catarinense. As análises das interações ocorridas ao longo dos cinco dias de curso possibilitaram responder à seguinte **pergunta** que norteou este estudo: **Como o conceito científico 'Inglês como Língua Franca' (ILF) é desenvolvido em professores de uma rede municipal de ensino no extremo sul catarinense em resposta ao curso de formação continuada organizado para promover o desenvolvimento desse mesmo conceito?** As análises mostraram que inicialmente os professores não reconheciam o signo 'ILF', portanto, apresentando Zonas de Desenvolvimento Real (ZDR) similares. Contudo, ao longo dos cinco encontros, os professores apresentaram níveis de desenvolvimento do conceito de ILF distintos, mas em acordo com suas potencialidades (i.e. ferramentas cognitivas já em suas Zonas de Desenvolvimento Proximal, ZPD) e restrições. Percebeu-se que tais desenvolvimentos podem ser atribuídos tanto às interações/atividades promovidas durante o curso, como também às mediações direcionadas ao grande grupo e a cada indivíduo. Desse modo, contribuindo para o campo de Formação de Professores, este estudo corrobora a importância de se promover formações (iniciais ou continuadas) de qualidade que sejam responsivas e contingentes às necessidades que os professores apresentam, almejando-se a promoção de formas mais desenvolvidas de pensar.

**Palavras-chave:** Formação de professores. Inglês como Língua Franca. Vygotsky.

# ABSTRACT

The National Common Curriculum Base (BNCC) presents a new teaching/learning perspective for the English language – English as a Lingua Franca (ELF). Such a change poses challenges for teachers of this curricular component: (i)they need to appropriate the document, (ii) while seeking to understand what the implementation of ELF means for the teaching/learning and what changes it implies for pedagogical practices. Based on Vygotskian Sociocultural Theory, this study assumes as a founding premise the understanding that learning and development are social processes dependent on the qualities of interactions in which people participate (i.e. in the interplan), and shaping their individual understandings (in the intraplane). It is through mediation during social interactions that cognitive tools used in the interplan are internalized by individuals, transforming their mental processes and making them more robust. Based on this understanding, a course on ELF was created in order to promote the development of this scientific concept in five English teachers from public schools in a municipality in the extreme south of Santa Catarina. The analyses of the interactions that occurred over the five days of the course made it possible to answer the **question** that guided this study: **How is the scientific concept of English as a Lingua Franca developed in schoolteachers of a municipal Basic Education system in the extreme South of Santa Catarina in response to an in-service teacher education course designed to promote the development of this very concept?**. The analyses showed that initially, teachers did not recognize the sign 'ILF', therefore, presenting a similar Zone of Actual Development (ZAD). However, during the five meetings, teachers presented different levels of development of the concept of ELF, in accordance with their potentialities (i.e. cognitive tools already in their Zone of Proximal Development, ZPDs) and restrictions. It was noticed that such developments can be attributed both to the interactions/activities promoted during the course, as well as to the mediations addressing either the whole group or each individual teacher. Therefore, contributing to the field of Teacher Education, this study corroborates the importance of promoting quality teacher education courses (initial or in-service), which are responsive and contingent to the needs that teachers present, aiming to promote more developed ways of thinking.

**Keywords:** Teacher Education. English as a Lingua Franca. Vygotsky.

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# CONTENT

# 1 OVERVIEW OF THIS STUDY

Back in 2017, a normative document, the National Common Curricular Base (BNCC), was approved in Brazil aiming to establish "an organic and progressive set of **essential learning** that students must develop throughout the stages and modalities of Basic Education"[1] (BRASIL, 2017, p. 7, bold in the original)[2]. Focusing on the directions of the English curricular component, teaching this additional language for the purposes outlined in BNCC implies that the school curriculum should: 1) seek formative teaching that re-examines the relationships among language, territory, and culture; 2) broaden the vision of multiliteracy that aims at the inclusion of the social practices of the digital world; and 3) *promote an English teaching-learning process that focuses on the social and political function of English in its lingua franca status[3].*

The switch from the perspective of English teaching/learning[4] as a Foreign Language to its new status of English as a Lingua Franca (ELF) indicates that it is paramount to equip[5] teachers with the concept of ELF to avoid having them apply it in their classrooms with no prior preparation or understanding. Moreover, there is also the need to promote opportunities for teachers to engage in reflections such as: *What is English as Lingua Franca and what does the concept encompass? What does the implementation of this new teaching/learning perspective represent for their classroom practices? How is this perspective materialized in the textbooks and activities?* And, more importantly, *What knowledge and behaviors does the implementation of ELF require from*

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[1] "A Base Nacional Comum Curricular (BNCC) é um documento de caráter normativo que define o conjunto orgânico e progressivo de **aprendizagens essenciais** que todos os alunos devem desenvolver ao longo das etapas e modalidades da Educação Básica" (original)

[2] All translations used in this study were done by me.

[3] As the purpose of this study is specifically related to the ELF concept, not all the directives proposed by this document (for the English component) are discussed in this work. Although we understand that the analysis of BNCC in itself could be a good research movement, it is out of the scope proposed here. For discussions about the tensions found in the BNCC document and the ELF concept, see Duboc and Siqueira (2020), and Duboc (2019).

[4] The teaching and learning are different processes that depart from different places (SAVIANI, 2018; GALVÃO, LAVOURA; MARTINS, 2019). However, under a Vygotskian view, there is a dialectical unit between these two processes that is understood in the *teaching/learning* (*obuchenie*) graphic representation used in this study.

[5] Equip here should be understood not as a technicist indication, but in the sense that is mandatory to promote opportunities for teacher develop mental tools as these have the power to aid them to think and act consciously their practices in view of a potential praxis (theory/practice interwoven).

*teachers and, in counterpart, from their students?* In this sense, it is comprehensible that the knowledge produced by studies in the ELF field should guide teachers' practices in Brazil giving them a foundation to *reflect on notions such as identity, linguistic variation, intelligibility, and norm* (BRAZIL, 2017).

In this vein, an in-service teacher education course (henceforth 'ELF course') was designed as part of this study. It was also delivered aiming to help municipal teachers of a city in the extreme south of Brazil to develop the concept of 'English as a Lingua Franca' (ELF). The ELF course was prepared with activities organized to promote functional ways of using the ELF concept because it is through such use that teachers can form their ELF concept which, in turn, might help these educational workers[6] consciously apply it in their everyday teaching practices.

Besides, the design of the ELF course that integrates this study was anchored mainly on Vygotsky's studies derived from the Vygotskian Sociocultural Theory (VSCT), and the dialectical-methodological view of teaching/learning proposed by the Historical-Critical Pedagogy (HCP). Overall, a Vygotskian theoretical-methodological-analytical framework was adopted throughout this study based on the understanding that the promotion of an omnilateral human education is essential, that is, an education aiming at the development of human beings' maximum potentialities (their omnilaterality).

According to Chisté and Della Fonte (2021, p. 5), the term omnilaterality is based on Karl Marx's writings and appears as an opposition to the term unilaterality (which refers to animal's existence, and humanity's contemporary life under capitalism). Therefore, this word choice (omnilaterality) carries the understanding that human beings should not be dominated by their immediate/elementary necessities (i.e. the way our society is currently organized that closely resembles animals' existence – that is, continually fighting for basic needs such as food, safety, and shelter). In this capitalist society, full of contradictions and tensions, it is noticeable that human beings have become

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[6] Educational workers are to be understood here according to Martins (2010) who clarifies that "o termo trabalhadores da educação se constitui como recorte de uma categoria teórica que retrata uma classe social: a dos trabalhadores" (p. 24).

animalized, alienated from themselves, and "reduced to their body's necessities […] restricted to their most elementary practices" (MARX, 2004, p. 31).

Being conscious that this scenario requires some change, Manacorda (2007) points out that an omnilateral human education is mandatory because it attempts to promote the development of humanity's maximum productive potentials while dialectically envisioning the formation of human beings' maximum potentials for the fruition of both material and immaterial (intellectual) products — from which workers have been alienated as a result of the labor division. This formation/education has the potential to create individuals "who value and understand work as a human production (work dimension), have access to the human knowledge produced, systematized and legitimized in the course of the historical process of humanity (scientific dimension), and know how to live in society (cultural dimension)" (OLIVEIRA et. al., 2020, p. 46667). Thus, the promotion of an omnilateral education must be the major guide of the practices in formal education (schooling) as its main objective should be the promotion of theoretical thinking: psychological development (PASQUALINI; LAVOURA, 2020).

Under the understanding presented, VSCT and HCP see schooling as the perfect locus for the promotion of cognitive development as the activities carried out during the schooling process are understood as capable of transforming mental functioning, especially when referring to the learning of scientific concepts (MARTINS; ABRANTES; FACCI, 2016; WERTSCH, 1985; VYGOTSKY, 1997b). When thinking about the transmission of human knowledge — concepts (product of human activity), families transmit, throughout generations, their knowledge mostly related to empirical/practical situations. In other words, they transmit/teach everyday concepts. In formal schooling, the focus is on the transmission of scientific knowledge capable of complexifying human beings' higher mental functions mostly by the learning of theoretical sign systems, that is, scientific concepts.

Vygotsky identifies the learning and internalization of scientific concepts as the nuclear aspect of transformation in humans' psychological functioning (MARTINS; ABRANTES; FACCI, 2016) because only these concepts (in comparison to their counterpart — everyday concepts) require conscious

systematization of "relationships and definitions" (BIEHL, 2021, p. 36). According to Martins, Abrantes, and Facci (2016), the use of scientific concepts, represented in the word (sign form), requires mediation through abstraction and generalization (construction of interrelations) instead of the direct/immediate relation object-word. For this reason, it was said that the learning of everyday concepts is understood to happen mostly in the community in which people are brought up, while the locus for the promotion of scientific concept development and internalization is found in schooling.

Based on the previous guidelines, this study assumes that the participation of teachers in the ELF course has the power to promote on each participant, at different levels, the development of the scientific concept 'ELF' (carried by the sign forms 'English as a Lingua Franca', 'Inglês como Língua Franca', and their acronyms 'ELF' and 'ILF'). Moreover, the development of this concept mediated by the participation of teachers in the activities promoted in the ELF course might enable them to engage in reflections with the potential of promoting their *praxis (a dialectical unit of theory informing practice, and practice informing theory)*. To this extent, I would argue that the development of the ELF concept can enable the teachers to develop more *robust forms of thinking* (JOHNSON, 1999) aligned to the ideal of omnilaterality.

In light of all that has been presented, the main **objective** of this doctoral thesis is **to trace the development of the scientific concept 'English as a Lingua Franca' (ELF) in schoolteachers of a municipal basic education system in the extreme south of Santa Catarina during an in-service teacher education course in which the researcher provided the participants with socially organized activities that address this very concept.**

Based on the VSCT and HCP, in this study, it is also assumed that learning and development are social processes that occur from the outside in. This means that it happens first in the interpsychological (external mental) realm and then intra-psychologically (internally mental plane), through indispensable participation in socially organized activities, as these are the trigger to development and transformations of mental functions. Bearing all this in mind, this study assumes that meaningful situated activities organized to promote the development of the ELF scientific concept along with responsive mediation

directed at the participants' needs during their participation in the ELF course have the power to promote the development of this very concept up to their levels of individual affordances and constraints, and for this reason, this research seeks to answer the following **main research question:**

How is the scientific concept of English as a Lingua Franca developed in schoolteachers of a municipal Basic Education system in the extreme South of Santa Catarina in response to an in-service teacher education course designed to promote the development of this very concept?

In order to answer the research question that guides this study, I focus on three **specific questions**, namely:

1. *What do municipal schoolteachers know about the scientific concept of English as a Lingua Franca at the beginning of their participation in the in-service teacher education course designed for them to understand this concept?*

2. *What changes in the development of this scientific concept can be observed in teachers as they participate in the in-service teacher education course designed for them to understand this concept?*

3. *If any development occurs, what can this development be attributed to?*

To be able to respond to the questions presented and reach the objective proposed in this study, I, in the role of a researcher and teacher educator, have had to prepare, design, and carry out the ELF course that integrates this study. As I prepared for both these roles, I extensively read about ELF. Based on my readings, I understood that ELF studies can assume many perspectives, and, in Brazil, most of the studies in this area are being developed within decolonial lenses (see DUBOC; SIQUEIRA, 2020; JORDÃO, 2016; SANTOS; SIQUEIRA, 2019; SIQUEIRA, 2018, 2020) with some of them advocating for an *ELF made in Brazil* (DUBOC, 2019; DUBOC; SIQUEIRA, 2020), mentioned as ELF phase 4 in Figueiredo and Siqueira (2021).

Although the teachers participating in this study could have benefitted from the richness of the varied ELF discussions and approaches, it would also represent an overload of information hardly able to be accessed within the time-space planned for the 5-meeting ELF course. For this reason, I decided to not expose them to all of the different perspectives presented in ELF discussions and focused on the classic aspects of the concept. Bear in mind that the use of the term "classic" here does not mean traditional (as opposed to modern). According to Saviani and Duarte (2012), it expresses the notion of something that is a reference, a model, or an example that extrapolates the moment in which was formulated, resisting in time.

In the work of selecting what is considered classic in the ELF field, Duboc (2019), a representative author of a more contemporary understanding of ELF studies, especially for the Brazilian context, trails the way, highlighting the importance of "pioneer studies" (p. 11) for new conceptualizations of ELF. On this path, this study considers the so-called European North Global ELF (i.e. authors such as Jenkins, Seidlhofer, Mauranen, Widdowson, Dewey, and others) as classic, supported by Duboc's statement about the difficulty of advancing in the discussions/arguments without mentioning the 'pioneers'.

Accordingly, European ELF is here considered a classic for presenting the essence of the knowledge (the scientific concept) encompassed by the word ELF. Yet, the aspects being called here the essence of ELF, or the classic features, are briefly considered to be: its encouragement of speakers of English (English users) to own this language in their own right, along with the defense of the right to mingle it with their own repertoire-in-flux. In a way, these aspects summarize the arguments and discussions presented in ELF studies throughout their phases (ELF1, ELF2, and ELF3), and all of these have led ELF scholars to advocate against idealized standardizations of English, and the native-speakerism ideology that has been detected in English Language Teaching (ELT) practices for so long (DUBOC; SIQUEIRA, 2000).

Thus, ELF studies agree with the fact that languages are not pure and stable and need to be understood as a social practice — that is, "language in the service of social relations" (DELLAGNELO; MORITZ, 2021). As a matter of fact, ELF calls for the understanding that English users are always accommodating

and negotiating meanings, which, somehow, demands the understanding that the main goal of learning English is to communicate in intelligible forms rather than to conform to different norms.

Considering the history of ELF, no matter what perspective is assumed, it is difficult not to mention its three phases and arguments, either to compare or to contrast them. The genealogy of (European) ELF includes three phases, according to Jenkins (2015): "Phase 1 (documentation, codification, form, etc.) […] [, phase] 2 (ELF users, diversity, fluidity, variability, ELF as a social practice, etc.)" (DUBOC; SIQUEIRA, 2020, p. 240), and phase 3, ELF as a Multilingua Franca which advocates for the inclusion of ELF within the multilingualism umbrella (JENKINS, 2015). Today in Brazil, it seems that a theoretical line has been drawn dividing European ELF from other understandings of ELF, including the movement *ELF made in Brazil* (aforementioned) based on the Epistemologies of South and decolonial studies. Some ELF studies have been carried through lenses different from those from the very beginning; however, at this point, epistemological stances are also contrasting, and it is important to mention that I myself as a researcher have yet another understanding of what ELF is, one that considers ELF as a *concept*.

What is being called the 'ELF concept' here should not be assumed within the common use of the word/sign 'concept' that ELF studies make (COGO, 2016a, 2016b; EL KADRI, 2010; LEITE; OLIVEIRA; COURA, 2020; MAURANEN, 2018; PEIXOTO; SIQUEIRA, 2019; PORFIRIO, 2015; SMIT, 2010), but within the meaning shared in Vygotskian studies. Thus, this word choice in this study implies that a concept results from the dialectical interaction between the concrete and abstract worlds; representing what Vygotsky called the interweaving of everyday and scientific concepts[7].

In this concern, the understanding and use of ELF as a concept imply that this sign form 'ELF' carries part of a hierarchal knowledge system that integrates its different social meanings along with its history (including its last development within *ELF made in Brazil*). That said, I do not characterize this study within any of the three phases of ELF, or even within ELF made in Brazil,

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[7] The review of literature will extensively deal with everyday and scientific concepts and their development.

because I see in the concept of ELF the synthesis of the whole ELF genealogy that forms my current understanding of it.

Although this understanding is what mediates my actions as an English teacher, a researcher, and a teacher educator during the course designed for this study, I tried my best to direct the course offered toward the essential aspects of ELF through the classics of the area produced mainly by its pioneers. In order to discuss some of the classic socio-constructed meanings included in the sign ELF, firstly, it is necessary to acknowledge that English nowadays is "spoken by people for whom it is a second or additional language more than by those for whom it is a first language" (MAURANEN, 2018, p. 7). Having that said, it can be easily presumed that English is used by speakers of many different "linguacultural backgrounds" (JENKINS, COGO & DEWEY, 2011, p. 289) to an extent that no other lingua franca has ever reached before.

Besides that, the extended use of the English language in the globalized world presented the necessity for a different linguistic view since the use of English in such multicultural interactions could not be properly understood through the lenses of English as a Native Language (ENL) constructs (or any other perspective that had as the threshold the native speaker norm). One point was raised above all: the claim that people use English to communicate with other people, from different places, not only with people from the Inner Circle (KACHRU, 1985). In this way, interactions around the globe seem to be more realistically understandable through the lenses of English as a Lingua Franca.

Being English as a Lingua Franca a research field that advocates for a more contemporary understanding of the use of English in intercultural communications, the 'English' in English as a Lingua Franca is not to be understood as a different type of English, or a variety, as once was thought. Hall (2018) points out that "it is now clear that *ELF is more coherently conceptualized as a communicative mode or* situation, rather than a linguistic system that may be learned to different levels of individual proficiency" (p. 74, *my italics*). In other words, ELF is the lens used to understand the use of the English language by people who choose it as a means to communicate with other people, being these considered legitimate speakers of English, whether natives or not.

In that direction, ELF scholars do not advocate for another English to be spoken, taught, or learned. What ELF scholars point out, as can be observed in Sifakis and Tsantila (2019), is that the 'E' of English in communications observed through an ELF perspective is to be understood under different lenses than the 'E' in EFL, ENL, and others. ELF is a theoretical lens to a more contemporary understanding of communications happening when this named language called English is being used. For this reason, ELF studies intend to show that, most importantly, "what is at stake is the need for a reconceptualization of stakeholder's perspectives about English language usage, teachers' roles as correctors and feedback providers" (SIFAKIS; TSANTILA, 2019, p. 6).

For that reason, ELF scholars defend that people who choose to use English, from the range of languages available in their linguistic repertoire, should not be considered less legitimate speakers of English, just because it is not their mother tongue (L1). According to ELF studies, the successful use of the English language by its speakers cannot depart from native English norms and be considered less legitimate because of their distancing from it. In other words, English interactions can offer so much to be observed if one stops to eternally compare peoples' use of English to the standard norm, as pointed out by Widdowson (2015a, p. 367):

> What we see in ELF [studies] is the pragmatic process of communication live, in action, laid bare, so to speak – open to observation if only we can rid ourselves of our preconceptions based on too much familiarity with the form that this process takes in particular languages or varieties of languages in particular established linguacultural communities. It is, of course, just such familiarity that breeds contempt of ELF.

ELF studies point to the importance of not belittling people's use of English, calling it an interlanguage[8]. Instead, they decided to exalt the varied uses as evidence that "communicative capability not only does not depend on conformity to Standard English norms […] [as] communication does not depend

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[8] Within ELF, referring to someone's use of English as an interlanguage has a negative connotation because the main assumption of interlanguage studies is that non-English speakers are mainly attempting to identify to Inner Circle speakers. As such, the term 'interlanguage' implies a deficient use of English, one that not reached the native speaker competence (FORMENTELLI, 2017). Moreover, studies in interlanguage focus mainly on errors rather than on the intelligible uses people make of the English language (TAKATSUKA, 2008).

on language itself being precise but on its being appropriate to context and purpose" (WIDDOWSON, 2015a, 362-364). It can be said that ELF was for quite some time undermined and even rejected by those who stand in favor of more inner-oriented approaches to the use of English (JENKINS, 2015; 2018a; WIDDOWSON, 2015a). To date, however, the research field of ELF is already consolidated, both in Brazil and abroad (PEIXOTO; SIQUEIRA, 2019).

> early ELF research (of the period spanning from the early 1990 to the early 2000s) aimed to identify the parallels between NNSs' [Non-Native Speaker's] uses of English and the codified SE [Standard English] of the NSs [Native Speakers] […]. In the 2000-2010 period, the interest shifted from trying to establish ELF as a distinct variety to focusing on the knowledge, strategies and skills of successful ELF users […]. As the awareness of the fluidity and unboundedness of ELF interactions that 'transcends boundaries, and that is therefore beyond description' (Jenkins, 2015: 55) became all the more pertinent, the importance of redefining ELF within the more realistic and authentic framework of multilingualism and translanguaging[9] […] takes centre stage […]. (SIFAKIS; TSANTILA, 2019, p. 1-2)

Having presented the context, objective, and research questions that guide this study, along with a brief explanation of the field of study that develops the concept of ELF, I now move to the thesis organization. This dissertation has five chapters, including this introduction (Chapter 1). In Chapter 2, the theoretical background of this study is detailed, illustrating the main tenets of Sociocultural Theory and the Historical-Critical Pedagogy. In Chapter 3, the focus is on the study's context, the ELF course, and its participants, as well as the procedures for both data collection and analysis. In Chapter 4, the study's findings are shared and discussed. Finally, Chapter 5 presents the final remarks of this study.

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[9] Please note that our conception of ELF conceives of translanguaging as one of its constituents, especially when dealing with linguistic repertoires.

## 2 THEORETICAL BACKGROUNDS: COGNITION DEVELOPMENT IN THE SOCIOCULTURAL THEORY AND THE HISTORICAL-CRITICAL PEDAGOGY

The theoretical framework of this study is based both on Vygotskian Sociocultural Theory[10] (VSCT) and the Historical-Critical Pedagogy (HCP). Therefore, it is assumed here that cognition cannot be isolated from the social context. Such understanding considers that "it is society – not nature – that must be counted as a primary determinant factor of human beings' behavior and development. This is because cultural development incorporates, transforms, and overcomes natural development […]"[11] (PASQUALINI, 2010, p. 165).

Vygotskian studies interpret the "social environment as a 'factor' to the understanding of the 'social' as the 'source' of personality development" (ASMOLOV, 1998, p. 17). From this perspective, human psychological development emerges out of participation in sociocultural activities in which culturally constructed tools mediate and organize our unique human forms of thinking (LANTOLF; THORNE, 2006). In a Vygotskian view, development, which is a combination of cultural and biological inheritances, is promoted through processes of (cultural) mediation that happen primarily from the outside-in. Likewise, sociocultural aspects are internalized by the individual, and in the "transition from inter-mental functions to intra-mental functions, […] the child's social, collective activity [have the potential to transform] […] his individual mental functions […]" (VYGOTSKY, 1987, p. 259).

Briefly, Vygotsky's works attempted to develop a "theoretical perspective that would allow a unified analysis of behavior and consciousness while recognizing the unique socio-historical nature of the human mind" (MINICK, 1987, p. 33). Moreover, his approach to psychology aimed at overcoming the

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[10] It is important to clarify that, although the label 'Sociocultural Theory' may be used concerning research about socialization and discursive construction of identities, our use of this label (Sociocultural Theory) means to invoke specific association with the work of Vygotsky and his colleagues following the tradition of the Russian cultural-historical psychology – a Marxist psychology developed by Vygotsky, Luria and Leont'ev - with its roots in the writings of Marx and Engels (LANTOLF; THORNE, 2006).

[11] "Vigotski (1995) afirmou que é a sociedade – e não a natureza – que deve figurar em primeiro plano como fator determinante da conduta e do desenvolvimento humanos. Isso porque o desenvolvimento cultural incorpora, transforma e supera a dimensão natural do desenvolvimento da criança" (Original)

dualism of body-mind that had "affected psychology and other social sciences for years" (LANTOLF; THORNE, 2006, p. 25). After all, "like the humanities and other social sciences, psychology is supposed to tell us something about what it means to be human" (WERTSCH, 1985, p. 1). Throughout Vygotsky's writings, it is observable that this answer was not being fully accounted for by neither his "intellectualist ('discovery') nor mechanistic ('habits')" (ROBBINS, 1999, p. viii) contemporaries.

Additionally, Vygotsky (1987) reports that psychological methods and research strategies applied by scholars of his time tended to isolate mental processes instead of studying them as a unified whole. On top of that, Duarte (2010) highlights that this happened because reality was not seen as complex: it was being accounted for just like the simple sum of its parts, which denies the perspective of totality. Moreover, the author explains that human reality is not made of causal parts, but of rich determining relations between essence and appearance (social totality). As well, Vygotsky enlightened this understanding when he pointed out that "each person is to some degree a measure of the society, or rather class, to which he belongs, for the whole totality of social relationships is reflected in him" (VYGOSTSKY, 1995, p. 368).

In this regard, psychologists of that time, while ignoring the totality in each individual, kept perpetuating the understanding that consciousness implied connections among mental functions as an accepted given. Scholars before Vygotsky (1987) assumed such mental connections as unvarying, and this understanding resulted in psychological functions and connections being ignored in studies of the psychology area. In his writings, Vygotsky (1987, p. 46) stresses that the methods his contemporaries applied in the study of consciousness and the relationships between thought and word, speech and thinking caused them "to ignore the unified and integral nature of the process being studied, [and the result of] this form of analysis leads to profound delusion". For him, it was erroneous to believe that "the internal relationships of the unified whole [the totality that required exploration in those studies] are replaced with external mechanical relationships between two heterogeneous processes".

It was based on the understanding that the development of verbal thinking (speech and thought intertwined) is what qualitatively differentiates

human beings from the most developed primates that Vygotsky theorized. From a psychological perspective, the word is an act of generalization. In addition, he indicated that a "generalization is a verbal act of thought; [and] its reflection of reality differs radically from that of immediate sensation or perception" (VYGOTSKY, 1987, p. 47). It means that animals have an immediate (direct) relation to the world/nature whilst human beings' relation is always mediated.

In this sense, following the dialectical and historical materialism, Vygotsky did not discard the claims made by those unilateral approaches: he sublated[12] them. Therefore, "Vygotsky saw in the methods and principles of dialectical materialism a solution to key scientific paradoxes" (COLE; SCRIBNER, 1978, p. 6) towards a more holistic understanding of human cognition.

Similarly, Vygotskian studies recognize that natural/elementary mental functions (biological endowment) are essential, but not enough to account for the development of human cognition. From this perspective, Vygotsky stressed that elementary mental functions (functions naturally given), such as involuntary control and reflex found in humans, are also found in most developed animals; and as such, it is not enough to explain the differences between humans and other animals (VYGOTSKY, 1987; 1999).

Along with that, the author points out that, differently from animals, which have a direct and immediate relation with their surroundings, human relationship with the world is mainly mediated by physical/technical and psychological tools. Due to this mediation, human beings develop higher mental functions, that is, functions resulting from man's incorporation of historical-cultural tools developed throughout history. In this sense, Wertsch (1985) reveals that Vygotsky

> extended Engel's notion of instrumental mediation by applying it to "psychological tools" as well as to "technical tools" of production. He invoked the analogy between psychological tools, or what he termed "signs," and technical tools, or simply "tools," at several places in his writings (WERTSH, 1985, p. 77).

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[12] Sublation is one of the possibilities of translation into English of the German Hegelian term *aufhebung*. The website Hegel.net makes a good historicity of the meanings that this term conveys. See < https://hegel.net/en/sublation.pdf>.

Vygotsky argued that "human psychological functions (and behavior) are qualitatively different from those of animals even though in some respect there appear to be behavioral similarities between them"[13] (MILLER, 2014, p. 13). Within this point, he indicated that even when the man and the most developed ape are compared in their external similar actions, the internal processes related to the use of physical tools by humans and animals are different, as only human beings have the mental function of pre-ideation developed.

In this sense, Vygotsky discussed that human beings have "the capacity to operate on the basis of non-actual or absent stimuli" (VYGOTSKY, 1987, p. 107) while animals are bounded to their immediate visual-temporal surroundings (VYGOTSKY, 1987, 1999). This capacity is due to the mediation through language that allows human beings to plan future actions, think back to the past, and/or project the future, untying them from their immediate surroundings.

To sum up, animals might make use of tools, but they do it by instinct, and on an elementary psychological level only, which is interpreted as practical intellect[14]. Moreover, language renders humans a different action from that of animals, since its use transforms practical intellect into verbal forms of thinking. Consequently, this transformation is of such importance as it allowed the development of human culture and history, interweaving phylogenesis, sociocultural history, ontogenesis, and microgenesis planes together, the four domains necessary to account for human forms of (higher) mental functions. For all that, it is claimed that cultural and biological lines of development are interwoven together, interacting and evolving in a complicated manner that makes the basis of human historical development.

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[13] Miller (2014) extends this statement elucidating that "there are animals that live together and cooperate by communicating, such as bees and baboons. There are also animals that use objects as tools, such as chimpanzees that use sticks to obtain termites for food, […] and beaver that build dams. The psychological functions that render possible these accomplishments [in animals and humans] […] are the product of phylogenetic (evolutionary) development […]. However, Vygotsky points out that in humans these natural psychological functions represent only one line of development that on its own cannot explain the distinctive human achievement of culture" (MILLER, 2014, p. 13)

[14] According to Miller (2014) practical intellect can be equated to the tool-using ability that chimpazees have when goal oriented to obtain an out-of-reach object. It refers to a stage prior the development of verbal forms of thinking, so it is dependent on biological functions (elementary mental functions) and because of it, it is spatiotemporal bounded (dependent on context).

From this, Vygotsky indicated that it is by the use of signs and tools that human beings developed the capacity for self-control and self-regulation. To all intents and purposes, the use of tools "strongly and qualitatively impact [humans'] cognitive development and functioning" (LANTOLF; THORNE, 2006, p. 1). As it is known, psychological tools (signs) and physical tools (technical tools) are auxiliary devices that provide humans with different kinds of assistance; physical tools are used to control and regulate the external world, while signs have a dual directionality as they can be conducted to one's own or others' mental function[15].

Besides that, Vygotsky explored how "the historically cumulative cultural generation of auxiliary means that are inserted between ourselves and objects (mental or physical)" (LANTOLF; THORNE, 2006, p. 62) are internalized by human beings, resulting in complexified forms of human cognition. More specifically, he revealed that, amid the many different auxiliary means (tools), language is the most used one as it mediates human interactions with the world (intermental plane) and with oneself (intramental plane). After all, thinking for human beings is impossible without language. Thereby,

> Vygotsky brilliantly extended this concept of mediation in human-environment interaction to the use of signs as well as tools. Like tool systems, sign systems (language, writing, numbers system) are created by societies over the course of human history and change with the form of society and the level of its cultural development. Vygotsky believed that the internalization of culturally produced sign systems brings about behavioral transformations and forms the bridge between early and later forms of individual development. Thus for Vygotsky, in the tradition of Marx and Engels, the mechanism of individual developmental change is rooted in society and culture (COLE; SCRIBNER, 1987, p. 7)

By the way, language usage represents the relationship between culture/society and individuals, after all, the primary use of language is to communicate with others[16]. In this manner, human speech is only possible because, through the use of words (signs), people can relate to groups of phenomena related to shared social practices, as "[s]ocial interaction

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[15] This dual directionality is called the reversibility of the sign.
[16] Babies use gestures and babbling to interact with others in the external mental plane even prior to their verbal thinking being fully developed indicating that their practical thinking is mainly directed towards the external world.

presupposes generalization and the development of verbal meaning; generalization becomes possible only with the development of social interaction" (VYGOTSKY, 1987, p. 48). In the development of sign meaning, Vygotsky illustrates the dialectical movement of sign form's social meaning and individual sense/generalization.

At this point, it is relevant to denaturalize the character of language to the reader. Language must be seen as a socio-historical construct (which means it is not naturally given to humans), that is: it is "comprised of conceptual meanings created by communities of speakers as they carry out goal-directed activity mediated by language" (LANTOLF; THORNE, 2006, p. 5). In this view, it is a psychological tool developed via the mediation of others during one's participation in social activities, in which language use and meanings evolve in and during interactions. For Vygotsky, language is both a unit of social interaction and thinking.

That way, the integration of these two units is materialized in the sign (word), allowing the study and understanding of consciousness (verbal thinking) (MILLER, 2014) as it cannot be directly accessed. In this concern, Vygotsky claims that it is in the word that thinking (sign meaning) and speech (sign form) are incorporated, because "word meaning is a unity of both processes that cannot be further decomposed" (VYGOTSKY, 1987, p. 244). In essence, this means the sign is "a unity of interpenetrating processes rather than a mixture consisting of separate elements" (MILLER, 2014, p. 10).

Historically, the development of word meaning is a psychological process that occurred "with the need to interact socially in the labor process" (VYGOSTKY, 1987, p. 48) because "work involving division of labor leads [led] to new forms of behavior that are no longer determined by direct instinctive goals" (VAN DER VEER; IJZENDOORN, 1985, p. 2). In this regard, functions developed with the use of language are considered higher mental processes as they are "culturally mediated, coordinated, and consciously employed functions" (SAWYER; STETSENKO, 2014, p. 3). Here, it is important to highlight how Vygotsky uses the terms *elementary and higher* to describe mental functions. Such distinction conveys the understanding that elementary and higher mental functions have different developmental paths as "[n]atural development produces

functions in their elementary forms, whereas cultural development converts elementary into higher processes" (WERTSCH, 1985, p. 24).

In this sense, the development of word meaning implies the development of higher mental functions as every word carries a system of meaning that represents concepts (everyday and scientific ones); and, with the development of sign meanings, verbal thinking mediates our relationship with the world (i.e. our action in the world). Wertsch (1985, p. 104) explains that "[i]n Vygotsky's account of higher mental functions, scientific concepts are what make it possible for humans to carry out mental activity in a way that is maximally independent of the concrete context".

Reconciling the natural and mental science in a dialectical approach, Vygotsky made "possible description and explanation of higher psychological functions in terms acceptable to natural sciences" (COLE; SCRIBNER, 1978, p. 5). For this, it is considered, in the history of the development of higher mental functions (of sociocultural origin), both the qualitative and quantitative changes in elementary mental functions (of biological origin) that enable them to be transformed into complex ones. In summary, Vygotsky enlightens the relation between elementary and higher psychological functions, saying that:

> The central characteristic of elementary functions is that they are totally and directly determined by stimulation from the environment. For higher functions, the central feature is self-generated stimulation, that is, the creation and use of artificial stimuli which become the immediate causes of behavior (VYGOTSKY,1978, p. 39)

Considering that word meaning develops, Vygotsky's works explore the process of mediation and internalization of such mediational means (signs), explaining how one's future development is indicated by what one can do by oneself (one's Zone of Actual Development — ZAD) and what one can do with assistance within their potential (one's Zone of Proximal Development — ZPD). Wertsch (1985) points out that Vygotsky's studies and his genetic research method have in their core three main themes: "(1) a reliance on a genetic or developmental method; (2) the claim that higher mental processes in the individual have their origin in social processes; and (3) the claim that mental

processes can be understood only if we understand the tools and signs that mediate them" (p. 14-15).

To exemplify the Vygotskian framework, it is possible to recall an example he gave that illustrates how the mediation of the sign in the act of naming occurs and how it influences human's perception of reality/the world:

> When we meet what is called a cow and say "this is a cow", we add the act of thinking to the act of perception, bringing the given perception under a general concept [word]. A child who first calls things by their names is making genuine discoveries. I do not see that this is a cow, for this cannot be seen. I see something big, black, moving, lowing, etc., and understand that this is a cow. And this act is an act of classification, of assigning a singular phenomenon to the class of similar phenomena, of systematizing the experience, etc (VYGOSTKY, 1997a, p. 249-250).

As can be seen, by using the sign 'cow', human beings can mentally picture the animal cow instead of decomposing it into its parts - something "black, moving, lowing". *En passant*, the ability to think in chunks – that is, in concepts (KARPOV, 2003), is what represents the symbolic function of signs. When the sign form 'cow' is used during social interactions, it allows human beings to bring all the abstract features of the animals under the categorization of the sign. Building on the work of Wertsch (1985), Lantolf and Thorne (2006) point out that when kids develop verbal thinking, "the symbolic functions of the signs come into play, children develop the ability to abstract features of objects, generalize these into culturally determined categories and ultimately form relationships among categories" (p. 17). Also,

> according to Vygotsky, the unit of verbal thinking (or consciousness) is the sign or what we commonly understand as word meaning, and, as he points out, word meanings, or signs, always entail a generalization (an act of thinking) (MILLER, 2014, p. 9)

After the sign form (word) that represents any concept is 'discovered', it starts a path of development. It is possible to say that the use of a specific sign form (word) carries socially shared features and categorizations that lead to the development of concepts (word meanings). In this dynamic process, the internalization of such concepts is started, suffering modifications based on the

social usage (functional use) of these signs: in brief, sign meaning develops. In the course of development, concepts are differently understood in accordance with the interactions in which they are used, meaning that "during this process, one develops complexes and pseudoconcepts, which can be seen as two gradual steps when building concepts" (COSTA, 2019, p. 31). In a study with teachers, Smagorinsky, Cook, and Johnson (2003), building on Vygostsky's (1987) works, organized a chart, exemplifying the types of generalization possible in each developmental stage of concepts.

Figure 1 - Types of generalization in developmental order

| | Definition | Child's Example | Teacher's Example |
|---|---|---|---|
| Complex | The individual elements are associated with one another but not all are associated according to the same theme or significant traits. | Learning to label a canine a dog and then labeling any other 4-legged creature a dog. | Learning to label a group activity cooperative learning and then labeling any group activity cooperative learning even if students neither cooperate nor learn. |
| Pseudoconcept | The individual elements appear to be unified but have internal inconsistencies | Learning to label a canine a dog and then labeling any canine-like creature (e.g., fox) a dog. | Learning to label a group activity cooperative learning and then labeling any group activity cooperative learning even if it lacks some critical element such as teamwork, a shared goal, individual and group accountability, and so on. |
| Concept | The individual elements included in the set are unified by a single theme. | Learning to label a canine a dog and discriminating between dogs and other dog-like creatures. | Learning to label an activity cooperative learning when small, heterogeneous groups of students work as a team toward a shared goal in such a way as to be both individually and collectively accountable for the work, and work in such a way as to show cooperation and concern for one another and thus raise students' confidence and self-perceptions. |

Source: Smagorinsky, Cook, and Johnson (2003, p. 1402)

According to this chart, the stages of development of sign meaning (concept) happen during one's practical participation in social practice as building on the mediation provided during these interactions, developing an

understanding of the (social) meanings of a word/sign. Moreover, it is also during these social practices that one's own individual sense[17] of such word can develop and become internalized, being a future possibility to inform one's own behavior/practice.

Up to this moment, it was possible to illustrate that the development of sign meanings, or put differently, the development of concepts does not happen spontaneously due to its complexity. In the course of concept development, human beings use sign forms before having their meanings completely developed. In this sense, Cazden (1981) refers to this human functional use of signs as "performance before competence", arguing that while using a sign one's own understanding of it develops (AGNOLETTO; DELLAGNELO, 2018; 2019; BIEHL; DELLAGNELO, 2016; 2020; JOHNSON, 1999, 2009; LANTOLF; THORNE, 2006; VYGOTSKY, 1987; 1999). Knowing the operation involved in sign meaning is key to highlight that it develops through the mediation of others, and it is only when facing and actually using new signs (new words), in the midst of social interaction, that people undergo a process of development of these signs, bringing meaning to them, and turning them into concepts.

Over and above that, Vygotsky traced the process of concept formation in children, and the findings of his studies not only showed that children acquire word meanings from their surroundings and that their understandings of social meanings develop, but also revealed that the development (understanding) of concepts occurs according to the potential of understanding of each child – considering their Zone of Actual Development (ZAD) and their Zone of Proximal Development (ZPD). For Vygotsky, the learning of signs that do not converge with learners' ZPD constitutes sign form only which results in the memorization of words without meaning, representing empty verbalism.

In line with that, Wertsch (2007) indicates that "the act of speaking often (perhaps always) involves employing a sign system that forces us to say more (as well as perhaps less) than what we understand or intend" (p. 187). With that in mind, he proposed the Vygotskian-inspired concept of *situation definition*,

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[17] "It is in the tension between meaning potential (collaboratively constructed by a culture and made available to its members) and concrete communicative practice of individuals that meaning, or what Vygotsky called 'sense', is actualized" (LANTOLF; THORNE, 2006, p. 9)

claiming that, during interactions, interlocutors need to establish a situated common understanding (i.e. a similar situation definition): a situation definition portrays "the way in which objects and events in a situation are represented or defined" (WERTSCH, 1985, p. 159). During interpsychological functioning that is established in social practices, interlocutors have to share similar situation definitions to keep the flow of communication, meaning that the interactions in which the interlocutors are involved must be within everyone's potential of understanding (ZPDs).

Moreover, Wertsch (1985) indicates that the sharing of similar situation definitions can imply the establishment of different overlapped levels of *intersubjectivity*. In this vein, the author emphasizes that "intersubjectivity exists between two interlocutors in a task setting when they share the same situation definition and know that they share the same situation definition" (p. 12), and in this scenario, they can negotiate a third interpsychological definition that differs from both of their intrapsychological planes. Surely, this concept can be illustrated by an imaginary situation, initially proposed by Rommetveit and, later on, by Wertsch (2007), aiming at clarifying how the intersubjectivity levels can overlap and vary during the flow of social practices:

> Imagine the following situation: A lady who is a very knowledgeable amateur auto mechanic discovers that there is something wrong with the carburetor of her car. Her husband, who is notoriously ignorant about car engines and does not even know what a carburetor looks like, offers to drive the car to a garage to have it repaired. He tells the car mechanic at the garage: "There is apparently something wrong with the carburetor". This saves the latter considerable time in searching for the problem (WERTSCH, 2007, p. 187-188).

In connection with that, this situation enables us to understand how these different levels of intersubjectivity work: as it is known, the interlocutors — car owners (husband and wife) and car mechanic in the situation depicted — had different situation definitions of 'carburetor'. Yet, during the social practice narrated — "There is apparently something wrong with the carburetor" —, it is seen that the husband makes functional use of the sign carburetor (as aforementioned, performance precedes competence) and, even though the husband did not know the meaning of a carburetor, he knew its name, which

allowed him to communicate the problem of the car to the mechanic. In fact, this simple use of the sign in context enabled the car owner and mechanic to function in a certain level of intersubjectivity so much that it allows communication to flow, the interaction progresses and the interlocutors engage in different qualities of functional use of a sign. Moreover, they can also establish new different levels of intersubjectivity, granting *situation redefinitions*: during the functional usage of a sign — like 'carburetor' in the imaginary situation depicted — interlocutors can give up "previous situation definition in favor of a qualitatively new one" (WERTSCH, 1984, p. 11).

On the edge, the Vygotskian-inspired concepts of situation definition and intersubjectivity corroborate with the fact "the paths through which word meanings are extended or transferred are determined by people around the child in their verbal interaction with him. However, the child cannot immediately learn adult modes of thinking" (VYGOTSKY, 1987, p. 143). For this reason, while establishing a common understanding, interlocutors might set up different levels of intersubjectivity (minimal, median, expert) during their social practices, and as they interact, these levels adjust according to the similarities in interlocutors' situation definitions. As it can potentially enhance learning and development, intersubjectivity is an imperative concept for education: teachers and learners interact, negotiate meanings and create a sense of each other. In this sense, in intersubjective activity, the shared object of interest undergoes transformations as both teacher and learner need to redefine their situation definitions to find a third plane that can temporarily function as common ground for both parties. This mediational process enables learners to ascend towards a more expert level.

After generally presenting Vygotsky's framework and concepts, the next sections attempt to explore the main tenets further. That said, the following concept is one of Vygotskian most central constructs: the concept of mediation.

## 2.1 MEDIATION OF SCIENTIFIC CONCEPTS AND THE GENETIC METHOD

Initially, it is central to highlight the mediation concept for the comprehension of Vygotsky's studies, because it departs from the understanding, already mentioned, that the founding trace of humanity is the transmission of its

knowledge from generation to generation. In other words, it means that human development implies a long and complex sociocultural process of transmission and internalization of mediational means (LANTOLF; THORNE, 2006; LEONTIEV, 2004; MARTINS, ABRANTES; FACCI, 2016; VYGOTSKY, 1987, 1999), converting "social behavior into a means of individual-psychological organization" (VYGOTSKY, 1999, p. 41), leading to the development of higher forms of human activities.

As aforementioned, human beings are born in a world constituted of signs, symbols (psychological tools), and material objects (physical tools) that act as mediational means in our relation to the world. When Vygotskian studies claim that we are not born human, but rather become human[18], as counter-intuitive as it might sound, it stresses the fact that we become human through the mediation and internalization of cultural-historically constructed tools and signs. To some extent, it can be said that human beings are formed as they develop. Along these lines, Saviani (2013) points out that

> whatever is not guaranteed by nature has to be produced historically by human beings, human beings themselves included. We can therefore claim that human nature is not given to humans, but rather produced based on biophysical nature (SAVIANI, 2003, p. 13)[19]

In this regard, it is accepted that complex culturally developed human behaviors are not innate to humanity, and by virtue of not being so, these behaviors need to be mediated to be learned and internalized during individuals' engagement in social-historical practices (MARTINS; ABRANTES; FACCI, 2016; LANTOLF; THORNE, 2006; VYGOTSKY, 1987). This way, educational processes play a central role as the signs and concepts operate as a second

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[18] Manacorda (2007) points out, based on Marx writings, that it is in labor and in its function that human beings become humans and separate themselves from other animals, because labor becomes their leading activity. Through (the division of) labor, humans produce their life condition, and their relationship with other humans, so, in this human/world relationship, humans humanize nature, making the sociocultural history and the human history one only process that self-modifies itself, creating new humans and new societies, resulting in transformations in sociocultural history and human history continuously.

[19] "o que não é garantido pela natureza tem que ser produzido historicamente pelos homens, e aí se incluem os próprios homens. Podemos, pois, dizer que a natureza humana não é dada ao homem, mas é por ele produzida sobre a base da natureza biofísica" (original)

signal system that requalifies the human psyche, taming spontaneous expressions and transforming them into volitional ones, orientated by consciousness (MARTINS, 2016; VYGOTSKY, 1987). Along these lines, Vygotsky discussed transformations of memory and attention into higher mental functions by the use and internalization of signs. Notwithstanding, this second signal system is not internalized spontaneously, and for this reason, the more experienced other must make the signs available (mediate them) for one's internalization due to its learning and development outside-in characteristic, first happening on the intermental plane before moving to the internal plane.

In this concern, Vygotskian studies indicate that the "relationships between human mental functioning and the activities of everyday life are both many and highly consequential" (LANTOLF; THORNE, 2006, p. 1), meaning that the more developed the social practices individuals engage in are, the more developed ones' mental functioning may get as "these functions arise as forms of cooperative activity. Only later are they transformed by the child into the sphere of his own mental activity" (VYGOTSKY, 1987, p. 259). For this reason, studies recognize formal education as the most appropriate locus for instruction, mediation, and internalization of scientific concepts (DUARTE, 2016; MARTINS; ABRANTES; FACCI, 2016; MARTINS; DUARTE, 2010, SAVIANI, 2013).

Along with that, formal education (schooling) plays a central role in the development of scientific concepts as it requires a higher level of conscious awareness, leading to the dialectic development of everyday concepts. Therefore, it was pointed out by Vygotsky (1987) in his study with kids using the words (signs) 'although' and 'because'. After all, he concluded that "the accumulation of knowledge leads directly to an increase in the level of scientific thinking and this, in turn, influences the development of spontaneous thinking" (1987, p. 168).

Regarding scientific forms of thinking, Saviani (2013) highlights the role of formal education in the transmission of objective knowledge, which aligns with Manacorda (2007) in terms of considering the potential development of omnilaterality[20] as the goal of schooling. In opposition to Saviani and

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[20] Manacorda (2007, p. 87-94) points out that the schooling process have much to offer in the process to develop towards omnilaterality. As already mention, an onmilateral perspective for

Manacorda's proposal, the educational system has been influenced by constructive pedagogical lines, following the motto "learning-by-doing". According to Duarte (2011), this motto, assumed by schools, represents the alienation of educational labor that occurs under the understanding that schools' task should not be the transmission of objective knowledge, "but of preparing individuals to learn whatever is from them required for their adaptation to alienated and alienating social relations that preside the contemporary capitalism"[21] (p. 10).

Opposing the critics that argued about instruction and transmission of objective knowledge not being the role of school, Vygotsky (1987) emphasized that the school's task of instructing students in the scientific concept system is of tremendous importance. In his view, the objective of schooling should be instructing students into the most developed forms of sociocultural produced knowledge. On the same path, Saviani (2013) points out that, to achieve that, formal education has to elect the representatives of such knowledge, that is: firstly, formal education has to identify which cultural elements must be internalized by individuals to develop their humanity; on top of that, dialectically related to this, education must discover the best way to mediate the knowledge chosen/elected.

For the reasons presented, school teaching/learning must be considered as a situated and mainly goal-directed process. In addition, scientific concepts are part of the most developed forms of sociocultural knowledge produced by humanity, as well as they are the focus of school teaching due to their exemplary (and promoters of other forms) of higher mental functions. Besides, scientific concepts "are not those that merely reproduce everyday life in its spontaneous and unsystematic functioning, but those that require and at the same time

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humankind is in opposition to its counterpart the unilateral perspective. The onmilaterality envisions the potential historical arrival of humanity at its total capacities - productive, of consume and also leisure -, that for so long workers have been alienated from in consequence of division of labor. In this vein, formal school should aim to develop on worker not only the ability to do (practice), but also to think (theory), or more completely put, to have a practice informed by theory. In sum, as Manacorda (2007) highlights, "Não é o marxismo, mas o capitalismo, a produção capitalista que – como Marx denuncia – limita os trabalhadores ao ensino da prática" (p. 94)

[21] "[...] à escola não caberia a tarefa de transmitir o saber objetivo, mas sim a de preparar os indivíduos para aprenderem aquilo que deles for exigido pelo processo de sua adaptação às alienadas e alienantes relações sociais que presidem o capitalismo contemporâneo" (original)

promote the complexification of mental functioning"[22] (MARTINS, 2016, p. 18-19). Summing up, teaching is the foundation of development, it is not linear. In this vein, development traces a twisting path (VYGOTSKY, 1987; SMAGORINSKY; COOK; JOHNSON, 2003) and happens "not in a circle but in a spiral, passing through the same point at each new revolution while advancing to a higher level" (VYGOTSKY, 1979, p. 56).

Researching how concept development occurs, Vygotsky discovered that "the *development of scientific concepts outstrips the development of spontaneous concepts*" (VYGOTSKY, 1987, p. 168, italics in the original). Indeed, spontaneous concepts are developed through one's concrete action in the world and by participation in immediate social interactions, whereas scientific concepts develop from one's acquisition of a system of knowledge by means of instruction and abstraction (VYGOTSKY, 1987), thus abstraction is already one instance of higher psychological functions. About the development of scientific concepts, it

> *begins with the verbal definition*. As part of an organized system, this verbal definition descends to the concrete; it descends to the phenomena which the concept represents. In contrast, the everyday concept tends to develop outside any definite system; it tends to move upwards toward abstraction and generalization (VYGOTSKY, 1987, p. 168, italics in the original)

In the study of concept formation, it is crucial to consider the "material on the basis of which the concept is worked out and the word through which it arises" (VYGOTSKY, 1987, p. 122). Moreover, the process of scientific concept development must be interwoven with everyday concepts as the development of these concepts occur through different paths (VYGOTSKY, 1987). Furthermore, the weakness of one type of concept is completed with the strength of the other. In Vygotsky's words,

> the weakness of the *everyday* concept lies in its *incapacity for abstraction*, in the child's incapacity to operate on it in a voluntary manner. Where volition is required, the everyday concept is generally used incorrectly. In contrast, the weakness of the scientific concept lies in its verbalism, in its insufficient saturation with the concrete […]. The strength of the scientific concept lies

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[22] "[...]não são aquelas que meramente reproduzem a vida cotidiana, em seu funcionamento tipicamente espontâneo, assistemático, mas aquelas que requerem e ao mesmo tempo promovem a complexificação das funções psíquicas" (original)

in the child's capacity to use it in a voluntary manner, in its "readiness for action" (VYGOTSKY, 1987, p. 169)

Therefore, on one hand, the formation of everyday concepts happens much before one's entrance into formal schooling through concrete experiences on the daily basis, being such spontaneous concepts full of individual meaning (that Vygotsky named as being the 'sense' of words). On the other hand, Vygotsky (1987) claims that school instruction (schooling) is the major propellant of scientific concept development and, during the schooling process, they begin their formation by a verbal definition and "the transition from one structure of generalization to another" (VYGOTSKY, 1987, p. 170). Recalling Cazden's maxim (1981) that performance precedes competence, as one uses the sign (word) in social interactions (functional use of the sign), sign meaning becomes clearer and develops in accordance with one's *perezhivanie* — the way one's social "experience is interpreted and understood by the individual" (JOHNSON; GOLOMBEK, 2016, p. 43).

Overall, Vygotsky's writing and his constructs of mediation and concept development contributed a lot to educational psychology as it enabled to shift the focus from the products of education (only) to also include its processes. Moreover, Vygotsky's inspired works tried to "formulate an action on psychological view on learning with stress laid not only on results of learning, but especially on the process of learning" (MIEDNEMA; IJZENDOORN; VAN DER VERR, 1992, p. 366). His point was that while overfocusing on the product of development, scholars ignored genetic transitions that can show how the process of learning occurs and how higher mental functions come into being. Consequently, "learning and experimental studies often fail to utilize what may be the most interesting data they generate […] the transformations involved in the movement from thought to speech utterance" (WERTSCH, 1985, p. 55).

In this sense, the microgenetic domain allows researchers to observe and trace how psychological processes are formed and executed. In Vygotsky's laboratory studies, microgenetic studies allowed him to observe and follow the development of concepts throughout all their stages. Thereby, Wertsch (1985) indicates that there are two types of phenomena microgenetic studies can observe: the first one is related to "the short-term formation of a psychological

process […] [being it characterized as] a very short longitudinal study […]. [Whereas,] the second type of microgenesis is the unfolding of an individual perceptual or conceptual act, often in the course of milliseconds" (p. 55).

A Vygotskian microgenetic account can be seen in his explanation of speech production in the work "Thinking and Speech": his understanding that the *process* of the formation of mental functions (the observation of their stages of development) gave much richer details about psychological development than just observing their product. Under this understanding, the author presented a new research method capable of revealing the formation stages, and development of psychological phenomena. According to Vygotsky,

> in psychology we often are confronted with processes that have already become solidified, that is passed through a very long historical development and were converted into a kind of fossil. Behavioral fossils most often are found in the so-called automatic or mechanical mental processes. These processes, which as a result of long functioning are perfected in the millionth repetition, become automatic and lose their initial appearance, and in their external form indicate nothing about their internal nature; they seemingly lose all traits of their genesis. Due to this kind of automatization, they create enormous difficulties for psychological analysis […] Consequently, what must interest us is not the finished result, not the sum or product of development, but the very process of genesis or establishment of the higher forms caught in a living aspect (VYGOSTKY, 1997, p. 71)

Bearing that in mind, Vygotsky proposed a research method, named genetic method[23], seeking to account for the inner work and causal dynamics of psychological phenomena while also examining "disruptions and interventions in genetic processes through the "experimental-developmental" method, which calls for an experimenter to intervene in some developmental process in order to observe how such intervention changes it" (WERTSCH, 1985, p. 18-19). In this vein, it is clear that the dialectical unit of Vygotsky's method is the process, not the product. According to Wertsch (1985), Vygotsky defines development 1) in terms of revolutionary shifts, not the quantity of increments; 2) in terms of transitions between stages/levels of development and the direct relation with the

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[23] Sometimes also called historical method.

forms of mediation needed; and 3) in terms of different genetic domains of research (phylogenesis, sociocultural history, ontogenesis, and microgenesis)[24].

The different terms and domains that Vygotsky used to understand and define development clarify the motives that made him sublate/overcome other psychological theories. As already mentioned, other approaches to the formation of mental functions usually proposed only one set of explanatory principles to account for all stages of development. Nonetheless, in his studies, Vygotsky negated the assumptions that stimulus-responses increments could solely explain psychological development, stating that every new stage of development, shows the emergence of a new psychological process. Thus, the emergence of every new mental process implies that new forces of development are into play. For this reason, the understanding that higher mental functions develop, such as concept formation, is a breakthrough. Moving forward, the next subsection presents a detailed discussion of the functional use of signs related to two Vygotskian-inspired concepts: situation definition and intersubjectivity level.

## 2.2 THE FUNCTIONAL USE OF SIGNS AND ITS RELATION TO SITUATION DEFINITIONS, AND INTERSUBJECTIVITY LEVELS

Previously, it was discussed that concept development plays a central role in Vygotsky's theory because it clarifies the "internal relationships between thought and word" (VYGOTSKY,1987, p. 243). Also, the development of a word (sign form) or a specific concept (sign meaning or also called word meaning) emerges as a product of human consciousness historical development: "according to Vygotsky, word meanings are infused with, or constituted by, concepts without which they are limited to a primitive nominative function" (MILLER, 2011, p. 67). In a nutshell, Vygotsky's maxim is that sign meaning develops as well as it is important to unveil how this development takes place.

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[24] Phylogenesis is the domain that studies the development of a group of organisms such as primates; the sociocultural history is related to the cumulative cultural and historical evolutions throughout human history such as the creation of symbolic cultural artifacts or materials; ontogenesis is related to the development of an individual; and the microgenesis domain is related to the development of a specific process during ontogenesis (WERTSCH, 1985, LANTOLF; THORNE, 2006)

Besides, Vygotsky explains that the formation of a concept is a phenomenon of both speech and intellect, pointing out that a "word without meaning is not a word but an empty sound" (VYGOTSKY, 1987, p. 244) — as empty verbalism — just covering its primitive nominative function (i.e. functional use of the sign). In other words, it means that the acquisition of a word does not represent the full formation of the word meaning[25]. That said, it is crucial to consider that as "concept and word meaning […] develop […], word meanings change because concepts do not emerge fully formed with the acquisition of new words" (MILLER, 2011, p. 67).

For that reason, understanding the development of concepts becomes important because it sheds light on the different modes of thinking operation as the several stages of word development indicate different stages of generalization/abstractions. Likewise, Vygotsky (1987) already pointed out that "*the foundation of conscious awareness is the generalization or abstraction of the mental processes […]. Thus, conscious awareness enters through the gate opened up by the scientific concepts*" (p. 191, italics in the original) that can have their development processes made visible while using the genetic method.

In effect, Vygotsky claims that the word meaning develops in a twisted path from 'lower' to 'higher' stages of mastery (complexes, pseudocomplexes, and concepts), each stage influencing the robustness of the conceptual system that each word/sign form embodies. When studying the development of words in children, Vygotsky noticed that adults (more experienced other) and children (less experienced other) may make use of the same words. Although this usage may look similar on the outside, it represents different movements of thinking on the inside and different situation definitions: that is, the words have different meanings to each of them.

Depicting that phenomenon, Lantolf and Thorne (2006) illustrate how the use of the same word – represented here by the sign form 'work' - can indicate different movements of thinking and different situation definitions, by exposing the process of 'attunement to the attunement of the other' (ROMMETVEIT, 1992, p. 10 *apud* LANTOLF; THORNE, 2006, p. 8) or, as put forward by Wertsch (1985,

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[25] Remember the imaginary situation of the 'carburetor' and that performance precedes competence, as already enlighted by Cazden (1981).

1984, 2007), different *levels of intersubjectivity*. Hence, Lantolf and Thorne (2006, p. 11) recall a situation in which Rommetveit depicted a scene of a man mowing his lawn and questioned: "what is it that we see in the as yet unverbalized situation?". According to the authors, Rommetveit indicates that different answers are possible to this question based on the image of a man mowing his lawn as everything depends "on how the background circumstances are made sense as they are dialogically brought into language". In sum, the answer depends on the shared positions dialogically constructed between interlocutors and their levels of intersubjectivity.

Exploring a little more about the scene depicted, Rommetveit details that while the man is mowing the lawn outside, his wife answers two phone calls. On the first call, she talks to her friend with which she has a specific level of intersubjectivity. For this reason, when her interlocutor asks if her husband is working, she answers that he IS WORKING as in 'he is mowing the lawn'. However, when her interlocutor is her husband's friend, her answer to the same question changes as she informs him that her husband IS NOT meaning: 'he is home, mowing the lawn'. Thus, Rommetveit indicates that even though the wife's answer differs while answering the same question asked by two different interlocutors, she tells the truth in the two interactions. That is, the difference in her answers resides in what she saw as an unverbalized situation: i) each interlocutor's situation definition of her husband, and ii) her "attunement to the attunement of the other" (p. 12). In other words, the wife adjusted her answer accordingly to the intersubjectivity level shared in each interaction, "not from her accessing some internal representational system" (p. 12).

In the case depicted, Lantolf and Thorne (2006) explain that the unverbalized situation with the first interlocutor could be that the wife's friend was teasing her when asking if her husband was still in bed. Acting according to their level of intersubjectivity, the wife said that he was not in bed as he WAS WORKING on the lawn. However, considering that the second interlocutor could be a friend of her husband willing to invite him to go fishing, she replied differently. Acting in a different level of intersubjectivity the wife now says that her husband could go fishing as he WAS NOT WORKING, but mowing the lawn.

In this degree, Rommetveit's story unveils how the functional use of the same word (represented by the sign form 'work') in these two utterances means differently. All in all, this story represents the fact that interlocutors might be able to use the words (which encompass concepts) functionally and hold an interaction, but they might have different conceptual systems and situation definitions. At length, these functional uses of words in social interactions are responsible for interlocutors possibly acting on a third situation definition space, characterized by their shared level of intersubjectivity. Yet, it is in the dynamic and twisted movement of adjusting the different shared levels of intersubjectivity that interlocutors' conceptual systems develop, interwoven with the process of internalization. Indeed, internalization and the two Vygotskian zones of development are the focus of the discussion carried out in the following subsection.

## 2.3 INTERNALIZATION AND ITS RELATION TO THE ZONE OF ACTUAL DEVELOPMENT (ZAD) AND ZONE OF PROXIMAL DEVELOPMENT (ZPD)

Humans are conscious beings, which means that in the path of development, at some point, they can exercise control over nature, others, and more importantly, their own selves[26]. To say that humans are conscious beings is to shed light on the issue of consciousness, which is something that is not directly observable, and therefore cannot be touched, or captured. However, it is known that consciousness is always in the process of development, as consequence, it is always changing.

As the object of psychology research, consciousness has been the focus of several psychologists who attempted to design a theory that related it to language and meaning. It is within this scenario that Vygotsky's studies are found. Lantolf and Thorne (2006) point out that along with mediation, conscious awareness and internalization make the core concepts of Vygotsky's studies to the same extent that his approach to the study of consciousness it is considered,

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[26] Examples of conscious control over our mental actions include imagining, thinking, planning, and our control over our higher psychological functions include controlling aspects such as attention and memory.

from the perspective of its language-related nature (ZAVERSHNEVA, 2014), transcending the nature-culture dichotomy. As discussed before, the movement of concept development in Vygotskian terms was claimed to be crucial due to its reflection on the unity of speech and thinking. Thus, it is in the word that Vygotsky found the fundamental relations to understand the nature of human consciousness. According to him,

> If language is as ancient as consciousness itself, if language is consciousness that exists in practice for other people and therefore for myself, then it is not only the development of thought but the development of consciousness as a whole that is connected with the development of the word (VYGOTSKY, 1987, p. 285)

As much as language and verbal thinking, consciousness was not naturally given: they are all products of one's mediated participation in the cultural society. In this way, Vygotsky also "proposed internalization as the mechanism through which control of our natural mental endowments is established" (LANTOLF; THORNE, 2006, p. 153). Along these lines, as every higher mental function appears twice, the process of internalization is started in the intermental plane, only later becoming part of individuals' intramental plane. For this reason, it does not

> [..] require deep intuition to comprehend that man's ideas, views, and conceptions, in one word, man's consciousness, change with every change in the conditions of his material existence, in his social relations, and in his social life (MARX; ENGELS, 2010, p. 25)

Altogether, consciousness is the product of the psychological development of "somebody who *speaks* and *thinks*, or, even more precisely, *thinks by speaking* […] [so] Vygotsky's cultural-historical theory of consciousness was constituted by the studies of verbal thinking in development" (ZAVEERSHNEVA, 2014, p. 65, italics in the original). As a psychological tool constituting consciousness, language works as a semiotic mediational means, inserted between the world and the individual and helping "humans gain control over natural mental functions by bringing externally (socioculturally) formed

mediating artifacts into thinking activity. This happens as a consequence of internalization" (LANTOLF; THORNE; 2006, p. 153). Also, it should be clear that internalization is not a concept related to mere duplication of behaviors: actually, it implies transformation, appropriation, and creation of personal meanings.

Additionally, from the external to the internal plane, social meanings are transformed through the interweaving of those meanings with individuals' emotions and thoughts — their lived experiences (i.e. their *perezhivania*). This 'twisting together' happening in the internalization process results in something meaningful individually because, at the very same time that it resembles shared social external essences, it has become part of the individual's self (one's sense of the word). Also, Veresov (1999) explains that an internalized psychological tool is an

> external system [that] encompassed the bodily actions of the person as well as the social environment in which those actions occurred, while the internal system comprised the subjective world of the individual's thoughts and emotions (VERESOV, 1999 a*pud* LANTOLF; THORNE, 2006, p. 153)

In the formation of higher mental functions, the internalization process/movement is not directly accessible for scrutiny. Nevertheless, language (constitutive of consciousness) helps transform the *unobservable* process of higher mental function development into an *observable* one through the externalization of one's own personal meanings: making visible the qualitative shifts (conscious or not) in one's mental functions. Enlightening, once again, that these qualitative shifts do not occur smoothly or linearly as "development moves in fits and spurts" (LANTOLF; THORNE, 2006, p. 157) which means that it takes a twisting path (SMAGORINSKY; COOK; JOHNSON, 2003) that must be traced and understood.

In this regard, Vygotsky (1987) presents two constructs of the Zone of Actual Development (ZAD) and Zone of Proximal Development (ZPD) to help trace and understand the path that mental development takes. The author indicates that his contemporaries used to limit their research on mental development to the examination of tasks that individuals could resolve independently; that is, lying within one's ZADs only. In his view, this choice was limited as it did not elucidate future possibilities that individuals could achieve.

For Vygotsky, this approach hindered the exploration of one's future potential, as it is indicated below:

> Using this approach, we can establish only what has already matured. That is, we can determine only the level of the child's *actual* development. To determine the state of the child's development on this basis alone, however, is inadequate. The state of development is never defined only by what has matured. If the gardener decides only to evaluate the matured or harvested fruits of the apple tree, he cannot determine the state of his orchard. Maturing trees must also be taken into consideration. The psychologist must not limit his analysis to functions that have matured. He must consider those that are in the process of maturing. If he is to fully evaluate the state of the child's development, the psychologist must consider not only the actual level of development but *the zone of proximal development* (VYGOTSKY, 1987, p. 208-209, italics in the original)

Unveiling one's zones of development can give information about one's mental functioning. In this sense, tasks students can do on their own suggest that the knowledge required for their solution is already internalized and within students' ZAD. In the same way that tasks learners can solve only in collaboration with others show that the knowledge required for their solution is within students' ZPD, suggesting that those processes are ripe to be developed and internalized[27]. However, if learners face a task they cannot solve even with the collaboration of a more expert other, it illustrates that the knowledge required for the solution of such a task is still out of learners' potentiality, their ZPDs. In this scenario, Vygotsky pointed out that instruction directed above one's ZPD is usually barely significant. In this concern, "research indicates that *the zone of proximal development has more significance for the dynamics of intellectual development and for the success of instruction than does the actual level of development*" (VYGOTSKY, 1987, p. 209, italics in the original).

In light of the aspects discussed, many Vygotskian studies have favored a more one-on-one model of study inspired by the dyadic expert-novice or mediator-learner model. However, the ZAD and ZPD constructs can also function with groups, although only a few studies have employed this kind of mediation —

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[27] Remembering that development happens in spirals and at different levels.

possibly because "the development of an individual no doubt appears a more manageable undertaking than mediating a group of learners" (POEHNER, 2009, p. 473). Despite the preference for the dyad expert-novice, the constructs here discussed can also work with groups if these are not only considered an agglomerate of people but understood as a "psychological entity in itself" (p. 473): ultimately, the group must be considered in the dialectic of individuals' and the group's development.

Retrospecting the process of concept development (especially scientific ones), it was mentioned that the functional use individuals make of signs can unveil psychological functioning usually hidden. During one's collaborative use of a sign, one may perform over his/her own ZAD, presenting a functional use of a sign in an imitative process. Vygotskian studies identify imitation as an important part of the internalization process, contrary to the traditional psychology view that assumes imitation could say nothing about one's mental development. Vygotsky revealed that one can only imitate what lies within one's ZPD. For instance, he explains that:

> If I am not able to play chess, I will not be able to play a match even if a chess master shows me how. If I know arithmetics, but run into difficulty with the solution of a complex problem, a demonstration will immediately lead to my own resolution of the problem. On the other hand, if I do not know higher mathematics, a demonstration of the resolution of a differential equation will not move my own thought in that direction by a single step. To imitate, there must be some possibility of moving from what I can do to what I cannot (VYGOTSKY, 1987, 209)

In the action of imitation, individuals express their own understanding of the situation or act that is being imitated, so it is never a copy without meaning. In this sense, the act of imitating can say a lot about one's mental functioning as Vygotsky (1987) already pointed out that "development based on collaboration and imitation is the source of all the specifically human characteristics of consciousness that develop in the child" (p. 210)[28].

For all matters discussed, studying and tracing psychological developments shed light on how human mental development occurs, which is

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[28] It is never enough to emphasize that Vygotsky's studies were developed mostly with children, but his understanding of the human mind can be extended to individuals of any age.

essential to be comprehended if education/schooling is to be thought and organized more appropriately and efficiently. Bearing this in mind, the next section presents this sociocultural perspective applied to the field of teacher education.

2.4 THE SOCIOCULTURAL PERSPECTIVE FOR TEACHER EDUCATION AND SOCIOCULTURAL MICROGENETIC STUDIES IN TEACHER DEVELOPMENT

According to Johnson (2009), Vygotsky's maxim that human psychological development emerges out of participation in "socioculturally organized activities and from our [human] experiences with culturally constructed artifacts" (LANTOLF; THORNE, 2006, p. 27) is in absolute opposition with cognitive learning theories of positivist stances. Overall, these perspectives defend learning as an internal process that isolates the social from the psychological world. Consequently, in educational research, Johnson (2009) punctuates that positivist research has traditionally focused on the identification of good teaching patterns (teaching behaviors) believed to lead to good learning (good students' test scores) which means they tend to worry more about the product of teaching/learning. For this reason, within this perspective, it is broadly assumed that methods can be replicated, and results achieved. Positivist perspectives appear in teacher education through the assumption that professional knowledge can be transmitted to teachers by others solely through theoretical readings, lectures, and workshops, disconnected from practice.

Arguing against pure and direct transmission of knowledge between individuals, and the focus on teaching/learning as a product, VSCT puts forward that learning (or more narrowly directing our attention to teacher development, *learning to teach)* needs to be "based on the assumption that knowing, thinking, and understanding come from participating in the social practices of learning and teaching in specific classroom and school situations" (JOHNSON, 2009, p. 13).

In this realm, Vygotsky (1986) elicits the importance of promoting the teaching/learning (*obuchenie*)[29] of any subject matter by means of a dialectical process, entailing both scientific concepts (those part of an organized conceptual system developed in schooling) and spontaneous (everyday) concepts (those representing the immediate reality/materiality of everyday practices). Between these two types of concepts, there must be reciprocity: when separately, scientific concepts are too abstract and general, while spontaneous concepts rely on experience and concreteness a lot.

Vygotskian studies in teacher development have shown that only the mutual support and relationship between everyday and scientific concepts render the development of true concepts. Mostly because while development built on spontaneous concepts must ascend towards generalization, scientific concepts should descend to concreteness, transforming both concepts into one only interwoven psychological tool that can be used to understand reality, as pointed out by Vygotsky:

> In working its slow way upward, an everyday concept clears a path for the scientific concept and its downward development. It creates a series of structures necessary for the evolution of a concept's more primitive, elementary aspects, which give it body and vitality. Scientific concepts, in turn, supply structures for the upward development of the child's spontaneous concepts toward consciousness and deliberate use. (VYGOTSKY, 1986, p. 194)

That said, it is mostly in formal educational contexts that the ascendance of everyday concepts into the scientific realm is fostered. This happens because, while spontaneous concepts ascend, scientific concepts develop dialectically downward, transforming these concepts into one interwoven psychological tool. That said, educational processes need to take into consideration the notion of the ZPD, otherwise, schooling may not be successful as "academic concepts require systematic and deliberate thinking" (KOZULIN, 2014, p. 130).

This way, it is vital to emphasize that the promotion of higher mental functions is only possible through engagement in socially organized activities

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[29] Recalling that according to Johnson and Golombek (2016, p. 40), Vygotsky (1987, p. 212) defined *obuchenie* as "teaching/learning as collaborative interactions governed by a mutuality purpose"

designed to be within the ZPD of the ones involved. By doing so, these social activities can foster the structural transformation of psychological functions. Furthermore, VSCT elicits the richness that the concepts of ZAD and ZPD offer to educators, and how they can be used as psychological tools that help teachers and teacher educators understand the stages of development and their students' potential.

Within the field of teacher education, it is claimed that this sociocultural perspective allows us to "not only *see* teacher professional development but also articulate the various ways in which teacher educators can intervene, support and improve teacher professional development" (JOHNSON; GOLOMBEK, 2011, p. 11). Following that, it is central to think and organize the area of teacher education as a field aiming at helping teachers become aware of their practices and the theories behind their practices (promoting the development of their consciousness), interweaving spontaneous and scientific concepts, and focusing on transcending the division between theory and practice because there is no practice without theory, but practice not aware of its theory[30].

In this case, the major goal of teacher education programs that rely on a Vygotskian perspective should be to provide teachers (and teachers-to-be) with responsive mediation, a concept that emphasizes "the multidirectional nature of teacher educators' dialogic interactions with teachers and the fluidity with the responsive mediation evolves with twists and starts" (JOHNSON; GOLOMBEK, 2016, p. 34), oriented towards development. Along these lines, the goal-oriented interactions and mediational moments that happen in teacher education, within a VSCT, are understood as opportunities for teachers to better understand their practices, as well as a moment for teacher educators to observe when teachers are ripe to interweave spontaneous and scientific concepts together.

Moreover, to be responsive, teacher educators must be aware that teachers' externalizations can be used as a way of 'seeing' their current stages of development (ZADs and ZPDs). Every moment of interaction in the educational

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[30] Scholars in the area of teacher education based on a sociocultural perspective tend to say that the problem in teacher education is not too much theory, but too little concept. There is no need to 'bridge' theory and practice because concept already imbues theory and practice. It is from this understanding that the statement 'there is no practice without theory, but practice not aware of its theory' emerges.

process matters, and teacher educators need to be attuned to act responsively to their students' needs. In this vein, the act of externalizing is essential for teacher educators' analysis of teachers' way of thinking as it is opened for scrutiny. This way, educators can take advantage of that to adjust practices better orientated to their learners' current ZPDs. Some authors (COSTA, 2019; JOHNSON, 2009; JOHSON; GOLOMBEK, 2016; ROSA, 2016) advocate for the transformative power of narratives in this process. Johnson and Golombek (2016) mention that narratives are seen as a quintessential activity in teacher education, having the powerful and overlapping function of sometimes acting as a means of externalization, and some other times acting as a means of verbalization:

> When narrative activity functions as externalization, it allows teachers to express their understandings and feelings by giving voice to their past, present, and even imagined future experiences. Narrative as externalization fosters introspection, explanation, and sense-making, while simultaneously opening up teachers' thoughts and feelings to social influence […]. When narrative activity functions as verbalizations, it assists teachers as they attempt to internalize the *academic concepts* that they are exposed to in their teacher education programs. Narrative as verbalization allows teachers to deliberately and systematically use *academic concepts* to reexamine, rename, and reorient their everyday experiences, engaging in what Vygotsky (1986) described as *ascending from the abstract to the concrete* (JOHNSON; GOLOMBEK, 2016, 14-15, italics in the original).

Furthermore, Johnson and Golombek (2016) present some examples of how externalizations can be used by teacher educators to promote teachers' development as providing responsive mediation is a rather unpredictable activity that requires negotiation and recognition of teachers' needs. By the way, lots of questions arise in that scenario: how can teacher educators help teachers (to-be and in-service) to effectively construct meaning after the right probes/questionings? How can they direct their mediation to their teachers' needs? How can teacher educators relate the scientific concepts being addressed with the learners' spontaneous concepts? Needless to say, teacher educators need to develop the ability to uncover what their students bring to the "classroom", and be able to unveil their students' ZADs.

In summary, Johnson and Golombek (2016) say that teacher education is thought of as socially organized activities with the main objective of promoting

the development of concepts (psychological tools) in and by teachers who engage and manifest their agency during the activities proposed. Besides that, a teacher education course, be it in-service or pre-service, based on Vygotsky's sociocultural perspective, is a setting where, through interaction and different means of mediation (symbolic tools), teachers may be able to internalize, develop, reinforce or modify concepts that will guide their teaching/learning (*obuchenie*) practices.

Also, there is a growing body of research in teacher education and teacher development based on VSCT that explores the adequacy between the SCT's main constructs and the microgenetic method of research to trace teachers' ways of thinking and development. Some of those microgenetic studies shed light on the essential role that social interactions and goal-oriented mediation can have on the promotion of English teachers' psychological development and these studies answer, up to a point, some of the aforementioned questions presented by Johnson and Golombek (2016) to the field of teacher education: it is toward some exemplars of this research body that our attention is directed henceforward.

Taking a look at the studies of Johnson and Worden (2014) and Golombek and Doran (2014), it is noticeable that they explore the role of emotions as growth points in learning to teach. In Johnson and Worden's work (2014), it is explored the role of emotion as a positive functional aspect of language teacher professional education during a teacher education course designed to foster multiple opportunities for novice teachers to participate in authentic activities related to the teaching of English as a second language (ESL). According to the authors, their research is grounded in the Vygotskian sociocultural dialectic unity of cognition and emotion conceptualized as a resource rather than a distraction. As it follows, they advocate that this cognitive/emotional dissonance should be capitalized in favor of novice teachers' development because its occurrence mirrors psychological contradictions (indexing language and behavior) explored through mediation and act as a catalyst that is likely to promote teachers' development. Furthermore, the authors affirm that it is important (and difficult) to carefully assess the cognition/emotional growth points as they come into being

because only responsive mediation appropriately calibrated towards the teachers' ZPDs has the potential to promote development.

Following the same theme and also advocating for the unification of cognition and emotion in language teacher professional development, Golombek and Doran (2014) point out how teacher educators tend to downplay emotions in the learning-to-teach context: this study reports some of the conceptual transformations that an intern of the undergraduate Teaching English as a Second Language (TESL) certificate program named Josie went through, having as data Josie's weekly written journal entries. The results showed that, at the beginning of the internship, Josie showed a lack of confidence in her abilities as a teacher of academic writing for ESL students and concerns about students' possible disappointment with her and the course curriculum she designed. Considering the concept of *perezhivanie* ('the lens' that individuals perceive their experiences), the teacher educator mediated Josie, responsively fostering the development of her conception of relevant and meaningful instruction. This study contributed to conceptualizing emotions as a valuable resource and a functional component of language teacher professional development.

Moreover, enlightening some microgenetic studies based on the VSCT carried out in the Brazilian scenario, Dellagnelo, Silva, and Rocha (2015) investigated the conceptions of teaching-learning activities of two teachers teaching an English course focused on oral skills for academic presentations offered by the "Language without Borders" program. To sum up, the objective of this study was to unveil the reasoning behind the conception of the course, designed by the two teachers who produced narratives justifying their pedagogical choices. The study's findings evince a kind of teaching that builds upon students' prior knowledge about the target content and corroborate the importance of confronting everyday and scientific concepts in the process of concept development. The findings also indicate that the teachers' conception of teaching who designed the course was founded on the integration of practice and theory. Besides that, this study brought to light the importance that narratives play in unveiling teachers' critical reflections, allowing them to be aware of their own decision-making processes.

In another study, Rosa (2016) explored how a sociocultural perspective on teacher education helps unveil the cognition of two English experienced language teachers exploring their conceptions of teaching and pedagogical practices as well as how they evolved during a one-semester period. Inquiring into their decisions and acting as a more expert peer during interactions via blog, the researcher mediated both teachers via narratives, where they wrote about their teaching practices and anxieties. As a matter of fact, Rosa's findings showed that it was possible to capture the conceptualizations and learning histories, shaping the teachers' teaching and that the blog acted as a mediational tool, allowing the reflection and inquiring into the teachers' way of thinking, thus fostering concept development.

In the same direction, Biehl and Dellagnelo (2016) drafted the concept development of *contextualization* by a novice English teacher (Nicole) while she was teaching her first classes in a language institute. During the formation of this concept by teacher Nicole, the researchers unveiled the development of it in progress - from Nicole not knowing the concept at all to her being able to name it and use it in different contexts. In this case, the researchers pointed out that, firstly, Nicole displayed an 'empty verbalism' that represented a conceptual framework still at an abstract level, but that this 'mindless learning of words' represented an important step in the concept formation. Recalling Vygotsky, they pointed out that one needs to know how to name something to be able to recognize it. In this vein, they showed how Nicole's use of the word during her interactions with the teacher educator helped her develop the concept. Also, they indicated that as the interactions between Nicole and the teacher educator progressed, Nicole's understanding changed from a stage of pseudoconcept to a concept that could mediate her thinking. Finally, they concluded that the mediating sessions in which Nicole interacted with the teacher educator were essential for her development, that Nicole's developmental path was not linear (actually, rather twisting), and that towards the end of the study, she already presented consistency in using the concept.

Looking at the use of tools, Agnoletto and Dellagnelo (2018) analyzed the extent to which a novice teacher followed (or not) the teacher's manual to uncover the reasoning behind this teacher's practices as a way to understand

what aspects tended to mediate him. Through interviews, questionnaires, and class observations, the authors unveiled that Alex seemed mediated by concepts and beliefs regarding teaching that appeared to be unconscious. This study also showed that through the interactions between Alex and Agnoletto, in which Agnoletto inquired into his conceptualization of teaching, Alex was able to recognize and explore some of his beliefs, becoming conscious of them, allowing him to reflect on the implications that these beliefs have for the English teaching/learning during his practices. Moreover, this study explored the potential that activities such as class observations and interviews (social interactions) have for professional development, concerning the formation of more robust reasoning teaching.

Similar to the previous work, a follow-up study was carried out by Pires and Lima (2020), in which the authors (replicating Agnolleto and Dellagnelo's method) unveiled that, after some time and experience, Alex developed more robust reasoning, being able to be mediated by scientific concepts. However, as learning and development are life-long processes, the findings also indicate that he has not yet developed his full potential as his scientific knowledge seems not to be completely interwoven with everyday concepts, appearing to be functioning as two separate things. This way, Alex tends to be mediated mostly by beliefs, which results in his practice not being fully informed by theory.

Beyond that, Dalla Costa (2018) detected the psychological development of an already experienced English teacher in pedagogical principles and tools of Communicative Language Teaching (CLT) during her participation in microteaching sessions in a TESOL program. In this study, the researcher analyzed, as an observer, how the mediation offered to the teacher by her course peers and her teacher educator occurred and if this mediation was responsive to her needs, enabling the promotion of psychological changes in her understanding of the didactic-pedagogic aspects of CLT. The findings indicate that the type of mediation offered to this teacher was not able to promote her conceptual development and the results show that the mediation provided focused more on a behavioral evaluation. Thereby, this study reinforces the understanding that development is a process ignited from the outside-in and enlightens the importance of teacher education courses being well thought and teacher

educators better prepared to provide the kind of mediation responsive to observed needs of in-course teachers. Following that, Dalla Costa indicates that mediation should be directed to conceptual development; interweaving theory and practice, thus, promoting conceptual thinking, intersubjectivity, and interthinking.

In another microgenetic study, Dall'Igna (2018) uncovered the development of a teacher during the period of three months as she interacted with him in pedagogical conferences (mediational sessions) recorded for later analysis. In these conferences, the teacher presented and discussed class plans with the researcher who was playing the role of the more experienced peer. During the time they were together, the researcher inquired about the decisions of the teacher. The findings of the study indicate that it impacted the teacher's discourse and practice, as well as his own self-analysis, supporting the Vygotskian claim that mediation leads to internalization (which does not occur linearly) and that is during the twisting developmental path that the teachers' reasoning becomes more robust.

In Costa's (2019) research, she followed six undergraduate English students for four months in an elective course in teaching practice in which they were asked to keep a European Portfolio for Student Teachers of Languages (EPOSTL). This study explored the development of these six students through narratives in the form of portfolios. Moreover, it investigated to what extent the portfolio, in combination with extra materials and class activities, contributed to the teachers' development. In fact, this study's findings indicate that the portfolio was a tool that helped the teachers make sense of some new concepts exposed to them; moreover, their narratives functioned as meditational tools in the regulation of their thinking and concept development. Also, the narratives as a tool — helping the undergraduate students in the process of self-regulation — enabled them to recognize their strengths and weaknesses. In conclusion, this study shows that the EPOSTL and the activities in class helped reduce the gap between theoretical knowledge and the teaching practice, leading to the interweaving of scientific concepts and situated understandings and practices.

Shedding light on the importance of the types and qualities of mediation given in teacher development sessions, Biehl (2020) evaluated the attitudes of a

teacher educator. On the spot, the researcher observed how the different mediational strategies used by the teacher educator impacted the development of pedagogical concepts of a novice teacher. Elaborating on the categories of implicit and explicit mediation, this study's findings indicate that the mediation provided to the novice teacher impacted her conceptual development. Moreover, this study reveals that as far as the mediation is directed toward one's needs, the type of mediation used (implicit or explicit) seems to play no significant difference in earlier or later development.

Observing another recent study, Agnoletto, Dellagnelo, and Moritz (2020) investigated how a novice English teacher named Grace developed her understanding of teaching listening. In a nutshell, Grace was mediated by a more experienced other who confronted her with the teacher's manual suggestions during their interactions: the objective of this confrontation was to provide Grace with mediation directed to her maturing capabilities, her ZPD. This study illustrates how responsive mediation can be used to enhance teacher professional development as it shows the unfolding of Grace's understanding of different aspects involved in the teaching of the listening skill.

In summary, the microgenetic studies briefly presented elucidate/corroborate the adequacy and benefits that Sociocultural Theory constructs offer to think and plan teacher education and teacher development interventions and courses. Such theoretical principles and methods evoke the recognization and application of Vygotsky's maxim: through others, we become ourselves (VYGOTSKY, 1997). Basically, it is through the goal-directed mediation of scientific concepts that teachers in development can reshape their ways of thinking practices, and beliefs.

Based on the potential that microgenetic studies have for the understanding of teacher development, this study relies on microgenesis. Therefore, the next section presents in detail how the ELF course and its materials/activities were designed to best promote the development of the concept "English as a Lingua Franca" in the teacher participants of this developmental process.

# 3 METHODOLOGICAL MOVEMENTS

> The fundamental claim in Vygotsky's genetic or developmental analysis is that human mental processes can be understood only by considering how and where they occur in growth
> (WERTSCH, 1985, p.17)

As aforementioned, this research is characterized as a microgenetic study, one out of the four domains[31] of Vygotsky's proposed genetic research method; it mainly seeks to examine how *responsive mediations can promote the development of a specific concept over a short given period of time* (JOHNSON; DELLAGNELO, 2013). In this regard, this microgenetic study aims at unfolding the "short-term formation of a psychological process" (WERTSCH, 1985, p. 55).

Concerning the proposal of a microgenetic study, this Vygotsky's inspired research employs the experimental-developmental method[32] (LANTOLF; THORNE, 2006; WERTSCH, 1985, VYGOTSKY, 1997b), empowering the observation of how responsive mediation[33] (JOHNSON; GOLOMBEK, 2011; 2016) provided by the researcher and the activities in the course "artificially provoke[s] or create[s] a process of psychological development" (VYGOTSKY, 1978, pp. 61 *apud* WERTSCH, 1985, p. 18) in the schoolteachers participating in this in-service teacher developmental process.

Thereupon, the design of the ELF course, as an experimental environment able to promote and help unveil the development of the ELF concept by the teachers, is in total agreement with the Vygotskian perspective as it included processes and materials able to develop the awareness of the signs 'English as a Lingua Franca'/'ELF' (and its Portuguese counterparts) in the teachers, helping them form, develop and internalize the concepts carried by these words. According to Vygotsky (1985),

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[31] Recalling that the four domains of genetic research are: phylogenesis, sociocultural history, ontogenesis, microgenesis (LANTOLF; THORNE, 2006).

[32] Sometimes also called experimental-development method or even instrumental method (LANTOLF; THORNE, 2006).

[33] Recalling that responsive mediation is a set of actions (contingent, emergent, and directed to one's potential development as observed through the qualitative changes in one's development zone, so such responsive mediation is established in real-time and cannot be predicted.

> the development of an experimental method that could adequately reflect the process of concept formation by including both features of the process, by including the material on the basis of which the concept is worked out and the word through which it arises, represented an important step forward in the study of concepts (p. 122)

In this sense, the organization of the course has the potential to help me, in the role of the researcher, to "account for the changing relationships among multiple forces of development and […] corresponding sets of explanatory principals" (WERTSCH, 1985, p. 19) of schoolteachers' mental development. Moreover, in this context, the multiple forces (as mentioned by Vygotsky) are referring to the interactions directed to this developmental process of several nature: teachers-researcher, teachers-teachers, teachers-course materials/activities, and even the interactions of teachers in the WhatsApp group.

All in all, the genetic method adopted by this research allowed the observation and reconstruction of the stages the teachers went through in the development of the cultural concept 'English as a Lingua Franca', enabling the tracing of the historical process of this concept development as a psychological tool. Therefore, the reconstruction of teachers' developmental path tried to understand the historical development of the concept 'ELF', following it from its birth, through its changes, until its most developed stage presented at the end of the course. For this purpose, it was predominant to focus on the *movement* of its development, not on the product only, observing the phases in which the *essence* of the cultural concept of ELF was made 'visible' through teachers' externalization.

Bearing this in mind, the data collected from teachers' participation during the ELF course attempted to elucidate the specific research questions that oriented this study, as follows:

1. *What do municipal schoolteachers know about the scientific concept of English as a Lingua Franca at the beginning of their participation in the in-service teacher education course designed for them to understand this concept?*

*2. What changes in the development of this scientific concept can be observed in teachers as they participate in the in-service teacher education course designed for them to understand this concept?*

*3. If any development occurs, what can this development be attributed to?*

Answering these specific research questions was crucial to reach the objective proposed by this study, that was: **to trace the development of the scientific concept 'English as a Lingua Franca' (ELF) in schoolteachers of a municipal basic education system in the extreme south of Santa Catarina during an in-service teacher education course in which the researcher provided the participants with socially organized activities that address this very concept.** Moreover, only after having reached this objective, this study was able to provide a detailed answer to the main research question proposed.

*How is the concept of English as a Lingua Franca developed in schoolteachers of a municipal Basic Education system in the extreme South of Santa Catarina in response to an in-service teacher education course designed to promote the development of this very concept?*

Aiming at enlightening the structure of the ELF course in which the data of this study was collected allowing me to unveil how the concept of ELF was developed by the people involved in this social practice, the next section introduces the participants of this teacher's developmental course.

## 3.1 PARTICIPANTS

The participants of this study are tenured English teachers[34] teaching different classes from first to ninth graders at elementary schools in a city in the extreme south of Santa Catarina. All schoolteachers from this municipality,

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[34] Tenured positions are granted after the realization of public exams (concursos) in which people must achieve the best scores, only after this process people are granted tenured positions in public service in Brazil.

teaching English, or English and Portuguese (about 13 in total), at the time that the course took place, were invited by the Municipal Department of Education to participate in this in-service teacher education course developed in partnership between Secretaria Municipal de Education and the University of Santa Catarina (UFSC). Nine teachers attended the first day of the course, and only five of them filled out the profile questionnaire available online[35]. Although the data collection started with the participation of nine teachers, this study traced the development of the five teachers who completed the profile questionnaire online and participated throughout the entire ELF course. Therefore, this study investigated the development of Déia, Ana, Cassiana, Josiane, and Marcelo[36].

In order to present with further details the scholarly life of the participants, it is necessary to remember that I, the researcher, am myself a participant in this study as it was me who interacted with the teachers during the ELF course. Bearing this in mind, my decisions and mediational movements, as well as my attempts to provide responsive mediation were also part of the data collected and analyzed.

To sum up, I am Jane and I am a Ph.D. candidate in the graduation English program of Universidade Federal de Santa Catarina (UFSC), I am 35, and I have been teaching English for over 10 years. Similar to the participants, I am also a tenured English teacher at two primary schools (in a municipality very close to the one in which the teachers of this study work). Besides, I myself have a twisting path in my identity as an English teacher, as almost all teachers in this study. I started teaching English in language institutes in 2011 because of my experience of living abroad; at the time, I had no formal education for this position. At that time, while teaching English, I was also taking my degree in Physics from Instituto Federal de Santa Catarina (IFSC) which was followed by my MA degree in Scientific and Technological Education from Universidade Federal de Santa Catarina (USFC). Only after finishing my MA in a Physics-related subject, I decided to assume my identity as an English teacher; and in order to do so, I

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[35] In this link it is possible to access the profile questionnaire sent to the teachers < https://docs.google.com/forms/d/1Ba1lwD6EDcawq9x31XQsp8jUvAQJg5ZTi0BlcMtVSrE/edit?usp=drive_web>

[36] Déia, Ana, Cassiana, Josiane, and Marcelo are pseudonyms chosen by these teachers in the first questionnaire. All teachers attending the course volunteered to participate in this study and had agreed to sign the term of agreement (TCLE).

started an English graduation course (Letras inglês) from Universidade Estácio de Sá (Estácio). When I was in the third semester of my Letras course, I decided to take my chances on the Ph.D. entrance exam at my current English graduation program. During my doctoral studies in English, I finished my English degree and, in 2020, I got my tenured position as a 20-hour English teacher for children ranging from 1st to 5th grade. Now, moving on to the teachers, I present a brief outline of the participants in this study.

Déia is 45 years old and has been teaching for 20 years. First of all, the English major was not her first option of course: before that, she tried Law (not succeeding); then, she started her Language degree. Beyond that, she is licensed to teach Portuguese and English, and she works 40 hours, split into 3 different schools teaching both subjects. According to her, in terms of English proficiency, she speaks, reads, and listens at an intermediate level, and writes at an advanced level.

Ana is 48 years old and has been teaching for 16 years. She started her major in Languages in 1991, and in 2006 she finished a specialization course in Methodologies for teaching Modern Foreign Languages English/Portuguese. She worked with translations and also taught at a language institute before settling down as a tenured teacher for this municipality. She works 40 hours in the same school and teaches only English, from first to ninth grades. As claimed by her, she speaks, writes, and reads at an intermediate level, and listens at a basic level.

Cassiana is 37 years old and has been teaching for 9 years. A major in English was not her first option: she started a major in Law, but at some point, she dropped it and decided to go to the USA. When she was abroad, she fell in love with the language, and once she got back to Brazil, she started her major in Languages. She works 53 hours, split into 3 different places – 2 different municipalities, where she is a tenured teacher and a private school. In these 3 different places, she teaches both Portuguese and English. According to her, she has all four abilities at an advanced level.

Josiane is 38 years old and has been teaching for 8 years. She has a major in Languages and a Master's degree in Brazilian Literature. Before she became a tenured teacher in this municipality, she worked as a Portuguese

teacher at a multiseriate school, at the Education for Youth and Adults (EJA), at a private school, and at a Federal Institute (IFSC) as a temporary teacher. She taught mostly Portuguese, and she said that she started teaching English only in her current position in this municipality. She works 40 hours in 2 different schools and teaches English, Portuguese and Literature. According to her, she speaks, reads, and listens at a basic level, and writes at an intermediate level.

Marcelo is 38 years old and has been teaching for 12 years. He has a major in Languages. Before becoming a tenured teacher, he worked through temporary contracts (ACT) for 4 years. He works 20 hours in one school, teaching only English. According to him, he speaks at a basic level, writes and listens at an intermediate level, and reads at an advanced level.

As the participants of this research were presented, the next section details the organization of the course in which the data of this study was collected. Moreover, the adaptations in the original structure of the ELF course are also explained.

## 3.2 THE ELF COURSE

Building on the partnership between the city's Department of Education and UFSC, this 'ELF course' was initially thought of as part of a compulsory week of in-service teacher education courses which teachers needed to attend as part of their preparation for the beginning of the school year. After organizing the details with the city's Department of Education, the ELF course was planned as a two-day course, happening in the morning and afternoon, with a duration of six hours each day of the course. Adding to that, two follow-up meetings were also planned to happen later in the year. However, due to changes in the city's Department of Education calendar, the compulsory courses offered by this department had to be spread throughout the whole school year. In this new context, the course was rearranged to be offered in four 3-hour meetings, spread throughout the first semester, from February to July (according to the city's Department of Education's new calendar) and the two follow-up meetings would be set to happen at other moments to be yet scheduled later in the semester.

In short, the ELF course started in February of 2020: the first day of the course ended up being the last face-to-face meeting with the group due to the COVID-19 pandemic[37]. After some time of 'forced school break', the state educational system decided to resume its activities online, and the municipalities in SC followed its lead. From the second meeting on, the ELF course format was adapted from a face-to-face course into an online synchronous course. In this scenario, in May 2020, we had the remaining hours of the ELF course distributed in three 3-hour meetings (average), using the paid version of the ZOOM platform, and the remaining meetings happened on May 15th, May 20th, and May 26th.

Initially, the online course was scheduled with teachers to happen on Fridays, but after the first Friday meeting, the group decided to meet on Wednesdays[38]. Moreover, it is important to mention that the fourth and the follow-up meeting had to be duplicated as some participants had problems meeting on the day planned. For this reason, the last 2 meetings had a group (A) meeting on one day, and another group (B) meeting on another one. One more modification must be mentioned: the ELF course was originally planned considering two follow-up meetings. However, as the meetings occurred and the scheduling of a day to meet was becoming each time more difficult, I decided that would be better to have just one follow-up meeting which occurred at the beginning of the second semester on two dates[39].

Despite all these modifications, the original design of the course was almost fully maintained in the meetings, with few practical adaptations[40]. For the questionnaires, we used Google forms, and for the pair/trio work we used the breakout rooms available in ZOOM. Mainly, major adaptations happened during the third and fourth meetings. For instance, Day 3 was supposed to have a

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[37] That was installed in March and the social distancing that it demanded.

[38] This changing happened because the pandemic situation demanded a lot from the teachers. They had to plan online class in the platform they were using – Mazk UFSC. They had to answer parents' questions about the content of the classes via WhatsApp and email. They had to prepare print materials for the students who did not have access to the internet. They had to handle the school paperwork that was still needed. They had to participate in meetings online with school staff and were starting to meet their students via conferences in the platform. So, a lot was going on at the time we decided the days of our course.

[39]On August 7th and 19th, as it was the second time that we had two separate groups.

[40] i.e. the questionnaires, and pair/trio work had to be done virtually and were made available in the group's WhatsApp and in the course's Google Classroom, the general communication during some activities in the breakout room was also done by the group's WhatsApp.

simulation of a class (MOOC class) taught by me; and on Day 4, teachers were supposed to present a class plan through bullet points organized in a poster[41].

All in all, this 'ELF course' was planned as an extension project[42] promoted by UFSC, so it was also possible to certify the English schoolteachers participating in it. It is important to mention that this research and the data collection that happened during the 'ELF Course' passed through UFSC's Human Research Committee (CEPSH/UFSC) being approved under the CAAE number 24252619.7.0000.0121.

## 3.3 THE RATIONALE BEHIND THE STRUCTURE OF THE COURSE

In addition to VSCT, it was also necessary to elect a pedagogical theory to work with, since I was proposing an in-service Teacher Education course. I believe transpositions of scientific theories into the pedagogical realm cannot be direct. For that matter, the Historical-Critical Pedagogy was chosen as a way to mediate this study's scientific goals into the pedagogical domain. Choosing the HCP was not a random choice among all the pedagogical theories available as it aligns with VSCT in the seeking to transcend the pedagogy of existence (nurture) and the pedagogy of essence (nature), in an *abolishing, preserving, and transcending* movement - '*aufheben*' (LOWY, 2000)[43]. So, intending to provide an education aimed toward the formation of omnilateral human beings. Besides, the HCP, aligned with the VSCT, allows the promotion and recognization of the development and internalization of higher forms of psychological tools, possibly helping teachers dialectically transform the concrete educational reality and themselves.

To this end, supported by these two theories (scientific and pedagogical), this study corroborates the understanding that an adequate in-service teacher education course should promote the highest forms of knowledge (scientific concepts) for its participants, moving them through education from their biological

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[41] These major adaptations are going to be explained further in the next subsections that present the rationale of the course.

[42] The extension project was approved under the number 201918670 and it is entitled ' The BNCC and the English Language Teaching from the perspective of English as a lingua franca'.

[43] Recalling that these three verbs together try to convey the russian word '*aufheben*' that has not direct translation to English. In Portuguese, 'aufheben' is translated as 'superar por incorporação'.

unilateral selves toward their more developed omnilateral selves (MANACORDA, 1992). Being aligned theoretically and pedagogically, the ELF course was organized to promote some opportunities for teachers to take part in analytical movements. These might move them from a syncretic pseudo concept of ELF to a more synthetic understanding promoted by their participation in the course activities and by receiving responsive mediations provided by me, who in this relationship is the more expert other who holds a more synthetic view of the concept.

In this concern, the systematically organized activities in this educative process were designed considering that teaching and learning are related, but different in nature. According to Marsiglia, Martins and Lavoura (2019, p. 7), teaching is "organized from the complex to the simple, and from the whole to the parts, while the learning moves from the simple to the complex, from the parts to the whole"[44]. In other words, teaching is organized from a synthetic comprehension, descending to concrete, while learning starts from a syncretic comprehension and ascends towards generalizations and abstractions.

Bearing the differences between teaching and learning in mind, the activities designed for the ELF course articulated the "**content to be taught** (genesis, structure, and development), **forms of teaching** (procedures, resources, times, and spaces), and **recipients** (specificities of the psychic development of students [the teachers in our case])"[45] (MARSIGLIA; MARTINS; LAVOURA, 2019, p. 22, bold in the original) in the form of the five dialectical and situated movements of the HCP method (Figure 2) proposed by Saviani (2018).

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[44] Sendo assim, o ensino e aprendizagem, em termos didáticos, se movimentam no interior do trabalho pedagógico de forma contraditória, mas interdependente. Enquanto o ensino se organiza do complexo para o simples e do todo para as partes, a aprendizagem se encaminha do simples para o complexo, da parte para o todo (original)

[45] Nesse sentido, insistimos na elaboração de práticas pedagógicas que levem em conta de maneira articulada, os **conteúdos de ensino** (gênese, estrutura e desenvolvimento), as **formas** (procedimentos, recursos, tempos, espaços) e os **destinatários** (especificidades do desenvolvimento psíquico dos alunos) (original)

Figure 2 - Foundation of the Historical-Critical Pedagogy
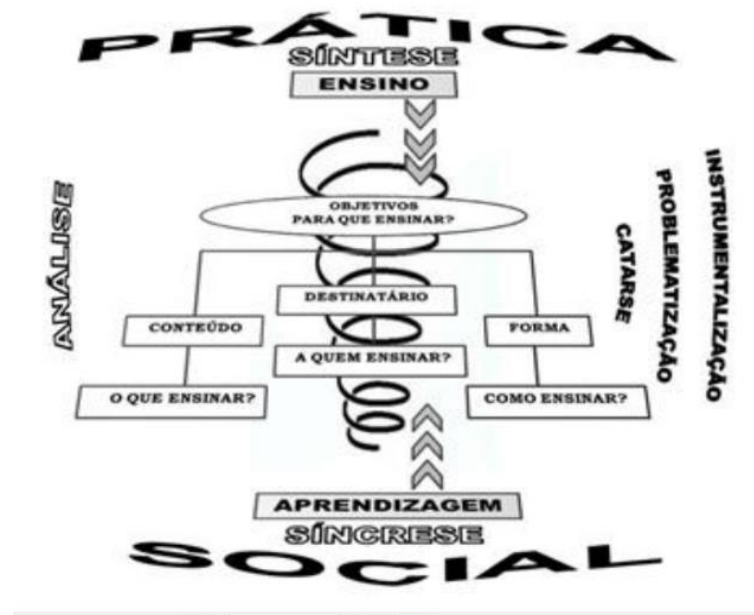


Source: Marsiglia, Martins and Lavoura (2019, p. 13)

Firstly, these five movements – initial social practice, instrumentalization, problematization, catharsis, and final social practice — are understood here as being part of the responsive mediation (JOHNSON, 1999) that I attempted to provide during the ELF course. Although the five movements are made explicit, they should be considered constitutive of my conceptual system, which means they mediate my understanding of the social practice that the teachers and I are immersed in. So, in the ELF course, I focus on engaging the teachers in dialectical pedagogical movements of analysis through my responsive mediation. These mediations are characterized by dialectically interwoven moments of problematization and instrumentalization[46] (that can happen at different

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[46] Saviani's method has five parts: Social practice, problematization, instrumentalization, catharse, and social practice. The *social practice* is what teachers and students have in common, however, each has a different understanding of the social practice (more or less robust) that hopefully will become more robust as the result of the passage through all different moments of the process. The *problematization* can be considered the moment where problems in the social practice are spotted. The *instrumentalization* is the aspect when is fostered the development and internalization of cultural tools necessary for transformation of the reality (SAVIANI, 2018). The *carthase* is when the appropriation/internalization of such tools happens. In terms of the ELF course, it is possible to say that *problematization* are happening all the time as I am always assessing teachers' interactions/externalizations in order to be responsive to their need, and as being responsive I am also engaging them in moments of *instrumentalization* through the activities planned and my responsive mediation. During our interactions in the course, I am also paying attention to the moments of *catharse* that modify the social practice we are in requiring from me

moments, for repeated times), having the potential to lead teachers to moments of catharsis.

In sum, during the course, these dialectical movements happened many times in terms of many different concepts and levels as it is assumed that this spiral movement and path can potentially promote transformations in the social practice sphere. This is because the responsive mediations that happen along the way can lead to a better understanding of the real concrete reality (in other words, the social practice) in which human beings are all immersed. For this reason, it is understood that the final social practice may hardly be comprehended the same way as the initial social practice because, although the material reality may not have changed physically (society), it probably will have changed conceptually.

In this sense, even though the responsive mediations offered during the course could not be foreseen (as they had to be situated and responsive to the necessity showed by the teachers), the structured activities constituting the ELF course were designed to maximize the opportunities for teachers to form and develop the ELF concept.

Moving forward, the next section presents the design of the course and how the data collection was planned to allow the tracing of teachers' ELF concept formation and development.

## 3.4 COURSE DESIGN AND DATA-COLLECTION PROCEDURES

The ELF course was fully recorded on video. The data of this research is composed of questionnaires, individual/pair/trio brief presentations, and group discussions (see Appendices)[47]. Moving to the days of the ELF course, the following subsections inform how each day was organized.

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to adjust my mediation, too. In summary, this all happens together/interwoven, and if successful, the social practice that we had on the first meeting will be transformed into a new and more robust one at the end of this educational process (that is why it starts and finishes in the *social practice*).

[47] Data from the teachers who did not sign the term agreeing to be participants in this study is not going to be used for the purposes of this research.

### 3.4.1 Day 1 – February, 5th, 2020[48] — the face-to-face meeting

Day 1 started with the introductions and the presentation of the proposed partnership between UFSC and the city's Department of Education. At this moment, I informed that the 'ELF course' was intended to be part of my doctoral study and invited schoolteachers to participate in it. Once the teachers agreed to participate, the TCLE was delivered and explained[49].

After this initial moment, I moved on to the activities: the first activity was a pair work, in which teachers shared their thoughts about some guiding questions (See Appendix D)[50] concerning the new and old guiding concepts for the teaching-learning of the English language prescribed by the PCNs (BRASIL, 1998) and the BNCC (BRASIL, 2018), respectively. Besides that, the teachers were encouraged to share their thoughts about the PN1 (the set of guiding questions they received) with the whole group. I did not interfere during this initial moment, I just act as a mediator of the communication flow. At last, this discussion was followed by the application of an individual questionnaire (See Appendix E). Participants were given 45 minutes to answer this first questionnaire. After that, I introduced, explained, and explored some general aspects of the aspects of 'English as a Lingua Franca' with the help of some slides[51] in a more explicit dialogical-instructive moment. Along with that, the first day of activities was planned to end with a discussion in the group on what had been debated throughout the day and the indication of two assignments[52].

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[48] A Google Classroom was created for this course as a form of providing extra materials for those interested in exploring a little more. Teachers were invited to access the page through the code *6jmm73k*. Only 3 out of the 5 teachers have accessed the classroom.

[49] As aforementioned, this course would be equally held even if no teacher had agreed to participate in the research. In this scenario, the materials produced by the teachers would not be used as future data.

[50] The course was happened in Portuguese, this is the reason the guiding questions are being called PNs which stands for Perguntas Norteadoras.

[51] The slides were later made available for teachers in the Google Classroom created for the course.

[52] The links for these assignments were delivered through the Google Classroom as well as the WhatsApp group that helped with the communication during this course.

Teachers had to complete the profile questionnaire online[53] and visit the ELF course Google classroom[54]. They were required to send the profile questionnaire within the next 2 to 4 days. Also, at the end of the class, I informed the participants about the second part of this study (the individualized follow-up), which was an additional step for those willing to have their pedagogical practice observed and commented in a more personal and individualized way. I told them that at the end of this first part of the course, the teachers who agreed to participate in this second part should have to sign a second TCLE. Sadly, this second one-to-one part of this study never happened as any of the five participants showed interest in having a more individualized follow-up.

### 3.4.2 Day 2 – May, 15th, 2020 – the first zoom meeting

Day 2 of the course had to be adapted for an online version as it happened during the COVID-19 quarantine. Despite the adaptations from in-person to online — so, from printed materials to virtual PDFs; the activities planned for this meeting remained the same. The class started with me recalling the discussions from Day 1 with the group. After this resumption, teachers formed one pair and a trio, using Zoom's Breakout rooms. For this activity, they engaged in chats, aiming at analyzing and discussing some PNLD 2020 book units available for them in pdf, based on another set of guiding questions (see Appendix B).

Attached to the guiding questions, I send the teachers an example of the analysis I elaborated based on the 9th-grade book adopted by the teacher's municipality. This 'sample of analysis' was the one I discussed with them during the presentation of the series of books found in their schools and the introduction to this main activity. At the end of the analysis activity, the pair and the trio provided a summary of what they have discussed, and at this moment everybody participated in a dialogic manner.

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[53] Here is the link to the profile questionnaire on Google form that the participants received: https://forms.gle/4U37undG6Bain1f5A
[54] All reflective reports were available to teachers at the Google classroom created for the ELF course. The access to the course's Google classroom was made available by the classroom's code - 6jmm73k, and email.

At the end of the presentations and discussions, I made a synthesis of the presentations and assigned the teachers to answer an online questionnaire (see Appendix F), available on *Google forms*[55]. The second day of the 'ELF course' ended with a moment for questions/discussions and another assignment for teachers to write a reflective report on Day 2 and submit it online within the next 2 to 4 days via Google Classroom.

### 3.4.3 Day 3 - May 20th, 2020

By virtue of pursuing the promotion and development of the 'English as a Lingua Franca' concept through *responsive mediation* that is contingent on teachers' needs, Day 3 had to be massively adapted. The main activity designed for this meeting was intended to be a class simulation, in which teachers would play the role of students in a 45-minute class to be taught by me. This MOOC class would be designed to contain aspects modeling convergent features with the ELF perspective and aspects representing positions in conflict with it.

During our interactions in the course, I discovered that the teachers and I were using the same platform for asynchronous teaching (Mazk[56]). They reported having problems in delivering their English classes through it. As the activity of Day 3 had to be massively changed, this information presented an opportunity to explore and help the teachers to deal with the situational context of teaching that we were sharing.

I decided to replace the simulation class with an analysis of my remote classes. So, for Day 3, teachers would have to analyze the book unit from which I adapted my remote classes considering the aspects that conform, or not, to the ELF concept. In this vein, although the main activity of the ELF course has changed, its essence and objective have not.

Considering that I believe to have teaching practices guided by the ELF concept (LIMA; SAVIO; ROSSO, 2020; LIMA; ROSSO; PASINI, 2021), I gave the

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[55] Here is the link to the Google form that was available for teachers https://forms.gle/A72w36NXjwTSncy5A .

[56] Mazk is a public and open Intelligent Tutor developed by the Computer Technology Laboratory (Labtec) in UFSC.

teachers two of my 3rd grade online lessons that I delivered to my own students during the remote classes for them to analyze based on the concept of English as a Lingua Franca. These classes were created based on the content taken from the book *Brincando com o inglês,* adopted by the municipality I work for. It is important to point out that this book was released before the implementation of BNCC, so, it is not ELF based. The book unit and remote classes analyzed were focused on parts of the body[57] and food[58].

In total, the material made available for teachers' analysis accounted for four weeks of classes. Also, it is important to emphasize the classes had been designed originally for my students, not for the sake of this study. So, these were real classes planned, oriented, and delivered to real students. In other words, they can be counted as exemplars of this new form of asynchronous teaching/learning that was broadly adopted during the emergency remote in Brazil.

In order to access the virtual classroom available in the platform Mazk, the trio and pair were provided with two codes[59], each giving access to the food or body part sequence (parts 1 and 2 of each topic — 4-week classes). The teachers had to analyze the two classes received through the lenses of English as a Lingua Franca, anchoring their analysis on some guiding questions (PN3). Besides, teachers were required to consider what features of the classes and book unit they thought to be in agreement or disagreement with the ELF concept as well as they were encouraged to discuss aspects they considered relevant, which might not have been covered in the guiding questions or the course. After finishing the analysis in pair/trio, teachers were required to present their analyses to the whole group. Day 3 ended with the announcement of a special individual assignment for Day 4: the creation of one real online class in the platform Mazk

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[57] Each class can be accessed through a code in the Mazk plataform < https://mazk.labtec.ufsc.br/>. The first part can be accessed through the code qGqFxJMr, and the second one using TAQZN1QR.

[58] The codes for this sequence are CQO28HC4 for the first part, and the second one can be accessed through the code L4YV0TJC.

[59] In the municipality I worked for, the English class codes were delivered to students every two weeks, accounting for 2 weeks of classes. This organization took into consideration that students in this city have 1 English class per week (44 minutes); this was the same time amount of Religion classes they had. So, during the remote classes the subjects English and Religion were sent in different weeks, every other week.

to be delivered to one of the grades they teach, taking into consideration the discussions we had in the course. Besides that, they were also assigned a new questionnaire (see Appendix G)[60], containing questions about the classes-analysis activity and a reflective report on Day 3 aiming at providing them with another moment of individual reflection. Participants were given 6 days to submit their reports on Google Classroom.

### 3.4.4 Day 4 - May, 26th, and May, 27th of 2020

Day 4 was used for the presentations of the classes teachers created in the Mazk platform. As already mentioned, this meeting happened on two different days, because, as the semester progressed, it was difficult to gather all five participants together. Due to participants' schedules, Day 4 happened on May 26th with Ana, Déia, and Marcelo, and on May 27th with Cassiana and Josiane. It is important to say that the content and structure of this fourth meeting was the same on both days.

The meeting began with a synthesis of what had been developed in the three prior days of the course. In this vein, at first, Day 4 was planned to have a 'hands-on' activity in 3 parts. Initially, teachers would be split into one pair and one trio and each group would receive a lesson topic from a PNLD 2020 book. After that, each group would elaborate a 45-minute lesson plan based on the perspective of English as a Lingua Franca. To facilitate the sharing activity that would follow this second step, the lesson would have to be elaborated and written on a piece of kraft paper in the form of bullet points, presenting the step-by-step of the planned lesson. Lastly, each group would present their lesson plans, exposing the rationale behind them to the whole group. In this last part, they would be asked to justify their planned list, explaining how the steps were aligned with the perspective of English as a Lingua Franca.

With the adaptations already made on Day 3, and the attempt at offering the most responsive course to the teachers' needs, I decided that Day 4 would

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[60] Here is the link to the Google form that was available for teachers https://forms.gle/R38vfieLAvM9FdQt7.

consist of real classes in which the participants would create each a remote class that could be delivered to their real students through the Mazk platform. As briefly mentioned, the classes elaborated and presented by them should be created following the tenets of English as a Lingua Franca. Also, it was said that they were free to decide the topic of their classes as they were following their own lesson plans. However, while presenting their classes, they could be asked by me and/or their peers to justify their choices and explain how their lessons align with the discussions carried out in the course.

After their presentations, Day 4 ended with a wrap-up of the course and a note that the following meeting would occur before the face-to-face classes returned, expected to happen in July, 2020. Following the same procedures from the previous classes along the course, participants were once again assigned to answer a questionnaire (see appendix H)[61] online, to be submitted online within the next 4 days.

### 3.4.5 Follow-up - Day 5 - August 7th, and August 19th of 2020

Day 5 was pre-scheduled to happen in July, but as the Department of Education announced that the second semester would continue to be delivered remotely, the participants and I, as a group, decided that the best day to have our last meeting (follow up) would be right after the break, at the second week of the second semester. Just like the previous class, Day 5 also had two meetings. The two groups were set as follows: Group A) Ana and Marcelo meeting on August 7th; and Group B) Josiane, Cassiana, and Déia meeting on August 19th. As happened before, the objective and structure of the meetings, although occurring on different days were kept the same, as following described.

This meeting consisted of a conversation about the activities carried out during the first four meetings of this in-service teacher education course and how the 'ELF course' influenced, or not, their choices during the first semester of classes using the platform Mazk. This meeting was planned to be short, as it was more of a conversation and sharing moment. To conclude this day, teachers were

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[61] Here is the link to the Google form that was available for teachers https://forms.gle/hhDBbALty4G1kNHP9.

given to answer again an adaptation of the questionnaire answered by them in print at the beginning of this educational process (adapted Q1)[62] and were assigned to write a reflective report on Day 5, submitting it online within the next 4 days.

For a more compact view of the organization of the activities described above, the five days of the ELF course are presented below in table form.

Table 1 - Overview of activities carried out during the ELF course

| DAY 1 Face-to-face meeting | **PRESENTATION OF THE COURSE AND INVITATION TO PARTICIPATE IN THE RESEARCH + TCLE I**<br><br>GROUP DISCUSSIONS FIRST IN SMALL GROUPS, THEN OPEN TO THE LARGE GROUP (PN1)<br><br>**QUESTIONNAIRE 1 (Q1)**<br><br>DIALOGIC-LECTURE ON ENGLISH *AS A LINGUA FRANCA* (ELF) AND THE PROPOSAL FOR THE ENGLISH TEACHING-LEARNING IN BNCC |
|---|---|
| DAY 2 Online meeting | SYNTHESIS OF WHAT WAS DISCUSSED ON DAY 1<br><br>Within groups ANALYSIS OF A CLASS UNIT FROM PNLD BOOKS 6º-9º GRADES (PN2)<br><br>PRESENTATIONS OF ANALYSES OF EACH GROUP<br><br>**QUESTIONNAIRE 2 (Q2)** |
| DAY 3 Online meeting | SYNTHESIS OF WHAT HAS BEEN DEVELOPED SO FAR<br><br>**MAZK CLASS ANALYSIS USING GUIDING QUESTIONS(PN3)**<br><br>**QUESTIONNAIRE 3(Q3)** |
| DAY 4 Online meeting | SYNTHESIS OF WHAT HAS BEEN DEVELOPED SO FAR<br><br>Hands-on Activity<br>PRESENTATIONS OF THEIR OWN MAZK CLASS TO BIG GROUP + DISCUSSION |

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[62] Here is the link to the Google form that will be available for teachers https://forms.gle/KzeBACkjcfvas9WZ6.

| | QUESTIONNAIRE 4 (Q4) |
|---|---|
| **DAY 5 Online meeting** | SYNTHESIS OF WHAT HAS BEEN DEVELOPED DURING THE COURSE.<br><br>GROUP DISCUSSION ON WHAT ENGLISH AS A LINGUA FRANCA IS AND ITS IMPLEMENTATION IN THEIR OWN CLASSES<br><br><br>**RE-APPLICATION OF (ADAPTED) QUESTIONNAIRE 1 (Q1)** |

Source: the author

Hopefully, the detailed description above could illustrate how this course was organized aiming at the development of the cultural concept of English as a Lingua Franca by and in the teachers. Beyond that, the data-collection procedures during this course were planned to enable me to trace the unfolding of this concept throughout its processes, allowing me to understand the group's Zone of Proximal Development (ZPD), and also each of the five participants' individual ZPDs.

## 3.5 DATA ANALYSIS AND ITS PROCEDURES

The five meetings/classes composing the ELF course were video recorded and saved as unlisted videos[63] in my private account on YouTube. By the end of August, I started to transcribe the videos. It took me about a month to go through all the meetings and transcriptions. As this first move was finished, I immediately printed and started to analyze the transcripts, coding them in accordance with the teachers' developmental paths. At this moment, I also printed the questionnaires answered by them, separating the excerpts that could indicate some conceptual changes and crossing these to the excerpts coded from the transcripts. At last, I organized the coded excerpts from the transcripts and the coded parts of the questionnaires to start writing the analysis aiming at

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[63] Videos visible only for myself in my YouTube channel.

unveiling the genesis, the trajectory, and the last developmental moments of the ELF concept of the participants during the course.

In summary, after the procedures mentioned, the data analysis consisted of tracing moment-to-moment teachers' externalizations, analyzing eventual conceptual changes concerning the concept of English as a Lingua Franca, reconstructing its genetic path, and investigating the relationship between its development and functional use while considering the kind of mediation received.

Further detailing the procedures of data analysis, Day 1 activities were designed as a manner to answer the first specific research question - *What do municipal schoolteachers know about the concept of 'English as a Lingua Franca' at the beginning of their participation in the in-service teacher education course designed for them to understand this concept?*; the procedure for the analysis consisted of revisiting the transcripts, videos, and questionnaires, trying to unveil the participants' knowledge of ELF in its relation to other conceptualizations of the teaching-learning of English, mainly observing if they named the concepts they were using during their verbal interactions.

As regards the second and third questions — *What changes in the development of this concept can be observed on teachers as they participate in the in-service teacher education course designed for them to understand this concept?* And, *if any development occurs, what can this development be attributed to?*, all transcripts, videos, and questionnaires (Q1, Q2, Q3, Q4, Q5) [64] were revisited to find reverberations of the interactions that happened during the course in the teachers' speech, and in their practices observed on Day 4 — their class presentation. At all times, the moment-to-moment conceptual changes were being compared to help make explicit how the conceptual system of each individual, as well as the whole group, was modifying, becoming more robust, and allowing for an expansion of their ZPDs. The next chapter aims at presenting and discussing the study's main findings in light of the Vygotskian sociocultural perspective presented.

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[64] The Q (in Q1, Q2, and others) stands for questionnaire.

**4 UNVEILING THE DEVELOPMENTAL PROCESS OF THE CONCEPT OF ELF - FINDINGS, AND DISCUSSION**

The discussions brought forward in this chapter draw on my interactions with a group of five English teachers — Déia, Ana, Cassiana, Josiane, and Marcelo — during five days of a teacher education course offered by the public basic education system of a municipality in the southern part of Brazil. This course was designed to promote the ELF concept, which is the guiding perspective for the teaching/learning[65] (*obuchenie*) of English prescribed by the BNCC and, therefore, required at public schools. The data to be presented consists of the five course-meeting recordings (about 15 hours of video), and 5 questionnaires that were analyzed and discussed in an attempt to trace the development of the teachers' English as a Lingua Franca concept.

4.1 DAY 1 – IDENTIFYING THE ZONE OF ACTUAL DEVELOPMENT (ZAD) OF THE TEACHERS WHILE UNCOVERING THEIR ZONE OF PROXIMAL DEVELOPMENT (ZPD)

The first day of the course was designed to help me understand on which grounds the participants were in concern with the new perspective proposed by the Brazilian national normative document for education (BNCC). Also, the activities carried out during this first day could potentially assist me in identifying what the teachers understood about the orientations given by this document, and what they can do with/about these orientations on their own. In other words, this day was designed to explore their Zone of Actual Development (ZAD). Discovering their ZAD is important because "knowing what a […] teacher can do on her [his] own tells us a little about her [his] potential to learn something new" (JOHNSON; GOLOMBEK, 2011, p. 6).

Bearing this in mind, the primary goal for the first day was to understand if the perspective for teaching/learning of the English language prescribed by

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[65] The teaching and learning are different processes that depart from different places (SAVIANI, 2018; GALVÃO, LAVOURA; MARTINS, 2019). however, there is a dialectical unit between these two that is understood in the teaching/learning (*obuchenie*) graphic representation used in this study.

BNCC was new for teachers. If ELF was not new for them, it would be necessary to identify their understanding of it, because the recognition of their Zone of Actual Development could enable me to design future activities contingent on their needs with the potential of stretching the teachers' ways of thinking, as well as enhance the ceiling of the group's Zone of Proximal Development (ZPD).

Following the organization of the ELF course presented in Table 1, Day 1 started with a pair work activity in which participants discussed the guiding questions (PN1) below (Figure 2) designed to bring teachers' previous knowledge to the surface and help them direct some voluntary attention to concepts that could serve as a basis for further discussions planned for this day. Moreover, PN1 was planned to be a discussion in pairs because, this way, the teachers could be able to help one another and thus function beyond their individual ZAD. In this vein, aiming to determine teachers' departing point — their ZAD, Day 1 had its questionnaire (Q1) applied before any direct intervention from the teacher educator.

Figure 2 - Perguntas norteadoras 1 (PN1)

**PERGUNTAS NORTEADORAS (PN1)**

English as a foreign language (EFL)          English as a second language (ESL)
English as an international language          English as a lingua franca (ELF)
(EIL)                                         English as an additional language
English as a native language (ENL)           (EAL)

1) Você conhece essas perspectivas para o ensino-aprendizagem da língua inglesa? Como você definiria cada uma delas?

2) Qual das perspectivas acima embasava os Parâmetros Curriculares Nacionais (PCNs)?

3) Qual das perspectivas acima embasa a Base Nacional Comum Curricular (BNCC)?

Source: LIMA; DELLAGNELO, 2021, p. 334

As such, the following analysis presents answers from the application of the first questionnaire (Appendix E), that were cross-checked with the recordings of the teachers' participation on the first day of the course's activities, which includes their discussions of the PN1 presented above. Such an analysis aided me to find some of the teachers' knowledge and beliefs about English Language Teaching (ELT), the teaching/learning of English prescribed by the PCNs, and the BNCC. All in all, identifying these pre-conceptions/understandings and beliefs

is crucial as Vygotsky (1987, p. 229, italics in the original) indicates that "*each new stage in development of generalization depends on the generalizations found in the preceding stages*". In this sense, it is paramount to understand what these teachers already know to use such knowledge to anchor new concepts/understandings to be yet developed.

Overall, the main finding of Day 1 is that the teachers seem to have unsystematic knowledge of the concepts of English as a Foreign Language, and seem to unrecognize the sign and meanings of the concept 'English as a Lingua Franca'. In addition, their questionnaire's answers, combined with the group oral interactions, suggest that there are signs in the ELT literature that are underdeveloped in these teachers, which seems to mean that they have sign forms with no sign meanings attributed (i.e when used they mainly represent empty verbalisms).

On top of that, when I inquired about the previous perspective for the teaching/learning of English, most of the teachers were able to recall the signs 'English as a Foreign Language/EFL' that represent the concept prescribed by the PCNs. However, their answers showed that the socially constructed meanings of these signs might still require further development as the teachers' functional uses allude to a lack of awareness of the cultural meanings embedded in this scientific concept. In turn, this may indicate the absence of systematic knowledge necessary to develop robust thinking based on scientific concepts.

Recapitulating Vygotsky's (1987, p. 156) argument, concept development takes a "complex and twisting path" in which concepts undergo different stages that "do not necessarily occur later than the final phases" of the development's previous stage. In fact, it is pivotal to say that these teachers show "higher forms of complexive thinking" in which their answers present "the establishment of [...] connections and relationships". However, they are probably thinking mostly through pseudoconcepts "maintained in our everyday thinking and [with] its foundation in ordinary speech". That said, they seem to be attached to their immediate experiences (i.e. practice). Although practice and everyday concepts are important aspects of thinking, *per se,* they are not enough to promote qualitative transformations in teachers' mental functions.

To illustrate the assumptions exposed so far, the Set of Excerpts 1 shows the participants' individual answers given to the question '*Você sabe qual era a perspectiva para o ensino-aprendizagem da língua inglesa antes da implementação da BNCC em 2017?*'[66] presented in Questionnaire 1 (Q1). The rationale behind this question was to provide an opportunity for them to externalize their knowledge of the previous Brazilian concept. Hence, I expected them to name the concept, allowing me to 'see' (JOHNSON, 2009) the rationale behind their answer, as follows:

**Set of Excerpts[67] 1**
**Déia:** *English as a foreign language (EFL).* O professor na sua prática teria que fazer o aluno entender que o Inglês é uma língua estrangeira. Uma oportunidade de aprender uma segunda língua.

**Josiane:** A perspectiva era voltada à questão do ensino-aprendizagem do *inglês como uma língua estrangeira*, segunda língua que auxiliaria o aluno em sua vida profissional.

**Cassiana:** *English as foreign language. O inglês era visto como uma língua estrangeira perante o ensino-aprendizagem*. Uma língua falada em outros países que não o nosso. English as a second language significava a segunda língua no currículo escolar, não tida como importante para o aluno. Desvalorização da língua.

**Ana:** A perspectiva para o ensino-aprendizagem da língua inglesa era *English as a foreign language (EFL)*, English as a second language (ESL), porque o inglês é falado em outros países sendo que para nós é considerada como uma outra língua.

**Marcelo:** Pelo que eu sei a língua inglesa sempre foi apresentada como uma segunda língua, como uma língua adicional, era um segundo idioma que era muito importante na formação do aluno. Era algo que serviria de base na formação de um indivíduo mais preparado para conviver em sociedade

In the set of excerpts presented above, it is possible to see that four (out of five) teachers were able to name the concept that guided the teaching/learning of English — EFL — prescribed by the previous document orienting the activities in Brazilian schools (in italics[68] in the set of Excerpts 1). Nevertheless, the fifth

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[66] See appendix E to check the questions in Q1 and the participants' answers.
[67] Multiple answers taken from the questionnaires are going to be referred to in the text as 'Set of Excerpts'; while the interactions will be named 'Excerpts'.
[68] Italics, underlined, and bold will be used in the excerpts to highlight aspects discussed in the analysis. In each excerpt, the use of these highlighters means differently as multiple aspects come into focus as the discussion proceeds. However, their uses will be always identified in the text.

participant, Marcelo, did not label the concept as asked, even though his answer showed the same features found in the other participants' answers. In light of this, I understand this group appears to depart from a similar ZAD.

Analyzing the set of excerpts above, their answers display that the teachers can name some sign forms, yet, without associating them with the socially constructed hierarchical knowledge that such words carry. This may indicate that their abstraction process — related to different meanings of the concepts — is still in a syncretic form. For this reason, at this point, teachers' thinking seems:

> frequently poorly differentiated in nature because it is a whole group of inadequately differentiated features [of each concept] that is abstracted (often based only on a confused impression of commonality) rather than sharply isolated features (VYGOTSKY, 1987, p. 157).

For instance, teachers seem to use the signs 'English as a Second Language', 'English as an Additional Language' (both underlined in Set of Excerpts 1), and 'English as a Foreign Language' (in italics in the set of excerpts) interchangeably in their answers. This might indicate that despite naming the concepts, they may not understand them as different, carrying varied socially constructed meanings, and having particular features. Also, it can mean that each concept separately is underdeveloped and does not function yet as a mediating tool for their thinking activity.

So much so, this interpretation seems valid since they did not mention essential aspects. For a matter of exemplification, they could have mentioned that: i) English as a Foreign Language is related to learning in places where the use of English is not dominant; ii) English as a Foreign Language has to do with contexts in which students and teachers may highly share a first language (L1) and culture; and/or that iii) in teaching/learning of English as a Foreign Language, the language is mainly practiced only within the learning environment (e.g. classes), because outside of it the chances of practicing English are limited (MATSUBARA, 2020; STERN, 1983; SUMANGUE, 2020).

Any mention of these aspects could have indicated that the teachers were using the different sign forms to convey different social meanings and concepts, instead of using them similarly. Likewise, if the teachers had indicated

any contrasting ideas while making their functional use of these signs, it could be said that they might understand them as being distinct; nonetheless, this form of generalization does not appear in Set of Excerpts 1.

Despite the indications that teachers have not fully conceptually developed the signs, the functional uses they make of them in during interaction are significant. According to Martins (2011), being able to use graphic or oral words (sign forms) allows one to communicate comprehensively, even though the functional use of the sign can present no direct correspondence between the word's external aspect with one's intellectual phase (development of the sign meaning. To sum up, concerning the uses of both the 'EFL' and 'ESL' sign forms, the excerpts above show that these signs appear to be serving a functional use only: allowing teachers to communicate efficiently.

At this point, I can indicate that the teachers and I do not have, as Wertsch (1984) puts it, the same situation definition (individual representations) of the concepts articulated and we have not constructed yet a group intersubjectivity (a shared understanding). Yet, the set of excerpts presented corroborates Vygotsky's claim that the functional use of the sign forms helps establish a mutual understanding among interlocutors, even though superficially and temporary. After all, the teachers were indeed able to answer the questions asked; however, their externalizations, mostly based on functional uses, represent empty verbalisms, that is: they were repeating the sign forms they were seeing in the guiding questions. Although imitation of concepts is an important process, I can pinpoint that their uses of these signs suggest internal syncretic images that do not reverberate the systematic knowledge (sign meanings) supposed to be carried by the sign forms they were using.

While I was revisiting the recording of the interactions derived from the first activity planned in the course, I was able to observe the recurrence of such unsystematic knowledge at a group level. This fact led me to consider that the teachers might have a similar Zone of Actual Development (ZAD), for three reasons: i) they recognized some of the sign forms used in the ELF course; ii) they were able to use them for communicative purposes, but they failed to articulate the different cultural meanings embodied by the concepts. Moreover, iii) their oral interactions unveiled that their syncretic understanding could be

extended to other concepts in the English Language Teaching field, going beyond EFL and ESL.

Moving forward, the following excerpts depict a sequenced interaction derived from the PN1 shown above (Figure 2) that was intentionally organized as a 'warm-up' activity with a twofold objective of: i) allowing teachers to externalize their thoughts about the old and new concepts for the teaching/learning of English prescribed in the Brazilian documents PCNs and BNCC; and of ii) providing an opportunity for the group to start getting into the mindset of the course, constructing an initial level of intersubjectivity (i.e. "external shared understanding"). As this is a long sequence, it is going to be divided and discussed in separate parts labeled 2A, 2B, and 2C.

Firstly, Excerpt 2A depicts a group moment right after the end of their pair/trio discussion of the PN1. This activity demanded the teachers to consciously recall their knowledge about the PCNs and BNCC, articulating it with six concepts used in the English Language Teaching field named: English as a Foreign Language (EFL), English as an International Language (EIL), English as a Native Language (ENL), English as a Second Language (ESL), English as a Lingua Franca (ELF), and English as an Additional Language (EAL). At the sharing group moment, they externalized that the three questions in the PN1 activity were not easy to be discussed in pair/trio as they did not know all the concepts listed on it. In this part of the interaction, the teachers also pointed 'English as a Lingua Franca' as the most unfamiliar concept on the list along with 'English as an International Language'.

> **Excerpt 2A**:
> **JANE:** [depois de confirmar se todos terminaram a atividade] So, what do we know? What do we know?
> **CASSIANA:** Almost nothing!
> **JANE:** Yeah, almost nothing?
> **CASSIANA:** Yeah!
> **JANE:** That's good because we can learn a lot!
> **CASSIANA:** Yeah!
> **JANE** Então tínhamos aqui nas nossas perguntas norteadoras algumas siglas relacionadas ao inglês. E tínhamos três questionamentos, sendo o primeiro se vocês conhecem essas perspectivas e como vocês definiriam cada uma delas. E ai, vocês conhecem? A gente tinha EFL, EIL, ENL, ESL, ELF e EAL. Vocês conhecem todas essas [siglas/terminologias]?
> **Ps:** Não...não...não...
> **JANE:** Não? Qual é a mais estranha?

**DÉIA:** Na verdade, tanto o EIL quanto a Língua Franca eu nunca ouvi falar.
**Ps:** (Balançam a cabeça concordando)
**JANE: É?** É a língua franca que é a mais estranha?
**Ps:** é!
**JANE:** Pra todo mundo?
**Ps:** hum hum
**CASSIANA:** Pra mim também...
**DÉIA:** Isso...
**JANE:** Ok, então o grupo diz que língua franca é estranho... E como a gente definiria aqueles que não são tão estranhos? O que é o Foreign Language?

This excerpt shows the moment that my inquiry found initial evidence that they did not know some of the ELT concepts presented on the guiding questions (PN1)[69], and that they have barely heard about the concept focus of this study, English as a Lingua Franca/EFL, along with its initial sign form — English as an International Language/EIL (JENKINS, 2017)[70]. At this moment, during the interaction, I understood that, for the future organization of the course, as important as knowing the conceptions that they knew or not, I also had to know their thoughts on the concepts listed in the PN1.

Attempting to identify their group's ZAD and help them create new ZPDs, I decided, on the fly, to examine each of the concepts presented on the set of guiding questions, instead of only exploring the questions themselves. In Excerpt 2B, it is shown the interaction among teachers, working collectively to conceptualize 'English as a Foreign Language' and 'English as an International Language'.

**Excerpt 2B:**
**JANE:** Ok, então o grupo diz que língua franca é estranho... E como a gente definiria aqueles que não são tão estranhos? O que é o Foreign Language?
**Ps:** Uma língua estrangeira... língua estrangeira (talking simultaneously)
**JANE:** hum hum...mas o que isso diz pra gente?
**CASSIANA:** Que é <u>outro idioma</u>.
**DÉIA:** Que é <u>de outro país</u>

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[69] We say initial evidence because, although the Set of Excerpts 1 was mentioned in this chapter before Excerpt 2 parts A, B and C, it is important to remember that the first excerpt was related to teachers' answers to the questionnaire which was analyzed only after the end of the first day of course. So, it did not influence the decisions made on day one, but strongly influenced the planning of Day 2.
[70] It is important to highlight that some ELF scholars equalize ELF and EIL, while others do not agree with this understanding. I follow Jenkins (2017), who uses EIL as the initial terminology to discuss ELF in her studies.

**CASSIANA:** <u>De outros países</u> na verdade, né. Não necessariamente de um só, né.
**JANE:** E os outros [termos]? Alguém gostaria de falar algo a mais sobre os outros [termos]
**DÉIA:** A Internacional [EIL] alí, eu acredito que seja porque a *língua inglesa é universal*...
**CASSIANA:** faz gestos circulares com a mão, representando o universal de qual Déia está falando.
**DÉIA**: ...como a gente diz, né.
**CASSIANA:** *Globalização*, né
**DÉIA:** (faz gestos circulares com a mão, representando a globalização que Cassiana está falando.)
*P8:* Língua mãe...
**DÉIA:** Em todos os países...
*P8:* Do mundo...
**DÉIA:** ...é falado...
**CASSIANA:** *Onde a gente vai a gente consegue se comunicar nessa língua*
**P10:** ...Internacional vai encontrar alguém que fale inglês contigo.
**JANE:** Ok, então Internacional [EIL] por esse quesito? (faz gestos circulares com a mão, representando as características de globalização e o universal comentado anteriormente)
**Ps:** Isso...é...é isso...

While working and thinking in cooperation, the teachers tried to conceptualize their understanding of the signs 'EFL' and 'EIL'. The excerpt above indicates that the teachers' understanding of the signs might have most of its foundation on empirical thinking. This is indicated by their association among the words international/globalization/universal to refer to the concept of EIL without further elaborations to clarify their meanings (highlighted in italics). Nevertheless, their understanding already presents aspects of syncretic abstractions that the sign form 'EFL' (underlined) materializes (i.e. as in another one's language without explaining the implications of such assumption).

For the reasons discussed so far, I think the teachers were mediated mostly by immediate impressions, that is, their everyday concepts; because, in their articulations, none of them seemed to base their thinking on any second language theorization. Thus, this finding hints that besides having similar ZPDs, the teachers also appear to share a similar situation definition. They showed indications of being functioning within analogous levels of understanding since nobody questioned or theoretically complemented what was being said. In addition to this, an example of the group's shared situation definition can be pictured in the underlined utterances of Cassiana and Déia - "<u>outro idioma</u>", "<u>de outro país</u>", "<u>De outros países</u>". These externalizations indicate their jointly

thinking appears to be based on the immediate semantic meaning of the sign form 'Foreign Language' without reference to the sign meanings constructed within the discussions in the English Language Teaching literature – as it would be expected to happen in an English teacher's education course.

This finding aligns with Vygotsky's explanation of the functional character of concepts as teachers appear attached to immediate meanings of the 'foreign' in the concept of EFL. The author reveals that "to define an object or concept means for the child to say what it does or, more frequently, what can be done with it" (1987, p. 159). Therefore, it seems that teachers share the same situation definition (of EFL being a language spoken in other countries, i.e. internationally), make similar functional usage of the signs and present the same ZPD. As the discussion proceeds and they reason about the other concepts from the list, teachers seem to keep operating "based on experience and associations rather than on logic or a system" (BERGER, 2004, p. 3)[71]. For this reason, although the teachers use the signs, this "[…] adoption of the [same] 'verbal' concept does not represent simultaneous correspondence to the concept formation […]" (MARTINS, 2011, p. 174)[72]. Put in other words, they were using the signs externally, but they were not functioning internally as tools for thinking.

Aside from this, when I designed the PN1, I thought of it as a tool to mediate the teachers' attention to differences among the conceptualizations of the teaching/learning of English present in the literature. However, these generalizations seemed to be outside of their ZPDs and therefore they were not able to carry out a discussion that would bring up the features of each conception. This finding corroborates the fact that the group of teachers and I did not share the same situation definitions at that point. For this reason, at that very moment, the guiding questions on PN1 did not serve as a basis for the construction of generalizations necessary for promoting the development of concepts at hand (VIGOSTKI, 2001; VYGOSTSKY, 1978; VYGOSTSKY, 1987).

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[71] Scientific concepts must be within a conceptual system as they represent hierarchy and interrelation with other concepts.

[72] A definição e a adoção verbal do 'conceito' não apresentam correspondência simultânea com a formação do conceito propriamente dito e, por conseguinte, seu primeiro aspecto – isto é, o domínio verbal – surge frequentemente antes, atuando na mediação da realidade com relativa independência do seu conteúdo interno (original)

As I realized that, I continued working with the PN1, which was designed to give the teachers opportunity to externalize their thinking, so I could understand their actual zone of development (ZAD) regarding those concepts and thus get prepared to mediate them according to their real needs and their zones of proximal development (ZPD) in our future meetings. My role at this point, thus, was not to offer any intervention, but to unveil the teachers' mental functioning. Furthermore, Excerpt 2C appears to reinforce the assumption that teachers also use other concepts presented in PN1 only functionally (discussed above in the form of immediate impressions, semantic meanings, and unsystematic knowledge):

**Excerpt 2C:**
**JANE:** E as outras?
*P10:* Como nativa, como aqui.
**ANA:** ... igual a nossa aqui, *a língua nativa, a língua mãe - o Português*, por exemplo.
**JANE:** Ok... a primeira língua
**CASSIANA:** A primeira língua, isso...
*P1:* Até comentamos aqui que a gente entendeu como algo, *ou uma aprendizagem natural*. Não se estudou para aquilo, a gente já nasce com ela.
**CASSIANA:** Às vezes a gente chama de *língua mãe*, né.
**DÉIA:** Igual o português, a gente aprende a falar e já está falando português. Lá nos Estados Unidos ou na Inglaterra *eles já nascem falando*...
**JANE:** A gente quando chega na disciplina de Português a gente já sabe falar português né...E as outras?
*P10:* **Second, como uma segunda língua mesmo né.**
**CASSIANA: Como está na base nossa na escola, né. O segundo idioma escolhido pra aula, no nosso caso, uma segunda língua o currículo precisa ser assim.**
**JANE:** E as outras [terminologias]?
**CASSIANA:** A outra a gente não sabe... a franca a gente pula e vai pra próxima, ou pede ajuda aos universitários... (risos)
**DÉIA:** e a adicional [EAL] é porque eu acho que adiciona, né.... queira dizer que é uma a mais..
**CASSIANA:** Uma língua a mais, né?
**JANE:** E vocês acham que elas tenham alguma em comum? Alguma perspectiva em comum? Algum entendimento comum entre elas?
**Ps:** [silêncio]
**JANE:** Ou são todas diferentes?
**Ps:** Não....não...nao...
*P2:* Não, elas não são todas, né...algumas...
**DÉIA:** Uma segunda língua e uma adicional, eu acho que [são] mais ou menos [parecidas ou diferentes?]...
**CASSIANA:** Uma língua estrangeira é parecida também com uma língua internacional, né? Por que, claro, quando se fala em língua estrangeira, estamos falando de todas as outras, mas como aqui estamos falando de English as a Foreign Language [EFL] então aqui, eu acho que fica parecido com o English as

an International Language [EIL] também. Mas eu acho que cada uma tem seus quesitos.

In Excerpt 2C, it is possible to observe how the inquiry about the remaining concepts unfolded. In this piece, I realized that teachers associated English as a Native Language (ENL) concept with our situation in Brazil, where Portuguese is the native language. Through this association, the teachers were able to organize some of the socially constructed meanings of the native language concept (*in italics*), as i) it is acquired through a more naturalistic process; ii) it is called a mother-tongue; and iii) its learning at school is not designed to learn *the* language, but *about* the language. Their thinking process (understanding) about the English as a Native Language concept also seems to be mostly anchored in their empirical knowledge of what a native language is (as their externalizations indicate they are mostly based on their experience with the Portuguese language). Notwithstanding, this was one the only concept in which teachers' externalizations presented more logical connections among different ideas and correlations with some scientific meanings this sign form materializes (i.e. their reasonings presented above in i, ii, and iii). In reality, this makes me hypothesize that this concept is in a different stage of development, more mature than the concepts represented in and by the other conceptions/signs.

All in all, the recognization of the existence of concepts in different stages of development was paramount because it brought to my attention the necessity to allow more room for the teachers' externalizations in order to open their mental functioning to scrutiny. Also, it enabled me to understand the foundation of their thinking. This aspect is important as it can be used to support and set the development of the other concepts into motion, helping me link aspects already in their ZADs and within their ZPDs. The importance of recognizing and articulating one's ZAD aiming to stretch one's ZPD can be seen in Luria (1973) who indicates that well assimilated internal codes (i.e. ZAD) can support (potential) stages of thinking (i.e. ZPD) as:

> The existence of these well assimilated internal codes, which form the operative basis of the 'mental act', thus also forms the basis for performance of required intellectual operations, and in the adult subject, who has mastered the use of these algorithms, it begins to provide a solid foundation for the [potential] operative stage of thinking (LURIA, 1973, p. 328-329).

Summing up the developmental relations presented, it can be said that the ENL sign form is the one in which teachers apparently have the most developed *internal codes* (connections among ideas), highlighting that its sign meanings might work as a solid foundation for further theoretical discussions. Besides that, excerpt 2C supports two aspects already discussed: i) the interpretations previously raised about the participants' understanding of the sign 'English as a Second Language' being limited to its functional use (in bold); and ii) their lack of knowledge about the concept focus of this study, 'English as a Lingua Franca', reinforcing the evidence — found in Excerpt 2B — that they were not conscious of the new guiding concept for the teaching/learning of English presented by the BNCC, as indicated by Cassiana's utterance "a franca a gente pula e vai pra próxima, ou pede ajuda aos universitários".

Analyzing teachers' answers to the second question in questionnaire 1[73], it is possible to confirm the impression I had during our interactions that they could not name/recognize the sign forms 'English as a Lingua Franca/ELF' (neither in Portuguese nor in English) at the beginning of the course. It was also noticed that, although they could not name ELF as the guiding concept presented by the BNCC[74], Cassiana and Marcelo were able to use ELF's first label, namely 'English as an International Language'[75], and they hinted (superficially) at some main aspects of it (italics in the Sets of Excerpts 3). Yet, the comments following their labeling did not express the main ideas discussed in studies of English as

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[73] "*Você sabe como se chama a perspectiva norteadora para o ensino-aprendizagem da língua inglesa proposta pela BNCC e que crença associada à língua inglesa ela procura confrontar?*"

[74] Just three answers are being explored in this excerpt because Josiane did not name the perspective guiding the teaching/learning of English prescribed by BNCC going straight to her justification, while Ana although naming the correct concept seemed to do so because she remembered the sign form from the consent form she filled up in the beginning of the course. This assumption is made on the evidence that she herself mentions in the recordings the "presence of the BNCC guiding concept for the teaching/learning of the English language in the [consent] form". This assumption is reinforced by another piece of her participation found in the recordings [**ANA:** It is the Lingua Franca (EFL) because only through it we can have a Sociocultural approach. (**Ana:** Seria língua franca (ELF) pois através dela poderemos ter uma abordagem Sociocultural - original)] in which she mixes the information provided by the consent form - title of the research (that names the ELF concept) and its theoretical background (the Sociocultural Theory). For the reasons presented, these two participants do not appear in excerpt 3.

[75] Jenkins (2018; 2015) says that she has initially carried her ELF studies under the label of 'English as an International Language' following some postcolonial authors. Moreover, Jenkins (2015; 2017) indicates that the terms 'English as an International Language, English as a Lingua Franca and acronyms' are generally considered as synonymous by ELF researchers being EIL the earliest term adopted.

an International Language and/or English as a Lingua Franca. Oppositely, Déia, although answering that the concept proposed by the BNCC was the 'ENL', she properly articulated the essential aspects encompassed by this sign form such as native culture and pronunciation as benchmarks for its global use (underlined in the excerpt below):

**Set of Excerpts 3:**
**DÉIA**: English as a native language (ENL). <u>Aproximar o máximo da língua nativa culturalmente, na pronúncia das palavras e na contextualização global.</u>

**CASSIANA**: A perspectiva escolhida seria *English as an International Language*. Desmitificar a sala de aula. Sair do conforto, fazer o aluno pensar e agir por si.

**MARCELO**: *Inglês como uma língua internacional*. Isso devido a nova perspectiva dizer que os falantes nativos devem usar essa língua para a comunicação intercultural e não apenas como segunda língua.

Day 1 was the only day of the course in which we had a coffee break that happened after the application of Q1. When resuming our activities, Josiane and Marcelo externalized their discomfort with the activities of discussing and sharing concepts in the big group. Excerpt 4 depicts this moment, and exemplifies one of the challenges that teacher educators face: how to handle teachers' "emotional 'high and lows" emerging from being asked to perform as self-directed teachers before they have the necessary competence to do so" (JOHNSON; GOLOMBEK, 2016, p. 43).

**Excerpt 4:**
**JOSIANE**: É... porque é uma coisa que se fala muito, mas pra mim é desconhecido... e falar sobre o desconhecido gera conflito, gera ansiedade, gera medo...
**MARCELO**: desconfiança...
**JOSIANE**: ... desconfiança. Eu achei que nesse primeiro momento aqui, sei lá, talvez falar mais com a gente, pra depois questionar isso (apontando para os papéis do PN1 e Q1). A gente sentiria mais segurança, né? Claro que a gente deveria, bem, eu penso assim, que eu já deveria ter lido, ter buscado isso...mas a gente fica meio que acomodado né. Agora depois...
**MARCELO**: São conceitos novos, né? ...

This excerpt indicates that the activities designed to explore teachers' ZADs and ZPDs (the PN1 and Q1) may have made teachers uncomfortable as they seemed to feel challenged by them. Their feeling/reaction is understandable when considering that, first, we might not have been very acquainted with each

other; besides that, Vygotsky already claimed that, just as learning, emotion is the "result of a particular structure of mental processes" (1987, p. 336). So, I was not surprised by the fact that teachers were experiencing the ELF course this way. In this sense, this educational process understands "professional development practices in the sociocultural dialectical unity of cognition, emotion, and activity" (JOHNSON; GOLOMBEK, 2016, p. 44). Adding to that, I knew that the first activities planned for the day demanded their reflection and exposition of ideas, and it could require the teachers to perform at a level beyond their own.

Moreover, this course was designed to promote teachers' conceptual development aiming at the upper level of the group's ZPD, so I was aware that this experience could generate feelings[76] (not always positive). According to Johnson and Golombek (2016), such emotions do not represent the experience itself, but the teachers' *perezhivanie* – the way the experience is understood/interpreted by them —, and it appears that, up to this moment, the experience has been felt as demanding. Along with this, it is equally important to remind the reader that both the pair work activity with the guiding questions (PN1) as well as the questionnaire (Q1) were designed according to Vygotskian studies as tools with the potential to trigger moments of reflection and externalization, individually and in the group, helping teachers express their thoughts making them available further investigation. In other words, PN1 and Q1 were essential tools that helped me replan the future activities of the course.

Moving on with the organization of Day 1, the last activity of the day was a dialogical-direct instruction in which I exposed to teachers the general indications for the teaching/learning of English in the PCNs to the BNCC, as well as exploring the historicity of ELF studies and essential premises. Aiming at being more responsive to the teachers' needs, I decided that this instructional moment should be more detailed and more explicit, because, by then, the participants and I had not settled on a shared common understanding of what ELF was yet. Considering this, I attempted to help them create new zones of proximal development and establish some level of intersubjectivity among us.

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[76] Fleer, Rey and Veresov (2017) organized a book to explore and expand Vygotsky's studies on *perezhivanie*.

According to Horne (2012), grounded on Wertsch (1985), "true intersubjectivity exists between the student and adult in the ZPD when both of them know that they share the same definition of activity and representation of objects and concepts in the ZPD" (HORNE, 2012, p. 97). Based on this, I expected some level of intersubjectivity to emerge from this explicit explanation/exposition as it could establish some common/agreed knowledge among the participating teachers and me allowing us to acknowledge we shared some aspects of our situation definitions of ELF.

Due to the reasons aforementioned, during the dialogical-direct instructive moment, that occurred with the aid of projections, I was deliberately naming the concepts and intentionally exploring them with the teachers. Along with this instructive interaction, I explained the changes (related to the English discipline) presented by the old and new documents. As my exposition progressed, I tried to get feedback from the teachers to check if they were attuned to the contents of this exposition. These feedback/'check-up' moments also were opportunities for questions to arise. This way, the beginning of this instructive interaction is depicted in Excerpt 5:

**Excerpt 5:**
**JANE**: Então eis o mistério que vocês tanto perguntavam...antes a gente tinha como documento norteador as DCNs que na escola chegava para a gente como os PCNs; e nos PCNs a gente tinha o Inglês como Língua Estrangeira. Esse era o conceito. O inglês aqui era visto como o quê? Como a língua do outro, como uma língua estrangeira, como uma foreign language. Já na BNCC, ela passa a ser o English as a Lingua Franca.
**ANA**: [fala que sabia que o conceito era esse porque tinha visto no TCLE] Esse eu coloquei porque eu vi no seu documento.
**JANE**: Saída pela direita né, Ana? [risos]. Então, essa é a primeira mudança. A gente tinha nos PCNs a obrigatoriedade do ensino de uma língua, né? Uma língua estrangeira moderna qualquer, então normalmente vinha o inglês e o espanhol. Mas era a obrigatoriedade de uma língua estrangeira, não era especificado o inglês como sendo obrigatório. Já na BNCC, não. A BNCC traz o inglês como sendo obrigatório [...]. Então qual era a perspectiva para o ensino e aprendizado do inglês antes?
**DÉIA**: ... era a língua estrangeira.
**JANE**: ... e agora na BNCC?
**Ps**: ... a língua franca.
**JANE**: [em meio de algumas conversas] viu, na verdade já respondemos a primeira pergunta [das PN1]. Na verdade, a primeira, segunda e terceira [...]. [Apresentando um trecho retirado da BNCC fala] Esse texto foi retirado da Base traz elementos... assim, por que desse curso? Porque a Base por si só é muito superficial. Os aspectos que ela traz do que é o Inglês como Língua Franca está aqui [apontando o trecho projetado]. Eu li o guia do professor [dos livros do PNLD

que o município adotou] e ele também não traz muito além disso. Aí, estamos na escola, com uma Base indicando que a gente tem que trabalhar com essa perspectiva e ninguém explicou que perspectiva é essa. Então esse é o objetivo [deste curso], explorar essa perspectiva. Ok?
Ps: [professores acenam positivamente com a cabeça]
**JANE**: Então aqui temos o texto retirado da Base, alguém se disponibiliza em ler o trecho pra gente? (seguimos trabalhando com os slides)

Supported by the understanding that the development of cultural tools depends on direct or indirect transmission, I assume that the establishment of our intersubjectivity initial level occurred primarily through this direct instructional moment. From this moment on, teachers seemed to start functioning at a level ahead of their initial ZAD during this period of "socialization, learning, and instruction […] [in which they in the role of] students [in this course, were] saying and doing things that they only partially understand" (WERTSCH, 2007, p. 188).

In the organization of the first day, the last activity would be the expositive-dialogical activity depicted with the aid of Excerpt 5. However, based on teachers' externalizations, I responsively decided to go over the questions the teachers individually answered from the questionnaire (Q1), but now articulating them at the group level, to better understand on which grounds we were ending the first day of the course[77]. Excerpt 6 depicts this mediational movement:

**Excerpt 6:**
**JANE:** Vocês sabem qual era a perspectiva para o ensino-aprendizagem da língua inglesa antes da BNCC?
**JOSIANE:** Nós colocamos a segunda linguagem e a linguagem estrangeira.
**JANE:** ok, mas e agora depois das nossas discussões?
**CASSIANA:** A foreign language e second language, né?
**JANE:** Era só a foreign language, né?
**CASSIANA:** É que a gente falava muito [que o inglês era ensinado] como segunda língua. Nós falávamos, né?
**JANE:** Sim, nós falávamos que era a segunda língua na escola, né. Mas o conceito, a perspectiva para o ensino-aprendizagem era...
**CASSIANA:** ...era só a foreign…
**JANE:** ...era [inglês] como língua estrangeira. E qual é a perspectiva norteadora agora apresentada pela BNCC?
**Ps:** ELF.
**JANE:** E o que significa o ELF?
**Ps:** A língua franca.
**JANE:** Sim, sim... mas o que significa ELF como perspectiva?
**CASSIANA:** Que [o inglês] não é só a norma, né?

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[77] After finishing the first day of course, all teachers received two printed articles about ELF for complementing their readings: "Inglês como língua franca: explicações e implicações" by Lopes; Baumgartner (2019), and "ILA-UFL-ILE-ILG: quem dá conta?" by Jordão (2014).

**JANE:** Olhem para as perguntas 3, 4 e 5 e me falem quais são as impressões de você, e como essa 3 se relaciona com a 4?
**MARCELO:** (Em meio aos comentários dos outros participantes) Mas quem está dominando agora, parece que nós não sabemos o nosso papel social, que aquilo vem pronto. Eu estava comentando com P8, quando vem algo pronto, feito por uma pessoa é imposto e nós a maioria das vezes aceitamos, não concordamos, mas aceitamos. No inglês também. O fato de estarmos aqui demonstra uma preocupação, uma insatisfação da nossa parte. Mas tem mais gente de inglês que deveria estar aqui, assim como de português, então *nós temos que saber o nosso poder. Nós não somos uma minoria e nós temos o poder de fazer essa mudança.*
**JANE:** Ok, e o que vocês acham da propaganda da *Open English*?
**Ps:** Eu não concordo...não concordo
**CASSIANA:** *Por que qual seria a definição [de pronúncia correta]? Cadê a função? A gente não iria servir pra nada. Só eles são bons para ensinar?*

During the interaction presented in the excerpt above, it is possible to see that the group could name ELF as the current perspective in BNCC. However, they still seem to mix up the previous concept 'English as a Foreign Language' with the concept of 'English as a Second Language' (underlined in Excerpt 6). This misconception appears to derive from the fact that English (in EFL) is neither the first language in Brazil nor the main one in the school curriculum. From that, teachers appear to associate English, as being this other language, the second one taught at schools. It appears they were using it in the common sense of the word, as in the everyday meaning of ordering things (i.e. first, second, third), and, therefore, referring to it as 'English as a Second Language' (in Excerpt 6). However, this use does not carry much resemblance with the concept in itself.

As already mentioned, such a misunderstanding is expected and explainable within a sociocultural approach to teachers' development. Johnson and Golombek mention that "teachers [eventually] will experience some sort of cognitive/emotional struggle as they develop L2 teacher/teaching expertise" (2016, p. 44). Likewise, Childs explains that "[f]rom a sociocultural perspective, the potential for teacher learning occurs when there is a contradiction between *everyday* concepts and *scientific* concepts" (2011, p. 69, italics in the original). Supported by these understandings, it is possible to interpret Cassiana's underlined utterance as the disclosure of her cognitive struggle — may it be a foreign language or second language? ("A foreign language e second language, né?", "É que a gente falava muito [que o inglês era ensinado] como segunda língua. Nós falávamos, né?")

Besides that, Excerpt 6 also appears to indicate a significant change in teachers' understanding of the concept focus of this study (in italics). In essence, Marcelo seems to be (re)evaluating some positions mostly naturalized by teachers. His utterance signals he was questioning the fact that: i) people usually accept situations they do not agree with; ii) non-native speakers (NNS) of English are not a minority of this language's speakers and this implies some type of power; and iii) this power comes with a certain understanding of the social role of NNS in the use of the English language.

Complementing Marcelo's utterance, Cassiana's speech (also in italics) indicates she was evaluating what was being considered a correct pronunciation by the language institute's advertisement used. Moreover, she observed that the mention of only native English teachers by the language institutes may present an issue for non-native English teachers ("*A gente não iria servir pra nada. Só eles são bons para ensinar?*"). This way, both Cassiana's and Marcelo's utterances are related to problems in the field of English teaching that ELF studies attempt to expose. In light of this, it appears licit to say that essential ELF aspects have entered the group's ZPD.

By discussing Q1 with the teachers as the final activity of the day, and with the interactions that emerged from it, I believed we have reached a basic form of intersubjectivity and an initial shared situation definition that could be used as a starting point for the next day of course. This new group's common understanding has the potential to allow the teachers to communicate/think more progressively, "thereby leverag[ing] their way up through increasing levels of expertise" (WERTSCH, 2007, p. 188).

The next subsection discusses the development of the ELF concept throughout the next meetings.

## 4.2. TRACING THE DEVELOPMENT OF THE ELF CONCEPT ALONG THE REMAINING FOUR DAYS OF THE ELF COURSE

Day 2 marked the beginning of our virtual meetings as the quarantine for COVID-19 was declared. The second day of the course was conceived in response to Day 1 which ended with the discussion of questionnaire 1 (Q1),

allowing me to understand the last situation definition the group was sharing. In this vein, Day 2 started with a summary of the main points aroused in the previous meeting, and an explanation and exploration of points that, after revisiting my notes of the meeting, I felt in need of further attention.

Excerpt 7 depicts an interaction that corroborates the fact learning is not linear, and that it progresses in a complex "twisting path that characterizes the actual development of […] concepts" (VYGOTSKY, 1987, p. 156). Whereas  Day 1 finished with teachers being able to name the ELF concept and articulate some of its features, the first interactions of Day 2 showed the opposite, as shown below:

**Excerpt 7:**
**JANE:** Seguimos? Então, qual foi a mudança na passagem dos PCNs para agora que temos a BNCC? Vocês lembram?
**DÉIA:** Claro!
**CASSIANA:** Ah, um monte, né?
**JANE:** Então... vamos lá, me falem o que vocês lembram.
**DÉIA:** Ah...eu acho que agora a gente tem que trabalhar mais o lúdico, né? Não era isso?
**JOSIANE:** *Não, mas era da franca... agora é a franca e antes era outra que eu não lembro o nome.*
**ANA:** Antes era a Língua Internacional, professora? Ou não?
**JANE:** Então, vocês me falam o que vocês acham e eu dou a resposta pra isso daqui a pouco.
**DÉIA:** Ah, [rindo fala] começou, começou...
**ANA***: [Era] Inglês como língua estrangeira ou internacional e agora como língua franca. É uma coisa assim. É uma das duas.*
**JOSIANE:** Isso aí Ana, isso Ana!
**ANA:** É isso ou não?
**DÉIA:** É...
**JANE:** O que vocês acham, gente? É isso?
**DÉIA:** É! Tá certo!
**JOSIANE:** Tá certo! Eu acho que é. Eu acho também!
**JANE:** É? [fala mostrando os slides] Certo! Antes era Inglês como Língua Estrangeira, a gente nunca trabalhou com a Língua Internacional nos documentos, gente. Antes era a Língua Estrangeira e agora, como língua franca, né. O Inglês como Língua Franca
**ANA:** Ah, então tá!

The excerpt above indicates two different aspects: i) the ELF concept seems to be a potential mediational means within teachers' ZPD, ii) appearing to be mostly externally mediated as the teachers were able to name it only through collaborative work (i.e. the naming together).

Another point observed is that teachers seemed to strongly associate the BNCC with the use of active methodologies. Déia's utterance ("<u>eu acho que agora a gente tem que trabalhar mais o lúdico, né</u>!" — underlined in the excerpt) refers to this association and it has happened at many moments of Day 1[78] (this aspect was discussed in LIMA; DELLAGNELO, 2021). This association, brought back by the prevalent mention of ludic uses of the language in teaching/learning, is interpreted as a result of teachers' prior experiences in other teacher development courses that probably prioritized general aspects of the BNCC as opposed to specificities of each discipline[79]. Notwithstanding, some aspects explored on Day 1 suggest this association (BNCC-active methodologies) has suffered modifications with the insertion of ELF in teachers' ZPDs by the end of the course's first day. About the second aspect, it was possible to observe that teachers were randomly naming concepts until someone named the ELF concept and the whole group agreed. This re-alignment resulted in the (re)establishment of the group intersubjectivity, finding, once again, "a collaborative activity among *subjects*" (CERUTTI-RIZZATTI; DELLAGNELO, 2015, p. 110, italics in the original).

After the group's acknowledgment of ELF as being the current concept for the teaching/learning of English in Brazil (initial situation definition), some of its features discussed on Day 1 were resumed, and a set of common critiques faced by ELF studies emerged in the group, triggering debates on different linguistic features, such as linguistic varieties, speaking and writing, assessments, and the possible application of such discussions at schools.

In this regard, Excerpt 8 starts with a common question people make whenever getting acquainted with the ELF concept: "Do you want me to teach

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[78] For being out of the scope of the discussion carried in this analysis, this finding was explored elsewhere (LIMA; DELLAGNELO, 2021). However, it is important to indicate that the group kept associating BNCC and Active Methodologies, mixing this concept to ELF and other concepts explored in the course. In brief, whenever mentioning the need to let speakers/students explore the language: using it in their own rights, making use of their linguistic repertoires, understanding that communication does not need to conform to native speakers' rules; teachers seemed to link these aspects to the learning-by-doing that Active Methodologies advocate for. So, the mention to a ludic teaching/learning appears to be related to the focus on the role of students in centered student models of teaching/learning and the understanding of language as a social practice present in implicit teaching of grammar approaches.

[79] The fact that teachers seemed initially mediated by the concept of active methodologies was explored in Lima and Dellagnelo (2021) because, although related to teachers' concept development, once again, it is important to point out it escapes the scope of this doctoral thesis.

incorrect English?" (KOHN, 2019, p. 33). In face of such thought, ELF authors elicit that this way of thinking leads people to believe "ELF researchers […] are promoting a policy of 'anything goes'" (JENKINS, 2006, p. 141), which is not the case. Leung and Lewkowicz state that ELF studies do not advocate for a teaching/learning that ignores the language system as "it would be difficult to imagine any kind of language learning without paying at least some attention to the formal and rule-based aspects of the language concerned" (2018, p. 61).

At this point, the course needed to promote means for teachers to construct their understanding that the ELF concept does not confront the English language system *per se*. After all, English does have its own grammar. In fact, teachers needed to primarily comprehend that the main point advocated by the ELF field is related to using English to communicate. Secondly, they had to become aware that most English teaching/learning perspectives idealize communication competence frequently apart from social dimensions of language (i.e. separated from social practice).

In this scenario, ELF studies started a movement of resistance to the well-spread, and sometimes unconscious, assumption that "[c]ommunication has to be *on* NS terms and *in* NS terms [and] [a]ny communicative activity that does not conform to the norm does not count, no matter how effective it might be" (SEIDLHOFER; WIDDOWSON, 2019, p. 21). Notwithstanding, no matter how important this understanding is, it cannot be directly given to teachers: it must be mediated through interactions, passing their emotional lenses (*perezhivanie*). Vygotsky (1994a) explains that it is not the social activity itself that influences the development of concepts in teachers, but how the goal-oriented activities are experimented by them. In sum, learning is dependent on how such activities refract through the prism of teachers' emotional experiences (*perezhivanie*).

In the path of trying to identify and understand the emotional experience (*perezhivanie*) reverberating through the teachers' attitudes towards the social situations afforded by the ELF course, I kept adjusting and selecting mediational movements that I judged helpful for their psychological development. Through explicit answers to teachers' utterances, I tried to shorten the gap between their knowledge and what I understood to be shared by experts in the ELF field. In my view, it was a capital mediational movement that seemed to have triggered both

teachers' understanding about using English to communicate (making use of the linguistic repertoire available to speakers), and that any English user should be considered a legitimate English speaker (apart from their deviations of the English language, which may also not happen).

Trying to be responsive to the knowledge they already have (ZAD) and the potential to develop the ELF concept they present (ZPD), I considered that only by promoting the formation of some understandings about 'the nature of communications' (thus, stretching their ZPD with the inclusion of these aspects indicated above), would teachers be able to further develop the meanings carried by the ELF sign. This responsive mediational movement (of broadening their understanding of the nature of communications) appears to make sense when we recall Vygotsky's claim that people must understand the situations they are in before being affected/influenced by them, that is: "[t]he crux of the matter is that whatever the situation, its influence depends not only on the nature of the situation itself but also on the extent of the child's [the teachers'] understanding and awareness of the situation" (1994a, p. 343).

On this matter, ELF scholars also advert that, in order to follow ELF's tenets, "practitioners are required to engage [firstly themselves, and later] learners in a thorough re-examination and critical re-appreciation of their own beliefs and practices" (SIFAKIS et al., 2018, p. 158). Due to this, embracing ELF "requires transformation processes that go beyond raising awareness of the nature of ELF communication; they crucially need to include a thorough reappraisal of teachers' conceptualization of language, communicative competence and (foreign) language learning" (KOHN, 2019, p. 34).

Consonantly, Excerpt 8 below illustrates some of those aspects being developed by means of an explicit mediation that ignited in teachers new processes related to the different meanings encompassed by the ELF sign. In this passage, it is observable that they depart from concepts they have already developed in everyday life (i.e. testing, grading, ENEM) and formal schooling (i.e. the concept of linguistic variation):

**Excerpt 8:**
**DÉIA:** Então olha, professora. Então nada mais é errado né?

**JANE:** Não, não é que nada mais é errado. Assim, a gente vai ensinar o inglês dentro das normas, né...o Inglês é o inglês, [nesse sentido] nada mudou. Então... a gente tem uma norma para o inglês... é essa que a gente ensina. Já o Inglês como Língua Franca é o nosso olhar para a comunicação. Então assim, a gente vai lá ensinar inglês, a gramática do jeito que ela é, porque não mudou! A gramática é o que ela é, a escrita do idioma é o que ela é, agora, o nosso olhar sobre [tudo] isso é o que vai mudar. O Inglês como Língua Franca orienta como a gente vai olhar, por exemplo, para a comunicação dos nossos alunos quando eles falarem alguma coisa do tipo 'she go to the supermarket', 'Ela vai ao mercado', né?

**ANA:** *O importante seria que eles se comuniquem, não olhar muito as regras...* **Mas aí também vai precisar de regras para o vestibular, para um concurso, né.**

**CASSIANA:** Esse é o ponto, né!

**DÉIA:** *Mas isso é só no som, né. Só na pronúncia.*

**CASSIANA:** É por que... é assim... *na verdade hoje qualquer pessoa que consiga se comunicar, independente de ela falar corretamente a gramática normativa da língua inglesa, já é considerada como uma pessoa que fala inglês.* **Só que dentro de um vestibular, dentro de um Enem, dentro de um [con]curso, isso [ELF] não cabe porque se ela escrever 'she go' ela vai errar a questão. Mas se ela chegar nos Estados Unidos e falar 'she go', eles [as pessoas] vão entender...**

**DÉIA:** *Eles vão entender quando ela falar, não quando ela escrever.*

**CASSIANA**: A gente não fala 'probrema'?! A gente sabe que é 'problema'... é a mesma coisa... O único problema é dentro de uma escola, a gente dizer que estaria correto, a gente dizer que ela pode se comunicar com 'she go', mas na hora da prova se ela [a pessoa/aluno] escrever 'she go', a gente dar errado, entende? É complicado...

**JANE:** Então, mas aí que está, vem esta norma [BNCC] para a gente e isso vai influenciando as diversas esferas educativas. Vem pra gente na escola, logo, a ideia do teste, o Enem e o vestibular, ele tem que mudar também, porque ele [o documento] não pode exigir uma coisa nos documentos, em âmbito escolar, e outra em testes. Só que isso é um processo né? É por isso que o campo de estudos do Inglês como Língua Franca, o campo teórico disso, ele faz críticas também a essa parte de teste, falando exatamente isso que a Cassiana trouxe. Então assim, é uma mudança... só que o que adianta você saber gramática perfeita e não conseguir se comunicar, o inverso também é problemático, né? Então o que eles [os estudos em ELF] falam é: depende do objetivo do aluno. Se o objetivo do aluno é querer soar igual o nativo, seguir a gramática normativa da língua, okay. Isso é um objetivo diferente do objetivo de querer aprender o Inglês como uma Língua Franca, entendeu? Então, isso tudo vem para gente poder começar estruturar, entender o que é uma coisa, o que é a outra. Só que assim, o nosso ensino é o ensino de inglês. E o inglês ele tem uma gramática normativa, igual a gente faz com
o português [...]

**JOSIANE:** ... minha dúvida... na verdade em língua portuguesa... na questão linguística, a gente sabe que a gente tem que valorizar os grupos sociais... da comunicação em si..., mas na sala de aula e quando ele vai escrever é diferente. Ele tem que respeitar a gramática normativa que é o que vai permanecer, na verdade, como a Ana, a Déia e a Cassiana falaram, nos vestibulares, nos concursos... é a gramática normativa. Então seria mais ou menos isso também? Como na língua portuguesa? A gente vai ter que respeitar... como se o estudante trouxesse aquele aprendizado local... a gente respeitasse, mas falar a gramática correta... respeitar a gramática. É isso?

Observing the interaction depicted above, after Déia's inquiry — "Então nada mais é errado né?", I tried to construct with teachers that ELF is not directly related to curriculum or syllabus, but a theoretical viewpoint that demands different pedagogical attitudes. In this interaction, I tried to clarify that in no case does ELF claim teachers should teach 'any type of English'; so, ELF does not imply that 'anything goes' in class. Some turns later, while talking about ELF primarily focusing on the importance of communication instead of grammar and norm, Déia seems to believe that deviations from standard English happening in oral production tend to be more accepted than those produced in written language. For example, this understanding comes into being in fragments such as "Mas isso é só no som, né. Só na pronúncia", which might derive from sociolinguistic discussions she had contact with during her education.

In this concern, considering the existence of ELF studies on writing, it can be understood that there is no base for Déia's indication that one can deviate better in oral form than in written language. In this matter, scholars point out that speakers are always negotiating meanings, regardless of mode; after all, speakers are constantly "reinterpreting, reshaping and redefining [English] in oral and written form" (NAULT, 2006, p. 316). Observing Déia's turns, it is possible to observe that she reiterates this belief in "Eles vão entender quando ela falar, não quando ela escrever" during the group interactions. This might suggest the existence of a clash between what she knows and what has been discussed throughout the course (particularly during this specific interaction). As a result, it appears that she misses the fact that ELF discussions do not focus on the dichotomy right/wrong, but on the effective establishment of mutual intelligibility during communications in all forms.

Again, Excerpt 8 above corroborates with Vygotsky's view of concept formation: people initially develop a syncretic image of the object (in this study, the sign 'ELF') based on "subjective emotional connections among impressions […] [until it reaches] the actual connections among things" (1987, p. 139). Moreover, this excerpt also demonstrates that the process of trying to make sense of what is being discussed in the ELF course depends on the emotional experience [perezhivanie] that each teacher has, as well as the way the interactions in the course are "refracted through the prism" of their "emotional

experience [*perezhivanie*]" because "[t]he same circumstances [can] result in an entirely different picture" for each teacher (VYGOTSKY, 1994a, p. 339-340). For this reason, the emotional experience [*perezhivanie*] framework can also help understand the differences in reactions among Ana, Déia, and Cassiana while they were experiencing the same interaction.

As excerpt 8 depicts, Ana and Cassiana appear to be more ELF-friendly than Déia, who seems more concerned with deviation from standard English since the beginning of the course. Ana and Cassiana seem to accept better the purpose of communication and teaching as the "development of a capability for effective use which involves the process of exploiting whatever linguistic resources are available, whether they conform to NS norms or not" (SEIDLHOFER; WIDDOWSON, 2019, p. 30). This understanding is represented in their respectively statements: "*O importante seria que eles se comuniquem, não olhar muito as regras*" (Ana) and "*na verdade hoje qualquer pessoa que consiga se comunicar, independente de ela falar corretamente a gramática normativa da língua inglesa, já é considerada como uma pessoa que fala inglês*" (Cassiana).

If on one hand, Ana and Cassiana resemble to be developing an ELF-awareness, as they agree that communication should be the focus of English teaching/learning, they also argue that there are assessment issues not conforming to this understanding. Recalling their experiences with the assessment of English in Brazil (in the form of 'ENEM', 'vestibular', and 'concursos'), they raise some obstacles to a more ELF-friendly way of thinking (in bold in Ana's and Cassiana's turns). Their ability to see the incongruence between the ideal world and what happens in classes can indicate progress in their ELF understanding.

At this point, it is suggested that a different level of intersubjectivity has been reached, allowing the group to understand that ELF studies advocate against assessments of language use with the native speaker model as a benchmark (underlined in Jane's last turn). This new level of intersubjectivity seems to have promoted the articulation of more robust ways of reasoning (JOHNSON, 1999) by the group, which might have led Josiane to make links

between sociolinguistic studies — linguistic variation studies in the teaching of the Portuguese language — and ELF.

Later in the interaction depicted in Excerpt 8, Josiane seems to have articulated what was being discussed in the group in terms of the linguistic variation scientific concept. This elaboration — departing from concrete in reality towards concrete in thought (ascending everyday concepts towards abstraction of scientific concepts) — is in line with Vygotsky. The author reveals that the developmental path of the word meaning begins with the generalization of concrete situations that put the concept within "a system of logical meanings that have different degrees of generality and that ensure the free movement of thought" (VYGOTSKY, 1987, p. 368). In this vein, in Excerpt 8, the interaction suggests that ELF was introduced into a "system of logical meanings", enabling the group to descend to the concrete of their practice with assessment, interweaving it with their scientific concept 'linguistic variation' to finally ascend their everyday practices towards the abstraction that the scientific concept of ELF represents.

At this point, with the articulations made by the teachers during the sequence of interactions (Excerpt 8), I recall having thought they had reached a new group situation definition, associating the discussions made in the field of sociolinguistics (about linguistic variation) with the ELF concept, a possible fruitful context for the development of the concept in focus. However, Vygotsky pointed out that development "takes prolonged and sustained participation in the social practices of both becoming and being an L2 teacher" (JOHNSON; GOLOMBEK, 2016, p. 4), along with this fact, it is important to recall that learning happens in a twisting path (SMAGORINSKY; COOK; JOHNSON, 2003; VYGOTSKY, 1987). For these reasons, right after the interaction depicted above, which indicated the emergence of some new stages of understanding of the meaning encompassed by the ELF sign, there were suggestions that teachers returned to their beliefs (Excerpt 9). It was observed by teachers' statements that different pronunciations imply problems, an aspect initially raised by Déia in Excerpt 8.

In this regard, Excerpt 9, which follows, depicts a moment in which an interaction derived from a projection of a slide (showing that more people are using English as an Additional Language in the world than using it as a native

language) led the teachers to externalize their concerns about deviation from Standard English (in italics). Just moments after most of them had just agreed on the fact that communication can happen regardless of deviations from native forms (Excerpt 8), while also considering that different uses of a language are normal (Cassiana's turn underlined below); they contradictorily point out that differences may not be welcome because they might hinder the abilities of non-native speakers to speak and understand English (externalized in Déia's, Ana's, and Cassiana's turns in italics). The following excerpt is a bit long, but it shows the twisted developmental movement discussed above.

**Excerpt 9:**
**JANE:** Isso aqui também foi mostrado no primeiro dia... então, por que vem esse novo conceito de Inglês como Língua Franca? Vem porque o número de falantes de inglês passou em muito o número de falantes nativos de inglês. Então o que eles falam é "gente porque eu tenho que chegar nesse objetivo de soar como esses falantes nativos que no final são minoria". Afinal, essa língua, na verdade não só o inglês... as línguas são dinâmicas, vão mudando, vão se ajustando... lógico que ao longo de um certo tempo, mas as coisas vão mudando... logo, o que não era aceito de jeito nenhum antes, hoje talvez já se tenha uma flexibilidade maior para que essas coisas sejam aceitas socialmente. Então é por isso que essas discussões surgem "tá, por que eu tenho que soar como um falante nativo? Por que eu não posso soar como eu mesmo e ser considerado um falante de inglês legitimo e funcional? Por que eu tenho que ser olhado como menos, como inferior?" Ok? Lembram disso?
**Ps:** [apenas sinais sonoros de hum, hum, por vezes silêncio]
**DÉIA:** *Só que vai ser uma bagunça né,* gente.
**CASSIANA:** Com certeza!
**JANE:** Por que?
**DÉIA:** *Porque um vai pronunciar de um jeito, outro vai pronunciar de outro [jeito] uma palavra. Não sei...sei lá, vai ficar estranho o negócio.*
**JANE:** Mas isso não parece igual o português?
**CASSIANA:** Ah, mas é que pra nós é uma segunda língua. Pra eles lá tanto faz.
**JANE:** Olha só gente, aqui é um ponto importante que a Cassiana colocou, pode repetir, Cassiana?
**CASSIANA:** É que assim, pra nós é uma segunda língua, então ter várias formas de falar complicada mais para gente, pra eles não. É igual nosso português, a gente tem nossa língua portuguesa que falada no sertão é diferente daqui, do Nordeste, do Rio Grande do Sul, a gente tem as variedades linguísticas, certo? Mas a gente consegue compreender, porque é nossa língua, na verdade é a língua-mãe geral. Lá para nós vindo essa língua inglesa como não-nativos, cada um falando de um jeito é mais complicado, porque é uma segunda língua pra nós, não é a língua que a gente aprendeu a falar, entende? Pra eles não vai fazer muita diferença.
**JANE:** E o que vocês pensam sobre isso, gente? Isso é um ponto interessante.
**CASSIANA***: Eu penso que vai ser um pouco mais difícil.*
**DÉIA***: Eu também penso que vai ser mais difícil.*
**JANE:** Mas tem meios da gente superar essa dificuldade?
**CASSIANA:** Ah, tudo tem né.

**JOSIANE:** A gente vai aprendendo...
**CASSIANA:** Nós vamos ter que estudar bem mais...
**ANA:** *Até porque tem gírias...uma vez me disseram que quando você vai pra lá é muito diferente o inglês...*
**DÉIA:** *...é muito diferente a pronúncia*
**ANA:** *...simplificam bastante a fala...*
**JANE:** Tem um ponto que a gente conversou no primeiro dia [de curso] que é foco das discussões do Inglês como Língua Franca que é o fato que a gente tem que auxiliar os nossos alunos a desenvolver meios de negociação. Eles vão ter que aprender a negociar em inglês também, do mesmo jeito que a gente negocia em português também. Por exemplo, eu sou de São Paulo e quando eu vim pra cá eu não sabia o que era chimia, se ninguém me explicasse o que era chimia eu não iria entender nunca. Eu tive que perguntar, tiveram que me mostrar, tiveram que me explicar como faz pra eu então entender que é um tipo de geleia, porque eu conheço geleia, então eu tenho uma base da onde desenvolver esse conhecimento, a mesma coisa no inglês. Se um aluno fala 'she go' se o outro fala 'she goes' e um terceiro fala 'she goES' esses três vão ter que em algum momento falar, 'ok, o que foi que você disse?' 'ah...she goes to the supermarket', aí quem sabe esse primeiro que falou 'she go to the supermarket' vai falar 'ah, she goes...yes, she goes to the supermarket' e ele vai se adaptar. Isso é uma coisa natural da língua, a gente faz isso a todo momento. A todo momento a gente está negociando sentidos...
**CASSIANA:** É um processo longo...vai ser um processo longo da nossa parte como professor porque a gente sabe que na escola pública é muito difícil porque temos uma aula por semana.

The excerpt above presents me implicitly mediating teachers to observe that, although they seem to think different pronunciations may hinder communication, it is what happens in real life because people say things differently (i.e. different accents, different lexical choices, and registers). Moreover, Excerpt 9 shows me calling the teachers' attention to the fact that people handle such differences negotiating, even in their mother tongue (as my last turn brings my self-example of negotiation of the lexical item 'chimia' in Portuguese). This mediation is said to be implicit because even without naming the concept, it is there. This way, ELF is present at this mediation, because accommodation and negotiation skills are features of this concept as indicated by many ELF scholars.

Regarding this matter, Jenkins (2015) indicates that as an English teacher in London, she observed her students achieving mutual intelligibility even when not conforming to standard English by accommodating, negotiating, and solving difficulties. In this direction, Figueiredo and Siqueira (2021) elucidate that in the early 2010s, ELF studies explored the ways that English speakers from different linguacultural backgrounds construct and negotiate meanings. In light of

ELF studies, it is possible to say that Excerpt 9 illustrates a moment in which different characteristics of this concept were inserted in teachers' ZPDs (or re-inserted because this aspect was already hinted at during Day 1) under the understanding that negotiation and accommodation are part of speakers' linguistic repertoire. In carrying out such a collaborative discussion, I could intervene in the teachers' turn attempting to move them beyond their current capabilities, that is: stretching their ZPD (PHOEHNER, 2009).

Towards the end of this initial moment, organized to address topics seen as unsettled at the end of day 1 and mid-way on our second day of the course, I asked the teachers: "how does BNCC inform the teaching/learning of English?" (Excerpt 10). According to Figueiredo and Siqueira (2021, p. 27), "the pedagogical and ideological implications of ELF" make it "a "hot topic" due to its inclusion in the theoretical background of the current Brazilian National Core Curriculum". In this vein, ELF should dialectically inform teachers' practice, the same way that the practice of English speakers as an additional language in real use informs the ELF theory.

As a result of the question made, the next excerpt (Excerpt 10) shows that Marcelo also benefited from the interactions of the course, even though he did not take any speaking turn in the previous discussions. This observation is in line with Poehner's indication that assessing a group's ZPD demands "an articulation of the relationship between individual development and that of the group, conceived as a psychological entity in itself" (2009, p. 473). Although Marcelo has not directly participated in the interactions depicted until this moment, he benefited from being there, listening to his colleagues' sayings. Considering that the group's and individuals' development are interrelated, he was taking his part in the co-operative cognitive activity, according to his agency. In other words, whether the mediation done was directed toward the group or a specific individual, all participants simultaneously benefit from it at different levels and quantities (POEHNER, 2009), as seen below:

**Excerpt 10:**
**JANE:** Então, eu tenho uma pergunta para vocês... How does BNCC inform the teaching/learning of English agora que discutimos isso [ELF]? Como a BNCC vem para informar nossas práticas e o nosso pensar sobre o ensino-aprendizagem de inglês?

**MARCELO:** *Eu acho que nós vamos ter uma liberdade maior para trabalhar com o ensino do inglês, certo? Que muitas vezes não achamos que temos essa liberdade e trabalhamos o inglês de poucas formas* e acho que a BNCC, ela vem para tornar mais fácil o nosso trabalho em sala de aula. <u>*Eu acho que isso já está acontecendo no português, tudo que vocês falaram aí já acontece no português. O português era trabalhado somente as normas gramaticais e de uns anos para cá nós já estamos trabalhando*</u>...**começamos a trabalhar dentro de textos, não abrindo mão de regras, nunca!** <u>*Mas estamos trabalhando de uma outra maneira, eu acho que o inglês caminha para esse processo. Eu acho que é isso que...*</u>
**JANE:** <u>E ele vai facilitar como? Quando você fala que ele abre possibilidades e facilita de trabalhar de várias formas...o que te vem em mente quando você fala isso?</u>
**MARCELO:** Eu penso que a gente pode fazer atividades diversificadas, igual nós vimos os modelos. O inglês ele tem que ser trabalhado... Eu acho que a maioria dos professores que estão aqui nesse curso já está nesse processo.
**CASSIANA:** hum hum...
**DÉIA:** Também acho.
**MARCELO:** Nós já estamos caminhando, fazendo aulas mais dinâmicas voltadas para a fala, para trazer o contexto do inglês...
**JOSIANE**: ...exatamente...
**MARCELO:** ... tentando...
**CASSIANA:** ...metodologia ativa...
**MARCELO:** ...isso...

In this passage, Marcelo seems to refer back to the discussions about linguistic variation, using the example brought by Josiane (Excerpt 8) on how variation is treated in the Portuguese field. Marcelo's utterance enables the observation of "his struggle to conceptualize L2 teaching, a struggle that follows a "twisting path" (VYGOTSKY, 1987, p. 156) "shaped and reshaped by contexts" (CHILDS, 2011, p. 67). As the co-operation to conceptualize ELF happens, he seems to have grasped, yet, another feature of the ELF concept, modifying his situation definition — the understanding that ELF allows teachers 'the freedom' to act more like themselves (in italics), a new form of ELF-awareness ("*Eu acho que nós vamos ter uma liberdade maior para trabalhar com o ensino do inglês, certo? Que muitas vezes não achamos que temos essa liberdade e trabalhamos o inglês de poucas formas*"). This aspect seems to reduce the gap between the teachers' knowledge and the knowledge shared between ELF scholars (i.e. intersubjectivity) with the emergence of the understanding that the maintenance of the native speakers' *status quo* as a benchmark perpetuates "dogmas and certainties originated in a center [inner circle] spread[ing them] out to a consuming periphery [the expanding, perhaps even the outer circle] well known

for reproducing ideas, concepts, practices and behaviors at various levels" (SIQUEIRA; MATOS, 2019, p. 135).

Continuing his elaboration, Marcelo links ELF's discussions with the Portuguese teaching, already aligned with linguistic variation discussions ("*Eu acho que isso já está acontecendo no português, tudo que vocês falaram aí já acontece no português. O português era trabalhado somente as normas gramaticais e de uns anos para cá nós já estamos trabalhando...começamos a trabalhar dentro de textos, não abrindo mão de regras, nunca! Mas estamos trabalhando de uma outra maneira, eu acho que o inglês caminha para esse processo. Eu acho que é isso que...").* In his full turn, he indirectly articulates that i) prescriptive grammar is not the center of the L2 teaching/learning process as ELF studies (underlined in italics); ii) the English teaching/learning should use more real-life/authentic materials presenting different styles, genres, speakers, and accents, instead of pedagogically-created materials only — his reference to texts (in bold); and iii) all of it does not mean that 'anything goes' (underlined in bold). However, when I asked Marcelo to further articulate what he was saying ("E ele vai facilitar como? Quando você fala que ele abre possibilidades e facilita de trabalhar de várias formas...o que te vem em mente quando você fala isso?"), he returned to what the group's behavior suggests to be their most developed concept related to the English teaching/learning: the concept of active methodologies.

During the discussion about how ELF could be applied at school, I introduced the main activity of the day: the analysis of different units of a PNLD-approved book. In a meeting with the SMED, while still discussing the details of this course, I was told that the municipal schools, as a collective whole, had decided to adopt the same PNLD collection to facilitate the exchange of books and ideas among schools and teachers. Therefore, I organized a book analysis activity, using the book adopted in the municipality. In this activity's first moment, I presented the structure of the collection chosen by their schools, exposing how each unit was organized according to the teachers' guide information. After this

presentation moment, we organized two workgroups, a pair, and a trio[80]. The participants were told that each group would receive an entire digitalized unit in PDF along with a handout elaborated by me. This handout contained the second set of guiding questions (PN2), as well as a brief analysis/summary I made from an extra unit chosen to be shared with the group as a model and introduction to this activity.

For this activity, I explained that the teachers would be put in breakout rooms, within their groups, and would have 40 minutes to discuss the PN2 (Appendix D) and elaborate on a summary to share with the whole group. When they were in the breakout rooms, I sent them, via WhatsApp, the extra materials used by the book units they were analyzing (blogs, websites, and YouTube videos). During this activity, I intercalated visits to the breakout rooms, checking if the teachers needed any help, trying to not interfere with their analysis and discussions. The design of this activity was organized to provide the teachers the opportunity to consciously articulate their comprehension of the ELF concept developed along Day 1 and Day 2. Putting them in groups (pair/trio), firstly, promoted an environment in which collaboration could be possible, allowing them to function over their individuals' ZPDs. Furthermore, it allowed them the time to reflect and organize their thoughts in the dialectical unit of internalization and externalization as they had to organize a group presentation.

Such an understanding of the organization of this group activity is based on Vygotsky's indication (1987) that it is by means of language that thought is materialized, and in words, it becomes clear. While they externalized to articulate a presentation based on the PN2, they also internally organize their thoughts, becoming more aware of their understandings. Moreover, it is important to point out that the breakout rooms (replacing the in-person group works) played the role of potential space in which the teachers could be externally mediated by a partner and/or the handout. Adding to that, the group work in these rooms could also favor the teachers' agency, especially if they were already internally mediated,

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[80] The pair was made by Déia and Ana, and the trio was made by Marcelo, Josiane and Cassiana. However, Cassiana had to leave in the beginning of this activity because she had to participate in an online staff meeting hosted by the private school where she worked.

because — as they were working with their peers — I was not directly interfering in their thinking process.

When everybody returned to the main room, the group presentation started. The two pairs'[81] comments on their unit appeared to be mediated mostly by their immediate impressions and everyday concepts, barely associating the activities proposed in the units with the concept of ELF. This interpretation is supported by the fact that they were chiefly talking about each activity's topic and images, not even commenting on the books' use of authentic resources (instead of pedagogically designed ones). Accordingly, they were not sensitive to the mediation of ELF features included in the guiding questions. In truth, this can be observed in the interaction depicting Ana's and Déia's answer to question 4 (in the handout) — "What English conception appears to be materialized in the authentic resources in this unit?[82]", as it follows:

**Excerpt 11:**
**JANE**: No 4 e 5, o que vocês colocaram... que visão de inglês...
**ANA**: ... a 4 é a visão, né?...,
**JANE**: ... como essa visão está materializada... como se relaciona...
**ANA**: ... a gente colocou assim na 4. No *pair Reading*, a visão é a interação na oralidade... exemplo: *a imagem de lugares de acordo com a* <u>*realidade*</u>... com os nomes, né?...tipo... ali está colocando uma imagem, de um lugar, com o nome... com a realidade... assim... foi isso que a gente colocou ali... é isso né, Déia?
**DÉIA**: Trabalhar o vocabulário e contextualizar com eles, sabe?... com as imagens... é isso que a gente acha...

However, the excerpt above also shows some development trigged not by the handouts or guiding questions, but from some discussions made at other moments of the course that was materialized by Ana's use of the word "reality" (underlined in her utterance). Although this may be a simple word choice, it can also mean a lot, considering that we have been talking about how the ELF concept detaches the English teaching/learning from the countries and cultures in which it is a native language (mostly The USA and England). All in all, the ELF concept also aims at promoting awareness about more local learning of English,

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[81] Cassiana, who was the third member of the trio, had to leave midway in the activity as she needed to enter another online meeting with her private school, so she did not participate in this sharing moment.
[82] "Qual visão de inglês parece estar materializada na(s) escolha(s) do(s) recurso(s) autêntico(s) dessa unidade?" (original)

centered on the students' realities and necessities (DUBOC, 2018; GIMENEZ, 2015; JORDÃO; MARQUES, 2018; SIQUEIRA; MATOS, 2019).

In reference to this ELF feature, while also acknowledging that teachers were not able to consciously articulate the ELF concept (even with the mediation of the questions in the handout), their externalizations allow me to see traces of the concept under development, in an "embryonic form of mediated behavior" (VYGOTSKY, 1987, p. 23). This rudimentary form of "mediated behavior" is better explored in the next excerpt, which depicts Ana's and Déia's answer to question 5 — "Como a unidade se adequa à perspectiva do 'Inglês como Língua Franca'?":

**Excerpt 12:**
**JANE:** Como essa unidade, como um todo, se adequa à perspectiva de Inglês como Língua Franca?
**ANA:** A gente respondeu que sim, né! Você pergunta "Na sua opinião ela se adequa?" A gente colocou sim, *ela está utilizando os recursos midiáticos para facilitar a comunicação*.
**JANE:** E os recursos facilitam como, gente?
**DÉIA:** O que eu percebi**...** Ele começa no primeiro momento falando **do 'meu' lugar favorito**, primeiro o meu mundo, depois ele foi mostrando **outros lugares, outros países**...Teve, assim... um desenvolvimento.
**ANA: Do eu partiu para o global**...
**DÉIA: Do meu para o nosso...**
**ANA:** Partiu <u>do local para o global</u>, do eu para o nosso...

When asked to externalize the aspects of the unit analyzed, connecting it to our discussions about ELF, the pair indirectly took up the issue of authentic resources facilitating communication (in italics), although they did not elaborate on that. Rather, they changed the course of their speech soon after this mention, moving toward another aspect present in ELF discussions, namely the balance between the local and the global in English teaching/learning (in bold). Even though the discussion about the dyad local/global is superficial and rudimentarily articulated, it is also significant as the book analysis allowed the emergence of these aspects for the first time in their externalization.

Despite the fact that the teachers do not elaborate on that, it can be noticed that while the book analyzed is completely written in English (a global aspect), it uses themes addressed to Brazilian students that may have trigged their attention to the 'reality issue' mentioned in Excerpt 11 making room for the emergence of the dyad local/global found in Excerpt 12.

At this point, it is useful to recall Canagarajah's claim (2006) that one's local needs tend to be relative as they might not cover the specificities of all individuals within a determined space. Nonetheless, the dyad local/global represents the "interpenetration of the global in the local and vice versa" (CANAGARAJAH, 2006, p. 198). In fact, the presence of an embryonal form of the dyad local/global without further exploration shows that ELF is coming into being in bits and pieces, as the teachers keep shaping and reshaping the concept, internalizing their own version of it based on the interactions in which they participate. By means of their externalizations (spontaneous or mediated by the activities), I interpret that Ana and Déia may have assembled the dyad local/global as part of their ELF concept, which then marks a situation redefinition.

Keeping track of the group's development, Marcelo and Josiane nodded their heads in agreement with Ana and Déia. They also externalized their impressions of the book mostly based on everyday experience, and this might indicate they share a similar situation definition. While enumerating the different semiotic tools available in the unit (texts, videos, and audios), Marcelo and Josiane did not articulate them with the features of ELF, even after reading questions 4 and 5 in the PN2 — "*Que visão de inglês parece estar materializada na(s) escolha(s) do(s) recurso(s) autêntico(s) dessa unidade*" and "*Como a unidade se adequa à perspectiva do 'Inglês como Língua Franca'*?*", as shown in the excerpt below:

**Excerpt 13:**
**JOSIANE:** [Após explicarem que leriam as PN2 e apresentariam as análises juntos] [...] Quais são os recursos autênticos que o livro apresenta nessa unidade, Marcelo?
**MARCELO:** Bom, aí temos bastante coisas, né?... Tem as imagens, tem um filme ali... achei bem interessante... tem os áudios que a professora passou para a gente... então tem... uma resenha crítica...
**JOSIANE:** ...resenha crítica...
**MARCELO:** ... uma resenha crítica... aí a gente tem uma crítica sobre a resenha crítica que a gente fala depois... e tem bastante coisa dentro do contexto familiar... porque a unidade fala da família...

With the presentation of the second pair, it was clearer to me that the group had not completely appropriated the ELF concept yet, however, the understanding of its features was in progress: so, the ELF concept was under

formation. At the end of the virtual meeting, questionnaire 2 (Q2) was made available to teachers through a Google Form link. Teachers' answers to Q2 corroborated my impression of the group having a similar ZPD, at a stage in which they were still making a functional use of the ELF sign (i.e. yet, with few meanings). Although, they already could name the concept, their understanding of it was heavily interwoven with their concept of active methodologies and other personal impressions. That said, it is also important to highlight that their functional use of the sign was becoming more complexified as their externalizations stopped being mostly empty verbalism, and started showing traces that different meanings of ELF are surfacing.

This can be seen in the Set of Excerpts 14 below. When inquired about how ELF changes the English teaching/learning, Cassiana's, Josiane's, and Ana's answers revealed a high level of intersubjectivity through the sharing understanding that the focus of a teaching/learning process informed by ELF should be on the dynamic and fluid aspect of communications:

**Set of Excerpts 14:**
**CASSIANA:** A nova proposta [de Inglês] como língua franca implica em *sairmos do que seria "certo" para uma forma mais verdadeira, mais realidade, pensando nas várias formas de linguagem nas situações reais, na realidade em que vivemos*, nas diferentes formas de cultura.

**JOSIANE:** Agora observa-se a língua sob uma perspectiva diferente — inglês franco. *Valoriza-se a pronúncia do aluno, aquilo que aprendeu.... o importante é a comunicação.*

***ANA:*** O objetivo do ensino-aprendizagem da Língua inglesa mudou pois antes *o foco era somente na leitura e escrita, estruturas linguísticas, vocábulos e passou a ser uma aprendizagem voltada mais para a oralidade (comunicação) interculturalidade* utilizando metodologias ativas e recursos midiáticos

Still observing their answers to the Q2, the Set of Excerpts 15 below shows that when inquired if ELF changed the way they understood the English language, Marcelo and Déia presented a less concerned structural view of language, focusing on the necessity of an intercultural communicative view for a teaching/learning situating local (Marcelo) and global (Déia) in favor of a more friendly learning environment (Déia):

**Set of Excerpts 15:**

**MARCELO:** Sim. Eu, como professor de língua inglesa, com essa nova perspectiva, devo *entender que a realidade da minha escola, do meu aluno deve ser levada em consideração, bem como o contexto de cada atividade que levo para ele,* sendo assim, é meu papel fazer a socialização de todos os conteúdos que vou trabalhar como meus alunos, só assim estarei respeitando a *interculturalidade* e aprimorando meu jeito de ensinar.

**DÉIA:** Acredito que as mudanças foram as melhores possíveis, e com o passar do tempo terá um ótimo resultado em nossas aulas*, os alunos ficarão mais à vontade para falar sem ter medo de errar*. Pois nós, professores, estaremos olhando esse ponto das diferenças com um outro olhar. Com a educação linguística voltada para a *interculturalidade* estaremos trabalhando muitos temas interessantes e ligados a vida real de todos *englobando todas as culturas.*

In light of the findings presented, by the end of Day 2, there are indications that teachers' ZPDs were stretched to include some more meanings the sign ELF carries, such as the dyad local/global, the importance of interculturality, the focus on communication, and the relativized understanding of 'error' (in italics in the Sets of Excerpts 14 & 15).

Moving on to Day 3, the meeting was organized in response to the teachers' process of concept development. To sum up, I started by recapitulating the differences in the triad EFL/ESL/ELF persistently appearing entangled in teachers' externalizations on the first two days. Some distinctions among the three concepts related to their contexts of teaching/learning were noticed in Marcelo's externalizations after the review of these three concepts (Excerpt 16, in italics). Besides such entanglement of concepts, the interaction depicted in this excerpt also reassures that ELF is coming into being as a different entity (not EFL, nor ESL). It has been generalized in a system that is changing in relation to other subordinated concepts (VYGOTSKY, 1987), in which the main feature that the teachers acknowledged of the ELF sign appears to be its focus on communication, as shown by Josiane's and Cassiana's utterances.

**Excerpt 16:**
**JANE:** [...] a gente conversou que tem uma diferença entre o conceito de Inglês como Língua Estrangeira e Inglês como Segunda Língua. Qual era? Vocês lembram?
**MARCELO:** *Como segunda língua a gente aprende como se estivesse vivenciando aquela situação, isso?* Como se fosse nativo daquele local... *E o outro conceito era o ensino que nós estávamos aplicando que era, eu acho, tratar o inglês de uma forma... como posso dizer, como se estivéssemos ensinando o inglês aqui do Brasil, sem estar contextualizado, sem vivenciar o inglês como se fosse...* é difícil de explicar, né.
**JANE:** Mas está indo... é nesse caminho, alguém quer tentar ajudar?

**JOSIANE:** eu acho que hoje é <u>mais focado na questão da comunicação</u> e *não na pronúncia e na gramática como a gente ficava focado antes, por que antes se o aluno não falasse adequadamente com uma pronúncia do nativo, do norte americano era considerada errada e hoje não. Hoje mesmo que o aluno se expresse, por exemplo... I have 9 years old, né... O interessante é que o aluno se comunique, foi o que eu entendi.*
**CASSIANA: Mas essa é como Língua Franca, no caso, né?**
**JOSIANE:** <u>É a questão da comunicação e daí a gente vai adequando a sala de aula, vai tentando falar pra ele a forma correta, mas tentando contextualizar,</u> *tentando valorizar o que ele aprendeu* sendo que o importante, *o foco agora é a comunicação*, foi o que eu entendi.
**JANE:** Então olha só, a Josi especificou bem o ELF, que agora o nosso foco é mais trazer a prática do aluno, celebrando os pequenos avanços que ele faz com a língua, com o foco no repertório linguístico, nas capacidades pragmáticas do aluno, nas capacidades de comunicação... [segue retomando as diferenças entre ILE e ISL que foram conversadas]. Reforçamos aquilo que foi falado no último encontro? Vocês lembram?
**Ps:** Ok...lembro...

Above, the excerpt helps illustrate how the strategic mediation provided by the activities in the course is helping the teachers develop not only the concept focus of this study but also the psychological tools for thinking they already have available. This happens because "[a]gents, cultural tools, and the irreducible tension between them always have a particular past and are always in the process of undergoing further change" (WERTSCH, 1998, p. 34). This also means that the development of the ELF concept, as mediated by other concepts teachers had, is modifying: developing teachers' already existent system of concepts as well. In the end, this study is highlighting the development of the ELF concept, as well as showing some development in their own conceptual systems. This developmental movement is promoting dialectical changes in teachers' conscious awareness (the way they understand and perceive the world around them), and their whole internal hierarchical system of concepts (VYGOTSKY, 1987).

On this path, it was possible to observe that Marcelo could generalize aspects of the EFL and ESL concepts, even though he did not name the concept of EFL. Not being able to name it led him to describe EFL features in detail — as he could not remember the sign form that expressed his thoughts (LANTOLF; THORNE, 2006) — making it more difficult for him either to talk or think in concepts/chunks (KARPOV, 2003). Consequently, his utterance — "é difícil de explicar, né" — indicates that this concept was not under his domain yet. Through

his assertion, it was possible to perceive his cognitive struggle as his thought was not completed in the word, not being fully restructured, while transformed into speech (VYGOTSKY, 1987).

The observation and recognition of the cognitive struggles teachers experience along the course work as an "orienting basis for action which [...] can support and enhance the professional development of [these] L2 teachers" (JOHNSON; GOLOMBEK, 2016, p. 14). In this sense, the interaction displayed in Excerpt 16 indicates their conceptual system has been under considerable changes when comparing their initial ZAD (in which they could not even recognize the signs) to their current ZAD (in which, despite some difficulties, they can articulate some of their main aspects).

In this interaction, as Marcelo externalizes his difficulties, Josiane complements his speaking turn, bringing some features of ELF into the discussion (underlined). Although it changes the object of Marcelo's turn (from the EFL and ESL to ELF), as the group was sharing the same situation definition of ELF, it did not break the flow of the interaction. Besides that, reassuring that everybody was at the same intersubjectivity level, Cassiana clarified the new object of the discussion, explicitly naming the concept in focus — "Mas essa é como Língua Franca, no caso, né?" (in bold). At this point (beginning of Day 3), teachers' interactions indicate that the ELF concept has moved, to some extent, "from social to psychological, or from sign form to sign meanings" (JOHNSON; DELLAGNELO, 2013, p. 415).

Considering that only Ana works with students from 6th to 9th grade[83] and the changes from face-to-face to the virtual meeting[84], I decided to share with teachers some real classes I delivered to my 1st to 5th graders through the same platform they use (the Mazk/UFSC) so that they would engage in some analytical action[85]. For this activity, I organized the teachers in breakout rooms, in a combination different from the previous group work.

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[83] Which might mean that the PNLD book analysis done in Day 2 was responsive (if not just, surely mostly) to her.

[84] Because in the original in-person design the teachers would participate in a mooc class taught by me.

[85] The main activity of Day 3 was re-designed due to the necessity to be the most responsive to teachers' need. So, considering their reports, sharing my remote classes with them seemed a good way to discuss their difficulties with delivering classes in the Mazk platform and being oriented in this process by the ELF concept.

For this activity, the participating teachers had 35 minutes to discuss a third set (PN3) of guiding questions (Figure 3) about two book units I used as a point of departure to create two pairs of remote classes: one unit was about food and the other about body parts. They were taken from my 3rd-grade book, and the virtual classes[86] were created based on the topics of unit 1 and unit 2 of this book adopted by the city I work for. For the activity of Day 3, the teachers had to analyze — in light of the discussions we were carrying out in the course — both the book unit[87] and two related Mazk classes' codes.

Figure 3 - Guiding Questions 3

**PERGUNTAS NORTEADORAS 3 - PN3**

Foram disponibilizados para você dois materiais para serem analisados: uma unidade do livro *Brincado com o Inglês* e duas salas do Mazk. Considerando todas as discussões realizadas nos dois primeiros dias de curso considerem os questionamentos abaixo.

1. A unidade do livro Brincando com o Inglês parece estar alinhada com a perspectiva de ensino baseado em ILF? **Justifique sua resposta.**

2. As duas salas do Mazk parecem estar alinhadas com a perspectiva de ensino baseado em ILF? **Justifique sua resposta.**

3. Alguma parte da unidade do livro Brincando com o Inglês parece estar em conflito com a perspectiva de ensino baseado em ILF? **Justifique sua resposta.**

4. Alguma parte das duas aulas do Mazk parece estar em conflito com a perspectiva de ensino baseado em ILF? **Justifique sua resposta.**

5. Como você acha que o aluno poderá se sentir nessa aula? **Justifique sua resposta.**

6. Qual é sua avaliação de professor sobre os materiais analisados? Concorda com eles? Discorda deles? **Comente e justifique sua resposta.**

Source: Author

After their group discussions in the breakout rooms, the teachers exposed their analyses to the whole group. Josiane and Ana shared their thoughts on the unit/classes dealing with the parts of the body, while Déia, Marcelo, and Cassiana worked with the unit/classes about food. The guiding set 3 (PN3) was designed as a mediational tool to direct their attention to ELF aspects that could be materialized in the book and/or in the Mazk virtual classes. The PN3 was considered a potential mediational means as its questions are directed to the alignment of the methodological decisions, activities' choices,

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[86] The four classes can be accessed in the Mazk website with the following codes: Foods part 1 – code: CQO28HC4, Food part 2 – code: L4YV0TJC, Body part 1 – code: QGQFXJMR, and Body part 2 – code: TAQZN1QR.

[87] Each group received a unit in PDF by WhatsApp.

semiotic resources, and organization of the book and virtual classes concerning the ELF concept.

Excerpt 17 shows the moment Ana and Josiane spotted one communication goal present in the virtual classes, and absent in the book unit, as being informed by the ELF concept — the activity 'Challenge of the Week'. The excerpt below depicts the moment in which they mention this activity as favoring the oral practice of students (underlined in the excerpt), and as such, lining up with the ELF concept.

**Excerpt 17:**
**JOSIANE:** A gente adorou o livro. Mas eu e a Ana, a gente estava falando que a gente gostou mais ainda da aula do Mazk. A gente achou super completo. Quanto à unidade do livro 'Brincando com o Inglês', a gente percebeu que o livro é muito bom, ele tem o listening, ele tem musiquinha, ele tem joguinhos, dá para fazer uma aula interdisciplinar com Educação Física, trabalhar as partes do corpo. Falar com o professor... Ciências, né! Trabalhar a alimentação saudável e o corpo. Porém, a gente observa que o lado do speaking, da comunicação, né, o professor que tem que trabalhar. Ele [o livro] não contempla...
**CASSIANA:** A gente falou a mesma coisa!
**JOSIANE:** ... tipo igual lá no Mazk. Lá no Mazk tem tudo! Tem o listening, tem jogos, tem a comunicação. Tú [se dirigindo diretamente a mim] explicas pra eles [os alunos] cada partizinha do corpo, como se pronuncia, *mas depois tú desafias [os alunos], fazendo com que eles interajam e eles falem [inglês] favorecendo essa questão que é tão falada nas discussões de língua franca, né?! Ana?*
**ANA:** Tem também a interação do aluno...do filho com o pai, né? O pai interage. Então, lá na BNCC, está ali nas habilidades, ele fala que tem que ter a interação familiar. Essa palavrinha ali [na BNCC] é quando o pai ajuda o filho e nessa aprendizagem [aula do Mazk] acontece essa parte também [...] que fica alinhado ao ensino da [da língua inglesa no *status* de] língua franca, sim. Porque pelo desafio que o aluno vai fazer...no...no.. na unidade do livro não está o desafio, o desafio está na aula do Mazk (Ana segue lendo e comentando as PN 3).

In this piece of interaction, Josiane takes up/retrieves the communication focus of ELF, highlighting that the book does not seem to have it, being the teachers' role to perceive and articulate it in class ("Porém, *a gente observa que o lado do speaking, da comunicação, né, o professor que tem que trabalhar. Ele [o livro] não contempla...*"). This observation suggests that the group (as Cassiana also pinpoints: "A gente falou a mesma coisa!") might be internalizing ELF as a psychological tool (a concept), not as a material thing presented in activities themselves. In effect, ELF being a tool for thinking can inform teachers' doing in any activity and context.

Josiane's observation that the book did not seem ELF-oriented is expected, as this book collection was released before the implementation of BNCC. In this regard, Lima, Savio, and Rosso (2020) highlight that the non-conformity of the book 'Brincando com Inglês' to the ELF concept does not hinder teachers' and students' construction of more oriented ELF-aware practices. Analyzed through Vygotskian lenses, this happens because ELF is a concept developed within a conceptual hierarchical system that promotes "conscious awareness and a voluntary nature" (VYGOTSKY, 1987, p. 191). Once teachers have ELF available as a tool for thinking, they can voluntarily apply it to different contexts/situations, using varied materials, acting in a more self-mediated way, and being less dependent on the material form of the books/activities (i.e. other-mediated).

Another aspect worth mentioning which might reinforce the interpretation that the teachers are somehow attuned to ELF principles is Josiane's comment about the activity 'Challenge of the Week', proposed in my class. According to her understanding, me, as a teacher, worked as a legitimate model of pronunciation for my students (underlined in the excerpt above). As traditionally non-native English speaking teachers (NNEST) "were not included in the 'ideal language teacher' category —, which was (and still is in many places and for many people) restricted to NESTs [native English speaking teachers]" (LURDA, 2018, p. 518). In this vein, valuing Brazilian English teachers as legitimate language speakers can be understood as a feature of ELF. This modeling feature of ELF may have entered the group's ZPD, yet in an embryonic stage, as the teachers did not relate that I (as a speaker in the semiotic materials I created) was there as just *one more model of speaker among* the variety of English users presented by the audiovisual resources for the remote classes.

The intentional inclusion of different models of speakers in the lessons was oriented by the ELF concept, as discussed by Lima, Savio, and Rosso (2020) when explaining the organization of the two "food classes" that were analyzed by Cassiana, Marcelo, and Déia. These authors externalized that their media choices attempted to decenter the native speaker model — not necessarily deleting them and/or discarding Standard English —, by showing that native

English is "one more English, that is part of all the different Englishes"[88] (p. 276). Due to this, during the development of this activity, teachers did make references to the 'decentering of native' that ELF claims, but could not develop it. In Vygotsky's terms, it means that this was one aspect of ELF still "in the process of maturation [...] "buds" or "flowers" of development rather than the "fruits" of development" (1978, p. 86). In comparison to the focus on the communication that the concept of ELF demands that seems already within the group's ZAD ("fruits of development"), the decentering of the native (and standard English) appears still under formation.

Moreover, for this analysis activity, besides expecting them to: i) point to (or ask about) aspects of ELF materialized in the speaking activities (Challenge of the Week)[89], and ii) make comments (or questions) about my choices of English speakers from different nationalities in the semiotic resources (audios and videos); I thought they would highlight my students' use of their linguistic repertoire (i.e. their Portuguese and English languages explorations) during the activities as I had shared with the teachers my students' productions in response to the 'Challenge of the Week' of the classes they were analyzing[90]. However, such aspects only emerged superficially in their interactions as they seemed to go back into looking for 'ELF as a material thing'.

I interpret their lack of sensibility/awareness of the aspects of ELF aforementioned that were materialized in the classes as being due to their attachment to the procedural class movements. Following that, it seems that they were comprehending ELF not as internal aspects of my teacher cognition, but as something that I have selected and included in parts of the classes. That said, their thinking (via their analysis) was "yet in genetic, functional, and structural terms [...] completely different" (VYGOTSKY, 1987, p. 165) from mine because they were mostly attached to immediate impressions of the concrete lessons they

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[88] "[...] descentralizar ou alterar o foco não significa excluir ou apagar o padrão nativo, mas apresentar aos aprendentes o tipo de inglês padrão como *mais um inglês* que faz parte dos diferentes ingleses" (original, itálico dos autores).

[89] I explicitly told them I tried to treat students as legitimate speakers of the English language.

[90] The participating teachers were analyzing the classes in which my students made use of translanguaging. This translanguaging was analyzed and commented in Lima, Rosso, Pasini (2021).

were exposed to while ELF was an internal tool orienting my pedagogical thinking.

In the same direction of this discussion, Excerpt 18 presents Marcelo, Cassiana, and Déia externalizing their impressions of the two classes they analyzed. Also, it shows that the group starts their analysis by commenting that the directions 'listen and repeat' before the videos on Mazk do not conform to the ELF concept as it does not align with the view of language as a living phenomenon (in italics in the excerpt below). On this path, Cassiana and Déia seem to suggest that this 'listen and repeat' might conform to modeling native English (underlined in Excerpt 18). However, they do not explore this aspect of the remote class any further as, at this point, their focus returns to the book's unit, showing that they disagree with its 'explicit grammar' organization of it. In this concern, Cassiana externalizes that the book unit should follow a more implicit way of teaching, signaling that the Communicative Language Approach may be part of her teaching knowledge.

This interaction ends with Marcelo wrapping up what was said by the group, indicating that the lessons tried to bring the English language closer to the students, an observation that could potentially have driven their focus back to the ELF concept, but they did not seem so sensitive to this aspect.

**Excerpt 18:**
**DÉIA:** (Após ler a questão 2 da PN3) A gente analisou as duas aulas, as duas salas [no Mazk] e toda aquela parte da exposição do vocabulário, do vídeo, tal... tudo aquilo ali eu acho que está de acordo, mas a gente achou...
**CASSIANA:** ... ele [O livro? O vídeo?] trabalha o inglês lúdico, né... corretivo, né?...
**DÉIA:** Só, que a gente achou que não está muito na área [do ILF], mas que não é culpa nem da professora, nem nossa... em geral... É essa história de 'assista o vídeo e repita as palavras'... isso eu acho que não está muito de acordo com a língua franca. Por que? O que é um dos objetivos da língua franca? *Que seja uma língua viva, que a gente tem que aceitar como o aluno pronuncia tal vocábulo... aí, em uma hora dessa fica... como*?
**CASSIANA:** ... é, porque ali no vídeo [das aulas no Mazk] diz assim né... é... 'escute a pronúncia', tipo, como eles falam e repita para aprender. Então, a língua franca, ela diz o quê? *Que é uma língua viva, que cada um traz o jeito que conseguir se comunicar, mas...*
**DÉIA:** ... que não precisa falar igual o nativo... [segue fazendo a leitura da questão 4 da *PN3*] 4] ...
**MARCELO:** ... ah, a três e quatro nós comentamos juntos...
**CASSIANA:** ... é que é bem parecidas...
**DÉIA:** ... É... não... é que a primeira é do livro, a [questão] 3 é do livro...

**ANA:** ... Déia, vocês já comentaram [a questão] 3 porque vocês comentaram que faltava speaking, eu acho...

**CASSIANA:** ... não, a gente falou a [questão] 4 que é do Mazk porque tem o vídeo...

**ANA:** ... certo, certo...

**DÉIA:** ... a [questão] 5 então, né? [lê a questão 5 na PN3]

**CASSIANA:** ... espera aí que eu quero falar uma coisa... ali na [questão] 3 que está falando do livro se tem algum conflito, a gente viu como conflito na [questão] 3, a parte da gramática... Né? De ter que dizer assim... "para você fazer um pedido de uma comida em um restaurante você tem que usar o would you like"... eu acho que não precisa ser tão explícito assim... tem que ser embutido na verdade, né? "Ah, quando você vai em um restaurante e você vai fazer um pedido em um restaurante, a gente fala assim"... não ir falando assim... "você vai usar isso, nessa sequência...". Acho que teria de estar um pouquinho mais embutido ali no livro. Porque ali está bem específico, né... [levantando as mãos e fazendo um gesto junto com a fala] gramar, como se usa, sabe? Deveria ter exemplos, em vez de nos falar um por um, entendeu, professora?

**DÉIA:** ... ah, como no português, "agora substantivo, depois adjetivo, depois...", sabe?

**CASSIANA:** ... é!!!

**DÉIA:** ... trabalhar já embutido, como a Cassiana fala...

**CASSIANA:** ... isso! Tem que ser junto, não especificar, "Vamos lá, agora é o simple present. O que a gente usa no simple present? Do, does!". Entendeu? Claro que na hora da gente explicar a gente fala algo assim... mas dentro do livro, daquela forma ali, eu acho que ficou meio em conflito... ok... [questão] 5!

**DÉIA:** ... Ok... [Andréia lê questão 5] Na aula do Mazk, né, professora?

**JANE:** ... no todo! Nessa aula, tipo... na unidade do livro, na forma que foi transposto no Mazk... como vocês olharam tudo isso?

**MARCELO:** ... Ele [o estudante] vai se sentir inserido no contexto, porque tem a ver com a realidade dele. Tanto no Mazk, quanto no livro, tem um engajamento buscando aproximar todo o inglês para o ensino de uma língua franca voltado para esse aluno. Então, ele vai estar inserido. Isso é fato! Vai procurar inserir esse aluno... então, isso é indiscutível... aí só tem aquela ressalva que já falamos... Daquele resquício que tem em algumas coisas... do inglês ensinado, tanto no livro, a gramática posta daquela maneira, que se o professor não souber, não estiver apto para preparar a aula de uma maneira engajada com o inglês como uma língua moderna, como uma língua franca, ele vai reproduzir como está ali, igual está no livro. Então, assim... tem algumas coisinhas de gramática que o professor vai ter que saber como trabalhar... é isso que estávamos falando, acho que foi isso... certo?

Concerning the previous excerpt, the analysis shared by both groups indicates they were mostly externally mediated. It can be said as they mainly focused on the appearance of the activities and materials in the classes resulting in them not being able to internally use ELF as a psychological tool to orient their analysis. In the end, they could not compare and contrast the reasons/objectives orienting the choices of the activities and materials (semiotic resources) found in the book units and the classes in Mazk. Moreover, they seemed to have directly related/compared the concept of ELF to the semiotic resources which might

explain their interpretations of the orientations on the activities statements as potentially clashing with the ELF concept.

The two passages above (Excerpts 17 and 18) depict moments in which the concept could have been discussed, but the teachers stuck to comments related to external aspects of the classes. While noticing that they were neither inquiring into my choices nor basing their analysis on ELF as a scientific concept, in the wrap-up of this activity, I made explicit my way of thinking. In this regard, Golombek (2011) indicates that the disclosure of more expert ways of thinking can orient teachers "in their own teaching and assist in the development of expertise" (p. 121). Bearing this in mind, I opened up my reasoning teaching to teachers during my speaking turn in an attempt to change teachers' way of thinking.

Considering that cognitive development happens from the outside-in[91], this 'opening' of my reasoning teaching (orienting my Mazk classes) presented the potential to act as an important mediational tool. My externalization could reveal the internal cognitive forms (ELF as a tool for thinking) of the external activity teachers had in hands (my Mazk classes). By this means, they could notice that although my classes were (internally) informed by the ELF concept, they externally resemble many common activities used daily in English classes. The moment in which I attempted to open my reasoning to the teachers is depicted in the following excerpt.

**Excerpt 19:**
*JANE*: [retomando alguns dos comentários dos professores durante a exposição de suas análises] Igual a gente falou... o porquê falta o speaking [no livro], né? Que foi uma das coisas mais pontuadas por vocês, pelos dois grupos... por que esse livro não está adaptado para essa nova perspectiva proposta pela BNCC! Ele ainda está na perspectiva antiga, o antigo, lembra? [o foco] era a leitura, a escrita, ele ainda traz o listening que já é um diferencial, mas o speaking realmente não era o que a gente almejava na escola pública. Então justifica essas impressões e que bom que vocês perceberam isso também... [tenta compartilhar algumas coisas na tela que não dá certo] então... um outro comentário que eu gostaria de fazer é que... quando a gente fala assim, por exemplo, que vocês pontuaram da pronúncia, né? Lembra que quando eu mostrei aqui [apresenta na tela o livro do Sifakis e da Tsantila (2019) que foi utilizando no início do encontro], um dos comentários que eu fiz, o nosso contexto é de inglês como foreign

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[91] Which means that it "requires, in most cases, the existence of a more knowledgeable other to assist [...] in gaining the knowledge that has been culturally and historically constructed" (AGNOLETTO; DELLAGNELO; MORITZ, 2020, p. 1101),

language, o contexto, né! O inglês não é utilizado fora da nossa sala de aula, normalmente, né? Ou se é utilizado, é de modo limitado. Então assim, qual é o input desse aluno? O input é a gente... são os materiais que a gente traz... é o que ele vê em casa, né? Porque nem tudo vem da gente, é o vídeo game que ele [o estudante] vê em inglês, é uma música... tudo isso funciona como um input para ele. Então, faz parte... quando a gente olha o inglês como língua franca, a gente olha para a comunicação, mas para ele se comunicar, ele precisa interiorizar, ele precisa desenvolver esse vocabulário e uma das maneiras e através desses inputs, né? Aí, como a gente vai ver a saída [output] dele [do estudante], aí que entra o nosso inglês como língua franca. Então assim, muita coisa que a gente faz não está em conflito [com ELF], a gente só precisa ter esse olhar atualizado, né... Então, por isso que trouxe um material adicional para hoje né? (mostrando novamente na câmera o livro do Sifakis e Tsantila (2019))... o nosso contexto continua sendo um contexto de... no Brasil, quando a gente aprende o inglês, ou qualquer outro idioma que não seja o português, é no contexto de língua estrangeira, porque fora da sala de aula o nosso aluno não vai conseguir amplamente praticar aquele idioma, então a gente precisa desenvolver meios de dá input para ele... o que que vem do conceito de inglês como língua franca neste input? A gente é um input legítimo, trazer alguém que é... que é de um outro país, por exemplo... um espanhol falando inglês, um indiano falando inglês, um jamaicano falando inglês... tirar... descentralizar os EUA e Inglaterra como os únicos inputs que a gente pode dar oficial é uma maneira de já aplicar o nosso olhar de língua franca... Né? Então, o repetir faz parte do processo, a criança precisa saber gesticular os sons nos lugares, né, pelo menos aproximados...
**CASSIANA:** ... concordo, é que eu acho assim, que parar o vídeo, repetir, parar, repetir... acho que fica boring...
**JANE:** ... ah, sim... vai de cada um como vai dar essas directions... assim... na sala de aula, eu digo... o olhar para a escolha de materiais é um dos jeitos para a gente olhar os inputs, né? [Segue para o fechamento do encontro explicando a proposta de atividade - montar uma aula no Mazk para os alunos deles pensando como eles poderiam agregar aspectos de inglês como língua franca]

At the end of day 3, teachers received a link to questionnaire 3[92] (Appendix G). Analyzing their answers, it was possible to notice that aspects already seen in the group interaction reappeared in their individual reflections, showing that these were also part of teachers' individual ZPDs. Overall, the main finding of day 3 was teachers' direct association of ELF with the materials of the classes. This can indicate that the concept of ELF was not clear yet, as they seemed to be considering ELF as the resources *per se,* even after my explanation.

This interpretation is reinforced by Ana's and Marcelo's answers to question 3 ("Com base no que foi discutido até o momento, como você acha que poderá implementar a perspectiva do Inglês com Língua Franca em suas aulas de uma maneira mais específica? Cite exemplos"), in which they name the

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[92] Cassiana did not answer this questionnaire in time for the next meeting.

semiotic resources (underlined in the Set of Excerpts 20 below) without exploring the reasoning behind the choices of materials. This corroborates my impression they were understanding that the inclusion of such materials themselves guaranteed an alignment to the ELF perspective. Another aspect the following excerpt reveals is that teachers were still at an imitational stage (in bold in Excerpt 21).

According to Vygotsky (1987), imitation is a collaborative activity in which one "can always do more than he can independently [...]. [However, not] indefinitely more" (p. 209). Bearing this in mind, although Ana indicates the "challenges" as a potential activity she could implement in her classes, and Marcelo externalizes his desire of organizing interactions with his students; they do not explore these aspects in light of the concept, or in any other way. That said, it can indicate their reasoning might not go beyond their immediate impressions as their comments do not seem to present a meaningful understanding of interrelations in my classes. Their imitation without fully understanding these interrelations corroborates Cazden's (1981) point: performance often precedes competence. However, it also allows teachers to function ahead of their individual ZADs.

Despite their superficial understanding of internal relations, the identification of those semiotic resources (underlined in the excerpt below) as important features of ELF by means of imitation indicates their intellectual potential in need of further development. ELF is coming into being, it just needs more work, as can be seen in Set of Excerpts 20.

**Set of Excerpts 20:**
**ANA:** Eu posso implementar a perspectiva do Inglês como Língua Franca em minhas aulas quando eu coloco <u>vídeos, imagens, áudios, games, aulas live, desafios</u>.

**MARCELO:** Boa pergunta kkk / Na verdade acho que eu como professor devo inserir mais metodologias para ensinar o inglês ainda melhor para meus alunos, tenho a convicção que já estava trabalhando um pouco dentro da nova modalidade de inglês como língua franca, todavia acho que posso usar mais a parte prática, pedir para meus alunos fazer em casa com os pais <u>exercícios novos</u>, <u>criar atividades</u> que propiciem um aprendizado real, que eles possam escrever, ler e também falar, o falar pode ser a questão que eu mais quero aprimorar a partir de agora. Vou inserir mais <u>áudios</u>, fazer links com a realidade deles e levar este conhecimento deles para a família, só assim acho que estarei concretizando o real aprendizado de meus discentes!

In the Set of Excerpts 20, Marcelo indicates a desire of including more speaking in his classes - "o falar pode ser a questão que eu mais quero aprimorar a partir de agora" –, demonstrating that the group was maintaining a level of intersubjectivity as Josiane's and Déia's answers also demonstrate concern about the same aspect in the Set of Excerpts 21. When asked to explain how they could implement a more ELF-aware environment in their classes, Josiane appears to see the promotion of her students' speaking and communication as a means of her students' social and critical development; whereas Déia appears to rethink her way of evaluating her students' pronunciation, considering their context, as the following excerpt shows.

**Set of Excerpts 21:**
**JOSIANE:** Acredito que instigando o aluno a falar, a se comunicar e ali desenvolver-se como ser crítico e social.

**DÉIA:** Mudarei minha forma de avaliar os alunos nas pronúncias do vocábulo. Usarei mais o método lúdico. Avaliarei mais o contexto e o conhecimento do aluno primeiramente.

Summarizing the findings of Day 3, it is licit to say that teachers' remarks already signal to have appropriated some interrelations among the aspects discussed in the previous days. Yet, even though their answers to questionnaire 3 may materialize reverberations from the previous discussions, the teachers themselves do not appear to have clarity of the relations they are articulating. Which indicates they are mostly making a functional use of the ELF sign while developing its meaning. It seems that the analytical activity proposed on Day 3 demanded the teachers to function ahead of their individual current level of mastery (ZAD); so, in the end, the main activity of the third day of the course may have been accomplished mainly because of the group's intersubjectivity and external mediation (from the guiding questions and the members of the group).

Following Wertsch (2007) who pointed out that instruction allows the development of sign meanings at many different levels before the sign becomes a tool for thinking, I can indicate that teachers' use of the ELF sign (more directly attached to the description of the semiotic resources in the materials they

analyzed) is a kind of use that highlights the distance between the situation definition of the teachers and my own. Even after I implicitly indicate how the ELF concept mediated the reasoning behind my choices of materials (audios, videos, images) in my remote classes, the teachers continued to associate ELF with the semiotic resources *per se*. This might indicate that this internal perspective — ELF being a mode of thinking as opposed to a thing — is in the embryonary stages, still being "buds" of development, notwithstanding already being in the teachers' ZPD as they were able to imitate.

Moving on to the last day of the course, the main activity of Day 4 was an individual presentation in which the teachers had to share a class they created using the Mazk platform while explaining how the designed class aligns with the ELF concept. For these presentations, teachers shared their classes' codes with me. Ana's class was about foods[93]; Josiane[94] and Déia[95] each presented a class on body parts; Marcelo's class was about numbers[96], and Cassiana's topic was related to animals[97]. The presentations happened in two days, one in which only Cassiana and Josiane participated, presenting their classes, and another in which only Marcelo, Déia, and Ana participated, also presenting their classes.

As had been happening in our previous meetings, I started this fourth day of the course by sustaining some points in need of further attention. That way, I initiated by shifting the focus from the ELF concept to reinforce, once again, the distinction between the signs 'English as a Foreign Language' and 'English as a Second Language' (see Excerpt 22), mainly because I observed that the teachers kept referring to them as synonyms. It is essential to point out that to make the ELF course contingent on the teachers' knowledge, and responsive to teachers' development of the ELF concept, many back-and-forth movements were made based on the understanding that "direct instruction in concepts is impossible [...] [and] pedagogically fruitless" (VYGOTSKY, 1987, p. 170). This whole educational process tried to take into consideration teachers' experience in the world — their prior knowledge — to establish relations with the abstract knowledge proposed

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[93] Mazk's class code HG10EF66
[94] Mazk's class code JX39HHZX
[95] Mazk's class code 1RT0YNGK
[96] Mazk's class code AOOU5ST2
[97] Mazk's class code 20U8Z8O1

by the ELF field. Moreover, this initial discussion would also help to reconcile the meanings and differences between the sign forms ELF and EFL.

In this regard, and considering that both explicit and implicit mediational strategies present the same potential for the promotion of concept development (BIEHL, 2020), during this interaction, I attempted to make clear that ELF is not in conflict with the Brazilian EFL context. To corroborate this, I showed Sifakis and Tsantila's book entitled "English as a Lingua Franca for EFL contexts" (2019) to the teachers (once again) and explained that both concepts do not have to be in contradiction. Therefore, I explicitly informed them we would revisit some points we had already been discussing based on that book. That said, Excerpt 22 depicts the moment I reintroduce this discussion with Ana, Déia, and Marcelo[98].

**Excerpt 22:**
**JANE:** Então, aqui, como a gente estava falando [mostrando os acrônimos EFL/ESL/ELF projetados na tela] dessa diferença de contexto e como a gente trouxe no último encontro [isso]... eu lembro que a Cassiana falou assim "ai, agora complicou"...quero falar que o Inglês como Língua Estrangeira, o nosso contexto, não necessariamente choca com o pensar esse nosso contexo por meio do [olhar do] Inglês como Língua Franca. Porque o Inglês como Língua Franca é um conceito, é um olhar sobre o idioma, mas ele não muda o nosso contexto de ensino e aprendizagem. O contexto pode ser o mesmo... pode ser o de uma aprendizagem, igual a gente está aqui, o de Inglês como Língua Estrangeira, como pode ser em um contexto de imersão lá no país que o inglês é falado nas atividades do dia-a-dia. Então não são pensamentos que chocam, são pensamentos que se completam...

Following this interaction, I projected excerpts extracted from studies found in Sifakis and Tsantila's (2019) book that dealt with aspects we had been discussing: communication not depending on conformity to NS norms (SEIDLHOFER; WIDDOWSON, 2019); the importance of speakers achieving mutual intelligibility through the use and expansion of varied linguistic resources (KOHN, 2019); and the necessity of teachers reflecting about their practices (GUERRA; CAVALHEIRO, 2019). After resuming these discussions, Josiane raised an observation she had already shared in previous meetings — ELF's similarities with studies on sociolinguistics about linguistic variation (underlined below) that can be seen in the next excerpt.

**Excerpt 23:**

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[98] This reintroduction was also done with Cassiana and Josiane on the following day.

**CASSIANA:** *É... a gente já vem falando isso desde o primeiro encontro*.
**JANE:** Sim... com certeza, mas conforme eu vou escutando a fala de vocês eu percebo que alguns pontos ficaram assim, outros assado... então, eu venho sempre tentando fechar alguns pontos... e aqui, esse eu fecho de maneira mais ampla e tentando sempre aprofundar, um pouquinho mais, sobre as caracteristicas do ILF que está vindo no documento [BNCC] de modo que a gente entenda ILF um pouco mais, sempre agregando, para que não seja muita informação...
**JOSIANE:** é muito parecido com a questão da língua portuguesa, a questão da variante linguística, né... porque quando a gente trabalha com a linguística, que a gente tem que valorizar a questão de comunicação, um todo, porque existe variantes linguísticas e elas precisam ser respeitadas. E no inglês antes, quando eu aprendi na faculdade, não era assim... o inglês que realmente tinha validade era o inglês nativo. Nós aqui, se a gente fosse dar um curso de inglês, nós não sabíamos falar a pronúncia de forma correta, como um nativo da língua. Então a gente não tinha, parece, tanta qualificação... a pessoa, parece, que para dar um curso de inglês, ela tinha que ir para os EUA, ela tinha que ficar um tempo lá, se ela morasse lá e aprendesse daquela forma, ela parece que ela tinha... não era assim, Cassiana?

Excerpt 23 shows that teachers were aware we were discussing topics already dealt with in previous meetings (as Cassiana's italics utterance shows "*É... a gente já vem falando isso desde o primeiro encontro*"), but they did not seem aware of the different layers of discussion we had added to such subjects. In this sense, as teachers internalize the features of the ELF concept, they also develop a sense of what was implied in other terminologies in the English Language Teaching area. This is the main reason for the back-and-forth movement of exploration of the differences between EFL, ESL, and ELF.

In teachers' functional use of the ELF sign, they have gained consciousness of different meanings carried by it, and what these meanings imply for them as non-native speakers of English. This aspect can be observed in Josiane's utterance as she articulates many aspects of the ELF concept, even without using the ELF sign not even once. In this sense, her utterance unveils an "ELF-aware" (GRAZZI; LOPRIORE, 2020; SIFAKIS; TSANTILA, 2019; SIFAKIS *et al.*, 2018) mode of thinking, even though she may not be fully conscious of it. This is in line with Vygotsky's statement that

> "[t]he existence of a concept does not coincide with consciousness of that concept either in the moment of its appearance or in its mode of functioning" as language users can analyze reality based on a concept much earlier than being able to analyze the concept itself (VYGOTSKY, 1987, p. 161).

In this sense, it is possible to say that the development of the meanings of ELF in teachers' mental systems may have promoted a rearrangement of their entire form of thinking, and for this reason, when Josiane brings back a point she had already raised in previous meetings (linguistic variation), she does it now more robustly. Josiane's externalizations have been showing traces of an interrelation between the ELF concept and the concept of linguistic variation (Excerpt 8) since Day 2. For some reason, this concept may be more latent for her than for the others — what in sociocultural studies can be attributed to her lived experiences, *perezhivanie* (JOHNSON; GOLOMBEK, 2016; VAN DER VEER; VALSINER, 1994). Accordingly, it can be said that her concept of linguistic variation was one of the mental tools allowing the ELF concept to enter into her ZPD, blazing the trail for new concepts to develop (VYGOTSKY, 1987). Thereby, her whole conceptual system seems to have been transformed with the development of the ELF concept.

With that in mind, it can be observed in Excerpt 23 above that in the interrelation of the concepts of ELF and linguistic variation, Josiane's speech presents discussions carried out in the course, appearing to be mostly informed by three aspects of ELF: i) its focus on communication instead of prescriptive norms; ii) the decentering of the native as the benchmark; and iii) the empowerment that ELF studies offer to speakers of English as an additional language; so consequently, the concept these studies share and develop.

Presenting traces of these features, her speech qualitatively differs from the one depicted in Excerpt 8, in which her utterance was mostly based on her immediate experiences as a teacher who has to deal with university entrance exams – ENEM/vestibular. In this vein, Josiane's speech shows she has developed a more robust form of reasoning, in comparison to the beginning of the course, corroborating Vygotsky's (1987, p. 220) suggestion that "[s]cientific concepts restructure and raise spontaneous concepts to a higher level".

During this initial discussion, before their presentation, many other aspects of the ELF concept appeared in teachers' speeches. For example, Excerpt 24 below depicts the moment that Marcelo brought a critique towards the 'commodification of the native English standard' in pronunciation and norms that

many language institutes in Brazil promote. His appraisal of this situation was in alignment with issues related to ELF studies on English speakers' identities.

During the whole course, I attempted to draw teachers' attention to the fact that they are legitimate users of English. This consciousness-raising of teachers is paramount because they must become aware of their identity as legitimate English speakers before they can help their students develop it. Being able to have this self-recognization is an example of an ELF-aware attitude that challenges the native/non-native asymmetry. For this reason, it was pivotal to help the teachers "rebuild the identity of the non-native speakers as a legitimate user of a lingua franca rather than a speaker targeting a prestigious native variety of English" (ROSA FILHO; VOLPATO; GIL, 2018, p. 138). Excerpt 24 depicts the interaction carried on this issue.

**Excerpt 24:**
**MARCELO:** Eu acho que é muito interessante essa parte de se comunicar como um nativo para as escolas de inglês que são particulares, porque elas tem o interesse específico de vender cursos e aplicar uma determinada metodologia, um rótulo para a escola, então elas vendem isso para as pessoas dizendo "Tal escola tem professores que se comunicam e moraram tantos anos nos EUA", e isso acaba atraindo pessoas que querem aprender o inglês achando que aquela escola é melhor, que vai aprender mais rápido, que a metodologia é a melhor... até hoje a gente acaba ouvindo muito "ah...aquela escola trabalha com a metodologia tal, ela só fala. A outra, mais escrita". Cabe aos professores de agora tentar mudar um pouco esse olhar... isso é antigo, né "Pra aprender inglês o mais correto é aprender com uma pessoa que fale igual o nativo, que veio dos EUA". Está meio que na nossa cultura isso aí também.
**JANE:** Isso é um dos pontos que o Inglês como Língua Franca discute, a questão da identidade dos falantes... Por que eu que sou brasileira, que trago marcas no meu inglês que indicam que sou brasileira, por que isso deveria ser algo que indique que eu sou menor? Sou inferior ao nativo, ou à alguém que soe mais próximo do nativo? Então, Inglês como Língua Franca discute que não, que eu posso ter um repertório linguístico tão rico quanto [os falantes nativos]. Trazer traços da minha identidade para o meu inglês, para a minha segunda, terceira, quarta língua é natural! Eu acho que o pensamento é realmente esse, a gente refletir o que essas coisas impõem para os professores, para os institutos de línguas... Então eu acho que é ponto bem legal de você articular, de você perceber isso e trazer na sua fala, acho que isso é muito legal!

This excerpt marks the end of our initial discussion, and the teachers started their presentations that happened on two different days (due to schedule issues) and were organized as follows: Marcelo, Ana, and Déia presented on one day; and another presentation occurred with Cassiana and Josiane.

Overall, this sharing activity signaled that Marcelo was the one probably more aware of and informed by the ELF concept. Cassiana's lesson presented external aspects justified by this concept, but she did not seem to be primarily oriented by ELF. Ana's class had an activity in her 'Example Tab' of Mazk copied from one of my Mazk classes[99], but she could not justify its inclusion in her class based on ELF. On this point, Ana did not appear to have been informed by the ELF concept just like Déia and Josiane: who, although in their speeches stated differently, the external aspects of their classes did not seem to support their claims.

Marcelo's class presentation[100] started with an explanation of his context. He exposed he works in a rural school (Escola do Campo), teaching multigrade classes, a context that, according to him, demands different attitudes. He indicated, among many things, that his classes must be prepared, bearing in mind students of different ages and grades. He pointed out that this hands-on activity (the preparation of a Mazk class informed by ELF) made him rethink his classes, resulting in self-inquiries and reflections on how he could promote the communication aspect (underlined), as shown in Excerpt 25 below.

**Excerpt 25:**
**MARCELO:** [Fala um pouco sobre a seu contexto de Escola do Campo com turmas multiseriadas - de 3º ao 5º ano] Eu parto desse contexto que eu preparo uma aula para turmas multiseriadas. Então, eu tenho que pensar como vai haver comunicação, como eu vou conseguir fazer isso. Por isso que eu disse, eu comecei a repensar minhas aulas lá atrás e aí eu retomei nessa primeira aula aqui os numbers. E aí o que eu peguei? Vou pegar os numbers do zero até o fifty,... até o 50... eles aprenderam bem mais... mas vou retomar até o 50 ...e preparei essa aula. E eu tinha uma noção que eles já sabiam a escrita, que eles já sabiam a fala e que eu tinha que trazer algo novo... algo novo... porque se fosse para trazer só a escrita e a fala, eu já tinha feito isso em sala de aula. Nós já havíamos cantado uma musiquinha. Já tínhamos exposto em cartazes, tudo isso eu fiz em sala, mas e agora no Mazk? Como eu iria preparar algo diferente, né? Aí eu repensei nesse contexto de Inglês como Língua Franca que partindo que a língua materna nossa, a minha, é o português e que o nosso objetivo em sala de aula é ensinar o inglês. Então, saímos de uma língua diferente e vamos para um outra e nessa outra o meu objetivo era comunicação... certo, professora? Então eu pontuei aquilo que eu queria, eu queria trabalhar as 4 habilidades: reading, writing, listening e speaking. Mas eu queria muito voltar para essa última parte do falar,

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99 Mazk platform allows teachers to include materials of other teachers if they leave the materials open for public use. Most of my classes at that time were open and Ana made use of one attaching it to her class.
100 A print of his class can be accessed in the following link: https://drive.google.com/file/d/1BkAPXUv6ftFCAWINWSlCMtpdF4sOxP8N/view?usp=sharing

do speaking. As outras 3 estão ali na aula, elas têm que estar, eu nunca vou abandonar elas, mas essa última [speaking] eu tenho que trabalhar mais, porque é a parte... como eu disse, se eu não trabalhar, eles vão chegar lá na frente e eles vão ter receio de fazer alguma coisa quando uma pessoa falar: 'vocês vão ter que fazer uma prova em inglês ou falar em inglês'. Muitas vezes o falar inglês de uma entrevista não é falar igual um nativo, é se comunicar em inglês... porque eu passei por uma experiência 5 anos atrás quando eu fui fazer uma prova, de um local particular, e o professor falou que a primeira parte era escrita. Ok, tirei 9,5. A segunda parte, ele falou que era uma entrevista. Eu estava tranquilo. Fiz a entrevista e passei. Aí ele falou que eu deveria voltar outro dia para falar com o professor deles em inglês. Na minha cabeça seria um professor nativo, me entrevistando, para eu falar tudo em inglês. Pensa em uma semana que eu passei mal pensando o que eu iria falar, pensando se eu iria conseguir... No final, quando eu cheguei lá, o professor só queria se comunicar comigo... ele falava: Hello. Eu dizia: Hi. Aí ele falou: What's your name?. Aí eu falei: My name is Marcelo. Quando eu vi, eu tinha terminado a entrevista. Ele falou: Ok e assinalou [algo]. Eu perguntei: Era só isso? E ele falou: Sim, tu fala muito bem inglês. Eu fui embora decepcionado, porque eu estava esperando outra coisa... Isso eu não quero para o meu aluno, eu quero que ele fale, que ele se comunique durante as minhas aulas para que quando alguém diga: 'Tu falas inglês?', ele diga: 'Eu sei falar inglês!'... **que ele não tenha medo de falar alguma coisa**... e que se ele não souber alguma coisa em específico, ele vai aprender porque ele vai tentar falar. Agora, o não tentar se comunicar é o pior.
**ANA:** Ou **colocar medo**, né?...
**MARCELO:** é... **que ele [o aluno] não tenha medo...isso aí!** [continua a explicando a lição]

In his externalization, Marcelo unveils that he was mainly mediated by a desire to promote communication in his classes (underlined). Through the development of his ELF awareness, nourished by the formation of the ELF concept, he started thinking of Portuguese as a shared linguistic resource available in his students' and his own repertoire, understanding that it could be helpful in the stimulation of communication in English during classes. He even revealed a concern with his students' well-being while dealing with English (supported by Ana) as he indicates he does not want students to be afraid of speaking the language (in bold in Excerpt 25).

Moreover, the personal example he gave in the excerpt above allows us to observe that he did not understand himself as a legitimate speaker of English back then and he overestimated the role of native speakers in English communications. This aspect resulted in him being nervous up to the point when he was told he could communicate well, instead of accepting and cheering this fact, he felt disappointed as he might be expecting communication to be measured based on NS standards.

Marcelo's answers to questionnaire 4 (Q4, Excerpt H) corroborated that: i) he critically thought about his practices (underlined in the excerpt below), and ii) desired to promote students' communication (that appears to have been informed by ELF). The next excerpt shows Marcelo's answer to the first question of Q4 ("Como foi o processo de planejar uma aula tendo em vista a perspectiva de 'Inglês como Língua Franca'? Você encontrou dificuldades? Se sim, quais e por quê? Se não, por quê?"), indicating that, although still mixed with active methodologies, the concept of ELF may be acting as a tool for thinking as he focused on his students' effective communication (in bold in Excerpt 26), caring to minimize his students' overwhelming feelings — and probably his own concerns —, of having their English judged (in italics).

**Excerpt 26:**
Planejar esta aula em específico não posso dizer que tive dificuldades, <u>mas sim que me fez repensar em novas maneiras ensinar</u>. Aprendi e usei metodologias ativas que me levaram a concretizar um plano de ação no qual **meu aluno era o responsável pela comunicação**, ou seja, **fiz ele se comunicar em casa**, se não conseguiu com a família, ele veio me procurar no chat e *pude conversar com ele de uma maneira efetiva e sem aquela "velha" preocupação de estar sendo julgado ao falar o inglês*.

The concern for students' well-being and the desire to minimize their discomfort or fear were aspects also present in Cassiana's presentation and speech. Cassiana shared a class about animals[101] she designed for a group in adult education (EJA)[102]. Mediated by the desire to make her students comfortable with the language (in italics in Excerpt 27), she chose colorful videos for her Mazk class due to the understanding that these types of media could be able to catch their attention, facilitating the teaching/learning process at home. Also, she externalized that her choice of videos was mediated by the ELF concept mentioning that ELF was present in her class through the presence of different accents (in bold in Excerpt 27) in the videos selected, as the next excerpt shows:

**Excerpt 27:**
**CASSIANA:** (comentando sobre sua aula que está sendo compartilhada) Aqui, é claro, mesmo sendo EJA, eu coloquei vídeozinho de animalzinho. [...] Porque eu

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[101] A print of her class can be accessed in the following link: https://drive.google.com/file/d/19v67uLFoF121kavzA3w-eN9ciZgZ5NfO/view?usp=sharing
[102] Educação de Jovens e Adultos - EJA

tenho muitos alunos que já são maiores de idade, alguns até mais velhos do que eu, alguns nunca nem viram inglês na vida. Então, eu realmente tenho que começar do básico. *Eu sempre começo com vocabulário para eles ficarem com menos medo, porque eles têm muito medo. Eu sempre perco alguns alunos porque eles têm muito medo [do inglês]*. Então eu começo pelo básico, falando as coisas que eles já ouviram em um filme, em um joguinho do celular...sempre coisas mais simples. Daí eu escolhi essa daqui. A anterior... eu estava até falando para a Jane que é sempre bom a gente dar uma retomada, eu faço isso nas minhas aulas. Eu uso muito, eu faço muito joguinho. *Eles adoram, os mais velhos, porque dá uma descontraída antes de começar a aula de inglês, porque falou em aula de inglês... eu tenho uma aluna que falou em aula de inglês ela se treme toda, fica nervosíssima, por exemplo. Ela tem 47 anos. Enfim...* então eu faço uma batata quente... eles amam [...] se fosse dentro de sala de aula, eu começaria com um jogo para relembrar a aula anterior, no caso o que a gente aprendeu na aula anterior foram as cores, a gente viu os greetings, enfim... nós iríamos fazer uma batata quente, ou um relay race, alguma coisa assim rápida, coisa de uns 5 minutinhos, só para dar uma relembrada naquilo que a gente viu na aula anterior. Como a gente está falando do Mazk, aqui a gente tinha montado uma cruzadinha, que eu mesma tinha montado, quase morri para fazer, e não consegui usar [...]. Eu tinha feito uma cruzadinha das cores e dos greetings, enfim, aí depois a gente iria começar com os animals. Aqui está o passo a passo [mostrando as atividades compartilhadas na tela] [...]. **Como eu não estou em sala de aula a parte oral teria que ser feita através de um vídeo, aqui a gente já entra na nossa língua franca. Porque, por exemplo, nesse vídeo aqui são vários accents diferentes, ela [a voz do vídeo?] usa alguns. [apontando para a imagem congelada do vídeo do YouTube] Pode ver que aqui tem a metade da bandeira americana e metade da inglesa. Então, são várias formas, não é de um jeito só. Achei bem interessante, achei que corrobora com a nossa ideia de língua franca, enfim...** Aí depois tem a letra B [segue explicando o conteúdo do vídeo] [...] [Esse vídeo do Mumu] tem bastante oralidade também, para eles poderem ver como a gente pronuncia, porque não adianta eles lerem [...] Naquele vídeo [do Mumu] se fala sobre os animais selvagens [...] [segue explicando a relação entre o vídeo e a atividade seguinte que é um dominó de animais – imagem-nome] [...].Daí aqui [explicando a atividade final], eu coloquei uma música da Kate Perry [...], ela fala sobre alguns animais selvagens dentro da música [...]. E essa foi a minha aula.

Cassiana's externalization exposed glimpses of the way she considered who her EJA students were and which difficulties they have. Based on this knowledge, she knew the differences between Portuguese and English linguistic systems could scare them, demonstrating she was sensitive to her context. Adding to that, the concept of ELF provided her with an ELF-awareness, as she points out — "achei que corrobora com a nossa ideia de língua franca, enfim..." —, when explaining her choices of videos that show different accents, attempting to present different speakers as legitimate models.

Notwithstanding, while indicating the accents present in the video, she only named the American and English accents, ignoring that the animal video in her class had a Brazilian speaker of English, which indicates the presence of, yet,

another accent. Forgetting to mention the Brazilian speaker, while naming the two other hegemonic accents, may seem to reinforce what Rajagopalan (1997; 2001; 2006) has called the "apotheosis of the native speaker". Despite her forgetness, her understanding of ELF being materialized in her lesson through her choice of videos with different accents aligns with the ELF theory. Her compreehension ELF was presente through her video' choices reappeared in her answer to question 2[103] of questionnaire 4, in which she wrote "Usei bastante oralidade, <u>vídeo com vários sotaques diferentes para que o aluno entenda que a forma como ele fala está correta mesmo que não seja exatamente como um nativo fala</u>". Her concern with her students' exposition to different speakers of English promotes the decentering of the native speaker as varied speakers of English are displayed to her students. This action can potentially promote in her students the understanding that any speaker of English must be seen as a legitimate speaker.

Recapitulating that she forgot to mention that the Brazilian speaker in the second video should also be understood as a legitimate model of English speaker, it is important to highlight that this fact imposes an inconsistency between what she explained she did and what she really did. This unalignment between speech and practice is evaluated by Dellagnelo and Moritz (2021, p. 106) who point out that, often, "teachers do not realize that their stated conceptions diverge from their teaching practices". In the end, Cassiana exposed her students to three different speakers, not only two, as she thinks, exemplifying a situation in which "performance [happens] *before* [full] competence [...] [but this] performance does indeed contribute to subsequent development" (CAZDEN, 1981, p. 7).

Bearing in mind Cazden's (1981) enlightenment, and knowing that teachers are not aware of the divergences between their speech and practices (DELLAGNELO; MORITZ, 2021) at times; I move now to the three remaining participants — Ana, Josiane, and Déia. Although all of them have presented their classes to their peers, and their peers made supporting comments about their

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[103] 2. Descreva aqui como sua aula estava alinhada com o conceito de Inglês com Língua Franca. Nessa descrição, exponha sua compreensão sobre os diferentes aspectos/as diferentes partes da sua aula que fazem com que você acredite que esta aula está alinhada com o conceito norteador para o ensino-aprendizagem da língua inglesa.

classes, I felt some major contradictions/tensions, in different moments of their presentations, between what they were saying (speech) and what they designed for the Mazk class (behavior).

In my view, Marcelo and Cassiana were the teachers who had some practices in consonance with the concept of ELF. The other three teachers (Ana, Josiane, and Déia) seemed mediated by it during the designs of their classes to a lesser extent, displaying some levels of "empty verbalism and mindless behavior" (DELLAGNELO; MORITZ, 2021, p. 106). This might indicate they need more opportunities for the formation and development of concepts before they can become consciously aware of the motives behind the activities in their Mazk classes. Only when they develop further, presenting more affordances that they do not currently possess may the concept of ELF interweave with their other concepts enabling them to both dialectically inform one another.

That said, analyzing the three teachers, it is possible to point out that Josiane used some semiotic resources in her class[104]: two musical videos covering the teaching of the body parts, three images, and a written activity requesting students to record themselves singing the song to send it back to her. Observing her explanation, at no point has she indicated that the materials in her class were depicting only a hegemonic model of English – the native one. This fact contradicts her answers to questions 3[105] and 4[106] of questionnaire 4 (Q4), presented in Excerpt 28 in which she points out as paramount the acknowledgment of non-native English teachers as capable and legitimate to English teachers just as native speakers.

**Set of Excerpts 28:**
[Resposta da Josiane para pergunta 3] Ela confronta a questão de que não é somente o nativo da língua que sabe expressar e ensinar a Língua Inglesa. A língua é viva e interativa, e nesse processo, também professores não nativos, tem a capacidade de ensinar o aluno dentro de seu aspecto cultural e real de momento.

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[104] A print of her class can be accessed in the following link: https://drive.google.com/file/d/1SIDJ92j1rHkqSgDI_2Mbdhw-O74QGqDq/view?usp=sharing

[105] "Em sua opinião, e a partir das discussões realizadas ao longo dessa formação, qual crença/ideologia a perspectiva proposta para o ensino-aprendizagem da língua inglesa procura confrontar?"

[106] "Em sua opinião, e a partir das discussões realizadas ao longo dessa formação, como você acredita que nós, professores de inglês, podemos nos empoderar a partir dessa perspectiva? Justifique."

> [Resposta da Josiane para pergunta 4] Tendo ciência de que a Língua é viva e se constrói tendo como a base a realidade e a cultura de cada ser social, isso desmistifica toda essa visão anterior de que só o nativo da língua tem o conhecimento adequado. Logo, a partir das discussões e estudos através do curso oferecido, percebemos que nós professores não nativos estamos no caminho certo deste processo de ensino-aprendizagem da língua.

Moreover, Excerpt 29 shows that Josiane's last class activity was externally similar to mine (similarities also appeared in Marcelo's and Ana's classes) as there was a kind of "Challenge of the Week" (underlined in the next excerpt). Despite external similarities, Josiane's internal reasons seemed to differ from mine as she primarily appeared mediated by different aspects other than ELF, while I tried to be ELF-oriented throughout the design and evaluation of students' productions. In sum, I got under the impression that Josiane's "Challenge" activity was aimed more as a 'procedural activity' (i.e. they have to do activities in class) than a communicational one as she states (in bold in Excerpt 29). Besides that, her externalization made me think that she equals ELF and communication to the repetition of words and sentences (in italics in Excerpt 29).

In fact, drawing from Johnson and Dellagnelo (2013, p. 20), The differences in the development of the five teachers can exemplify "the idiosyncratic and variable nature of individual cognitive development" in which, "as the group develops, so do the individuals in that group, although again in varying ways".

**Excerpt 29:**
**JOSIANE:** [Explicando sua aula] ... é...chamar a atençãozinha deles... e daí, por fim, <u>eu passei mais uma musiquinha e propus um desafio</u>. Geralmente, tanto em inglês, quanto na leitura, eu proponho desafios no final da aula, para que eles filmem e me enviem. Esses dias de leitura, eu fiz um teatro de sombra que eles tinham que montar para mim. Em inglês, as musiquinhas das colors, dos numbers, e essa música aqui do head and shoulders aqui eu faço na sala. Eles [os alunos] já estão craques nessa música. **Então, eles gravam e me enviam. É dessa forma que eu vejo que a gente trabalha a questão da língua franca, que a gente já trabalhava e não sabia. Porque alí o aluno tem acesso à pronúncia, à fala, eles escutam, eles veêm, eles escrevem e por fim, o desafio dele falando, da forma dele, dele se comunicando que é o que a gente tenta sempre em sala de aula.** Quando eu chego na sala de aula e falo com eles, *a minha intenção é instigar e fazer com que eles conversem, se comuniquem comigo da forma deles, para eles pedirem para ir ao banheiro, para tomar água, então, a gente sempre tenta instigar da forma deles [...].*

The following excerpt refers to Ana's presentation of her class[107]; there were pictures with the images and names of different foods divided between the three different meals with two other pictures showing fast food and drinks. For this class, she imported a part that belonged to one of my classes from Mazk. This part of the imported class presented to students a video about foods, a game on the same topic, and the 'Challenge of the Week' (underlined). Although Ana explicitly stated that she believes the semiotic resources in her class (the game, images, and videos) align with the ELF perspective as her class instigates communication (in bold in the excerpt), her reasoning seemed inclined toward the procedures of the class/training (in italics). Besides that, at her direct mention of ELF-aware activities, I inquired into the details of how they align with the concept as it is depicted below:

> **Excerpt 30:**
> **ANA:** [começa falando que sua aula seria sobre o breakfast e os alimentos para o 5º ano...Ela comenta sobre os materiais usados na aula, detalhando seus aspectos visíveis. Em certo momento Ana explica que as imagens e vídeos estavam alinhados com a língua franca] *Então para treinar a parte do... isso aqui já entra, o game... aqui já entra na... na língua franca, as imagens, os vídeos ...*
> **JANE:** ...como essa atividade entra na língua franca, Ana?
> **ANA:** Assim, óh... **eu acho que entra porque aqui tem uma parte de comunicação**, né. *Por exemplo, o reading o aluno vai ter que ler, vai treinar a fala, a oralidade nas palavrinhas que eu expus ali no começo. Depois, com os vídeos ele vai treinar a escuta e também pode repetir as palavrinhas, né... o speaking e o listening, né.* **Tudo na comunicação,** e a parte do desafio que eu coloquei também, por último ali, <u>do desafio</u>, seria assim: [lendo enunciado] Peça para que seus filhos escolham uma refeição e depois que eles escolherem a refeição eles vão desenhar 4 comidas que eles comeriam nessas refeições. Por fim, *eles ali estariam treinando o desenho, o writing né. Treinaria a coordenação motora*<u>.</u> Por fim, eles vão gravar um vídeo mostrando e falando as comidas que eles mais gostam de comer em uma das refeições e enviar para meu WhatsApp ou meu Facebook [...]. Eu peguei umas ideias da professora [segue explicando como a atividade poderia ser desenvolvida].
> **DÉIA:** Está bem legal, Ana... gostei bastante da sua aula [Déia compares her class with Ana's class, and Ana continues speaking about her class].
> **MARCELO:** [comentando a aula da Ana] Acho que a aula dela ficou bem boa [...]. Apesar da Ana falar que não colocou um vídeo dela, ela pediu um vídeo dos alunos que focou na comunicação deles que é o principal, então, parabéns na aula dela.

The analysis of Ana's presentation depicted in this excerpt can draw on Vygotsky's (1987) studies of external similarities of actions and their internal

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[107] A print of her class can be accessed in the following link: https://drive.google.com/file/d/1SsKqWttukxzyCXy_8VCWCwseJXjPFC-_/view?usp=sharing

cognitive differences. Examining Ana's use of my open for the public Mazk class, I consider our choices mediated by different internal aspects. In her externalization, she seems to understand my proposal of the 'Challenge of the Week', in the food thematic class, mainly as an opportunity for students to train writing, listening, and drawing: an aspect she relates to motor skills. However, the motive that mediated me to propose such a 'Challenge' in most of my classes was my desire to provide my students with opportunities to start seeing themselves as possible English speakers, through situated and contextualized uses of the language understood by multi-ELF-oriented aspects.

On this path, Vygotskian studies in teachers' development state that the apprenticeship of observation (LORTIE, 1975) mediate teachers' practice as they, through experience, create "a set of ideas about teaching and what it entails [...] [that] will directly influence their perceptions of teaching and the development of their own professional identity" (BOTHA, 2020, p. 51). In this matter, it is important to remember that the apprenticeship of observation is based mostly on external/immediate aspects that one perceives, because internal mediational features of these observable practices are not usually open for scrutiny (although during the ELF course, I did open my reasoning teaching for them).

In this regard, Ana (mainly, but also her colleagues) seemed to have imitated some aspects of the Mazk classes she analyzed on Day 3. Some organizations and activities have reverberated in her, for different reasons – different *perezhivania* —, resulting in the imitation of parts of my lessons (performance) without her having fully grasped the internal mediational tools for their creation (competence). This ended up in an unconscious imitation of the appearance, instead of the essence behind the practices. Nevertheless, as already highlighted, Vygotsky (1978) indicates imitation as an important tool for cognitive development, because it enables teachers to act up over their ZAD, being important for their development.

Observing Ana's answers to questionnaire 4, it is noticeable that she has understood some of the main aspects of the ELF concept, however, they are mostly in the verbal (probably yet collaborative) plane. Consequently, her externalizations indicate she has internalized the concept, up to some level, but her practice in the Mazk class shows that it is not yet mediating her choices. In

sum, this can mean that the ELF concept requires more development to reach the point of dialectically informing her practices.

However, although she may need more opportunities to fully develop this concept, her answer to questionnarire 4 (Q4) indicate great improvement in the understanding of the role of teachers in light of the ELF theory (in bold in the excerpt below). Excerpt 31 shows Ana's answer to question 5 ("Em sua opinião, e a partir das discussões realizadas ao longo dessa formação, qual seria o nosso objetivo do ensino da língua inglesa nas escolas públicas agora embasados no conceito de Inglês como Língua Franca?").

**Excerpt 31:**
O nosso objetivo da Língua Inglesa como Língua Franca nas escolas públicas seria o ensino voltado para a oralidade e interculturalidade. Dessa forma, **o papel do professor de inglês é o de preparar os alunos para serem cidadãos aptos a lidar com todas as formas de falar inglês, de levar o conhecimento de outras culturas e da sua própria valorizando as diferentes experiências e vivências dos alunos, viabilizando, assim, por meio, da interação com outros saberes, a construção do aprendizado.**

Finishing the analysis of Day 4, I move now to Déia's class for her second graders[108]. Her Mazk class was composed of an image of a boy (named Joe) with different labels, naming each part of his body. Following this picture, there was a list showing the names of each body part in Portuguese and English. In the 'Example Tab', she put a (cartoon) video of a girl being asked to touch her head, toes, knees, and so on and so forth; depicting what appears to be a native accent. Déia's class did not seem to be in alignment with the ELF concept very much. Overall, her oral presentation was fixed more on the visual aspects of her class, not revealing much about her internal functioning, as the next excerpt shows:

**Excerpt 32:**
**DÉIA:** Eu só, assim... **claro, eu senti falta da parte, né... de ouvir eles falando**. Eu pequei. **Eu poderia ter pedido para eles gravarem um videozinho, né... falando as palavrinhas para eu ter um retorno...**
**JANE:** E qual é a importância de ter esse retorno?
**DÉIA:** *Ah... é, pois é... agora eu já não sei...* pra ver que, né... **que eles estão falando**, que eles estão**... para ouvir a pronúncia.** Mas agora eu fico pensando,

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[108] A print of her class can be accessed in the following link: https://drive.google.com/file/d/1fckGB2vLSBouv5iZZp4CQ1-a4TQAvJU8/view?usp=sharing

mesmo que eles falem, né... tipo, boca que é Mouth, tem uns que falam [pronuncia MOUTH de maneiras diferentes]... aí também não sei...

In Excerpt 32 above, it is possible to consider that Déia realized, while she was externalizing, that she has not provided opportunities for her students to actively use the English language in her class. The fact that she only noticed this during her speaking turn is in line with sociocultural studies on the power of narratives on teachers' cognition. According to Johnson and Golombek, "[t]he telling and retelling (either oral or written) of an experience entails a complex combination of description, explanation, analysis, interpretation, and construal of one's private reality as it is brought into the public sphere" (2011b, p. 490). In the context of Déia's class, it can be said that, probably, only at her moment of exposition has she constructed, analyzed, and interpreted the 'reality' she was constructing for her students through her remote class. This realization appears to have initiated a series of thoughts about the possible development of such productive activity in relation to their speaking (in bold), leading her to question the quality of the feedback she would receive (underlined). At this point, a concern she has surfaced which indicates a possible inclination toward standard models of pronunciation. Moreover, when inquired into the her concerns about the 'feedbacks', she appeared to not have thought about the motives supporting this feeling (in italics).

Since the beginning of the course, Déia's inclination toward standard English might have hindered her appropriation of some aspects of the ELF concept. It is possible to recall moments in which she favored hegemonic models of English, for instance: i) when naming countries that have English as a first language, she named only the USA and England, reinforcing ideas related to linguistic imperialism issues for not considering non-hegemonic places (Excerpt 2C); ii) she gave an indication of expecting the English Native Language to be the model of culture and pronunciation followed at schools (Excerpt 3); and, for last, iii) when presented to ELF constructs, she reproduced a loose assumption directed towards ELF studies, the impression/critique that 'anything goes now' (Excerpt 8).

In light of her trajectory in the course, it is possible to point out that ELF as a concept might not mediate her decisions yet. Borrowing from Johnson and Golombek (2016, p. 24), it can be said that Déia might need more time to profit

from opportunities that aim at dialectically interweaving her "*everyday concepts*, subconscious, empirical knowledge that may actually be incorrect or misinformed, and *academic concepts*" as "[c]onceptual development emerges over time, depending on the affordances and constraints of the learning environment and learner agency".

In the end, the ELF course had a time restriction, and Déia came with personal affordances and constraints. These things combined have resulted in her current stage of development of the concept in focus. Analyzing her answer to questionnaire 4, question 1 ("Como foi o processo de planejar uma aula tendo em vista a perspectiva de 'Inglês como Língua Franca'? Você encontrou dificuldades? Se sim, quais e por quê? Se não, por quê?"), it is clear that ELF does not yet function as a tool for thought. Excerpt 33 below indicates that other aspects (related to technology) seem to mediate Déia's actions, as she appears to not be as sensible to ELF as a pedagogical tool as her colleagues yet.

**Excerpt 33:**
Foi muito bom porque abriu outros olhares sobre os aspectos tecnológicos. Vi a necessidade de procurar mais propostas para meus alunos conseguirem [atingir] o objetivo do conteúdo apresentado.

After this last day of the course, I met again with the group in August for a wrap-up meeting. Day 5 was planned as a talk with the teachers and, mainly, an opportunity to apply an adaptation of questionnaire 1 (Q1), under the name of questionnaire 5 (Q5), to officially close this formative process, allowing me to genetically observe the cognitive changes teachers went through as the reapplication of Q1 adapted (see Appendix I) is a return to the first moment of this teacher's development course.

This last meeting happened as a short-general talk, in which we all reported the development of the schools semester – mainly in relation to our course – while also sharing our thoughts on the future of remote classes that we had just gotten to know would be maintained due to the COVID-19 worsened situation. This meeting occurred in two sessions as some of the teachers had schedule problems and could not meet at the same time as the others. This way, the group was divided as the following: Marcelo and Ana met me first, and Cassiana, Déia, and Josiane met me a day later. The talk with the two groups

showed many of the aspects already discussed appear to have remained the same; so, no significant change in their understanding of the ELF concept was perceived. Departing from one of Vygotsky's premises — "speech is a mental process inseparable from thinking" (VERESOV, 2017, p. 25), it is easily observable, after all these days of course, that the signs 'ELF' and 'English as a Lingua Franca' (along with their Portuguese counterparts) are already in teachers' zone of proximal development (ZPD), presenting idiosyncratic stages of development, as previously discussed.

In this vein, when once again asked "Você sabe como se chama a perspectiva norteadora para o ensino-aprendizagem da língua inglesa proposta pela BNCC e que crença associada à língua inglesa ela procura confrontar?", The Set of Excerpts 34 shows that all teachers were capable of naming the concept put forward by BNCC (in bold in the following excerpt), differing from their initial answers given on Day 1 (Excerpt 3), as is shown:

**Set of Excerpts 34:**
**MARCELO:** A perspectiva norteadora para o ensino-aprendizagem da língua inglesa proposta pela BNCC é **ILF**, ou seja, **Inglês como língua franca**. Esta nova perspectiva procura mostrar que a comunicação no ensino do Inglês deve acontecer de maneira a valorizar os conhecimentos de cada indivíduo, que a gramática deve ser levada em consideração no ato de ensinar mas que ela não é a base estrutural no aprendizado de uma nova linguagem. Desta maneira, devemos valorizar o falante, seja ele nativo ou não, todas as pessoas que sabem comunicar-se tem em si a capacidade de interagir umas com as outras, e sendo assim, são falantes e merecem respeito. Muitas vezes partimos do princípio que para ensinar uma língua estrangeira deve ser um nativo, desta forma esquecemos que também somos professores de inglês (falantes), que existem diferenças culturais, de fala, pronúncia e que até mesmo nativos (dependendo da região) falam ou pronunciam palavras diferentes uns dos outros. E sendo assim, nossa fala deve ser respeitada, devemos entender que o **Inglês como língua franca** é um meio que nos leva a uma mudança de pensamento, seja um estrangeiro ou um brasileiro, saber comunicar-se em Inglês é o que importa!

**JOSIANE: ELF** - Este ensino procura confrontar o antigo ensino que era pautado na gramática...hoje procura-se incentivar o aluno a se comunicar de acordo com seu ambiente social.

**ANA:** A perspectiva norteadora proposta pela BNCC para o ensino - aprendizagem da Língua inglesa é a **Língua Franca**, a "Língua da Comunicação intercultural" voltada para o ensino globalizado, digital, real, Cultural... A aprendizagem ocorre natural e espontânea voltada para a realidade do aluno e livre de estereótipos. O importante é a interação, a troca de ideias, opiniões, legitimidade, valores repassados para assim auxiliá-lo na construção de sua autenticidade e criticidade.

**DÉIA: Lingua Franca**. Ela se confronta com o modo tradicional que foi ensinado a Língua inglesa até o momento.

**CASSIANA:** A perspectiva é sair da língua inglesa e ir para **língua franca** um conceito importante para o ensino do Inglês. **Língua franca** é a língua que muitas pessoas, que falam línguas diferentes, usam para se comunicarem entre si. Dessa forma, a BNCC efetiva o Inglês, não só como a língua falada em países que tem como língua mãe o inglês, mas como uma oportunidade de acesso ao mundo como um todo.

This excerpt unveils different individual intellectual operations, being them individual idiosyncrasies resulting from teachers' *perezhivania* (emotional experiences). These differences prove that although they have participated in the same formative process, it refracted on each of them differently which imposed challenges on the quality of responsive mediation. Clearly, I was not able to reach everyone's needs at all times. In this direction, Johnson and Golombek (2019, p. 26) point out that people "have their own social situation of development — the historical and immediate conditions, including affordances and constraints, of their lived experiences" which makes it hard to mediate a group in accordance to all individuals' ZPDs' ceiling.

Despite all the difficulties I faced while trying to be the most responsive to the teachers' needs, it is possible to observe the activities organized to help them develop the concept focus have served their objective as the teachers' answers to the last questionnaire portray essential aspects of ELF. Moreover, we, as a group, have reached a higher level of intersubjectivity along the course of this educational process. It can be said that on this last day, their current situation definition of the ELF concept is composed of different layers of signification.

Also, it is important to notice they all may have their own situation definitions of ELF, as their internalization of some meanings of this social concept was not a mere copy of definitions. Their internalization process of the ELF concept was transformative, and teachers' internal functioning was reconstructed as they actively constructed their sign meanings of the concept in focus. After all, it was not a simple imitation of empty words (empty verbalism).

All in all, I can point out that Marcelo's answer to Q5 robustly articulated aspects of the ELF concept, while his colleagues' answers only touched some. To sum up, he brought up in his answer: i) ELF's communication goal ("[…] Esta nova perspectiva procura mostrar que a comunicação no ensino do Inglês deve

acontecer [...]"; "[…] todas as pessoas que sabem comunicar-se tem em si a capacidade de interagir umas com as outras"; "[…] saber comunicar-se em inglês é o que importa! […]"); ii) ELF's view on communication as not grammar/norm dependent ("[…] a gramática deve ser levada em consideração no ato de ensinar mas que ela não é a base estrutural no aprendizado de uma nova linguagem […]"); and iii) ELF's defense that all speakers of English must be understood as legitimate speakers of this language considering their great [linguistic and life] knowledge ("[...] ensino do Inglês deve acontecer de maneira a valorizar os conhecimentos de cada indivíduo [...]", "[...] devemos valorizar o falante, seja ele nativo ou não [...]"; "[…] existem diferenças culturais, de fala, pronúncia e que até mesmo nativos (dependendo da região) falam ou pronunciam palavras diferentes uns dos outros [...]").

Departing from Marcelo's answers that I interpret as showing the most developed conceptual system with robust interrelations constructed, I explored the other participants' replies, looking for the articulation of similar features of ELF. In this vein, Ana and Josiane gave indications of being aware of the importance of decentering standard English, most often represented through the English and American native models (in italics). Adding to that, Ana restated that ELF (as a concept) articulates the English language locally and globally (in bold), while Josiane took up the understanding that the use of English goes through intercultural processes and linguistic variations (in bold).

**Set of Excerpts 35:**
**ANA:** Devido a mistura de etnias e culturas diferentes o inglês passou por muitas transformações, sugiram as gírias e novas expressões, ou seja, a língua evoluiu e com isso passou a surgir vários dialetos ocorrendo transformações na Língua. O ensino do Inglês tradicional prezava a norma padrão culta da língua apoiando-se no inglês americano ou britânico tido como correto e perfeito. *O ensino-aprendizagem do Inglês proposta pela BNCC voltado como ensino da Língua Franca não necessita de um usuário nativo para se comunicar pois basta haver a intenção para comunicação, conhecimento da lingua, vontade de ensinar e aprender não necessariamente seguir regras padrões. Dessa forma o inglês passou a ser voltado para a interculturalidade já que* **nós professores temos em mãos a ferramenta para ensinar nosso aluno desde cultura local a global**.

**JOSIANE:** *Sim, pois até então dizia-se que falava de maneira correta, ou melhor, se comunicava corretamente o nativo da língua. Hj sabemos que é importante o falante se comunicar, aprender e entender o processo da língua inglesa no seu cotidiano...***por meio de processos interculturais, já que a língua apresenta também suas variações linguísticas**

Cassiana and Déia highlighted the goal of communicating, decentering the natives from the final objective of the teaching/learning of the English language, this form, favoring students' linguistic repertoire (in italics). In a way, they were indirectly articulating that the focus of communication should be intelligibility.

**Set of Excerpts 36:**
**CASSIANA:** Significa que o mundo inteiro fala a língua inglesa! *Não precisamos falar exatamente como os nativos pois eles são minoria, precisamos apenas nos fazer entender.*

**DÉIA:** A Citação acima deixa claro que a Língua inglesa é uma língua viva por isso deve ser ensinada com entusiasmo e *respeitando os conhecimentos que o aluno traz de casa e contextualizar sempre.* O professor deve trazer instrumento para o aluno conhecer como essa língua funciona. *Deixar claro que essa língua pode ser instrumento de comunicação não só para nativos dela.*

In light of all the discussions carried out here, different layers of signification of the ELF concept were pictured, revealing teachers' developmental mental processes. In this regard, having traced and discussed the way they formed and developed the ELF concept, the next chapter presents the final remarks on this study.

## 5 FINAL REMARKS

This doctoral study had the *objective* of *tracing the development of the scientific concept 'English as a Lingua Franca' (ELF) in schoolteachers of a municipal basic education system in the extreme south of Santa Catarina during an in-service teacher education course in which the researcher provided the participants with socially organized activities that address this very concept.*

To achieve the goal presented, I managed to get to know the schoolteachers' previous knowledge, so as to answer the first specific question, "*What do municipal schoolteachers know about the scientific concept of English as a Lingua Franca at the beginning of their participation in the in-service teacher education course designed for them to understand this concept?*" It was found on Day 1 that teachers had unsystematic knowledge of the concepts related to the English Language Teaching field and did not recognize the sign 'English as a Lingua Franca', as presented back in Excerpt 1.

Day 1 also allowed me to observe that the group of teachers had similar ZADs at the beginning of this developmental process. In this sense, their understanding of the concepts brought to discussion on the first day was analogous, meaning their situation definitions were alike and they shared the same level of intersubjectivity (Excerpts 2A, 2B, and 2C). By the end of the day, and after teachers' cognitive struggles (Excerpt 4) our group's initial level of intersubjectivity (Excerpts 5 and 6) was established as the ELF concept had entered teachers' ZPD and they were able to name it while articulating some of its features.

The following four days of the ELF course (Days 2, 3, 4, and 5) were organized to answer the second specific question: "*What changes in the development of this scientific concept can be observed in teachers as they participate in the in-service teacher education course designed for them to understand this concept?*". One would expect to have teachers develop their understanding of the concept of ELF as the course progressed. However, corroborating Vygotsky's conception of development as following a twisting path, there were times in which the teachers appeared to have understood it, talking in a way that resembles a more "expert" comprehension of the concept, but there were times in which their 'new knowledge' was challenged by old teaching

practices and premises, and the teachers appeared to move back to old habits/beliefs. Overall, the practices on Day 2 showed they could name the concept, although through external mediation, and could not yet reason based on it, presenting mostly a functional use of the ELF sign.

The main activity of Day 3 indicated that teachers were not sensible yet to understand the reasoning teaching behind the activities they analyzed in my classes that were informed by the ELF concept. Moreover, their externalizations suggested they were mostly attached to immediate impressions (i.e. the inclusion of audios, videos, and texts) without considering the reasoning behind the inclusion of such semiotic resources that was informed by the ELF concept. Day 4, in turn, had them open up their reasoning for the group by sharing and commenting on a class they have designed based on the concept in focus. This activity indicated that although participating in the same developmental process, each teacher was impacted by it differently, having developed the sign meanings of ELF in idiosyncratic ways.

Finally, on Day 5, they could revisit their developmental path, answering again the first questionnaire. Through the analysis of their externalizations, I could be able to compare their improvements and understandings of the ELF concept focus of this study. That said, the changes summarized above, and extensively discussed in the findings, were observed at many different moments (e.g. the decentering of the native speaker; the articulation between the global and local uses of English; the valuing of linguistic repertoires, and a few others) unveiling some of the teachers' cognitive transformative movements. The following of their cognitive movements helped me trace the way they conceptually moved back and forth in their understanding of the sign ELF.

Answering the last specific question: *"If any development occurs, what can this development be attributed to?"*, it is possible to say that the developments observed can be attributed to the ELF course design, and the VSCT genetic methodology employed in it. Every decision in the organization of the teacher education course presented was supported by Vygotskian constructs. The recognition that cognition can only develop from mediation that happens in a dialectical movement between interpsychological and intrapsychological planes, guided me throughout all educational movements and activities of the

ELF course in a way that these two planes could interact and feed each other. Anchored in Vygotsky's claim that thought cannot be directly accessed, in the organization of the course, I took into consideration the interrelations between speech and thinking, which were materialized in the teachers' movements of internalization and externalization that helped unveil their cognitive processes.

All in all, the ELF course was designed to maximize the promotion of the understanding of the ELF concept. Bearing this in mind, the work plan for the four days of the course counted on collaborative work, group and individual activities, and the use of varied mediational tools, being them both physical and psychological (i.e. guided questions, questionnaires, articles, Google Classroom, and concepts). Moreover, as the teacher educator and researcher conducting this study, I was very attentive to the class so as to provide on-site responsive mediation attuned to teachers' needs and thus tailor the formative process in order to achieve the desired objective: concept development.

After answering the specific questions, it is now possible to address the main research question: ***How is the scientific concept of English as a Lingua Franca developed in schoolteachers of a municipal Basic Education system in the extreme South of Santa Catarina in response to an in-service teacher education course designed to promote the development of this very concept?*** As already mentioned, the schoolteachers developed the ELF concept in a twisting path. From a sociocultural viewpoint, this non-linear movement shows the restructuring of the schoolteachers' initial understanding of this concept in ways that intertwined other scientific and everyday concepts with the ELF concept itself. By these means, the ELF concept entered their ZPD and progressed according to the affordances and constraints the teachers presented during their participation in the goal-organized activities. From a Vygotskian perspective, it is also possible to say that the ELF concept they developed started its progressive path from a similar point as they did not seem familiar with it. However, during this process, some participants could interrelate the discussions carried out in the ELF course with some previous knowledge more robustly than others[109].

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[109] For instance, Marcelo showed evidence that he developed critical aspects of ELF such as the legitimacy of English speakers more than other participants. Josiane brought into discussion her

Having answered the research questions that guided this research, the next subsection indicates some of this study's limitations, implications, and possible future directions.

## 5.1 LIMITATIONS, PEDAGOGICAL IMPLICATIONS, AND FURTHER RESEARCH DIRECTIONS POINTED BY THIS STUDY

While tracing the twisting developmental path that the five participant teachers underwent during the ELF course, it is possible to indicate as a limitation of this study teachers' off-work time during the COVID-19 pandemic. Despite the society's call that teachers had not worked during this time[110], and the government's attempt to 'freeze this time' and not count it for teachers' benefits[111], I, as a remote teaching practitioner, know that the teachers' work class had to reinvent different ways to teach to best reach their students' needs[112]. Due to all difficulties faced by these workers, the pandemic situation worsened teachers' time that was already limited, so I had problems scheduling a date on which all teachers could be together. This was an obstacle I felt myself since the remote teaching period was tough on all of us as each teacher had a different school, students, and families demands to follow.

This lack of "free time" also influenced teachers' commitment to the course. They ended up not participating as much as they should in order to benefit from the course. They had, for example, the opportunity to write short reflection papers that would allow themselves and me to understand their perceptions and conceptions, but only Marcelo took the time to write some of them. Besides that, none of the participants accepted the invitation to the second part of the course in which I would attend their (remote) classes and have individual after-class meetings with each of them to discuss eventual issues that emerged in the classes.

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previous knowledge about Sociolinguistics that seemed to support her understanding of the decentering of native models and accents in ELF.

[110] See < https://www.cpp.org.br/informacao/noticias/item/16736-so-o-professor-nao-quer-trabalhar-na-pandemia-diz-parlamentar>

[111] See <https://www.in.gov.br/en/web/dou/-/lei-complementar-n-191-de-8-de-marco-de-2022-384522307>

[112] See < https://agenciabrasil.ebc.com.br/educacao/noticia/2020-10/pandemia-de-covid-19-fez-ensino-e-papel-do-professor-mudarem>

Moreover, this study reports the development of five teachers within a whole municipality. The reasons why the other municipality teachers did not accept the invitation from Secretaria da Educação to participate may vary, but it has to be acknowledged that five teachers may not represent a significant number in the universe of English Teachers in the Extreme South of Santa Catarina. So, it indicates that a huge number of English teachers might still be unaware of the meanings of ELF and in need of opportunities for concept development.

That said, even considering the low range of the ELF course, it can be said it has impacted, to different extents, the five teachers who were part of this study. From a VSCT viewpoint, none of the teachers are cognitively the same after this formative process. They have not passively participated in this study, they have actively developed their own meanings of the sign 'ELF', and this has transformed their internal conceptual system. They seem to have been actively affected; after all, no learning is passive (VYGOTSKY, 1978; 1987; 1997; 1999). Furthermore, this study also brings contributions to the Vygotskian-based Second Language Education body of research in teachers' concept development since no other study, as far as I know, has unveiled and traced the conceptual development of the sign 'ELF' in a group of in-service municipal teachers.

This study presents as a main pedagogical implication the call for the necessity to provide responsive and situated mediation to teachers during their participation in teachers' development courses (pre-service, and in-service). This study's discussions show the importance of considering groups' and individuals' affordances and constraints. In this regard, adding to the field of research in teacher education, this research sheds light on the importance of the quality of mediation provided during educational processes. It is not enough to just lecture teachers, it is paramount to work together, engaging them in interthinking while considering and attempting to help them (re)shape their everyday and scientific concepts. Different people demand different levels of mediation. Teacher education courses must aim to move teachers beyond their ZADs, but without disregarding their ZPDs. Only by this understanding, it is possible to promote interactions/courses with the potential to foster teachers' more expert ways of thinking.

For last, considering that this study is just a drop in the ocean, and much is there to be done; future studies can try varied approaches to teacher development such as: exploring ELF's conceptual development in teachers through larger groups; in other places; and even in pre-service teachers. In this regard, it is possible to expand the design of this ELF course organized as a short introductory course, reporting different aspects that were not dealt with in this study. Despite the objective future studies have they must always have as the main premise the organization of activities capable of promoting teachers with tools for thinking, that is, opportunities for cognitive development.

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**APPENDIX A – Consent form**

**UNIVERSIDADE FEDERAL DE SANTA CATARINA**
**Centro de Comunicação e Expressão**
**Departamento de Línguas e Literaturas Estrangeiras**
**Termo de Consentimento Livre e Esclarecido (TCLE) I**

Olá professor(a), você está sendo convidado(a) a participar de uma pesquisa com o título "Traçando o desenvolvimento do conceito de Inglês como Língua Franca em professores de uma rede municipal de educação básica: um estudo de base Sociocultural" que visa a explorar como se dá a compreensão da nova perspectiva para o ensino de língua inglesa proposta pela Base Nacional Comum Curricular (BNCC). Esse convite se deve ao fato de você ser um(a) professor(a) da rede municipal de ensino que recebeu as novas coleções participantes do Programa Nacional do Livro e do Material Didático 2020 (PNLD 2020), já adequadas às normas da BNCC, e, portanto, em cujo conteúdo está materializada a nova perspectiva para o ensino da língua inglesa. Cumpre salientar que de NENHUMA MANEIRA você está sendo avaliado(a). Queremos inclusive deixar claro que nosso interesse é o processo desse desenvolvimento, e não o produto/resultado dele.

Tendo em vista esse objetivo, pedimos permissão para gravar as interações que ocorrem em grupo, ao longo desses três dias de formação, por meio de áudio e/ou vídeo e também para utilizar as atividades escritas que você produzir durante o curso, pois só conseguiremos traçar como se deu o desenvolvimento dessa nova perspectiva tendo acesso às interações e produções escritas. Essas interações são basicamente discussões em pequenos grupos, de 2-3 pessoas, como também em grande grupo. As produções escritas serão um plano de aula, um relato reflexivo, e alguns breves questionários mistos que serão aplicados no decorrer dos três dias de formação.

Esta pesquisa está associada ao projeto de doutorado de Jane Helen Gomes de Lima, do Programa de Pós-Graduação em Inglês da Universidade Federal de Santa Catarina, sob a orientação da professora doutora Adriana de Carvalho Kuerten Dellagnelo, que lidera o grupo de pesquisa 'Aprendendo a ser professor: uma abordagem sociocultural à formação de professores (GPFor)' junto ao Conselho Nacional de Desenvolvimento Científico e Tecnológico (CNPq).

Ao aceitar participar desta pesquisa, através da assinatura deste termo, você estará aceitando que façamos uso de seus questionários abertos, seus relatos reflexivos e das partes das gravações onde suas falas no grande grupo aparecem como possível parte dos dados desta pesquisa. No entanto, é necessário esclarecer que a não permissão do uso de seus dados nesta pesquisa, através da NÃO assinatura deste termo não isenta sua participação

nesta formação, pois esta é parte integrada ao seu curso de formação continuada dentro da semana de formação continuada do município. Gostaríamos de deixar claro que você não terá nenhuma despesa advinda da sua participação na pesquisa, mas caso alguma despesa extraordinária associada à pesquisa venha a ocorrer, você será ressarcido nos termos da lei.

Em caso de aceite de participação, os resultados deste estudo serão tornados públicos através da futura tese, da qual seus dados farão parte, e de possíveis artigos que poderão ser publicados em revistas ou eventos. Informamos que sua identidade será preservada, ou seja, tomaremos todas as providências necessárias para manter o sigilo e a privacidade dos participantes. É nosso dever, no entanto, avisar da remota possibilidade de eventual quebra desse sigilo por meio de roubo do material coletado, documentos e/ou computador, mas, caso isso venha a ocorrer, a situação será tratada nos termos da lei. Estamos à disposição para esclarecer qualquer dúvida, durante e/ou depois da formação. Nesse caso, você pode contatar-me no e-mail janehelenglima@gmail.com ou através do número (48)99629-3982. Além disso, você poderá também contatar o Comitê de Ética em Pesquisa com Seres Humanos da Universidade Federal de Santa Catarina (UFSC) através do telefone (48) 3721-6094 ou do e-mail cep.propesq@contato.ufsc.br.

A participação nesta formação não envolve riscos de alto nível, porém, durante sua participação nas atividades colaborativas e/ou individuais, você poderá se sentir ansioso(a), nervoso(a) e/ou desconfortável. Salientamos, no entanto, que, caso você assine este termo, e por qualquer motivo, deseje retirar seu consentimento, em qualquer fase desta pesquisa, você poderá fazê-lo.

A participação nesta pesquisa também poderá te oferecer algumas vantagens e benefícios imediatos e a médio e longo prazo, professor(a). Você poderá aplicar o conhecimento gerado durante o curso de formação como instrumento útil para suas práticas pedagógicas de forma imediata, pois esse curso foi organizado de modo a instrumentalizá-lo com o conhecimento necessário para compreender a nova perspectiva de ensino-aprendizagem da língua inglesa como língua franca, além disso, você também entenderá como os livros do PNLD 2020, com o qual trabalhará nos próximos quatro anos, estão materializando essa perspectiva, com o qual terás que trabalhar.

Caso você aceite participar desta pesquisa, rubrique todas as páginas e assine duas vias deste documento. Como forma de esclarecer que nos comprometemos a conduzir esta pesquisa de acordo com o preconiza a Resolução 510/16 de 07/04/16, que trata dos preceitos éticos e da proteção dos participantes desta pesquisa, este termo está também assinado, em duas vias, pela professora Doutora Adriana de Carvalho Kuerten Dellagnelo, responsável por esta formação, e por mim, a pesquisadora deste estudo, Jane Helen Gomes de Lima. Guarde uma via deste documento com você, a outra via é nossa. Por fim, lembramos que a legislação brasileira não permite nenhum tipo de compensação financeira pela sua participação em pesquisa e qualquer indenização associada à esta pesquisa como prejuízo material ou imaterial poderá ser solicitado, de acordo com a legislação vigente, a ser pago, ou não, nos termos da lei após decisão judicial final.

**Declaração de Consentimento Livre e Esclarecido**

Eu,_____
_____, RG nº_____, li este documento e obtive dos pesquisadores todas as informações que julguei necessárias para me sentir esclarecido e optar por livre e espontânea vontade participar da pesquisa da doutoranda Jane Helen Gomes de Lima, sob a supervisão da professora doutora Adriana de Carvalho Kuerten Dellagnelo, que terá como dados a minha participação no curso de formação continuada ocorrido em parceria entre UFSC e Secretaria Municipal de Educação.

_____
(assinatura de aceite do participante)


_____
Jane Helen Gomes de Lima
(pesquisadora)
Celular: (48)99629-3982
E-mail: janehelenglima@gmail.com
Programa de Pós-Graduação em Inglês – PPGI
Universidade Federal de Santa Catarina
Centro de Comunicação e Expressão – CCE "B"– Sala 313
Florianópolis – Santa Catarina – Brasil – Cep: 8804-900


_____
Adriana de Carvalho Kuerten Dellagnelo
(orientadora)
E-mail: adrianak@cce.ufsc.br
Departamento de Língua e Literatura Estrangeiras
Campus Universitário reitor João David Ferreira Lima
CCE – Bloco "B" – Sala 101 – Bairro Trindade
Florianópolis – Santa Catarina – Brasil – Cep: 8804-900

## APPENDIX B – Handout for book analysis

Handout - ENGLISH AND MORE! – 9TH GRADE

PN2

Você recebeu uma unidade específica retirada do livro do PNLD 2020 escolhido pelo município e que está de acordo com a proposta da BNCC para o ensino-aprendizagem da língua inglês. Analisando a unidade indicada, responda:

1.Qual é o tópico/foco da unidade e o ano para a qual essa unidade foi planejada?
2.Quais são os recursos autênticos que o livro apresenta nessa unidade?
3.Qual é a utilidade desse(s) recurso(s) ao longo dessa unidade?
4.Que visão de inglês parece estar materializada na(s) escolha(s) do(s) recurso(s) autêntico(s) dessa unidade?
5. Na sua opinião, como a unidade se adequa à perspectiva do 'Inglês como Língua Franca'?
6.O que você achou da organização dessa unidade?
7.Apresente algumas mudanças que você faria ao trabalhar com essa unidade. Justifique suas escolhas articulando as discussões promovidas em nosso curso.

1-Acessibilidade/ estilo de vida na cidade
2-Texto 1 retirado de site institucional (United Nations world urban campaign); texto 2 retirado de um pôster no site WIX; Pre-Listening retirado de um blog e Listening é um TED talk.
3-Texto 1 e 2 são utilizados para situar a temática da unidade, apresentando vocabulário contextualizado (situado), preparando alunos e professores com ferramentas necessárias para as próximas partes da unidade (como Words in contexto), além de cumprir seu papel na preparação dos alunos na habilidade de leitura. No Pre-listening, os alunos encontrarão um texto sobre o GPS que tem ligação com o áudio principal, então essa atividade ativa o conhecimento prévio do aluno além de instigar sua curiosidade para o listening. No Listening, o áudio serve como input para as atividades visando o desenvolvimento dessa habilidade.
4-Os textos são autênticos e por serem retirados de um site institucional provavelmente seguem a norma padrão da língua e foram provavelmente escritos por falantes nativos. O pôster é retirado de um site com o endereço do Kenya, então pode ser escrito seguindo a norma nativa, ou não. O Listening é um Ted Talk de um Italiano contanto sobre um app que ele criou. Por ser um não-nativo falando, esse listening isso enfrenta a visão hegemônica de língua colocando o falante não-nativo em uma posição de fala legítima, considerando todas as suas características identitárias no uso do inglês.
5-Sim. [Expandir resposta apontando o porquê concordar, ou discordar, com a organização da unidade]
6-Respostas pessoais justificando-as.

## APPENDIX C – Profile Questionnaire in Google Forms

# Questionário Perfil

Olá, professores! Esse questionário serve para nos auxiliar a conhecer um pouco mais sobre vocês. PS: Não se esqueça que as informações aqui contidas, como também as produções ao longo do curso, poderão servir de base para produções acadêmicas relacionadas a esse processo formativo.

Qual seu nome? *

Texto de resposta longa

Por qual nome gostaria de ser identificado nas produções associadas à essa formação? (ex: artigos, tese, trabalhos em eventos...) *

Texto de resposta longa

Qual a sua idade? *

Texto de resposta longa

Possui graduação? Em caso afirmativo, qual curso e quando se formou? *

Texto de resposta longa

Há quanto tempo você é professor(a) de inglês? *

Texto de resposta longa

Você é professor em caráter efetivo ou temporário? *

○ Efetivo

○ Temporário

Quantas horas semanais você trabalha? *

Texto de resposta longa

Em quantas escolas você trabalha? *

Texto de resposta longa

Leciona apenas inglês ou outra disciplina também? Em caso de lecionar outra disciplina, qual? *

Texto de resposta longa

Comente um pouco sobre suas experiências prévias ao estudar inglês? *

Texto de resposta longa

Como você caracterizaria suas habilidade na língua inglesa? *

|  | Básico | Intermediário | Avançado |
| --- | --- | --- | --- |
| Oral | ○ | ○ | ○ |
| Escrita | ○ | ○ | ○ |
| Leitura | ○ | ○ | ○ |
| Auditiva | ○ | ○ | ○ |

Quais lugares já deu aula de inglês e por quanto tempo? (ex. escola municipal, estadual, escola *
particular, curso de idiomas...)

Texto de resposta longa

Costuma participar de curso de formação continuada? Em caso afirmativo, com que *
frequência e onde?

Texto de resposta longa

Na sua opinião, o que uma pessoa precisa para ser professor(a) de língua inglesa? *

Texto de resposta longa

Descreva sua trajetória até se tornar professor de inglês do município?(Essa foi sua primeira *
escolha de profissão? Teve algum acontecimento marcante que fez você decidir por essa
profissão? Como você se tornou professor de inglês do município? Faria algo diferente?)

Texto de resposta longa

## APPENDIX D – Guiding Questions (PNs)

### PN1

English as a foreign language (EFL)   English as a second language (ESL)
English as an international language   English as a lingua franca (ELF)
(EIL)                                                 English as an additional language
English as a native language (ENL)   (EAL)

1) Conhecem essas perspectivas para o ensino-aprendizagem da língua inglesa? Como você definiria cada uma delas?

2) Qual das perspectivas acima embasava as Diretrizes Curriculares Nacionais (DCNs)?

3) Qual das perspectivas acima embasa a Base Nacional Comum Curricular (BNCC)?

### PN2

Você recebeu um plano de aula planejado de acordo com a proposta da BNCC para o eixo oralidade. Observando esse plano de aula, responda:
1. Qual é o tópico da aula e o ano para a qual essa aula foi planejada?
2. O recurso audiovisual é um material autêntico?
3. Qual é a utilidade desse recurso audiovisual na aula?
4. O recurso audiovisual é o único modelo de língua para os alunos?
5. Que visão de inglês pode estar materializada no uso desse(s) material(ais) audiovisual(ais) específico(s)?
6. Quais partes dessa aula parecem estar alinhadas, ou não, com a perspectiva do 'Inglês como Língua Franca'?

**PN3**

Foi disponibilizado para você dois materiais para serem analisados: uma unidade do livro *Brincado com o Inglês* e duas salas do Mazk. Considerando todas as discussões realizadas nos dois primeiros dias de curso considerem os questionamentos abaixo.

1. A unidade do livro Brincando com o Inglês parece estar alinhada com a perspectiva de ensino baseado em ILF? **Justifique sua resposta.**

2. As duas salas do Mazk parecem estar alinhadas com a perspectiva de ensino baseado em ILF? **Justifique sua resposta.**

3. Alguma parte da unidade do livro Brincando com o Inglês parece estar em conflito com a perspectiva de ensino baseado em ILF? **Justifique sua resposta.**

4. Alguma parte das duas aulas do Mazk parece estar em conflito com a perspectiva de ensino baseado em ILF? **Justifique sua resposta.**

5. Como você acha que o aluno poderá se sentir nessa aula? **Justifique sua resposta.**

6. Qual é sua avaliação de professor sobre os materiais analisados? Concorda com eles? Discorda deles? **Comente e justifique sua resposta.**

**PN4**

1. Quais mudanças a perspectiva para o ensino-aprendizagem da língua inglesa proposta pela BNCC apresenta para nós, falantes de inglês aqui no Brasil?
2. Qual crença/ideologia a perspectiva proposta para o ensino-aprendizagem da língua inglesa procura confrontar?
3. Nós, professores de inglês, podemos nos empoderar a partir dessa perspectiva? Justifique.
4. Em sua opinião, e a partir das discussões realizadas ao longo dessa formação, qual seria o nosso objetivo do ensino da língua inglesa nas escolas públicas?

**APPENDIX E – Questionnaire 1 (Q1) in paper and teachers' answers**

## QUESTIONÁRIO 1

*Querido(a) professor(a), gostaria de convidá-lo(a) a responder a essa atividade. Por favor, responda as perguntas refletindo como os questionamentos, ou assertivas, propostas podem, ou não, se contrapor as suas próprias crenças, experiências e conhecimento. Sinta-se livre para escrever o quanto quiser.*

1) Você sabe qual era a perspectiva para o ensino-aprendizagem da língua inglesa antes da implementação da BNCC em 2017? **Comente sua resposta.**

2) Você sabe como se chama a perspectiva norteadora para o ensino-aprendizagem da língua inglesa proposta pela BNCC e que crença associada à língua inglesa ela procura confrontar? **Comente sua resposta.**

3) A perspectiva norteadora, proposta pela BNCC, para o ensino-aprendizagem da língua inglesa parece quebrar com a perspectiva tradicional de ensino-aprendizagem dessa língua, pois tem como premissa básica que "muitos usuários de inglês usam essa língua para comunicação intercultural e não apenas para se comunicar com os falantes nativos dessa língua" (JENKINS, 2015, p. 50). **Comente o trecho apresentado.**

4) Segundo o estudioso Christopher Brumfit (2001), "os falantes nativos de inglês são minoria no caso do uso da língua inglesa, e, portanto, também minoria para efetuar mudanças na língua, para decidir a manutenção da língua, e para servir de modelo para crenças e ideologias associadas com a língua" (p. 116) **Posicione-se com relação ao trecho apresentado acima.**

5) **Comente a imagem abaixo retirada de um anúncio de curso de inglês** *online*

## DÉIA

1-English as a foreign language (EFL). O professor na sua prática teria que fazer o aluno entender que o Inglês é uma língua estrangeira. Uma oportunidade de aprender uma segunda língua.

2-English as a native language (ENL). Aproximar o máximo da língua native culturalmente, na pronúncia das palavras e na contextualização global.

3-A perspectiva norteadora da BNCC veio para quebrar a perspectiva tradicional porque trabalha no ensino-aprendizagem de uma forma diferente, indo além do uso quadro e giz, repetições no speaking, trazendo o aluno como sujeito ativo nessa interação e no aprendizado.

4-Acredito que só falantes nativos de uma língua deverão ter o poder de fazer alguma alteração na língua, mesmo sendo um país com a minoria dos falantes.

5-Funciona, porque o método da Open English é aplicado por professores nativos em Inglês e ensinam a pronúncia correta.


## JOSIANE

1-A perspectiva era voltada à questão do ensino-aprendizagem do inglês como uma língua estrangeira, segunda língua que auxiliaria o aluno em sua vida profissional.

2-Acredito que busque confrontar essa barreira de dificuldade colocada entre o aprendizado do inglês e a prática.

3-Que os alunos tenham acesso à língua inglesa em todo período ou atividade que desempenharem para que assim consigam usar essa segunda língua de maneira habitual como a língua-mãe.

4-Apresenta-se a questão de que a minoria dos falantes nativos não consigam trabalhar ou mudar crenças ou ideologias, porém acredito que é aos poucos que se consegue semear e chegar aos objetivos traçados.

5-o curso é aplicado por professores nativos da língua com maior domínio dela.


## CASSIANA

1-Englêsh as foreign language. O inglês era visto como uma língua estrangeira perante o ensino-aprendizagem. Uma língua falada em outros países que não o nosso. English as a second language significava a segunda língua no currículo escolar, não tida como importante para o aluno. Desvalorização da língua.

2-A perspectiva escolhida seria English as na international language. Desmetificar a sala de aula. Sair do conforto, fazer o aluno pensar e agir por si.

3-A perspectiva é quebrar o tradicional, fazer o aluno movimentar-se, buscar conhecimento, indagar-se. Não somente como língua para falar apenas com nativos e sim pensar globalmente. O ensino-aprendizagem proposto é para abrir novos horizontes e conhecimentos para o aluno dos dias atuais, que é bastante focado em redes sociais, tecnologia em si, essa perspectiva é muito importante, pois sai da premissa 'quadro, gramática, tarefa' para abrir um mundo novo de conhecimento.

4-Acredito que os nativos que deverão ter o poder de modificar sua própria língua, pois seria injusto outros terem o poder de modificar sua língua.

5-Não concordo com a imagem em partes. Será muito bom ter aula com nativos, mas também pode ser bom com professores não-nativos dedicados e empenhados com o ensino da língua inglesa.

## MARCELO

1-Pelo que eu sei a língua inglesa sempre foi apresentada como uma segunda língua, como uma língua adicional, era um segundo idioma que era muito importante na formação do aluno. Era algo que serviria de base na formação de um indivíduo mais preparado para conviver em sociedade

2-Inglês como uma língua internacional. Isso devido a nova perspectiva dizer que os falantes nativos devem usar essa língua para a comunicação intercultural e não apenas como segunda língua.

3-A perspectiva norteadora da nova proposta é oposta a ideia antiga de que o inglês é apenas uma segunda língua, uma língua adicional, um 'acessório' na educação, a BNCC foca no inglês como comunicação ativa, como algo que podemos e devemos utilizar nas mais diversas esferas cotidianas.

4-Os falantes nativos são minoria, são eles que na maioria das vezes elaboram os currículos que estão em nossas escolas, em nossas universidades e por isso eu concordo com esta afirmação. Porém, acredito que com capacitação, preparo e estudo, professores de qualquer país mesmo que não seja nativo possa ajudar na manutenção da língua e modificar as ideologias associadas a ela.

5- Nem sempre funciona assim, porque temos gírias na língua materna, o sotaque, o preparo, a maneira de ensinar, a metodologia, tudo pode modificar o método e o resultado do aprendizado. Portanto, mesmo não sendo motivo, podemos encontrar ótimos professores e grandiosos métodos de ensino.

**ANA**

1-A perspectiva para o ensino-aprendizagem da língua inglesa era English as a foreign language (EFL), English as a second language (ESL), porque o inglês é falado em outros países sendo que apara nós é considerada como uma outra língua.

2-Seria língua franca (ELF) pois através dela poderemos ter uma abordagem Sociocultural

3-Compreendo que a proposta pela BNCC par ao ensino-aprendizagem seja a quebra com a perspectiva tradicional quando abrange uma segunda língua, uma língua adicional, aprendendo outras culturas, novas tecnologias, novas metodologias, inovações e não apenas para comunicação

4-Os falantes nativos são minoria porque falamos português, nossa língua mãe.

5-Discordo totalmente desse método, pois na aprendizagem de língua inglesa não existe método perfeito. Na verdade há uma mistura de métodos para atingir a aprendizagem.

**APPENDIX F – Questionnaire 2 (Q2) in Google Forms and teachers'
answers**

## QUESTIONÁRIO 2

Querido(a) professor(a), gostaria de convidá-lo(a) a responder a essa atividade. Por favor, responda as perguntas refletindo como os questionamentos, ou assertivas, propostas podem, ou não, se contrapor as suas próprias crenças, experiências e conhecimento. Sinta-se livre para escrever o quanto quiser.

Qual o seu nome? *

Texto de resposta longa

1. Qual era o objetivo do ensino-aprendizagem da língua inglesa antes da BNCC? Comente relacionando a sua resposta às discussões realizadas no curso. *

Texto de resposta longa

2. Como o objetivo do ensino-aprendizagem da língua inglesa mudou com a nova proposta apresentada pela BNCC? Comente relacionando a sua resposta às discussões realizadas no curso. *

Texto de resposta longa

3. Como essas mudanças podem refletir no seu papel de professor de inglês? Comente relacionando a sua resposta às discussões realizadas no curso. *

Texto de resposta longa

4. De que modo essas mudanças refletirão na sua prática de sala de aula? Comente relacionando a sua resposta às discussões realizadas no curso. *

Texto de resposta longa

5. Segundo a BNCC (2017), este novo tratamento do inglês "favorece uma educação linguística voltada para a interculturalidade, isto é, para o reconhecimento das (e o respeito às) diferenças, e para a compreensão de como elas são produzidas nas diversas práticas sociais de linguagem, o que favorece a reflexão crítica sobre diferentes modos de ver e de analisar o mundo, o(s) outro(s) e a si mesmo" (p. 242). O contato com essa nova perspectiva de ensino-aprendizagem promoveu alguma mudança na forma como você se percebe/entende como professor falante da língua inglesa? Justifique sua resposta. *

Texto de resposta longa

Qual o seu nome?

**MARCELO**

1 resposta

**DÉIA**

1 resposta

**ANA**

1 resposta

**CASSIANA**

1 resposta

**JOSIANE**

1 resposta

1. Qual era o objetivo do ensino-aprendizagem da língua inglesa antes da BNCC? Comente relacionando a sua resposta às discussões realizadas no curso.

O objetivo aprendizagem da língua inglesa antes da BNCC era um ensino voltado somente a leitura e escrita, nas estruturas linguísticas , vocábulos e normas s gramaticais.

1 resposta

Antes o inglês era voltado à reprodução da Língua Nativa, ou seja, aquela pronúncia que fugisse às regras era considerada errada

1 resposta

O objetivo era os alunos aprenderem gramática, traduções, não era muito ligado a parte da oralidade, da conversação.

1 resposta

Era trazer o inglês voltado como o ensino de uma lingua estrangeira somente.

1 resposta

Ensinar uma língua estrangeira

1 resposta

2. Como o objetivo do ensino-aprendizagem da língua inglesa mudou com a nova proposta apresentada pela BNCC? Comente relacionando a sua resposta às discussões realizadas no curso.

Com a nova proposta temos o inglês como uma língua franca, o ensino passa a ser mais dinâmico, contextual e voltado para a relidade do aluno, tentando trazer o ensino do idioma como uma língua "viva", quase como se fosse uma segunda língua, ou seja, buscando trazer atividades que faça com que esse aluno vivencie realidades próximas a que uma pessoa vivenciaria se estivesse morando em um país que fala o inglês.

1 resposta

O objetivo do ensino-aprendizagem da Língua inglesa mudou pois antes o foco era somente na leitura e escrita, estruturas linguísticas,vocábulos e passou a ser uma aprendizagem voltada mais para a oralidade (comunicação ) interculturalidade utilizando metodologias ativas e recursos midiáticos.

1 resposta

A nova proposta como língua franca implica em sairmos do que seria "certo" para uma forma mais verdadeira, mais realidade, pensando nas várias formas de linguagem nas situações reais, na realidade em que vivemos, nas diferentes formas de cultura.

1 resposta

Agora observa-se a língua sob uma perspectiva diferente- inglês franco. Valoriza-se a pronúncia do aluno, aquilo que aprendeu....o importante é a comunicação.

1 resposta

O objetivo é fazer com que a língua inglesa seja ensinada como uma lingua viva assim como a língua nativa. e agora com uma nova nomenclatura Língua Franca.

1 resposta

3.  Como essas mudanças podem refletir no seu papel de professor de inglês? Comente relacionando a sua resposta às discussões realizadas no curso.

O meu papel de professor será o de ensinar o inglês como uma língua franca, o inglês voltado para o ensinar de uma maneira diferente da que era ensinada a anos atrás em que o mesmo era somente uma língua estrangeira. Eu estou já faz um bom tempo mudando minha forma de ensinar, trazendo mais recursos para sala de aula, tentando contextualizar todos os conteúdos e fazendo com que meus alunos possam vivenciar mais o inglês como uma língua que ultrapassa os conceitos de somente traduzir e ler palavras, frases ou textos prontos.

1 resposta

O professor precisa ter um olhar diferenciado para essa nossa forma de educação, não somos mais as peças principais, quem precisa ser o protagonista das aulas são nossos alunos, nos estamos la pAra mediar esses conhecimentos. Precisamos ter um olhar diferente também para as mudanças referente as tecnologias e os métodos de avaliação.

1 resposta

Vai mudar muito, principalmente na forma de avaliar o aprendizado do aluno, pois teremos que levar muito em conta a pronuncia o speaking e usar ferramentas diferente para o processo ensino aprendizagem obter sucesso no resultado final.

1 resposta

Minha visão mudou muito, pois antes não estava tão focada na comunicação...expressão dos alunos, mas na gramática em si e na forma "correta" da pronúncia

1 resposta

Essas mudanças podem me auxiliar no momento que eu busque um meio de fazer com que meu aluno possa me compreender se comunicar de uma forma prazerosa.

1 resposta

4. De que modo essas mudanças refletirão na sua prática de sala de aula? Comente relacionando a sua resposta às discussões realizadas no curso.

Na minha prática escolar, como já argumentei anteriormente, vou trabalhar de maneira ainda mais dinâmica e procurando utilizar todos os recursos possíveis para que minhas aulas possam alcançar o objetivo principal de inglês como uma língua franca. Sabemos que nossa realidade nas escolas ainda é precária mas precisamos dar o primeiro passo e fazer o que estiver ao nosso alcance.

1 resposta

Refletirão no modo de trabalhar no nosso dia a dia, respeitando o que o aluno traz do seu mundo ou meio ambiente. Achando formas de como fazer meu aluno realmente entender o inglês como uma língua viva, falada no mundo inteiro e aprender a avaliar de outras formas.

1 resposta

Essas mudanças refletirão na minha prática quando eu utilizar por exemplo uma metodologia ativa, aulas dinâmicas e criativas com foco voltado para a comunicação .

1 resposta

Precisamos nos adaptar a essa nova metodologia. Teremos que estudar mais, estar sempre nos renovando para acompanhar nossos alunos.

1 resposta

Acredito que hoje me preocupe mais com a comunicação, o foco, a interação entre eles, alunos, e a Língua inglesa.

1 resposta

5. Segundo a BNCC (2017), este novo tratamento do inglês "favorece uma educação linguística voltada para a interculturalidade, isto é, para o reconhecimento das (e o respeito às) diferenças, e para a compreensão de como elas são produzidas nas diversas práticas sociais de linguagem, o que favorece a reflexão crítica sobre diferentes modos de ver e de analisar o mundo, o(s) outro(s) e a si mesmo" (p. 242). O contato com essa nova perspectiva de ensino-aprendizagem promoveu alguma mudança na forma como você se percebe/entende como professor falante da língua inglesa? Justifique sua resposta.

Acredito que as mudanças foram as melhores possíveis, e com o passar do tempo terá um ótimo resultado em nossas aulas , os alunos ficarão mais a vontade para falar sem ter medo de errar. Pois nós professores estaremos olhando esse ponto das diferenças com um outro olhar. Com a educação linguistica voltada para a interculturalidade estaremos trabalhando muitos temas interessantes e ligados a vida real de todos englobando todas as culturas.

1 resposta

Sim ,o contato com essa nova perspectiva de ensino -aprendizagem voltada para a interculturalidade fez eu entender e perceber que preciso primeiro conhecer o meu aluno,a sua realidade local e cultural para depois ensina-lo os conhecimentos necessários voltados para que ele aprenda a ser -conhecer- conviver- aprender a fazer Assim ele poderá conhecer os outros perceber-se no mundo que vive e respeitar a si e aos outros.

1 resposta

Sim. Eu como professor de lingua inglesa com essa nova perspectiva devo entender que a realidade da minha escola, do meu aluno deve ser levada em consideração, bem como o contexto de cada atividade que levo para ele, sendo assim, é meu papel fazer a socialização de todos os conteúdos que vou trabalhar como meus alunos, só assim estarei respeitando a interculturalidade e aprimorando meu jeito de ensinar.

1 resposta

Penso que cada professor precisa compreender que não estamos apenas no mundo das gramáticas, o dito como ideal, e saímos para a oralidade/conversação como novo método de aprendizagem. Unindo os dois de uma forma mais real, vívida.

1 resposta

Sim, hoje percebo o quanto a questão de interatividade, interculturalidade é importante.....a expressão do aluno, sua comunicação com o outro torna-se o foco

1 resposta

**APPENDIX G – Questionnaire 3 (Q3) in Google Forms and teachers'**

**answers**

## QUESTIONÁRIO 3

Querido(a) professor(a), gostaria de convidá-lo(a) a responder essa atividade. Por favor, responda as perguntas refletindo como os questionamentos, ou assertivas, propostas podem, ou não, se contrapor às suas próprias crenças, experiências e conhecimento. Sinta-se livre para escrever o quanto quiseres.

Os materiais que você analisou podem conter características da perspectiva de Inglês com Língua Franca (ILF), porém pode também apresentar aspectos que representem posições em conflito com essa mesma perspectiva. Tendo isso em mente, eu convido você a responder as perguntas abaixo.

Qual é o seu nome? *

Texto de resposta curta

1. Comente quais aspectos dos materiais analisados você percebeu como alinhados com a * perspectiva de ensino-aprendizagem embasado no conceito de Inglês como Língua Franca.

Texto de resposta longa

2. Comente quais aspectos dos materiais analisados você percebeu como conflitantes com a * perspectiva de ensino embasado no conceito Inglês como Língua Franca.

Texto de resposta longa

3. Com base no que foi discutido até o momento, como você acha que poderá implementar a * perspectiva do Inglês com Língua Franca em suas aulas de uma maneira mais específica? Cite exemplos.

Texto de resposta longa

Qual é o seu nome?

**MARCELO**

1 resposta

**ANA**

1 resposta

**DÉIA**

1 resposta

**JOSIANE**

1 resposta

1.	Comente quais aspectos dos materiais analisados você percebeu como alinhados com a perspectiva de ensino-aprendizagem embasado no conceito de Inglês como Língua Franca.

Os materiais analisados tinham aspectos que valorizam o contexto das atividades tentando fazer com que o aluno aprendesse de uma maneira inovadora, lúdica, objetiva e sem deixar de trazer a parte gramatical embutida dentro dos conteúdos propostos. Com isso, também é importante salientar que o inglês como Língua Franca acontece quando percebemos que tudo o que estava nos materiais foi rigorosamente escolhido para tentar aproximar o ensino do inglês como "língua viva", quase como se o estudante estivesse aprendendo aquele determinado assunto na prática, ou seja, os diálogos, os exercícios, os aúdios... tudo estava em sintonia com este novo método de ensino do inglês.

1 resposta

No material Mazk havia riqueza interdisciplinar, pois poderia-se trabalhar vários conceitos em outras disciplinas, além da fala, na proposta de tarefas com os pais, de certa forma instigativa da língua , logo jogos, listen...entre outras tantas riquezas em imagens, sons e escrita

1 resposta

Os materiais do livro e do Mazk estavam a alinhados com a perspectiva de ensino-aprendizagem embasado no conceito de Inglês como Língua Franca no Reading, listeming, writing.Quanto aos vídeos e áudios, imagens e desafios também.

1 resposta

1. A contextualização com o mundo do aluno 2. O uso de imagens e gráficos 3. A multiculturalidade

1 resposta

2. Comente quais aspectos dos materiais analisados você percebeu como conflitantes com a perspectiva de ensino embasado no conceito Inglês como Língua Franca.

A única coisa que comentamos já durante o curso foi que, as vezes, a parte gramatical aparecia em algumas atividades com exercícios de repetir e responder, outras vezes aparecia a parte da gramática que iria ser estudada de uma maneira pouco contextual, mas no fim, achamos os materiais analisados foram quase perfeitos dentro da nova perspectiva de Inglês como língua franca.

1 resposta

No material do Município havia uma certa riqueza dentro da proposta de atividades, listen, jogos....porém não instiga o aluno a falar, a interagir com o outro,para assim trocar conhecimentos e fazer o exercício da Lingua Inglesa.

1 resposta

Eu percebi como aspecto conflitante com a perspectiva de ensino embasado no conceito Inglês como Língua Franca o speaking .

1 resposta

Muitas atividades escritas e menos atividades de pronúncia

1 resposta

3. Com base no que foi discutido até o momento, como você acha que poderá implementar a perspectiva do Inglês com Língua Franca em suas aulas de uma maneira mais específica? Cite exemplos.

Boa pergunta kkk / Na verdade acho que eu como professor devo inserir mais metodologias para ensinar o inglês ainda melhor para meus alunos, tenho a convicção que já estava trabalhando um pouco dentro da nova modalidade de inglês como língua franca, todavia acho que posso usar mais a parte prática, pedir para meus alunos fazer em casa com os pais exercícios novos, criar atividades que propiciem um aprendizado real, que eles possam escrever, ler e também falar, o falar pode ser a questão que eu mais quero aprimorar a partir de agora. Vou inserir mais aúdios, fazer links com a realidade deles e levar este conhecimento deles para a família, só assim acho que estarei concretizando o real aprendizado de meus discentes!

1 resposta

Mudarei minha forma de avaliar os alunos nas pronúncias do vocábulo Usarei mais o método lúdico Avaliarei mais o contexto é o conhecimento do aluno primeiramente

1 resposta

Eu posso implementar a perspectiva do Inglês como Língua Franca em .minhas aulas quando eu coloco vídeos, imagens ,áudios., games,aulas live, desafios...

1 resposta

Acredito que instigando o aluno a falar, a se comunicar e ali desenvolver-se como ser crítico e social.

1 resposta

# APPENDIX H – Questionnaire 4 (Q4) in Google Forms and teachers' answers

## Questionário 4

Querido(a) professor(a), gostaria de convidá-lo(a) a responder a essa atividade. Por favor, responda as perguntas refletindo como os questionamentos, ou assertivas, propostas podem, ou não, se contrapor as suas próprias crenças, experiências e conhecimento. Sinta-se livre para escrever o quanto quiser.

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Qual é o seu nome? *

Texto de resposta curta

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1. Como foi o processo de planejar uma aula tendo em vista a perspectiva de 'Inglês como Língua Franca'? Você encontrou dificuldades? Se sim, quais e por quê? Se não, por quê? *

Texto de resposta longa

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2. Descreva aqui como sua aula estava alinhada com o conceito de Inglês com Língua Franca. Nessa descrição, exponha sua compreensão sobre os diferentes aspectos/as diferentes partes da sua aula que fazem com que você acredite que esta aula está alinhada com o conceito norteador para o ensino-aprendizagem da língua inglesa. *

Texto de resposta longa

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3. Em sua opinião, e a partir das discussões realizadas ao longo dessa formação, qual crença/ideologia a perspectiva proposta para o ensino-aprendizagem da língua inglesa procura confrontar? *

Texto de resposta longa

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4. Em sua opinião, e a partir das discussões realizadas ao longo dessa formação, como você acredita que nós, professores de inglês, podemos nos empoderar a partir dessa perspectiva? Justifique. *

Texto de resposta longa

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5. Em sua opinião, e a partir das discussões realizadas ao longo dessa formação, qual seria o nosso objetivo do ensino da língua inglesa nas escolas públicas agora embasados no conceito de Inglês como Língua Franca? *

Texto de resposta longa

Qual é o seu nome?

**DÉIA**

1 resposta

**JOSIANE**

1 resposta

**MARCELO**

1 resposta

**CASSIANA**

1 resposta

**ANA**

1 resposta

1. Como foi o processo de planejar uma aula tendo em vista a perspectiva de 'Inglês como Língua Franca'? Você encontrou dificuldades? Se sim, quais e por quê? Se não, por quê?

Planejar esta aula em específico não posso dizer que tive dificuldades, mas sim que me fez repensar em novas maneiras ensinar. Aprendi e usei metodologias ativas que me levaram a concretizar um plano de ação no qual meu aluno era o responsável pela comunicação, ou seja, fiz ele se comunicar em casa, se não conseguiu com a família, ele veio me procurar no chat e pude conversar com ele de uma maneira efetiva e sem aquela "velha" preocupação de estar sendo julgado ao falar o inglês.

1 resposta

O processo de planejar uma aula voltada para o ensino da Língua Franca foi um pouco difícil no início pois eu não tinha uma base. Mas no momento que participei desse curso consegui planejar esse modelo de aula.

1 resposta

Foi muito bom porque abriu outros olhares sobre os aspectos tecnológicos. Vi a necessidade de procurar mais propostas para meus alunos conseguirem ao objetivo do conteúdo apresentado.

1 resposta

Não, pois já era um processo que já fazia, porém não tinha noção de especificidades....Hoje após o curso, fomos norteados e com nosso embasamento seguimos com mais segurança.

1 resposta

Não tive grandes dificuldades pois já venho trabalhando dessa forma a algum tempo.

1 resposta

2. Descreva aqui como sua aula estava alinhada com o conceito de Inglês com Lingua Franca. Nessa descrição, exponha sua compreensão sobre os diferentes aspectos/as diferentes partes da sua aula que fazem com que você acredite que esta aula está alinhada com o conceito norteador para o ensino-aprendizagem da língua inglesa.

Bem. Eu acredito que em minha última aula dos "numbers" eu fiz tudo o que pensei inicialmente que poderia dar certo para que eles pudessem assimilar o conteúdo, realizar as atividades e também, focar na comunicação do inglês! Para que isto pudesse acontecer eu utilizei um jogo do site escola games que tinha um "rabbit" que contava os números em inglês, disponibilizei um vídeo com a pronúncia, também deixei um "Challenge" que deveria ser feito em casa com algum familiar (uma conversa em inglês falando os números), deixei alguns exercícios e por fim, ainda auxiliei em tempo real no chat para que meus alunos pudessem falar comigo ou tirar alguma possível dúvida.

1 resposta

Minha aula se alinhou com o conceito do Inglês como Lingua Franca no momento que eu pedi para os alunos repetirem as palavras, expressões em inglês que estavam nos vídeos ; quando pedi para o educando me enviar vídeos lendo ou cantando ;quando o aluno assistiu um trecho de um vídeo e teve que entender para poder resolver as atividades.Todas essas atividades focam a oralidade e a escuta.

1 resposta

Minha aula estava alinhada com os aspectos da língua França quando trouxe os vídeos de explicação e músicas, quando trouxe perguntas de acordo com a realidade do meu aluno e tbm ao pedir para meu aluno gravar um vídeo pronunciando o vocabulário aprendido.

1 resposta

Acredito que a questão de comunicação, respeitando o processo do aluno como ser social e crítico, que se comunica e vai aprendendo nessa interação...É neste processo que me embasou quando planejo minhas aulas e alinho minhas aulas.

1 resposta

Usei bastante oralidade, vídeo com vários sotaques diferentes para que o aluno entenda que a forma como ele fala está correta mesmo que não seja exatamente como um nativo fala.

1 resposta

3. Em sua opinião, e a partir das discussões realizadas ao longo dessa formação, qual crença/ideologia a perspectiva proposta para o ensino-aprendizagem da língua inglesa procura confrontar?

Procura confrontar a ideologia de que somente os falantes nativos dos países em que o inglês é a língua materna, ou quem morou em alguns desses países... fala o inglês, se comunica de forma eficiente e poderá ser um modelo de professor de língua estrangeira. De modo que, eu como professor de língua inglesa consigo me comunicar dentro de uma determinada realidade e posso fazer isso mesmo sem ser um falante nativo da língua.

1 resposta

Ela confronta a questão de que não é somente o nativo da língua que sabe expressar e ensinar a Língua Inglesa. A língua é viva e interativa, e nesse processo, também professores não nativos, tem a capacidade de ensinar o aluno dentro de seu aspecto cultural e real de momento.

1 resposta

Acredito que nós professores da língua inglesa vamos confrontar o pensamento retórico de outros professores ou funcionários por nossa forma inovadora de ensinar conforme as novas perspectivas da Língua França.

1 resposta

Procura confrontar a ideia de que é necessário aprender o inglês exatamente como os nativos falam.

1 resposta

Procura confrontar com o ensino do inglês como Língua Estrangeira.

1 resposta

4.  Em sua opinião, e a partir das discussões realizadas ao longo dessa formação, como você acredita que nós, professores de inglês, podemos nos empoderar a partir dessa perspectiva? Justifique.

Nós podemos e devemos mostrar as nossas potencialidades, aprimorar as nossas aulas, mostrar ao aluno que nós sabemos nos comunicar em inglês, o inglês está em todo lugar, em filmes, nos jogos, nos "outdoors", "shoppings"... ele é real, sendo assim, cabe a nós mostrarmos que somos falantes hábeis, que a nossa comunicação é "viva", que o inglês está em nós e que somos a mudança contra esta velha ideologia de que o inglês é melhor para quem fala de maneira idêntica aquela de um nativo.

1 resposta

Tendo ciência de que a Língua é viva e se constrói tendo como a base a realidade e a cultura de cada ser social, isso desmistifica toda essa visão anterior de que só o nativo da língua tem o conhecimento adequado. Logo, a partir das discussões e estudos através do curso oferecido, percebemos que nós professores não nativos estamos no caminho certo deste processo de ensino-aprendizagem da língua

1 resposta

Acerdiro que nós professores de Língua Inglesa podemos desenvolver um trabalho diferenciado voltado para a realidade do educando, com aulas criativas , temas virtuais e culturais com práticas de oralidade .Desta forma o educando se tornará responsável, criativo, critico , autônomo possibilitando crescimento e realização pessoal e futuramente profissional.

1 resposta

Precisamos ser conscientes a respeito do inglês como língua franca. É nos familiarizarmos com esse assunto e nos conectar com este novo mundo, utilizando nossas próprias experiencias como pessoa e como educador, mudando assim nossas formas de pensar sobre o ensino da língua inglesa, abrir novos caminhos para nos educandos.

1 resposta

Estaremos muito mais respeitados e com respaldo já que agora temos um documento maior e que podemos contar no âmbito educacional.

1 resposta

5. Em sua opinião, e a partir das discussões realizadas ao longo dessa formação, qual seria o nosso objetivo do ensino da língua inglesa nas escolas públicas agora embasados no conceito de Inglês como Língua Franca?

O nosso objetivo da Língua Inglesa como Língua Franca nas escola públicas seria o ensino voltado para a oralidade e interculturalidade. Dessa forma, o papel do professor de inglês é o de preparar os alunos para serem cidadãos aptos a lidar com todas as formas de falar inglês, de levar o conhecimento de outras culturas e da sua própria valorizando as diferentes experiências e vivências dos alunos, viabilizando, assim, por meio, da interação com outros saberes, a construção do aprendizado.

1 resposta

Acredito que nosso objetivo central seria nos comunicarmos de forma eficiente no que tange ao ensino da língua inglesa, ou melhor dizendo, devemos trabalhar todas aquelas habilidades do inglês que aprendemos desde a nossa formação, porém podemos melhorar a nossa prática comunicativa com nosso aluno e fazer com que ele se comunique nos diversos meios em que ele possa usufluir do uso do inglês.

1 resposta

Ao discutirmos em nossas formações sobre a língua franca, percebi que todos são capazes de usufruir dos benefícios que a língua inglesa nos proporciona, apenas precisamos dar oportunidades e diferente formas de pensar.

1 resposta

Trabalhar através do processo de construção da língua como viva, interativa, cultural, tendo em vista principal a comunicação.

1 resposta

Tornar o Inglês uma Língua viva e que nosso aluno realmente tenha vontade de aprender e sai falando e usando no seu do a dia.

1 resposta

**APPENDIX I – Questionnaire 5 (Q5) in Google Forms and teachers' answers**



# QUESTIONÁRIO 5

Querido(a) professor(a), gostaria de convidá-lo(a) a responder a essa atividade. Por favor, responda as perguntas refletindo como os questionamentos, ou assertivas, propostas podem, ou não, se contrapor as suas próprias crenças, experiências e conhecimento. Sinta-se livre para escrever o quanto quiser.

Qual é o seu nome? *

Texto de resposta curta

1) Você sabe como se chama a perspectiva norteadora para o ensino-aprendizagem da língua inglesa proposta pela BNCC e que crença associada à língua inglesa ela procura confrontar? *

Texto de resposta longa

2) A perspectiva norteadora, proposta pela BNCC, para o ensino-aprendizagem da língua inglesa parece quebrar com a perspectiva tradicional de ensino-aprendizagem dessa língua, pois tem como premissa básica que "muitos usuários de inglês usam essa língua para comunicação intercultural e não apenas para se comunicar com os falantes nativos dessa língua" (JENKINS, 2015, p. 50). Comente o trecho apresentado acima usando das discussões desenvolvidas durante a formação para elaborar seu argumento. *

Texto de resposta longa

3) Segundo o estudioso Christopher Brumfit (2001), "os falantes nativos de inglês são minoria no caso do uso da língua inglesa, e, portanto, também minoria [...] para servir de modelo para crenças e ideologias associadas com a língua" (p. 116). Posicione-se com relação ao trecho apresentado acima usando das discussões desenvolvidas durante a formação para elaborar seu argumento. *
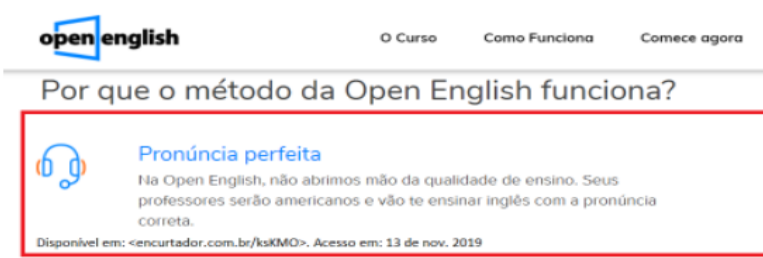
Texto de resposta longa

4) Comente a imagem abaixo retirada de um anúncio de curso de inglês online *

Texto de resposta longa

Título d...

**open english**    O Curso    Como Funciona    Comece agora

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Qual é o seu nome?

**CASSIANA**

2 respostas

**JOSIANE**

1 resposta

**ANA**

1 resposta

**MARCELO**

1 resposta

**DÉIA**

1 resposta

1) Você sabe como se chama a perspectiva norteadora para o ensino-aprendizagem da língua inglesa proposta pela BNCC e que crença associada à língua inglesa ela procura confrontar?

A perspectiva e sair da língua inglesa e ir para língua franca um conceito importante para o ensino do Inglês. Língua franca é a língua que muitas pessoas, que falam línguas diferentes, usam para se comunicarem entre si. Dessa forma , a BNCC efetiva o Inglês, não só como a língua falada em países que tem como língua mãe o inglês, mas como uma oportunidade de acesso ao mundo como um todo.

2 respostas

A perspectiva norteadora para o ensino-aprendizagem da língua inglesa proposta pela BNCC é ILF, ou seja, Inglês como língua franca.Esta nova perspectiva procura mostrar que a comunicação no ensino do Inglês deve acontecer de maneira a valorizar os conhecimentos de cada indivíduo, que a gramática deve ser levada em consideração no ato de ensinar mas que ela não é a base estrutural no aprendizado de uma nova linguagem. Desta maneira, devemos valorizar o falante, seja ele nativo ou não, todas as pessoas que sabem comunicar-se tem em sí a capacidade de interagir umas com as outras, e sendo assim, são falantes e merecem respeito. Muitas vezes partimos do princípio que para ensinar uma língua estrangeira deve ser um nativo, desta forma esquecemos que também somos professores de inglês (falantes), que existem diferenças culturais, de fala, pronúncia e que até mesmo nativos (dependendo da região) falam ou pronunciam palavras diferentes uns dos outros. E sendo assim, nossa fala deve ser respeitada, devemos entender que o Inglês como língua franca é um meio que nos leva a uma mudança de pensamento, seja um estrangeiro ou um brasileiro, saber comunicar-se em Inglês é o que importa!

1 resposta

A perspectiva norteadores proposta pela BNCC para o ensino - aprendizagem da Língua inglesa é a Língua Franca, a "Língua da Comunicação intercultural "voltada para o ensino globalizado,digital,real,Cultural... A aprendizagem ocorre natural e espontânea voltada para a realidade do aluno e livre de esteriotipos .O importante é a interação, a troca de ideias, opiniões,legitimidade, valores repassados para assim auxiliá- lo na construção de sua autenticidade e criticidade.

1 resposta

Elf-Este ensino procura confrontar o antigo ensino que era pautado na gramática...hoje procura-se incentivar o aluno a se comunicar de acordo com seu ambiente social.

1 resposta

Lingua França.Ela se confronta com o modo tradicional que foi ensinado a Língua inglesa até o momento .

1 resposta

2) A perspectiva norteadora, proposta pela BNCC, para o ensino-aprendizagem da língua inglesa parece quebrar com a perspectiva tradicional de ensino-aprendizagem dessa língua, pois tem como premissa básica que "muitos usuários de inglês usam essa língua para comunicação intercultural e não apenas para se comunicar com os falantes nativos dessa língua" (JENKINS, 2015, p. 50). Comente o trecho apresentado acima usando das discussões desenvolvidas durante a formação para elaborar seu argumento.

Vimos que podemos nos comunicar de uma irmã globalizada, não apena com nativos falantes, desde que consigamos nos comunicar e o outro fizer a compreensão.

2 respostas

Devido a mistura de etnias e culturas diferentes o inglês passou por muitas transformações, sugiram as girias e novas expressões, ou seja, a Língua evoluiu e com isso passou a surgir vários dialetos ocorrendo transformações na Língua. O ensino do Inglês tradicional prezava a norma padrão culta da língua apoiando-se no inglês americano ou britânico tido como Correto e perfeito. O ensino aprendizagem do Inglês proposta pela BNCC voltado como ensino da Língua Franca não necessita de um usuário nativo para se comunicar pois basta haver a intenção para comunicação , conhecimento da lingua, vontade de ensinar e aprender não necessariamente seguir regras padrões. Dessa forma o inglês passou a ser voltado para a interculturalidade já que nós professores temos em mãos a ferramenta para ensinar nosso aluno desde cultura local a global .

1 resposta

A perspectiva norteadora presente na proposta da BNCC deixa claro que os falantes da língua inglesa não são necessariamente nativos, são pessoas de vários lugares do mundo, com sotaques e jeitos característicos de seus locais de origem, sendo assim haverá certamente diferenças na maneira como se comunicam, porém jamais deixará de existir o ato de se comunicar. Desta forma, devemos entender que somos o resultado de nossa evolução comunicacional, por isso não é justo somente o falante nativo ser levado em consideração na hora de dizer que o inglês "correto" é o falado por alguém que nasceu em um país que fala este idioma sendo que a comunicação acontece diariamente em vários locais do mundo, a qualquer momento e por inúmeras pessoas de diferentes regiões que sabem ser eficientes na hora da interação.

1 resposta

A Citação acima deixa claro que a Língua inglesa é uma língua viva por isso deve ser ensinada com entusiasmo e respeitando o conhecimentos que o aluno traz de casa e contextualizar sempre. O professor deve trazer instrumento para o aluno conhecer como essa língua funciona. Deixar claro que essa língua pode ser instrumento de comunicação não só para nativos dela.

1 resposta

Sim, pois até então dizia-se que falava de maneira correta, ou melhor, se comunicava corretamente o nativo da língua. Hj sabemos que é importante o falante se comunicar, aprender e entender o processo da língua inglesa no seu cotidiano...por meio de processos interculturais, já que a língua apresenta também suas variações linguísticas.

1 resposta

3) Segundo o estudioso Christopher Brumfit (2001), "os falantes nativos de inglês são minoria no caso do uso da língua inglesa, e, portanto, também minoria [...] para servir de modelo para crenças e ideologias associadas com a língua" (p. 116). Posicione-se com relação ao trecho apresentado acima usando das discussões desenvolvidas durante a formação para elaborar seu argumento.

Significa que o mundo inteiro fala a língua inglesa! Não precisamos falar exatamente como os nativos pois eles são minoria, precisamos apenas nos fazer entender.

2 respostas

Pensando de forma coletiva, em número de pessoas no mundo, obviamente os falantes nativos representam um pequeno percentual da fala do idioma inglês em termos mundiais, de forma que um percentual bem maior de pessoas fazem intercâmbio, viajam, vão morar em outros países que falam inglês... e estes sim, são a maioria e representam a comunicação em massa no mundo. Desta forma, crenças e ideologias errôneas sobre quem fala correto (nativo) ou quem deve ser o "exemplo" a ser seguido (se é que isto deveria existir) começa a se desmistificar e entenderemos que o inglês como língua estrangeira é fruto de uma construção coletiva que se modifica a todo momento (como qualquer língua viva) e que todos os falantes do inglês são exímios comunicadores de suas falas.

1 resposta

Concordo com Christopher Brumfit pois já que os falantes nativos de inglês são em minoria quanto ao uso da lingua não há porque afirmar que o inglês americano ou britânico seja o correto .Pois além de ultrapassar fronteiras , existe a variedade linguistica,diferenças culturais,sociais, política e econômica que comprovam isso.O que define ensinar e aprender uma lingua não é a quantidade de regras repassadas ou memorizadas e sim a habilidade em transmitir o conhecimento naturalmente de acordo com a realidade do aluno as interações ocorridas, respeitando suas diferenças na busca de autonomia e criticidade.

1 resposta

Acredito que seja voltado à questão de minoria quando trata-se ainda da ideia cultivada de que somente faz o uso correto da língua inglesa o nativo, sendo que a ELF vem e quebra com este paradigma, já que todos podem se comunicar e vivenciá-la em seu cotidiano...colocando em prática o uso desta língua.

1 resposta

A Língua inglesa é falada no mundo inteiro por isso chamamos de Língua universal. Não deve se apegar na história e suas crenças mas sim na funcionalidade da Língua já que tomou lugar em todos os setores. ( tecnologia e tal)

1 resposta