

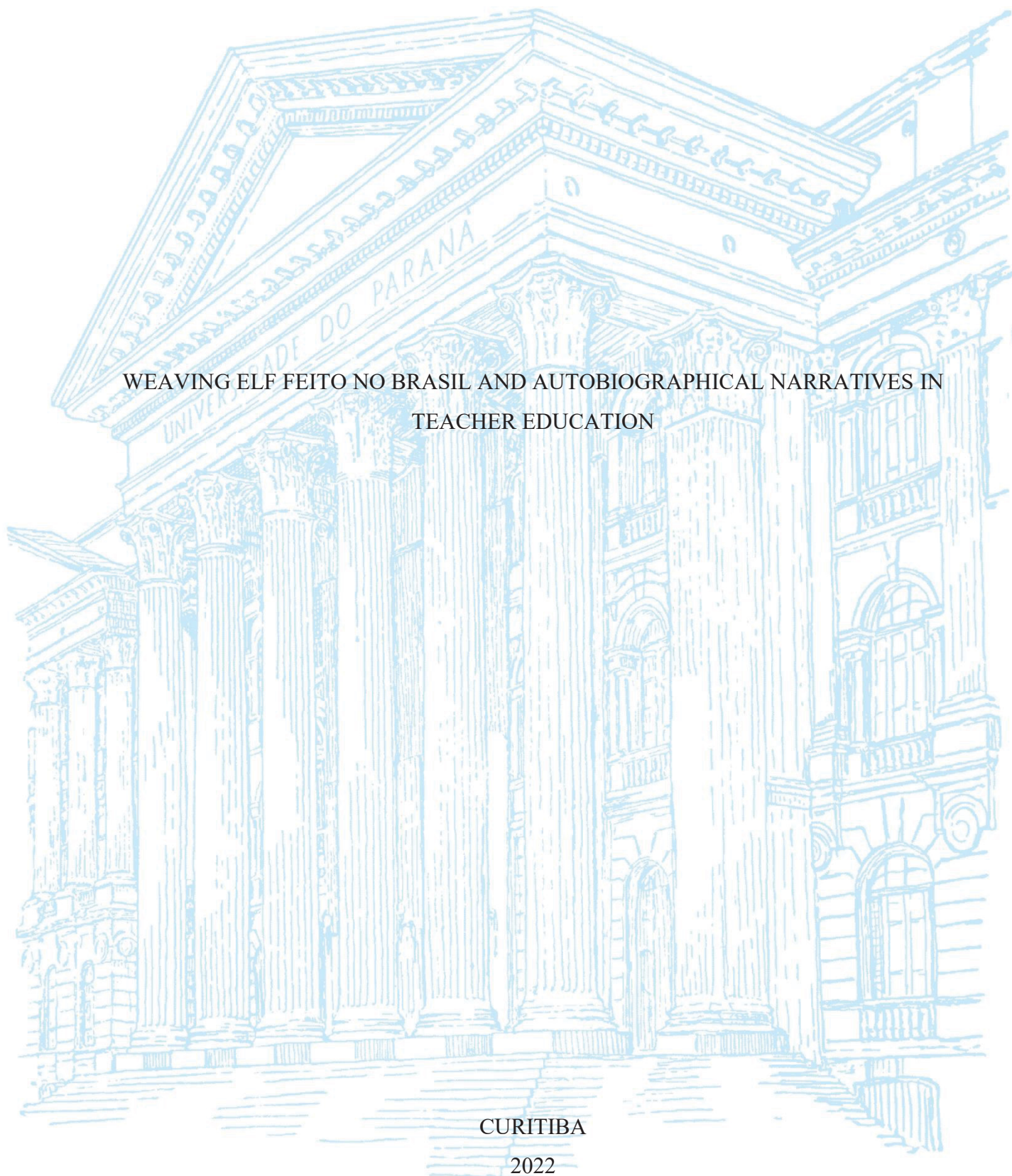
UNIVERSIDADE FEDERAL DO PARANÁ

JOÃO VICTOR SCHMICHECK

WEAVING ELF FEITO NO BRASIL AND AUTOBIOGRAPHICAL NARRATIVES IN  
TEACHER EDUCATION

CURITIBA

2022



JOÃO VICTOR SCHMICHECK

WEAVING ELF FEITO NO BRASIL AND AUTOBIOGRAPHICAL NARRATIVES IN  
TEACHER EDUCATION

Dissertação apresentada ao curso de Pós-Graduação em Letras, Setor de Ciências Humanas, Universidade Federal do Paraná, como requisito parcial à obtenção do título de Mestre em Estudos Linguísticos.

Orientadora: Profa. Dra. Clarissa Menezes Jordão

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## ATA DE SESSÃO PÚBLICA DE DEFESA DE MESTRADO PARA A OBTENÇÃO DO GRAU DE MESTRE EM LETRAS

No dia vinte e dois de fevereiro de dois mil e vinte e dois às 14:00 horas, na sala Teams, Virtual, foram instaladas as atividades pertinentes ao rito de defesa de dissertação do mestrando **JOÃO VICTOR SCHMICHECK**, intitulada: **WEAVING ELF FEITO NO BRASIL AND AUTOBIOGRAPHICAL NARRATIVES IN TEACHER EDUCATION**, sob orientação da Profa. Dra. CLARISSA MENEZES JORDÃO. A Banca Examinadora, designada pelo Colegiado do Programa de Pós-Graduação LETRAS da Universidade Federal do Paraná, foi constituída pelos seguintes Membros: CLARISSA MENEZES JORDÃO (UNIVERSIDADE FEDERAL DO PARANÁ), FRANCESCA HELM (UNIVERSITÀ DEGLI STUDI DI PADOVA), EDUARDO HENRIQUE DINIZ DE FIGUEIREDO (UNIVERSIDADE FEDERAL DO PARANÁ), DOMINGOS SAVIO PIMENTEL SIQUEIRA (UNIVERSIDADE FEDERAL DA BAHIA). A presidência iniciou os ritos definidos pelo Colegiado do Programa e, após exarados os pareceres dos membros do comitê examinador e da respectiva contra argumentação, ocorreu a leitura do parecer final da banca examinadora, que decidiu pela APROVAÇÃO. Este resultado deverá ser homologado pelo Colegiado do programa, mediante o atendimento de todas as indicações e correções solicitadas pela banca dentro dos prazos regimentais definidos pelo programa. A outorga de título de mestre está condicionada ao atendimento de todos os requisitos e prazos determinados no regimento do Programa de Pós-Graduação. Nada mais havendo a tratar a presidência deu por encerrada a sessão, da qual eu, CLARISSA MENEZES JORDÃO, lavrei a presente ata, que vai assinada por mim e pelos demais membros da Comissão Examinadora.

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A outorga do título de mestre está sujeita à homologação pelo colegiado, ao atendimento de todas as indicações e correções solicitadas pela banca e ao pleno atendimento das demandas regimentais do Programa de Pós-Graduação.

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*Talvez eu não devesse começar o meu relatório hoje. Com olhos de sol. Que preguiça de pensar. A longa história cansa. Não será ainda uma modalidade de fuga? Uma justificativa contra o conhecimento? Quero rolar na areia e esquecer... Se eu tivesse a certeza de que não me custaria nada falar, eu não falaria. Escrever já é um desvio favorável ao esconderijo. No fundo, eu penso na defesa dos detalhes, porque sei que os detalhes justificarão em parte minha maneira de ser. Ou não. A minúcia será o castigo de minha covardia. Minha humilhação está na minúcia.*

*Por que dar tanta importância à minha vida? Mas, meu amor: eu a ponho em suas mãos. É só o que tenho intocado e puro. Aí tem você minhas taras, meus preconceitos de julgamento, o contágio e os micróbios. Seria bom se tivesse o poder de ver as coisas com simplicidade, mas a minha vocação grand-guignolesca me fornece apenas a forma trágica de songagem. É a única que permite o gosto amargo de novo. Sofra comigo.*



## RESUMO

Com base nos trabalhos de Duboc (2019) e Duboc e Siqueira (2020) sobre *ELF feito no Brasil*, e tendo em vista minha localidade como pesquisador brasileiro, vejo o Inglês como Língua Franca (ILF) que fazemos aqui não apenas como uma perspectiva ou campo de estudo, mas principalmente como uma concepção de língua por si só. Uma concepção que se baseia na ideia de língua como prática social, que entende a negociação como crucial para a comunicação e que pensa em termos de repertórios em vez de línguas nomeadas e fixas. Esta perspectiva coloca as práticas dos falantes no centro dos processos de construção de sentidos e é uma possibilidade para romper com compreensões eurocêntricas e hegemônicas sobre a língua inglesa e as práticas de seu ensino. Nesta pesquisa, portanto, os meus principais objetivos são: (i) identificar até que ponto é possível entender ILF com uma concepção de língua; (ii) avaliar os desafios de seguir este paradigma em nossas práticas de ensino; e (iii) desenvolver as teorizações sobre *ELF feito no Brasil*. Para fazer isso, exploro narrativas autobiográficas – orais e escritas – com o intuito de compreender como as experiências e repertórios de professoras e professores de inglês podem informar as concepções que esses trazem para suas salas de aula. É por isso que adoto a noção de ILF em oposição ao Inglês como Língua Estrangeira (ILE). Uma das coisas que identifiquei na maioria dos estudos brasileiros sobre ILF e através das narrativas compartilhadas pelos participantes é o que chamo ativismo pedagógico, que pode ser considerado como uma disposição para agir *otherwise* e um forte desejo de justiça social, que informam não só as nossas práticas na sala de aula, mas também como entendemos a língua e os efeitos dessas compreensões sobre as pessoas. Neste sentido, as contribuições deste estudo podem ajudar a avançar os estudos sobre o ensino e a aprendizagem da língua inglesa dentro da perspectiva ILF e, mais especificamente, de acordo com a noção de *ELF feito no Brasil*.

Palavras-chave: Inglês como Língua Franca. ELF feito no Brasil. Autobiografias. Pesquisa narrativa.

## ABSTRACT

**Abstract:** Based on the works of Duboc (2019) and Duboc and Siqueira (2020) on *ELF feito no Brasil*, and given my locality as a Brazilian researcher, I see the English as a Lingua Franca (ELF) we do here as not only as a perspective or field of study, but mainly as a language concept in itself. A language concept that is based on the idea of language as a social practice, which understands negotiation as crucial to communication, and that thinks in terms of repertoires instead of fixed, named languages. This perspective puts speakers' practices at the center stage of meaning-making processes and it is a possibility to move forward from Eurocentric and hegemonic understandings of English and English language teaching (ELT) practices. In this research, thus, my main objectives are: (i) to identify to what extent is an ELF language concept possible; (ii) to assess the challenges of following this paradigm are when it comes to our teaching practices; and (iii) to further develop the theorizations on *ELF feito no Brasil*. In order to do this, I explore autobiographical narratives – oral and written – to understand how the experiences and repertoires of English teachers may inform the language concepts they bring to their classrooms. This is why I adopt the notion of ELF in opposition to English as Foreign Language (EFL). One of the things I identified in most Brazilian ELF studies and throughout the narratives shared by the participants is what I call pedagogical activism, which can be considered as a disposition to act otherwise and a strong desire for social justice, which inform not only our practices in the classroom but also how we understand language and its effects on the subjects. In this sense, the contributions of this research may help to advance the studies about English teaching and learning within the ELF perspective and, more specifically, according to the notion of *ELF feito no Brasil*.

**Keywords:** English as a Lingua Franca. ELF feito no Brasil. Autobiographies. Narrative research.

## LIST OF FIGURES

FIGURE 1 – PAGU IN THE 1920S.....	25
FIGURE 2 – MY COPY OF PAIXÃO PAGU (2005).....	26
FIGURE 3 – MY COPY OF I KNOW WHY THE CAGED BIRD SINGS (1984).....	28
FIGURE 4 – THE MAYA ANGELOU QUARTER .....	28
FIGURE 5 – MY ENGLISH: INSIDE MY HEAD X WHEN I’M TALKING.....	35
FIGURE 6 – LANGUAGES .....	36
FIGURE 7 – MAY I GO TO THE BATHROOM?.....	36
FIGURE 8 – DON’T EVEN COME CAUSE IT DOESN’T HAVE .....	37
FIGURE 9 – DO YOU KNOW HOW SMART I AM IN SPANISH? .....	37
FIGURE 10 – TRUMP WEARING AN ILL-FITTING SUIT .....	60
FIGURE 11 – UPCYCLING FASHION .....	84
FIGURE 12 – EXAMPLE OF PATCHWORK .....	90
FIGURE 13 – PROTESTS ON MAY 30, 2019 .....	134

## **LIST OF ABBREVIATIONS**

- BNCC – Brazilian National Common Core Curriculum
- CAAE – Certificate of Ethical Appraisal Submission
- CAPA - Academic Publishing Advisory Center
- CELIN – Centro de Línguas e Interculturalidade
- EFL – English as a Foreign Language
- EIL – English as an International Language
- ELF – English as a Lingua Franca
- ELT – English language teaching
- ILE – Inglês como Língua Estrangeira
- ILF – Inglês como Língua Franca
- LA – Literacy autobiography
- PIBID – Programa Institucional de Bolsas de Iniciação à Docência
- UFPR – Federal University of Paraná

## SUMMARY

<b>1 ON THE AUTHOR AND THE RESEARCH</b> .....	14
<b>2 WEAVING EXPERIENCES, NARRATIVES AND READINGS</b> .....	30
2.1 THE ROAD HERE.....	30
2.2 THE NARRATIVE TURN IN APPLIED LINGUISTICS .....	39
2.3 MEETING WITH THE STORIES.....	46
2.4 THE WRITING OF THIS TEXT .....	51
<b>3 HOW ELF HAS BECOME A LANGUAGE CONCEPT TO ME</b> .....	57
3.1 ELF X EFL: THE ONGOING BATTLE .....	57
3.2 HETEROGLOSSIA, REPERTOIRES, ASSEMBLAGES AND NEGOTIATION .....	69
3.3 ELF FEITO NO BRASIL: ACTIVISM IN THE ELT CLASSROOM .....	79
<b>4 A PATCHWORK OF NARRATIVES</b> .....	89
4.1 CHOOSING FABRICS.....	90
4.2 CUTTING PATTERNS AND CREATING DESIGNS.....	103
4.3 SEWING PIECES TOGETHER .....	110
<b>5 SKETCHING THE CONCEPT OF PEDAGOGICAL ACTIVISM</b> .....	122
<b>REFERENCES</b> .....	136
<b>APPENDICES</b> .....	144
<b>APPENDIX 1 – SYLLABUS OF THE EXTENSION COURSE</b> .....	144
<b>APPENDIX 2 – ETHICS COMMITTEE DECISION</b> .....	147
<b>APPENDIX 3 – FORM FOR INITIAL REFLECTION</b> .....	152
<b>APPENDIX 4 – THE WRITTEN AUTOBIOGRAPHIES</b> .....	154

## 1 ON THE AUTHOR AND THE RESEARCH

If growing up is painful for the Southern Black girl, being aware of her  
displacement is the rust on the razor that threatens the throat.  
It is an unnecessary insult.

Maya Angelou

I am João Victor Schmicheck, Brazilian, born in the metropolitan area of Curitiba, Paraná, a state in the south of Brazil. When I wrote this dissertation, I was between 23 to 25 years old. I am the son of a clothes seller and a locksmith. Because they were very young when I was born, my grandparents from my father's side helped them raise me. My grandmother, a seamstress, and my grandfather, who worked with everything the human mind can think of, were always present as I was growing up. Economically speaking, we have never had much, but I grew up in homes full of love and care.

My parents and grandparents never went to college – actually, my mother is the only one who finished high school through a program of adult education – but they always made sure that I had the opportunity to study and taught me to value my education. Since kindergarten, I have always studied in public institutions. I started the Letras (Portuguese and English) teaching degree at the Federal University of Paraná in 2015. Arriving there would never be possible without the ongoing support of my family and the help of the public policies that aimed at the universalization of higher education in Brazil.

I started to learn English in fifth grade, when I was 10. However, I believe that a closer relationship with the language began two years later, in 2009, when my mother gave me my first videogame. I bought a farming game that my friend kept telling me about, but it was entirely in English. I had to accomplish tasks with different levels of complexity using a language that was not familiar to me at that point. Only rarely, I would look up in the dictionary to see what an “eggplant” was. I became a virtual farmer that worked through trial and error. If one action did not result in what I expected, I tried another one. Eventually, the logic of the game started to make more sense and less effort was necessary in order to increase my sales and move forward in the game.

I also always loved music and (un)fortunately my music taste was always very centered on British and American artists. Now that I know about the coloniality behind this fact I always make the *(un)fortunately* remark because it helped me to learn English, but I could also have been in contact with many other cultures. My first memory in relation to this draws back to 2005, when my aunt gave me a Black Eyed Peas DVD and I internalized the songs after

listening to them non-stop – what is funny to think about now, because at that time I had no idea what the lyrics meant. Later, as I grew a little older, one of my hobbies was to memorize lyrics so I could sing along to songs and impress my friends at school.

In 2011, I made a German friend through Adele’s Facebook page. I remember that I was new to the website and did not know what I was doing when I sent her a friendship request. Although I was from a very far place and a complete stranger to her, she accepted the request and sent me a message in English asking “who are you?” I understood what she was saying, but did not know how to type a reply. My instant reaction was to open *Google Translator* to write her a message. These conversations became a habit of ours and my visits to the translation tool progressively became less frequent.

Later, I started to watch foreign shows in English. I was the typical too cool for school teenager who hated Portuguese dubbing. Usually, I was able to find subtitles so I could watch the content in its original language, but this was not always the case. Sometimes my anxiety did not allow me to wait until subtitles were available. On other occasions, the show was not popular among Brazilians so nobody would translate it. Thus, I often watched content without subtitles or translations. Sometimes I had to watch more than once, but I understood most of what I was watching.

Despite all of this, I remember hating English in school. I always felt like my teachers did not care enough for us, so I would not care enough for them either. It was very common for them to bring a random text, a box of dictionaries and ask us to produce a much-decontextualized translation from random photocopied texts they brought. One of them only appeared a few times during the school year, and always let us leave early so he could go out and smoke cigarettes in peace. At one time, one of them wanted me to sing in front of my classmates. As a teenager gay boy, exposure was my worst nightmare. I remember that English was my first – and if I can remember properly, my only – failing grade in high school.

According to García and Otheguy (2019), “[l]anguage as taught and used in schools tends to have little to do with the language practices of people outside school, a generalization that holds true of general instruction, of foreign language teaching, and of all types of bilingual education programs.” (GARCÍA; OTHEGUY, 2019, p. 4). In other words, although English was already part of my daily life and affected how I related and made meanings in the world, it was still treated as something foreign, from outside, from the other. As a Brazilian boy who learned mostly by himself – although unaware of the importance of those moments in front of the computer and the TV –, I felt like I had no say when it came to the language I was learning. And most important, it seemed like there was no space for a speaker like me at school.

But then I entered Letras. The idea came from a friend that, after seeing me struggle to decide what major I should choose for my college entrance exams, suggested I should apply for something that had to do with language considering that, in his words, “you have been learning English by yourself since forever”. He told me that this could be seen as a natural talent or a calling. This was the first moment where I felt validated as an English speaker. Looking back, I think it is curious that I got this validation from someone who did not even speak English at that time.

Thus, I believe that my formal English learning experience *really* started at college. At the placement test during the first week of classes, I surprised my professor when I told her that I had never taken a private English course before. I was put in a group from the second year, with people that had studied or were still studying at the best English schools money could pay. I remember feeling judged all the time. Whenever I opened my mouth, what was going through my head was “Am I impressing them enough today?” Once, the professor corrected my pronunciation of “said” in front of everybody. I always tried to avoid this word after that.

Starting with one of the few bad experiences may overshadow the huge amount of amazing learning opportunities that Letras brought along. This is certainly not my intention. What I want is to highlight the intricacies of my journey up to here. In this sense, during my first year, I joined PIBID<sup>1</sup>, and this was the first time I assumed the position of someone who is also capable of teaching the English language. Later, I joined a scientific initiation program at the university, and was amazed by the fact that I could read full complex academic articles in English if I made enough effort. I had professors that opened the space of the classroom so students could explore their unique identities through English courses. Letras empowered me; it allowed my voice to come out and taught me to listen to others and to learn through their stories. It certainly opened the space for my teacher and researcher identities to develop even further.

Thus, I always had a complex relationship of love with English. I like to think that the language *happened* to me. It was – and it still is – part of my life. I was learning it without even realizing that I was doing so. There was no learning of the verb “to be” and the simple present tense to start<sup>2</sup>. The process was totally nonlinear, dynamic, and emergent. As I tell my story,

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<sup>1</sup> Programa Institucional de Bolsas de Iniciação à Docência (PIBID) is a program by Brazil’s Ministry of Education (MEC) that offers bursaries for students taking a teaching degree. The project gives students the opportunity of engaging with educational activities while being mentored by advisors from both the university in which they study and teachers working in the field of basic education.

<sup>2</sup> A common sense about the tradition of English language teaching in Brazil, especially in public institutions, is that teachers are always – and only – teaching the verb “to be”. Through a simple “verb to be meme” research on Google, one may find several examples of jokes on this matter.



there is no space for the traditional conception of a progressive, level-to-level learning. At the age of twelve, I did not have the desire to live abroad or longed for conversations with native English speakers. My main motivations were that I wanted to play games, listen to music, and watch TV shows. How can one describe such a relationship with language? What terminology should we use? What may this terminology imply? Are there any others out there that also thought that their stories and experiences did not fit into the traditional language classrooms? As I became an English teacher and had to deal with the dominant conceptions on the field of language teaching, I kept asking myself these questions over and over again.

In this sense, Jordão (2014) affirms that the notion of English as a Foreign Language (EFL) brings along an idea of understanding English as the *language of the other*. This happens because the terminology, locally and historically used to refer to the teaching and learning of English in Brazil, implies a way of conceptualizing the language as an entity external to the subject who learns it outside of a native context (JORDÃO, 2014). However, there is enough evidence to say that the constructs of distance/proximity and foreignness/nativeness are up to question. In this sense, Leffa and Irala (2014, p. 32<sup>34</sup>) point out that:

Geographical distance is no longer a reliable criterion for measuring the distance that separates us from the languages we study or speak. Furthermore, in today's connected world, with the expansion of mass media, the internet, cinema, games, social networks, we can be closer to the language of a distant country than to a neighboring country.

The term EFL also carries a way of conceiving language tied to modernity. This conception follows a monolingual orientation and “conditions us to conceive languages as closed systems, belonging to certain peoples or countries, considering the mixture between them as something negative” (GALOR; HAUS, 2019, p. 255<sup>5</sup>). Moreover, it promotes the idea of a homogenizing language that is detached from the local reality. In the words of García (2019, p. 158):

These [Foreign Language Education] programs, common throughout the world, focus on the learning of a language that is not in any way associated to the nation-state in which the subject is taught, usually at secondary and tertiary levels. All students are considered to have the same “first” language of the

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<sup>3</sup> In the original: “A distância geográfica deixa de ser um critério confiável para dimensionar a distância que nos separa das línguas que estudamos ou falamos. Além do mais, no mundo conectado de hoje, com a expansão dos meios de comunicação de massa, da internet, do cinema, dos games, das redes sociais, podemos estar mais próximos da língua de um país distante do que de um país vizinho.” (LEFFA; IRALA, 2014, p. 32).

<sup>4</sup> All the translations from Portuguese to English presented in this dissertation were my responsibility.

<sup>5</sup> In the original: “nos condiciona a conceber as línguas como sistemas fechados, pertencentes a determinados povos ou países, considerando a mistura entre elas como algo negativo.” (GALOR; HAUS, 2019, p. 255).

dominant society and to engage in the learning of this “foreign” language as speakers of that dominant language. The focus is on the “foreign” language as a subject—its structure, as well as how it can be used either in the “native” land or when traveling or during sojourns in another land.

Just by this brief introduction to the main aspects of the EFL conception, I strongly believe that, despite my experiences during school and the other moments in which I felt like an impostor as I was speaking English, the language was never a *foreign* language to me. However, I only became aware of this fact after almost three years of studying Letras. This shift of perspective happened in one of the subjects of the sixth period when I was introduced to concepts such as native speakerism and English as a Lingua Franca (ELF). Discussing the differences between the notions of English as a Foreign Language (EFL) and ELF, Jordão (2014) points out that:

the term ELF has been the preferred term (to the detriment of the EFL), as it refers to discussions about the uses, functions and contexts of learning English in the international scenario, taking into account the need to modify the power relations between the *owners* of the English language (its “native” speakers) and its users from several countries other than those in which this language is used as the first language. (JORDÃO, 2014, p. 19<sup>6</sup>, emphasis in the original).

Finally, one of my anxieties had a name. And I remember the freedom I felt after getting in contact with the ELF perspective like it was yesterday. The feeling came from the fact that those discussions we had lifted a weight from my shoulders that, as a non-native<sup>7</sup> speaker, I did not realize I was carrying at that point. All those insecurities I felt whenever I had to open my mouth in an English class have a name, and I am not the only one who feels this way. I am not a native speaker, but I am no less. I was not simply borrowing something that belonged to someone else. English was, and still is, part of who I am.

There are many ways of understanding English as a Lingua Franca. Generally speaking, it is a field of study, a framework to understand and to problematize traditional concepts such as language fixity and fluidity and to talk about the phenomenon of the spread of English as a

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<sup>6</sup> In the original: o termo ILF tem sido o termo preferencial (em detrimento do ILE), por remeter às discussões sobre os usos, funções e contextos de aprendizagem do inglês no cenário internacional, levando em conta a necessidade de modificar as relações de poder entre os *donos* da língua inglesa (seus falantes “nativos”) e os seus usuários de vários países que não aqueles em que esta língua é usada como primeira língua. (JORDÃO, 2014, p. 19).

<sup>7</sup> Authors such as Lee and Canagarajah (2019) argue for a movement of thinking about language in a way that goes beyond the constructs of native and non-native. As one will see in Chapter 3, the language concepts that I follow dialogue well with this problematization. However, I believe that the notions of nativeness and non-nativeness still have material effects when it comes to language teaching-learning. Thus, although I understand the argument for moving away from the terms, I employ them as they are relevant for the discussions I propose in this research.

contact language through the world (CANAGARAJAH, 2007, JENKINS; COGO; DEWEY, 2011). An area of study that has been developing since the late 1980s, advancing its discussion and shifting its objectives (JENKINS, 2015). It is a way of conceptualizing the multiple and diverse uses of English, including both native and non-native speakers, which conceives language as something contextual that cannot exist if not in local practice (PENNYCOOK, 2008). It is a perspective that allows us to focus more on the different functions that speakers operate in language rather than on the variety with which they are in contact or the context in which learning is taking place (FRIEDRICH; MATSUDA, 2010).

Although productive, however, the notion of ELF is still very up to debate, being the cause of controversy among teachers and scholars that are thinking about English learning and teaching. For example, during the conclusion of a workshop on ELF I ministered alongside Camila Haus, a dear friend and colleague who has been very present during this research, one of the participants, a former public-school teacher already retired, said to us something in the lines of: “Alright, all these ideas are really good, but how do we put them into practice? How do we include public school students who just want to pass the vestibular<sup>8</sup>?” This preoccupation probably comes from the fact that English can be a barrier for students who want to go to college: when applying for entrance exams, they have to choose a foreign language, with English being one of them. The scores for these questions – often related to reading comprehension or linguistic descriptions – are added to their grades and may hinder the final results.

In this sense, authors like Figueiredo e Martinez (2019) highlight the fact that the studies on ELF emerged in specific places, often very different from Brazil:

The terms ELF and EIL, for instance — which have many times been adopted in juxtaposition to English as a foreign language (e.g., Bayyurt and Sifakis 2017; Seidlhofer 2011) — were conceived in situated contexts where English is widely used by native and non-native speakers in their daily activities. This is not the case in Brazil, where the language is not accessible (and many times not necessary) to several people, especially those in lower socioeconomic classes. (FIGUEIREDO; MARTINEZ, 2019, p. 3).

Menezes de Souza (2019) presents Boaventura de Sousa Santos’ (2002) discussion on different forms of globalization. For the authors, ELF is an example of a process of hegemonic

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<sup>8</sup> College entrance exams.

globalization<sup>9</sup> once the phenomenon can be seen as a localized globalism that results in “the imposition on particular localities of elements originating in the hegemonic transnational ‘global.’ Given their hegemonic force, such elements cannot be easily resisted, but *can be recontextualized to suit the conditions and interests of the local.*” (MENEZES DE SOUZA, 2019, p. 19, emphasis in the original).

I understand some of the questions raised by the authors aforementioned, and also other red flags already raised by others, such as Fernandes (2019) who believes that a reconceptualization of the idea of EFL would be more productive, considering how the presence of English in Brazil is constituted. However, I believe that the ELF paradigm brings forward important discussions on English, its presence in non-native contexts and how non-native speakers make meaning in language. In addition, as stated by Figueiredo and Martinez (2019),

[o]ne might say that it is never possible to simply transpose a concept or a term from one place to another without reinterpreting it. However, what is at stake here is the fact that the (natural) adoption of western theories hides and nurtures the inequalities within knowledge production, even when concepts and ideas are resignified. (FIGUEIREDO; MARTINEZ, 2019, p. 3).

Thus, in this research I will work with the idea of English as a Lingua Franca as a language concept. More specifically, I argue in favor of the concept coined by Duboc (2019) and further developed by Duboc and Siqueira (2020) of *ELF feito no Brasil*, which goes against the idea of ELF as a hegemonic project. The term ELF is openly present in the recent Brazilian National Common Core Curriculum (BNCC) (BRASIL, 2017), what leads Duboc and Siqueira (2020) to highlight the fact that, on the one hand, emerging meanings of ELF usually lean towards a certain naive romanticization of the term. On the other hand, they continue, a more politicized discussion can also be held, like “the expanding notion of ELF by contemporary Brazilian scholars who have put greater emphasis on the critical and political nature of English and the process of learning and teaching the language in the Brazilian context.” (DUBOC; SIQUEIRA, 2020, p. 301).

Duboc (2019) argues that the presence of a conception centered in flexibility and fluidity in a standardized and fixed language policy such as BNCC can be understood as an epistemological conflict. Nevertheless, the author believes that we should welcome this conflict with open arms because having an ELF-framed curriculum may open space for practices that

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<sup>9</sup> In summary, “[w]hereas hegemonic globalization builds on and maintains established hierarchies and functions through an impetus for *regulation*, non-hegemonic globalization seeks horizontal collaboration and *solidarity*.” (MENEZES DE SOUZA, 2019, p. 18).

will empower Brazilian learners and will promote ELF research nationwide. With this being said, what is evident is that the discussions on ELF have gained momentum within the Brazilian context.

Moving forward, when defining what they mean by *ELF feito no Brasil*, Duboc and Siqueira (2020), affirm that:

[d]espite the conceptual and other controversies, especially related to ELF implications to the general ELT classroom and English teacher education, Brazilian scholars began to bring to surface ELF-oriented research work anchored in premises related to the phenomenon such as: ELF is a function of the English language, not a variety, ELF questions and challenges NS hegemonic norms, it legitimizes variation, it belongs to all those who use it in daily interactions, it is not inextricably linked to a national culture, it encompasses both native and non-native users from the most diverse linguacultural backgrounds. (DUBOC; SIQUEIRA, 2020, p. 310).

In this sense, the Brazilian way of understanding and working with the concept of ELF is singular because “our ELF studies have departed from the premise of monolingualism as a myth, followed by an urgent need for disinventing the so-called ‘named languages’” (DUBOC; SIQUEIRA, 2020, p. 313). Thus, if we think about the developments of ELF studies and the changes of perspective divided into three phases by Jenkins (2015)<sup>10</sup>, it is possible to say that the work conducted by Brazilian scholars has “a great potential to go beyond ELF’s third phase of development which is characterized by a reconceptualization of ELF as a multilingual practice (Jenkins 2015).” (DUBOC; SIQUEIRA, 2020, p. 313).

Given the particularities of *ELF feito no Brasil*, Duboc and Siqueira (2020) argue that we should think about this language concept through the lens of decolonial studies. For them, in order to join this task, we have to ask ourselves questions such as “[t]o what extent are global south ELF researchers engaged in *disobeying*, *disrupting*, and *transforming* the status of ELF research and practice?” (DUBOC; SIQUEIRA, 2020, p. 308, my emphasis). By doing so, we would be promoting a “theoretical rupture with long-established ontological and epistemological assumptions” that must be “followed by an urgent call for action as current ELF research scope and range seem to be stretching far beyond mainstream European

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<sup>10</sup> According to the author, during the first phase, studies on ELF focused on describing and codifying different non-native varieties; during phase two, scholars came to realize that variability was a central and defining characteristic of ELF communication, changing the focus to the functions of English across different Lingua Franca scenarios; the third phase, as already mentioned, aims at shifting the focus of ELF studies to practices more informed by the increasingly multilingual and complex nature of communication in which English is a part of the process but not its center (JENKINS, 2015).

boundaries.” (DUBOC; SIQUEIRA, 2020, p. 308). In summary, engaging with *ELF feito no Brasil* is thinking and acting locally:

Local action. Here is the greatest tenet of decoloniality which aims at going beyond the rhetoric and defeating the supposedly inefficiency in a type of academic research that still keeps itself comfortably cloistered in strictly discursive, theory-based discussions. This is exactly from where we wish to depart in the exercise of thinking and doing ELF research otherwise. (DUBOC; SIQUEIRA, 2020, p. 304).

According to Duboc and Siqueira (2020), decoloniality “implies a critical and genealogical exercise that acknowledges the material, economic influences – not only cultural ones as postcolonial, cultural studies would have wanted – in the construction of those colonial narratives.” (DUBOC; SIQUEIRA, 2020, p. 306). I am mentioning this because it is important to stress the fact that, on the one hand, by working with the concept of *ELF feito no Brasil*, we may be positioning ourselves under an abyssal line of knowledge production.

However, on the other hand, “[t]he universe “on this side of the line” only prevails as it exhausts the field of relevant reality: beyond the line there is only non-dialectic, invisibility and absence.” (SOUSA SANTOS, 2007, p. 71, my translation<sup>11</sup>). Thus, it is important to clearly state that one of my objectives with this epistemological positioning is to further develop the discussions on *ELF feito no Brasil* and, by doing so, to add another voice to a movement that is challenging the abyssal line and trying to make subaltern forms of knowledge production visible:

The novelty of subaltern cosmopolitanism lies above all in its deep sense of incompleteness, without, however, aiming at completeness. On the one hand, it argues that the understanding of the world far exceeds the Western understanding of the world, and that our understanding of globalization, therefore, is much less global than globalization itself. On the other hand, it argues that the more non-Western understandings are identified, the more evident will become the fact that there are still many more to be identified, and that hybrid understandings — with both Western and non-Western elements — are virtually infinite. Post-abyssal thinking starts from the idea that the diversity of the world is inexhaustible and continues to lack an

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<sup>11</sup> In the original: “O universo “deste lado da linha” só prevalece na medida em que esgota o campo da realidade relevante: para além da linha há apenas inexistência, invisibilidade e ausência não-dialética.” (SOUSA SANTOS, 2007, p. 71).

adequate epistemology, so that the epistemological diversity of the world is yet to be constructed. (SOUSA SANTOS, 2007, p. 84<sup>12</sup>).

I will further explore this discussion in Chapter 3. For now, what I want to stress is that the movement of “[w]orking through these loci, reading them against their histories, their epistemologies, and the power relations in which they are immersed, and confronting them with one’s own histories, epistemologies and power relations is what decolonial border-thinking is all about.” (MENEZES DE SOUZA, 2019, p. 38). As stated by Jordão (2020), a possible way of doing ELF from the borders – i.e., from a subaltern Brazilian perspective – is by reading and resignifying, according to our local reality and what our context asks for, what has already been done in other places. In a previous work, the author calls this movement *epistemofagy*:

The term *epistemofagy*, coined in the combination of *epistemology* and *antropofagy*, alludes to the digestion of different meanings and their ways of existing, in a mixture between what has been devoured and that which has devoured, resulting in a hybridism that allows the formation of new perspectives of multiple character and the creation of different processes of understanding. (JORDÃO, 2011, p. 182, emphasis in the original, my translation<sup>13</sup>).

I believe that following an ELF perspective from my locality means confronting modern concepts such as EFL and the idea they imply of English as the language of the other. In addition, this is a way to answer “a call for critical decolonial thinking as the strategy or mechanism towards a “decolonialized transmodern world” as a pluriversal project that moves us beyond Eurocentrism and fundamentalism.” (GROSGOQUEL, 2011, p. 28-29). In other words, it is a way to empower speakers to challenge power structures that affect them as they learn, teach and/or communicate through English. It is a validation of non-native identities.

However, Grosfoguel (2011) calls attention to an important point:

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<sup>12</sup> In the original: “A novidade do cosmopolitismo subalterno reside acima de tudo em seu profundo sentido de incompletude, sem contudo ambicionar a completude. Por um lado, defende que a compreensão do mundo excede largamente a compreensão ocidental do mundo, e que a nossa compreensão da globalização, portanto, é muito menos global do que a própria globalização. Por outro lado, defende que quanto mais compreensões não-ocidentais forem identificadas mais evidente se tornará o fato de que ainda restam muitas outras por identificar, e que as compreensões híbridas — com elementos ocidentais e não-ocidentais — são virtualmente infinitas. O pensamento pós-abissal parte da idéia de que a diversidade do mundo é inesgotável e continua desprovida de uma epistemologia adequada, de modo que a diversidade epistemológica do mundo está por ser construída.” (SOUSA SANTOS, 2007, p. 84).

<sup>13</sup> In the original: “O termo *epistemofagia*, cunhado na combinação entre *epistemologia* e *antropofagia*, alude à digestão de significados diferentes e de suas maneiras de existir, numa mistura entre o que foi devorado e aquela que devorou, resultando num hibridismo que permite a formação de perspectivas novas de caráter múltiplo e a criação de processos diferentes de compreensão.” (JORDÃO, 2011, p. 182).

The perspective articulated here is not a defense of “identity politics.” *Subaltern identities could serve as an epistemic point of departure for a radical critique of Eurocentric paradigms and ways of thinking.* However, “identity politics” is not equivalent to epistemological alterity. The scope of “identity politics” is limited and cannot achieve a radical transformation of the system and its colonial power matrix. Since all modern identities are a construction of the coloniality of power in the modern/colonial world, their defense is not as subversive as it might seem at first sight. (GROSFOGUEL, 2011, p. 30, my emphasis).

Thus, creating a more inclusive term to substitute the notion of “non-nativeness” is not my intention. I do not believe that such a task is neither possible nor productive. I feel an urge to study the relationships that other non-native speakers construct with English. And given the fact that this research flirts with a decolonial perspective, I recognize the importance of thinking and acting locally. I decided, therefore, to focus on teachers and students with whom I established connections during a course I ministered. My objective is to understand to what extent our experiences with English shape our language concepts. In addition, I will look into the extent to which these relationships can be conceived within an *ELF made in Brasil* perspective, foregrounding the challenges posed by conceiving language through such lenses.

The way I did this was not only by listening to the participants’ stories, but also by sharing and reflecting about my own stories. This is why some parts of this dissertation can also be read as pieces of an autobiography<sup>14</sup>. In this sense, I started this text with my personal story because my intention is to express the importance of my locus of enunciation, which, according to Grosfoguel (2011), is “the geo-political and body-political location of the subject that speaks.” (GROSFOGUEL, 2011, p. 6). As I describe and discuss the concepts that are relevant for this research and the stories told by the participants I am working with, I will read and interpret them based on my locus of enunciation, my subjectivity and the experiences I had up until this day. This also validates the decolonial agenda behind this research since the decolonial option I am referring to here, that of the Latin-American modernity/coloniality group, stresses that “[t]he disembodied and unlocated neutrality and objectivity of the ego-politics of knowledge is a Western myth.” (GROSFOGUEL, 2011, p. 7).

In addition, according to Canagarajah (2020), besides illustrating one’s locus of enunciation, autobiographies challenge traditional forms of knowledge, allowing subjects to position their identities and localities and resist the dominance of such hegemonic paradigms:

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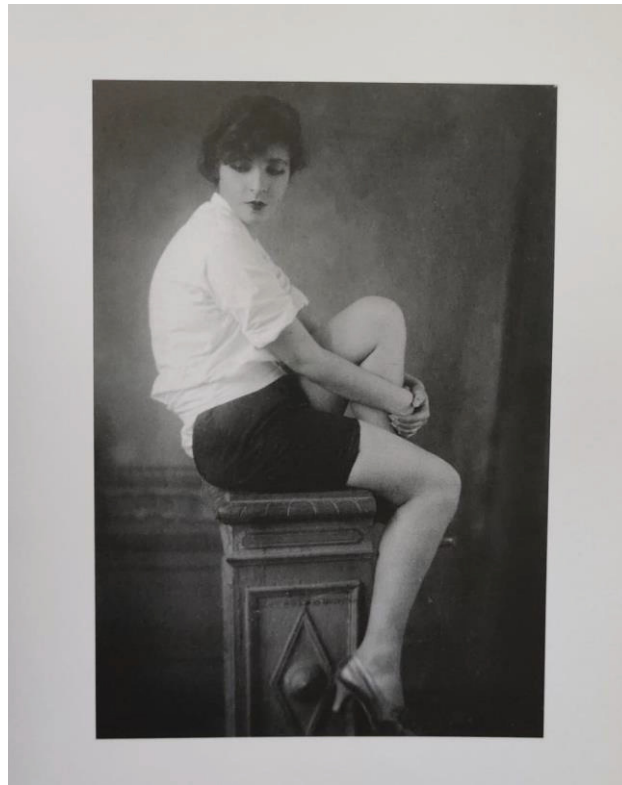
<sup>14</sup> Some may ask why I do not call my text an ‘autoethnography’. Later in Chapter 2 I will provide an explanation for this decision, but I can say in advance that, depending on one’s library of readings, this text can also be conceived as an autoethnographical study.



Given the nature of power, it is the values and perspectives of the dominant groups that pass for established knowledge. Thus, there is a narrowness, insularity, and homogeneity to what counts as normative. LAs [literacy autobiographies] situate the experiences and perspectives of writers in their invested and contested social contexts to provide a critical vantage point on dominant knowledge. (CANAGARAJAH, 2020, p. 25).

My first meaningful contact with the autobiographical genre was not in Applied Linguistics. In my third year of college, I was studying contemporary Brazilian literature and we were presented to excerpts of *Paixão Pagu: a autobiografia precoce de Patrícia Galvão* [*Passion Pagu: the early autobiography of Patrícia Galvão*] (2005). Patrícia Galvão, best known as Pagu (FIGURE 1), was a Brazilian multifaceted artist and activist who became famous not only for her brilliant body of work but also for her controversial and turbulent life during the twentieth century. In the book, Pagu manifests her will of taking control of her narrative, since she felt like everyone had something to say about her, something which she thought was almost never true. I was amazed by how raw and truthful her words were. When I left that class, I had to find that book, I had to read the entire text, I had to experience and digest what Pagu had to share.

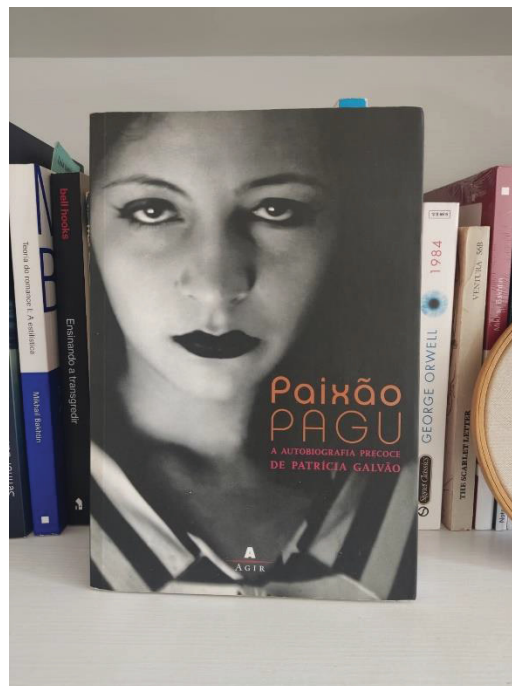
FIGURE 1 – PAGU IN THE 1920s



SOURCE: GALVÃO (2005).

I kept talking to everybody about Pagu and her autobiography, about how much I wanted to get a copy of her book in my hands and how unfortunate was the fact that the publication was sold out and not reprinted at that time. Seeing my desperation, a friend of mine was able to find *Paixão Pagu* in a second-hand book store and bought it for me. This is the moment when words cannot describe the feeling that I had when he sent me a picture holding the book in his hands and how happy I was when I got to open the plastic that was holding one of the books that I longed the most to read (FIGURE 2). It was the first time in my life I experienced this feeling. I wanted to read Pagu's story because I felt that she had more to tell me. I wanted to stop doing whatever I was doing at the time so that I could know her story through her own words.

FIGURE 2 – MY COPY OF PAIXÃO PAGU (2005)



SOURCE: THE AUTHOR (2022).

By reading her autobiography, I realized that the movement of writing about life experiences not only allowed Pagu to take control of her story, but it also enabled her to reflect on her position in society and the complex relationships she established with others and the world around her. Here as a sample of her words I present an extract in which she discusses her discontent with her status being a woman and the hypersexualization of her body:

But my whole being despised any insinuation. How they attach importance to sexual life everywhere. It seems that in the world there is more sex than men... In fact, there is so much puerility, so much mediocrity regarding the subject, I mean, the way that humanity faces the subject, that the indignation is almost eliminated. I have always been seen as a sex. And I got used to being seen like this. Repelling by an absolute incapacity, it almost justified the insinuations that accompanied me. All over. What really hurt was the lack of freedom from it, the inconvenience in the hours when I wanted to be alone. There were times when I cursed my status of female to the sniffers. If I were a man, I might be able to walk freely through the streets. (GALVÃO, 2005, p. 139<sup>15</sup>).

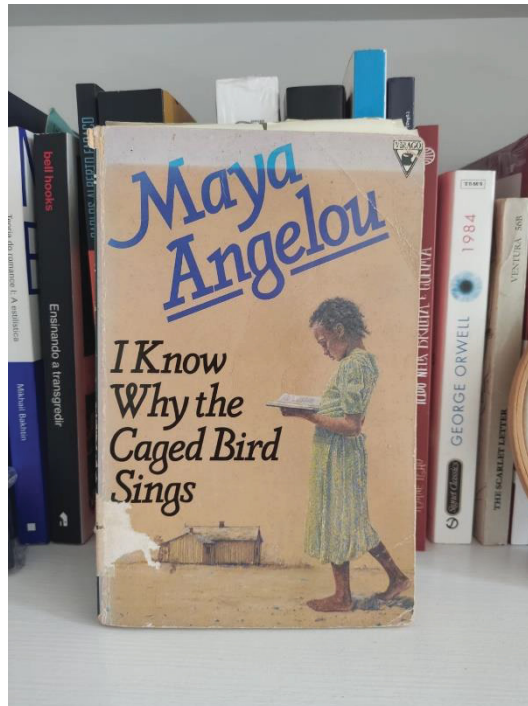
Two years later I got in contact with another autobiography entitled *I know why the caged bird sings* by Maya Angelou (1984 [1969]). In this powerful piece (FIGURE 3), which provided me the epigraph for this introductory chapter, the author narrates and gives new meanings to the events she experienced during her childhood and adolescence in the United States<sup>16</sup>. I was in the process of writing my research project to apply for a Master's degree in the Post-Graduate Program in Letras at the Federal University of Paraná. All these questions I posed here were already following me at that point. I had many ideas, but I knew that I wanted to work with language learning and teaching and personal stories. I wanted to understand my relationship with English, and to see if others felt the same way as I did about their experiences. And most importantly, I wanted to envision other possibilities for my future as an English teacher. A future in which I would not be violent with my students – and myself –, nor would I be simply an accomplice of this colonial and hegemonic system of Foreign Language Teaching.

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<sup>15</sup> In the original: “Mas todo o meu ser desprezava qualquer insinuação. Como dão importância em toda parte à vida sexual. Parece que no mundo há mais sexo do que homens... Aliás, há tanta puerilidade, tanta mediocridade dentro do assunto, quero dizer, o modo como é encarado o assunto pela humanidade, que quase é eliminada a indignação. Eu sempre fui vista como um sexo. E me habituei a ser vista assim. Repelindo por absoluta incapacidade, quase justificava as insinuações que me acompanhavam. Por toda parte. Apenas lastimava a falta de liberdade decorrente disso, o incômodo nas horas em que queria estar só. Houve momentos em que maldisse minha situação de fêmea para os farejadores. Se fosse homem, talvez pudesse andar mais tranquila pelas ruas.” (GALVÃO, 2005, p. 139).

<sup>16</sup> The year of 2022 marks a celebration of Angelou's work and history as a writer, performer and social activist. The author was honored with the first coin of the American Women Quarters Program (FIGURE 4).

FIGURE 3 – MY COPY OF I KNOW WHY THE CAGED BIRD SINGS (1984)



SOURCE: THE AUTHOR (2022).

FIGURE 4 – THE MAYA ANGELOU QUARTER



SOURCE: UNITED STATES MINT (2022<sup>17</sup>).

The autobiographical genre brought everything together. As Pagu and Angelou reclaim their narratives through the movement of telling their experiences to others, I humbly wish I can do something similar. In addition, I would like to see my non-native colleagues and students

<sup>17</sup> Available at: <https://www.usmint.gov/coins/coin-medal-programs/american-women-quarters/maya-angelou>. Access on March 9, 2022.

also empowered by their own stories. Thus, I proposed a course – which I will explain in further detail in the next chapter – that brought together students and teachers that were interested in learning more about ELF. During this experience, we shared oral and written autobiographical narratives through which we could explore and make (new) meanings to our experiences with English. These stories work as the empirical material for this research.

Finally, during the journey throughout the study, I thought about the following specific objectives:

(i) Reflect how personal experiences come to play when we discuss English and language concepts with the participants in the course;

(ii) Address ELF, and more specifically the concept of *ELF feito no Brasil*, through the stories that were told and assess if the concept help Brazilians understand their relationships with English and ELT;

(iii) Discuss the assets and challenges of having *ELF feito no Brasil* as the guiding principle to teaching-learning English in the different localities brought up by the participants during the research;

(iv) Propose possible (new) beginnings for the *ELF feito no Brasil* perspective based on the experiences shared and discussions held during the research.

In the next chapter, I will address the process of becoming that this research has gone through and further discuss autobiographies, narrative research and other concepts that helped me to produce and interpret the registers I present here. Despite being projected to the other side of the abyssal line, which dooms us to invisibility, as we will see in Chapter 3, we, non-native speakers of English, do exist. We are teachers, scientists, engineers, lawyers, doctors, and more as the autobiographies will illustrate in Chapter 4. Sometimes we love the English language, sometimes we hate it; and I believe that there is a sense of activism in the relationships we build with/through this language. As I will recover in the fifth and final chapter, I believe that by listening closely and paying attention to these subalternized or destitute (MIGNOLO, 2021) narratives we are going to be able to, collectively, further the understanding of the so-called *ELF feito no Brasil* and the liberating practices that such epistemology may lead us to in envisioning (new) beginnings and futures otherwise.

## 2 WEAVING EXPERIENCES, NARRATIVES AND READINGS

*MHB: Is writing a need for you? Es una necesidad?*

*GEA: Yes. It's the only way I could survive emotionally and intellectually in this society because this society can destroy your concept of yourself as a woman, as a Chicana. I survived all the racism and oppression by processing it through writing. It's a way of healing. I put all the positive and negative feelings, emotions, and experiences into the writing, and try to make sense of them. [...].*

Gloria E. Anzaldúa

In this chapter I will present the different stages of research development that brought me here today. First, I am going to talk about the beginning of my master's degree and how the events happening in the world and in my personal life led me to the decisions I made. Then, I will present the course I helped to develop and teach, and talk about the empirical material produced during this experience. After that I will present and reflect upon some of the readings I made on narrative research and autobiographies during this journey. Finally, I close the chapter discussing how I will address the analysis of the narratives and the writing of this dissertation.

### 2.1 THE ROAD HERE

At the very beginning of 2020, the first year of my Master's journey, I enrolled in a two-week summer discipline on Plurilingualism at the Letras graduate program of the Federal University of Paraná. During the course, the professors asked us to draw our linguistic autobiographies. This very exciting activity flourished my mind with ideas. At that point, my intention was to follow a grounded theory approach during my research. First, I would go to the field – the Celin UFPR<sup>18</sup> classrooms in which I taught English – and engage my students in producing autobiographical narratives. Thus, inspired by the course I was taking, I decided to ask them to draw their linguistic autobiography in relation to English learning during our first class of the semester.

The purpose of the activity was to encourage them to reflect about their relationship with English. Through their drawings, students were able to get to know each other while

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<sup>18</sup> Centro de Línguas e Interculturalidade (Celin) is the language center from the Federal University of Paraná, Curitiba.

thinking about their learning and their participation in the process. In addition, I wanted them to establish connections among themselves and start creating bonds as a group. This was exactly what happened. March 7th 2020, our first face-to-face class, was a morning of intensive sharing and exchanging of experiences. The students' engagement with the task surprised me. I thought that some of them would not enjoy the activity of drawing, but they all produced their drawn autobiographies excitedly. In the end, they presented their visual narratives to each other<sup>19</sup>.

Then, March 14, 2020 happened. I entered a Celin classroom for the last time. Initially, I had no idea that this was just the beginning of a very long, challenging, and scary chapter of my personal life and professional-academic career – and, of course, of our time in the world. I remember telling my students that I had as little information as they did about the protocols to be followed at CELIN regarding the pandemic of COVID-19. Are we having classes again next week? In two weeks? In a month? I did not know. As soon as the World Health Organization (WHO) declared the global coronavirus pandemic and we had the confirmation that the virus had started to spread in Brazil, we stopped classes completely. I had a meeting with my advisor and she told me to put things on hold. We should be going back to classes at any moment and then the research could continue. However, the months went by and the pandemic only got worse; in May 2020, the center decided that they did not have the structure to continue online at that point and laid all the teachers off. All of a sudden, I was unemployed for the first time in a very long time. Our supervisors at the center advised us to say goodbye to our students through our WhatsApp groups and so we did.

In the midst of all those questions we had at that very beginning of the pandemic, I remember thinking: What about my research project? What should I do now? I knew that my initial plan had to change, at least to a certain degree, but I did not know at that point what I could do. I started doing some readings about autobiographies and religiously attending the meetings of “Identidade e Leitura”, our research group that includes, among other researchers, my advisor and her advisees. I was doing everything that I could. In all honesty, however, I did not feel like I was doing a Master's research. It was completely different from what I had expected for the many years in which I dreamt with this stage of my academic career.

By June 2020, I was already tired of feeling like I was not doing much. I was in a state of inertia and I wanted to get out of it. Thus, I remember receiving an email by the Post-Graduation Program in Letras saying that they were accepting submissions of proposals for online extension courses by the students of the program. I saw that as a possibility doing

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<sup>19</sup> More on the results of this activity can be read in Schmicheck and Silva (2021).

something different and dialoguing with others, which is so important during the many stages of a research. Besides, I could use it as an opportunity to read more about ELF and getting in contact with my research again. Nevertheless, I was scared of doing it alone. Because of that, I went to my colleague – and now friend – Camila Haus, a PhD student from the program, and asked her what she thought about starting this project with me.

I asked Camila not only because we have similar research interests, but also due to the fact that we have been colleagues in different spaces for a long time already. We participated in courses together and we both were teachers at Celin UFPR until 2020. She was also a member of “Identidade e Leitura” group, and was in the first year of her PhD course. Thus, together, we created a syllabus for the course that we entitled “Reflexões teórico-práticas sobre o Inglês como Língua Franca” [Theoretical-practical reflections on English as a Lingua Franca] (APPENDIX 01).

For the creation of the proposal, we got together and brainstormed about the texts we had already read on ELF concepts and their pedagogical implications. In addition, we also considered studies that we were interested in getting to know. After that, we thought about concepts and themes and their distribution throughout the 9 weeks of the course. Then, we choose one or two texts per encounter considering these topics – except for the first and the last meetings – and added the remaining studies from our first brainstorming section as extra readings.

Since we stated in the proposal that our target audience was English teachers and students, our idea was to connect the critical readings we were going to make with the classroom experiences that participants brought with them. Moreover, it is important to highlight the fact that we wrote an *initial proposal*; our plan had always been to negotiate the readings and procedures with the participants along the way. Thus, our syllabus changed considerably during the process. The course had 30 hours total, composed of 9 synchronous encounters totalizing 20 hours and 10 hours that participants could dedicate to the readings and activities we proposed. We offered 30 places for the course, and more than 200 people applied. Our selection criterion was the time of application; we contacted the first 30 candidates and, as they confirmed or not, we contacted the next ones in the list. In the end, 28 participants were present in the first meeting but 17 were eligible to a completion certificate at the end of the course.

In order to illustrate what we did in the course, I will go into more detail about the activities we promoted during the first encounter. We had three objectives for this meeting: (i) to introduce ourselves and have the participants introducing themselves as well; (ii) to present them our ideas for the course in terms of objectives, methodology, and assessment criteria; and



(iii) to have an introductory discussion aimed at knowing what concepts and reflections on English language teaching (ELT) participants brought in with them. At the very beginning, Camila and I asked the participants if we could record our meetings for research purposes. We made sure that they knew that we would preserve their identities, and that if we decided to publish any part of the empirical material produced, we would use only transcriptions from the discussions and not the video recordings themselves. Because of that, all participants agreed with the meetings being video recorded<sup>20</sup>. After this, we proceeded to the planned activities.

The introductions showed that we formed a very diverse and heterogeneous group, though all participants were engaged with English teaching – some were experienced, others teachers-to-be. Because the course was proposed in an online format, the participants came from everywhere. They were mostly Brazilians, from Northern to Southern regions, but we also had a Colombian teacher working with English in an aviation course in Colombia. Since he was a native speaker of Spanish, he told us that his comprehension of Portuguese was good enough to follow the discussions and readings, but that he felt more comfortable sharing his impressions, experiences, and reflections through written and spoken English<sup>21</sup>.

In addition, the educational background of the group was also very diverse. Some of them were graduate students – both at Master’s and PhD levels –, but we also had undergraduate students – one of them had just started the Letras course. We had English teachers from different levels in the educational system – pre-school, elementary school, high school, technical, and even higher education. What we all had in common was an interest in English teaching and learning and, at least, curiosity to read and discuss English as a *Lingua Franca*.

We presented them our suggestions of readings for the next seven encounters. As the weeks went by, we made some changes in our program and worked with different texts than those we initially thought about discussing. However, the main topic of each encounter remained the same. On week two, we read Jenkins (2015) and Mufwene (2010), and discussed key concepts about ELF and globalization, such as ELF as a phenomenon and a research field, the different phases of ELF studies, and myths and facts about World Englishes. We went a little further on these readings and discussions through the texts of Canagarajah (2007), Friedrich and Matsuda (2010), Jordão (2014) and Pennycook (2008) on weeks 3 and 4. We

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<sup>20</sup> In addition, the research project was also approved by the ethics committee of the Federal University of Paraná, CAAE [Certificate of Ethical Appraisal Submission] number 42184620.8.0000.0102 (APPENDIX 2).

<sup>21</sup> Despite initially saying that he would like to participate through English, and the fact that most of his contributions were, in fact, in English, there were moments in which the participant shared his thoughts in Spanish or even in a version of *Portuñol* (the way we locally refer to translingual practices that move between Spanish and Portuguese). Thus, I like to think that there were moments in which the barriers imposed by the named-languages were broken and he felt comfortable to explore his linguistic repertoire more freely.

dedicated week 5 to the discussion of translanguaging through the reading of Vogel and Garcia (2017).

After these introductory reflections, we moved on to some problematizations and implications for classroom activities. Thus, for the sixth encounter, we read Jordão and Marques (2018), and given our personal connections with the authors, we invited them for the discussion, and the participants were able to ask questions and share their thoughts with them. On weeks 7 and 8 we talked about ELF and classroom materials – through the readings of Siqueira (2015) and Galor and Haus (2018) – and evaluation – based on Harding and McNamara (2018) and Shohamy (2018). Then, after all these meetings, we came together for a final encounter where the participants presented and exchanged ideas about the class plans they produced at the end of the course, having in mind the discussions held during the course.

About the encounters and the way we structured them, Camila and I were always in contact to discuss different approaches for every week. Most of the readings we proposed were in English. However, the discussions happened in Portuguese because the majority of the participants were Brazilians who had Portuguese as their first language. There were moments, of course, where participants struggled to find translations for what they were trying to say, and then they translanguaged their way through the debates. We always used moments like this to challenge monolingual language concepts bringing back some of the problematizations proposed during the course.

All of this is relevant to mention because, as stated by Pavlenko (2007), it is crucial to reflect about the language choices we make when we work with personal stories in our studies. We never wanted to be in the center of the discussions. Camila and I were there to help and guide, but never to lecture. We always tried to emphasize that the doors were open for everyone to share their thoughts on the readings and concepts whenever they wanted to. If they did not have time to read the texts, we encouraged them to bring personal experiences to the conversation. This is why we believed that having discussions in Portuguese – except for the participant from Colombia, who usually made his contributions through English – was the best option. Thus, we believe that our initial plan worked: because we had a very engaged group, most of the meetings were centered on the questions and comments the participants brought from their readings of the texts.

When they did not want to speak on the microphone, or had problems related to technology, internet connection, or the environment from where they were participating, they

shared their thoughts on the chat, so Camila or I would read them for the group<sup>22</sup>. During these encounters, it was very common for the participants who were already familiar with the discussions on ELF to establish connections not only with their experiences but also with other readings. The exchange of knowledge, therefore, was constant.

We also tried to negotiate our approaches for the mediation of the meetings with the participants. For instance, early on in the course we received feedback from participants stating that sometimes the discussions were hard to follow and that they wanted to revisit some concepts. Thus, there were moments where, as mediators of the course, we would promote a more guided discussion using handouts and pre-made questions based on our perception of the class as well as on feedback received from the group. We did this so the participants that were being introduced to ELF would not feel lost in the discussions.

During the first meeting, after we had our introductions and the presentation of the course, Camila and I proposed a moment of initial reflections with the participants. Through the work with different images (presented below this paragraph, in the same sequence we showed them to the group), we brainstormed about important themes that probably would appear again throughout the course. Some of the themes that we discussed were: language as structures, norms, and rules; the impostor syndrome; the triad language, state, and nation; monolingualism and the politics of English-only; emotions in language learning and teaching; identity, interculturality, and negotiation of meanings.

FIGURE 5 – MY ENGLISH: INSIDE MY HEAD X WHEN I'M TALKING



SOURCE: IFUNNY (2019<sup>23</sup>).

<sup>22</sup> We had to do this because, due to their ‘visitor’ status, some of the participants did not have access to the chat. Unfortunately, at that point, the platform we used for the meetings – Microsoft Teams – did not allow the saving of the discussions held in the chat. Due to time constraints and the flow of information, it is very likely that we did not read all the relevant messages exchanged between the participants in this space. Thus, we may have lost valuable material shared by participants through their writings on the chat.

<sup>23</sup> Available at <<https://ifunny.co/picture/fAQ3y1n67>>. Access on April 22, 2021.

FIGURE 6 – LANGUAGES



SOURCE: SEGREDOS DO MUNDO (2019<sup>24</sup>).

FIGURE 7 – MAY I GO TO THE BATHROOM?

- Professor, posso ir no banheiro?
  - Em inglês, jovem
  - Plis batrum
  - Não é assim
  - i batrun plis go
  - Gente, não deem risada. Jovem, fale certo
- Eu:



SOURCE: DOOPL3R (UNDATED<sup>25</sup>).

We also selected other images, but did not have enough time to discuss them during the first day of the course. However, we created a WhatsApp group for the course and sent them there. We then went back to them at the beginning of the second encounter. These images are the following:

<sup>24</sup> Available at: < <https://segredosdomundo.r7.com/quer-aprender-um-idioma-novo-5-linguas-faceis-de-aprender/>>. Access on July 1, 2021.

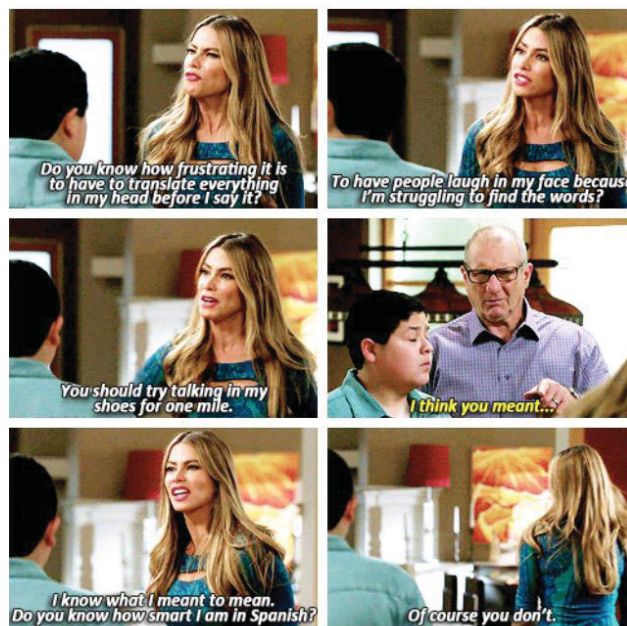
<sup>25</sup> Available at: < <https://pt.dopl3r.com/memes/engra%C3%A7ado/professor-possou-ir-no-banheiro-em-ingles-jovem-plis-batrum-nao-e-assim-i-batrun-plis-go-gente-nao-deem-risada-jovem-fale-certo-eu-o-a-adilminha/676319>>. Access on July 1, 2021.

FIGURE 8 – DON'T EVEN COME CAUSE IT DOESN'T HAVE



SOURCE: PORTUGLESE (2016<sup>26</sup>).

FIGURE 9 – DO YOU KNOW HOW SMART I AM IN SPANISH?



SOURCE: THE LIZZIE MCWASSON MOVIE (2015<sup>27</sup>).

The participation during these discussions was intense. Most participants eagerly shared their personal stories, which clearly informed the way they were reading the images. It was during these moments in the two first encounters that I realized the course could be the place

<sup>26</sup> Available at: < <https://www.instagram.com/p/BHK5z0OgSdK/>>. Access on July 1, 2021.

<sup>27</sup> Available at: < <https://thelizziemcwassonmovie.wordpress.com/2015/06/28/do-you-know-how-smart-i-am-in-spanish/>>. Access on July 1, 2021.

where I was going to develop my field research. Thus, with Camila's permission, I included in the asynchronous tasks for the first week an autobiographical writing activity. The task was for participants to answer a form (APPENDIX 3) in Portuguese – but they could use whichever language they felt more comfortable with – that required them to write initial reflections divided into two texts based on the following commands:

**Fale um pouco sobre você**

Gostaríamos de saber um pouco sobre quem você é. Sendo assim, escreva um breve texto falando seu nome, sua idade, de onde você vem, qual a sua área de atuação/estudo e sobre quais são suas expectativas com o curso. Encorajamos que você escreva seu texto em formato narrativo, de preferência em primeira pessoa<sup>28</sup>.

**Fale sobre suas experiências com a língua inglesa**

Queremos que você escreva um breve relato sobre suas experiências com a língua inglesa. Você pode escrever livremente, mas pensamos em algumas perguntas para ajudá-lo a pensar. O que o motivou a aprender inglês? Como você aprendeu? Quais estratégias mais funcionaram para você? Qual a sua relação com a língua inglesa? De que forma ela está presente em sua vida? Você já ensina ou ensinou inglês? Como foi ou é essa experiência para você? Novamente, encorajamos que você escreva seu texto em formato narrativo, de preferência em primeira pessoa<sup>29</sup>.

Out of the 28 participants present in the first encounter, 18 answered this initial form (APPENDIX 4). Because the meetings were happening from July to September 2020, in the very middle of the first big wave of the pandemic, Camila and I always agreed that we should not oblige the participants to partake in the majority of the asynchronous activities. Although we believed that the more texts they read and thoughts they shared, the more they would take away from the course, we sympathized with the hardships everyone was facing to adapt to the *new normal*.

We told the participants during the first encounter that they were only required to follow the discussions, be present in the maximum number of encounters they could, and share a class plan at the end of the course, which should reflect some of the meanings they started (or continued) to construct during the exchanges we were to have. From the initial group of 18

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<sup>28</sup> In English: **Talk a little about you:** We would like to know a little bit about who you are. Therefore, write a short text saying your name, your age, where you come from, what your area of expertise/study is and what are your expectations with the course. We encourage you to write your text in a narrative format, preferably in the first person.

<sup>29</sup> In English: **Talk about your experiences with the English language:** We want you to write a short account on your experiences with the English language. You can write freely, but we propose some questions to help you think. What motivated you to learn English? How did you learn? What strategies worked the most for you? What is your relationship with the English language? How is it present in your life? Do you teach or have you ever taught English? How was or is this experience for you? Again, we encourage you to write your text in a narrative format, preferably in the first person.

participants who engaged with the first writing activity, 14 reached the last meeting and presented their class plans. Added to this count there were other 3 who, despite not sending the first writing reflection, were present in the final encounter and also engaged with the task. Therefore, 17 participants reached the end and received the certificates for the course completion, as mentioned above.

Finally, in the next subsection, and later in Chapter 4, I will present some of the registers I took during this research. In this sense, whenever I analyze written and oral narratives, I will refer to their authors using a nickname I created for them. The nicknames were originated from abbreviations of their names. I opted for this strategy because I saw this movement as way to respect their voices as authors by naming them and, at the same time, to protect their privacy as I committed myself to do so – both to the participants and to the ethics committee.

## 2.2 THE NARRATIVE TURN IN APPLIED LINGUISTICS

The process in which the research took shape and my objectives led me to follow a qualitative approach. According to André (2012), when we claim to be developing qualitative research, we are referring to the procedures used for the production of empirical material and the type of registers that we are going to produce and analyze. In this sense, this is a qualitative study of ethnographic nature. The author describes ethnographic research from the point of view of anthropology: “(1) a set of techniques that they use to collect data about the values, habits, beliefs, practices, and behaviors of a social group; and (2) a written report resulting from the use of these techniques.” (ANDRÉ, 2012, p. 24<sup>30</sup>).

When we do classroom research, however, we are concerned with the educational process itself. The description of the culture of a given context, as is traditionally the case with anthropological ethnographies, is not the main objective of ethnographic studies in education. André (2012), therefore, conceptualizes qualitative research in the classroom as “studies of the ethnographic *type* and not ethnography in its strict sense.” (ANDRÉ, 2012, p. 24<sup>31</sup>, My emphasis).

Qualitative studies began to gain popularity due to researchers who wished to “portray the views of all participants, even those who did not have power or privilege, which was very

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<sup>30</sup> In the original: “(1) um conjunto de técnicas que eles usam para coletar dados sobre os valores, os hábitos, as crenças, as práticas e os comportamentos de um grupo social; e (2) um relato escrito resultante do emprego dessas técnicas.” (ANDRÉ, 2012, p. 24).

<sup>31</sup> In the original: “estudos do tipo etnográfico e não etnografia no seu sentido estrito.” (ANDRÉ, 2012, p. 24).

well in line with the democratic ideas that appeared in the 1960s.” (ANDRÉ, 2012, p. 17<sup>32</sup>). My aim, therefore, is to explore the personal stories of these teachers and students focusing on possible understandings of their language concepts and of which meanings they attribute to the relations they establish with/through/for English. Bearing these objectives in mind, I position my research as a qualitative study of an ethnographic type. In addition, I opted for the type of ethnographic research due to the techniques used for the production of empirical material. Namely, participant observation, the recordings of our meetings, used in order to identify moments where the participants shared personal stories, the notes I took during the course, and the narratives that the participants produced.

As I was one of the mediators of the course, I always assumed the position of participant observer during our meetings. I took notes, asked questions for further understanding, and shared my personal views on the topics discussed. With that, I can say that I took the position of an ethnographer, who “is, thus, faced with different forms of interpretations of life, ways of understanding common sense, varied meanings attributed by the participants to their experiences and perceptions, and tries to show these multiple meanings to the reader.” (ANDRÉ, 2012, p. 16-17<sup>33</sup>). In this sense, I will try to orchestrate here the different voices present during the course by exploring two sets of registers: (i) the written autobiographies produced by the participants during the course; and (ii) the recording from the meetings where participants shared personal stories.

Moving forward, as I mentioned in the first chapter, my first contact with an autobiography took place when I read *Paixão Pagu* (2005) for a literature subject in my third year in college. One semester later I took an Introduction to Applied Linguistics course in which we read Norton’s *Identity and Language Learning* (2013). In this book, Norton explores the identities of Canadian migrant women mostly through written journals and interviews in which they share their personal stories and experiences in relation to language. According to Pavlenko (2007), these types of registers became the focus of different interdisciplinary fields such as literary theory, sociolinguistics, and cognitive psychology developing in the late 1960s and early 1970s. In the late 1970s and early 1980s, “[t]he narrative turn also found its way into our

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<sup>32</sup> In the original: “retratar os pontos de vista de todos os participantes, mesmo dos que não detinham poder nem privilégio, o que casava muito bem com as ideias democráticas que apareceram na década de 1960.” (ANDRÉ, 2012, p. 17).

<sup>33</sup> In the original: “encontra-se, assim, diante de diferentes formas de interpretações da vida, formas de compreensão do senso comum, significados variados atribuídos pelos participantes às suas experiências e vivências e tenta mostrar esses significados múltiplos ao leitor.” (ANDRÉ, 2012, p. 16-17).



field [of Linguistics]” (PAVLENKO, 2007, p. 164). In this sense, narrative research is not new to the field of Applied Linguistics.

Considering narratives from a research perspective, Barkhuizen (2016) lists four reasons for this narrative turn in the field of Applied Linguistics and specifically in TESOL studies. The first two are related to the rejection of more positivistic approaches and to postmodern concerns with the self, identity, and individuality. The third, which is very important for this research, “is the importance that narrative has acquired as a resource that individuals draw upon in the construction of their identities. The stories they tell help researchers understand the ways in which they situate themselves and their activities in the world.” (BARKHUIZEN, 2016, p. 29). The fourth and very relevant reason is presented in the following quote:

[...] an interest in narrative has been linked to a turn towards the idea that research should both involve and empower the people whose experiences are the subject of research. Narrative inquiry expands the range of voices that are heard in research reports, often highlighting the experiences of marginalized groups (Hayes, 2013). (BARKHUIZEN, 2016, p. 29).

As I mentioned in the Introduction, when I was envisioning this research, what I wanted was to work with language learning and teaching and personal stories. The aim of the process was to understand the relationships others and I establish with English and to evaluate how our personal experiences and life trajectories may shape our language concepts. Thus, as I read more and more about these issues that I was interested in, and looked back at the readings of autobiographies written by women who rejected the roles imposed on them by patriarchal, sexist, and racist oppressive systems, it seemed that narratives were the perfect space for resistance, re-existence, and to envision possibilities otherwise (MIGNOLO; WALSH, 2018).

Therefore, given the scenario described above, I decided that I would do narrative research with autobiographies focusing on language teaching and learning. This type of empirical material receives many different names – language learning memoirs (PAVLENKO, 2001), reflective narratives (NUNAN; CHOI, 2010), autobiographical narratives (PARK, 2011; FERREIRA, 2015), personal narratives (DYER; FRIEDRICH, 2002), literacy autobiographies (CANAGARAJAH, 2020), just to mention a few. The work with personal stories also constitutes a research field that also has received different names – narrative knowledging (BARKHUIZEN, 2011), narrative research (BARKHUIZEN, 2014, GOMES JUNIOR, 2020), narrative inquiry (BARKHUIZEN, 2016), for instance. According to Barkhuizen (2016), “[n]arrative inquiry is a way of doing research that focuses on the stories we tell about our lives.

These stories are about our experiences of life; the meaning we make of the events we live or imagine in our future lives.” (BARKHUIZEN, 2016, p. 28).

I position myself as one of these researchers who is interested in putting personal stories and narratives at the center stage of our studies. As I already stated, I have a personal connection with autobiographies. Thus, I see myself in an ecology of knowledges – as I adopt concepts from different fields on autobiography and narrative research. In addition, one excerpt of Lejeune’s essay on cinema and autobiography always speaks volumes to me: “The word “autobiography” is therefore elastic. And that should be a cause for joy, because that is an attribute of the words and ideas that are alive.” (LEJEUNE, 2014, p. 259<sup>34</sup>). This is why I believe that the word “autobiography”, which encompasses registers that go way beyond just written texts, is the one that most suits what I helped to produce during this research – not only in terms of empirical material but also the report and analysis on these materials.

As for the scope of analysis, I am well aware that we are complex beings constituted by all of our experiences. They shape meanings we make of the world and alter how we engage with what is around us. Since I intended to work with autobiographies, I got to know stories on several topics, but my focus was on the experiences related to language. More specifically, the emotions, (des)identifications, and language concepts of the teachers and students who participated in the course I mediated with Camila. And, of course, accessing and assessing my own emotions, (des)identifications, and experiences as I analyze the narratives is inevitable. In this sense, Canagarajah’s (2020) discussion on the literacy autobiography (LA) genre is of extreme importance. According to the author, a LA “is an account of significant factors and events that have contributed to your development as a reader or writer.” (CANAGARAJAH, 2020, p. 17).

On this matter, now I will explore how subjects react to the movement of narrating their experiences and what impacts does this activity cause on them. For example, the writings I asked after our first encounter for the course required participants to write a literacy autobiography reflecting about their relationship with English. Thus, after describing the many conflicts that constitute her relationship with English, one of the participants gives the following conclusion to her autobiography:

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<sup>34</sup> In the original: “A palavra “autobiografia” é, pois, elástica. E isso deve ser motivo de alegria, porque esse é um atributo das palavras e ideias que estão vivas.” (LEJEUNE, 2014, p. 259).

De forma resumida, eu diria que minha relação com o inglês é complicada e sempre será. Mas não posso negar que não seja importante para mim, pois de certa forma é parte de quem eu sou e de como tenho me construído como pessoa, estudante e professora. Na verdade, eu acho que cada dia que passa essa relação fica mais complexa e me abre cada vez mais espaços para refletir não só sobre eu mesma como pessoa, mas também sobre o mundo, sobre as outras pessoas, pontos de vista e jeitos de entender a nossa realidade. (A.B.S.<sup>35</sup>,<sup>36</sup>).

As one can see, A.B.S. goes back into her experiences with English and reaches the conclusion that complexity is constant. When referring to her relationship with English, she states that “[...] it will always be [complicated].” According to Barkhuizen (2016), “[s]tories preserve our memories, prompt our reflections, connect us to our past and present, and assist us to envision our future’.” (BARKHUIZEN, 2016, p. 28). Here she is doing this movement of critically analyzing past and present to project herself in a possible future. She concludes that, although complicated, the relationship with the language increased her worldview, allowing her to achieve a better understanding of others and her own subjectivity.

I will bring the full text of this participant in Chapter 4. For now, it suffices to say that this extract supports the theoretical discussion proposed here by illustrating what I understand as an autobiography. The author narrates different events that challenged her English learning and teaching. She is one of these non-native speakers who struggles everyday with feelings of ‘not belonging’. However, as one will see later in the analysis, she resists and, through this movement of resistance, she feels different emotions, creates new meanings of the world and for her experiences, produces knowledges from these movements, and strengthens her positions in the world.

As we could see in the excerpt of the participant’s narrative presented above, through the movement of going back to past events in one’s life and giving new meanings to these experiences through the reflexive activity of writing, creating an autobiography can be an empowering act. Canagarajah (2020), for instance, strengthens his identities by narrating his

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<sup>35</sup> As previously mentioned, given the fact that most participants were Brazilians, the majority of the discussions during the meetings and the written texts they sent were in Portuguese. Considering Pavlenko’s (2007) recommendations, I will always present the narratives in the language they were written by their authors, and provide the translation using footnotes. As the analysis was performed after the course was over, I do not have close contact with most participants to check my readings of what they wrote. Thus, any misunderstandings motivated by the interpretations and translations I produced are my responsibility only.

<sup>36</sup> In short, I would say that my relationship with English is complicated and it will always be. But I cannot deny that it is not important to me, because in a way it is part of who I am and how I have built myself as a person, student, and teacher. In fact, I think that every day this relationship becomes more complex and opens up more and more spaces to reflect not only about myself as a person, but also about the world, about other people, points of view, and ways of understanding our reality.

experiences. In this specific case, he refers to his identities as a transnational and translingual subject:

The writing became more reflexive. I developed certain dispositions suitable for my ongoing writing development. As the conclusion suggests, I am more respectful of my vernacular resources, more rooted in my traditions, more resistant of rhetorical impositions, and more open to negotiating with dominant norms critically and creatively. These dispositions and awarenesses are the realizations I could leave for the reader in the conclusion. (CANAGARAJAH, 2020, p. 17).

Furthermore, he continues, “[t]he processes involved in narrating one’s experiences motivate writers to recover and *externalize* memories and feelings that might be forgotten, ignored, or suppressed. In *verbalizing* these thoughts and experiences, the writers give them form and order.” (CANAGARAJAH, 2020, p. 18). Narrating is, in fact, a process of transformation: “[e]xperiences become narratives when we tell them to an audience and narratives become part of narrative inquiry when they are examined for research purposes or generated to report the findings of an inquiry.” (BARKHUIZEN, 2016, p. 28).

In addition, Canagarajah (2020, p. 17) affirms that the “[w]riting of that LA was fortunate. It clarified for me my rhetorical challenges and options from my school days and graduate education to my early years as a faculty member.” In this direction, we can conceive narrating experiences as an ongoing movement of reflection and reading of the world, which also leads us to reconsider the conceptions that serve as the basis for these reflections and readings. We look back at our past, transform our memories into stories in the present, which can project ourselves into the future. This act requires selection, editing, clarification, comparisons, contrasts – an overall analysis. The results from such a process may differ from one day to the other. Our interpretations of what is now memory may vary from those we had when we were experiencing these events. And, certainly, other meanings will continue to be created. According to Canagarajah (2020, p. 20):

As writers externalize, verbalize, and analyze their experiences, they are often motivated to practice their new realizations in that very writing. From this perspective, the narrative is not only a mediational resource for learning and identity development. The LA embodies the new realizations and identities it made possible. In other words, the writing is not only an instrument for identity construction; it is itself that identity being constructed.

If we recover the fourth reason for the popularity of narrative inquiry within Applied Linguistics, which is the possibility of working with marginalized groups as pointed out by Barkhuizen (2016), there is another justification for the methodological and theoretical choices

being made during this research. Adding to that, Canagarajah (2020) affirms that “[l]anguages and symbol systems are already social, as we share them with others. LAs help us define our personal space within a community, while also locating ourselves among social networks.” (CANAGARAJAH, 2020, p. 25).

Moreover, Canagarajah’s (2020) analysis also highlights the fact that LAs provide information on non-formal learning, learning that takes place through unconventional means, community memberships, and conflicting language identities and their negotiation: “LAs provide these insights into literacy development through a form of knowledge construction not always available in other academic genres.” (CANAGARAJAH, 2020, p. 24). For the argument I propose here, this point is crucial. I disagree completely with the idea of English as the language of the other, as reiterated by the English as a Foreign Language model. And I assume that different personal experiences with the language may help me tell a different story than the ones told by the dominant paradigm in ELT thus far.

In this sense, I believe that language students and teachers autobiographies have the potential to not only give basis for my positioning against the marginalization of non-native English speakers, but that the movement of telling these stories could also help them realize that they are no foreigners when it comes to English. Pavlenko’s (2007) words summarize the points raised here:

Several characteristics make autobiographic narratives into unique and appealing foci of applied linguistics inquiry. They are interesting and thus have aesthetic value and can engage the readers. They are accessible and thus can appeal to larger audiences. They are also textual and thus have reflective value for their authors and for the readers who are encouraged to imagine alternative ways of being in the world. Most importantly, they are transformative as they shift the power relationship between researchers and participants, and between teachers and learners, making the object of the inquiry into the subject and granting the subject both agency and voice. (PAVLENKO, 2007, p. 180).

Thus, there is much potential in aligning the investigation of marginalized, subaltern and destitute realities of non-native English speakers and the work with autobiographies. I say this because our stories, the stories of subjects who are often downgraded as valid speakers and have to deal with constant feelings of having to borrow a language that does not belong to them, feelings of being lost and made invisible by the hegemonic narratives – such as those that create the idea of the native speaker as the authority in relation to the non-native, as I will discuss in more detail in the third chapter.

During the course, we met to discuss, share and reflect upon our personal experiences. Through narrating these experiences, be it in written or spoken form, we revisited past events

of our lives and gave new meanings to them, and by doing this we were moving away from the dominant stories and envisioning possibilities and futures otherwise. For this reason, the action of listening and amplifying these voices is, in a way, a movement of coming together as a collective. Or, to quote Mignolo (2021), this initiative can be seen as an effort to reconstitute the agency that was taken from these subjects by coloniality/modernity.

### 2.3 MEETING WITH THE STORIES

What I have been describing up to this point is the journey I performed through this research, the experiences and other voices that shape my readings of the world, and some of the registers I made along the way. This is narrative research, and as stated by Canagarajah, “[i]n such studies, methods of eliciting the narratives are gaining importance. The process is as important as the product.” (CANAGARAJAH, 2020, p. 24). As I already mentioned, therefore, I have two groups of empirical materials: (i) the written texts provided by the participants and (ii) the recordings from the course meetings.

It is very clear that my experiences are present throughout the entire text. It is simply impossible to dislocate myself from the readings and analyses I make. In addition, I participated during the discussions of the course and I shared my experiences in comparison and contrast with the ones presented by others. Together, we orchestrated our voices in order to give shape to collective understandings about different language concepts and how to take them to our classrooms. This movement of coming together is also observed by Canagarajah (2020, p. 10):

In fact, the LAs in this book [transnational literacy autobiographies as translanguaging writing] emerge from student-teachers of writing in courses established for teacher development. As I tell the story of my students reflecting on their development as literacy teachers, I am embedding that narrative within my own development as a teacher. Both my story and those of my students constitute reflections on what our writing development and practice imply for teaching.

Because I understand autobiographies as the materialization of an ongoing reflection, I will try to analyze the narratives in agreement with Pavlenko’s (2007) recommendations for a systematic analysis of autobiographies. The author believes that content and thematic analysis often miss on the interpretive nature of these texts and end up offering obvious or banal conclusions. Thus, to provide context to her problematizations, Pavlenko lists what she considers the five major weaknesses observed in the analyses:

The first is the lack of a theoretical premise, which makes it unclear where conceptual categories come from and how they relate to each other. The second is the lack of established procedure for matching of instances to categories. The third is the overreliance on repeated instances, which may lead analysts to overlook important events or themes that do not occur repeatedly or do not fit into pre-established schemes. The fourth is an exclusive focus on what is in the text, whereas what is excluded may potentially be as or even more informative. The fifth and perhaps the most problematic for applied linguistics is the lack of attention to ways in which storytellers use language to interpret experiences and position themselves as particular kinds of people. (PAVLENKO, 2007, p. 166-167).

On the root of the problem there is the treatment of these texts as if they were only descriptions and reports on lived experiences, ignoring the analytical aspects of the act of narrating, the discursive constructions, and the multiple voices that shape these narratives. For Pavlenko (2007), “[t]his treatment disregards the interpretive nature of storytelling, that is the fact that the act of narration unalterably transforms its subject and any further interpretation interprets the telling and not the event in question.” (PAVLENKO, 2007, p.168).

As another criticism, Pavlenko affirms that some studies “may end up speaking past each other, because different analysts focus on different ‘emerging themes.’” (PAVLENKO, 2007, 167). That is, the author believes that the fact that certain researchers might overlook what others will pay attention to is negative. I, however, disagree with her point of view on this. The belief that we can remove subjectivity from our analyses is an illusion of modernity. Each and every one of us has experienced different things and speaks from different loci of enunciation (GROSFOGUEL, 2011). Not only during the work with narratives but in research in general, it is impossible to dislocate ourselves from our studies, which makes objectivity and predictability unachievable.

To summarize, Pavlenko (2007) seems to be preoccupied with the fact that some studies do not clearly state the procedures that constitute the research and how they achieved the results they present. Thus, she argues for a deeper description of the methods that the researchers worked with to produce the empirical material and also of the literature, reflections and conceptions that support the analytical categories and the readings proposed in each study. For her, researchers should also align all of this with an analysis that does not focus only on the systematization of the empirical material, but that also explores textual structure in detail, aiming at an understanding of the contexts and discourses that give shape to these narratives. Despite all these criticisms, however, the author claims that:

This critique does not imply that content analysis should be abolished from studies of subject reality in linguistic autobiographies. Rather, I argue that content cannot be analyzed in separation from context and form, and that

thematization is a preliminary analytical step and cannot be confused with analysis. (PAVLENKO, 2007, 167).

From these problematizations, Pavlenko (2007) moves on to her recommendations for the analysis of autobiographical narratives. The author, thus, lists three complementary approaches:

(a) cognitive approaches that treat autobiographies as meaning-making systems and thus as evidence of how people understand things (Bruner 1987; Linde 1993), (b) textual approaches that see them as a creative interplay of a variety of voices and discourses, and thus as evidence of larger social and cultural influences on human cognition and self-presentation (Bakhtin 1981; Fairclough 1995, 2003), and (c) discursive approaches that view them as interaction-oriented productions, and thus as evidence of the co-constructed nature of our lifestorytelling (Edwards 1997). (PAVLENKO, 2007, p. 171).

About the procedures taken to produce the materials that are analyzed in the studies, Pavlenko (2007) calls attention to the language aspect. Because she is focusing her discussion on bi- and multilinguals' autobiographies, it makes sense to be critical about these choices. As stated by the author, there are differences related to the language in which an event is experienced and told, and “[t]hese concerns are not always heeded in the study of linguistic autobiographies. Many researchers collect stories in one language only, the one most convenient for analysis, without thinking through the implications of this choice.” (PAVLENKO, 2007, p. 172). I already touched upon the language choices we did during the course, however, questions such as “[d]id the language of the story correspond to the language in which the events in question took place? If not, is it possible that the discrepancy influenced the telling, for instance, by lowering the level of affect and the amount of detail?” (PAVLENKO, 2007, p. 174) raise important reflections and will be explored when relevant to the analysis.

Moreover, Canagarajah's (2020) raises an important issue concerning the respect for authorial voice as we work with narratives: “Researchers have typically provided excerpts of student narratives to illustrate their analysis. In doing so, we unwittingly appropriate these narratives for our research purposes and perhaps reshape student voices according to our analytical frameworks.” (CANAGARAJAH, 2020, p. 12). There is, therefore, the desire of analyzing the entirety of these selected texts to avoid excessively interfering with their voices. However, such an attempt would be impossible here, for a number of reasons. First, of course, there is the number of registers taken during the study – 20 hours of recordings plus the 18 written texts. In this sense, I went back to the written texts and meeting recordings and tried to choose narratives that better serve as illustrations for the experiences shared in the course and



the discussion I propose here. I was careful, though, not to miss narratives that might be different or contrary to other experiences shared in the group.

Another problem is presuming that reshaping these narratives is avoidable and inherently bad. Here I will be putting together stories that were told by different authors and in other contexts. As I read and put them together, I weave these autobiographies with my interpretations and transform them into something new. Thus, I want to make sure that readers are aware that I am presenting a web of narratives transformed by my contact with them. In this sense, as I already mentioned, I will present the texts written originally in Portuguese and provide translations in English using footnotes. And even though I may present just excerpts of some of the stories, I understand and want to highlight that the analysis could – and probably would – be different if they were read by people who have loci of enunciation different from mine.

I will follow the same recommendations for analyzing the recordings of the meetings from the course. In line with Pavlenko's (2007) guidelines, the main care to be taken during the transcription of oral registers is with omissions and additions. Since the transcription and analysis happened after the course was over, whenever I was in doubt with an excerpt, I always consulted Camila about my interpretations of certain events. Furthermore, given the fact that my interest right now is on the personal stories shared by the participants, for these registers I will follow the short story method proposed by Barkhuizen (2016). For the author, "[s]hort stories are excerpts of data extracted from a larger set of data such as conversations, interviews, written narratives, and multimodal digital stories." (BARKHUIZEN, 2016, p. 36). Thus, I will go through these recordings with eyes and ears focused on the moments when personal experiences that can be related to language concepts were shared. However, I will also be registering comments and related events so I do not fall into the trap of omitting and/or disregarding important elements of the stories just because they do not reiterate the theoretical assumptions guiding the analysis.

When these short stories are gathered, "[t]hey are analysed in detail for both content and context and in relation to few other short stories." (BARKHUIZEN, 2016, p. 36). This connection between different stories and voices is of extreme relevance and brings back the idea of positioning presented by Pavlenko (2007). The author affirms that those who work with narratives "cannot conduct their analyses in a vacuum and treat narrative versions of reality as reality itself." (PAVLENKO, 2007, p. 176). In this regard, in her suggestions for the analysis of autobiographies, she states:

I encourage researchers to consider both global and local contextual influences on narrative construction. The global or *macro-level* of analysis should attend to historic, political, economic, and cultural circumstances of narrative production. The local or *micro-level* should attend to the context of the interview or manuscript writing, and thus to the influence of language choice, audience, setting, modality, narrative functions, interactional concerns, and power relations on ways in which speakers and writers verbalize their experiences.” (PAVLENKO, 2007, p. 175).

Barkhuizen also calls attention to “[t]he interconnecting dimensions of the story content (who, where, when) and the three scales of context interact together to generate a narrative space within which identities are constructed and short story analysis is conducted.” (BARKHUIZEN, 2016, p. 37). These scales, as described in the passage presented below, constitute the layers of complexity of realities and voices that we can identify in a given narrative:

The first level of *story* (all small letters) is personal and embodies the inner thoughts, emotions, ideas and theories of the teachers. It includes the social interactions in the teachers’ immediate contexts, for example, during classroom lessons, during conversations with students, and in teacher journals. The second level of *Story* (with a capital S) spreads wider than the immediate psychological and inter-personal context of teachers. Included here are interactions with institutional members outside the classroom, consequences of decisions made typically by others in the work environment, as well as their attitudes, expectations and prescriptions: e.g. a school’s language-in-education policy and assessment practices. At this level of *Story*, teachers usually have less agency to construct their practice, their identities and their stories. Lastly, *STORY* (in capital letters) refers to the broader sociopolitical contexts in which teaching and learning takes place. Here teachers have even less power to make decisions about conditions which influence their practice. Examples of *STORIES* include national language policies, and curriculums imposed on schools by Ministries of Education. The use of capital letters to refer to this level of *STORY* merely signifies a wider, macro scale and the power often associated with it. (BARKHUIZEN, 2016, p. 37).

Thus, everything mentioned up to this point comes together when we recover Pavlenko’s (2007) recommendations for the analysis of form when we are dealing with autobiographical narratives. The author mentions different approaches, but one that stands out is the Bakhtinian analysis according to his theory on the dialogic nature of language. Since I bring the notion of heteroglossia in one of the subsections of the next chapter, I will go into more details about Bakhtin’s premises later in the text. What is important for now is understanding that when we go through this type of empirical material, we have to look for the themes being discussed, for the different contexts and how they interact and interplay, and for the different voices and discourses that give shapes and forms to these narratives and their construction.

Thus, going back and expanding my specific objectives to transform them into questions that will guide my readings of all these registers, I propose the following guiding questions:

(i) What personal experiences came to play when we discussed English and language concepts with the participants in the course?

(ii) Can I address ELF, and more specifically the concept of *ELF feito no Brasil*, through the stories that were told? Can the concept help Brazilians understand their relationships with English and ELT?

(iii) What are the assets and challenges of having *ELF feito no Brasil* as the guiding principle to English teaching-learning in the different localities brought up by the participants during the research?

(iv) Which (new) beginnings for the *ELF feito no Brasil* perspective can I propose based on the experiences shared and discussions held during the research?

These questions/objectives, of course, guide my readings of the autobiographies produced during this research. They helped me to select and highlight certain excerpts and aspects of the empirical material as I pieced them together in a quilt of stories. They also allowed me to focus on specific issues when I went back to the more than 20 hours of recordings from the meetings of the course, and to search for the moments in which the authors shared personal stories concerning the topics being discussed. Thus, I will come back to some of the discussions I leave here during the analysis presented in Chapter 4.

## 2.4 THE WRITING OF THIS TEXT

Before I close Chapter 2, I would like to say a few words about the decisions regarding the writing of this dissertation. As I mentioned before on footnote 14 in the first chapter, as they read or hear about this research, people may ask why I chose autobiography and not autoethnography. To be honest, the decision was, at first, quite personal, due to my connection with the autobiographical genre through the works of Pagu and Angelou. In addition, one of my main references – Canagarajah (2020) – employs the term literacy autobiographies, which is suited to refer to the efforts put in this work as I argued previously.

Besides, as I already stated in the second subsection of this chapter, some of the methodological procedures I resort to during the process makes me classify this research as a qualitative study of an ethnographic type. However, after a few readings on autoethnography

more specifically, I choose to position myself in a frontier between autoethnography and autobiography. At the same time, I stand by my first choice as I lean slightly more towards the narrative aspect of my research.

According to Blanco (2012), some authors conceptualize autoethnography as a sub-type of ethnography, while others see it as methodological strategies and a writing style to present your research. The author adds that, for a long time, narrative writing in academia was interchangeably called narrative ethnography, personal ethnography, performative writing, autoethnography, creative analytic practice, lyrical sociology, autobiography, and heuristic narrative. Vraști (2017), for instance, refers to the “broader hyphenated rubric of ethnography-autoethnography-autobiography” (VRAȘTI, 2017, p. 272) as she discussed studies of this nature in the field of International Relations.

Many authors stress the connections between the two terms and what they refer to. For Pardo (2019), as a research methodology, autoethnography transits between ethnography and autobiography as answers to the desire of observing how ourselves and our practices emerge from a certain group or context. In the same vein, Chang (2007) opens his discussions stating that “[a]utoethnography is ethnographical and autobiographical at the same time.” (CHANG, 2007, p. 207). However, the author places “ethnographical” before “autobiographical” to emphasize the ethnographical aspect of this research method, which is the feature that distinguishes autoethnography from other narrative-oriented writings.

When discussing the methodological procedures of autoethnographical studies, Chang (2007, p. 209) states that:

Like ethnography, autoethnography pursues the ultimate goal of cultural understanding underlying autobiographical experiences. To achieve this ethnographic intent, autoethnographers undergo the usual ethnographic research process of data collection, data analysis/interpretation, and report writing. They collect field data by means of participation, self-observation, interview, and document review; verify data by triangulating sources and contents; analyze and interpret data to decipher the cultural meanings of events, behaviors, and thoughts; and write autoethnography. Like ethnographers, autoethnographers are expected to treat their autobiographical data with critical, analytical, and interpretive eyes to detect cultural undertones of what is recalled, observed, and told of them. At the end of a thorough self-examination within its cultural context, autoethnographers hope to gain a cultural understanding of self and others. **Autobiographical narratives will add live details to this principled understanding, but narration should not dominate autoethnography.** (My emphasis).

The meshing between the two genres seems to come from the fact that autobiography refers to the content, while ethnography names the inquiry process involved in gathering and

analyzing such registers. Moreover, there seems to be an attempt to provide a hierarchy between studies – as one can see from the highlighted excerpt from the quotation. On this matter, in a later work, Chang, Ngunjiri and Hernandez (2013) further discuss the differences between autobiography and autoethnography. For the authors, “[o]n the autobiographic end, researchers are likely to put more emphasis on self (auto) narration (graphy); on the ethnographic end, researchers focus more on the cultural interpretation (ethno) of self (auto).” (CHANG; NGUNJIRI; HERNANDEZ, 2013, p. 18).

On the one hand, considering how my research is constructed and how I work with personal narratives to understand collective questions – such as what new beginnings can be proposed for *ELF feito no Brasil* departing from these experiences –, my research is, indeed, autoethnographical. On the other hand, narration dominates my research, and I do not see this as negative. It does not make my efforts any less serious than those of others who have other focuses. To me, this preoccupation with the methodological aspects of “ethnography” that would differ autoethnography from other narrative studies brings us back to colonial, positivist and cartesian notions of objectivity, neutrality and, universality, despite the fact that I know that these terms diverge from what autoethnography intrinsically is. According to Ndlovu-Gatsheni (2019):

Such disciplines as anthropology and ethnographical science are traceable to colonial encounters and here was born their “Othering” methodology as a handmaiden of colonialism and imperialism. Imperial science was predicated on extractivism, “Othering” and social determinism. (NDLOVU-GATSHENI, 2019, p. 3-4).

This “Othering” methodology transforms subjects, their lives, experiences, beliefs, customs, and localities into objects. These objects, in turn, become possessions of the colonizers. Reflecting upon the genealogy of colonial knowledge production, Ndlovu-Gatsheni (2019) refers back to the European Enlightenment:

When Europeans made a radical shift in their thinking from a God-centered society and knowledge to secular thinking from the European Renaissance to European Enlightenment, they inaugurated the science of “knowability” of the world. God was no longer the only one who was the fountain of knowledge and who could understand the world. The rational human being could too. (NDLOVU-GATSHENI, 2019, p. 3-4).

This rational human being considered as the fountain of knowledge was, of course, only the male, white, protestant, heterosexual European. The main objective of his knowledge was understanding “natives” (the Other) so he could dominate them, and “[a]s a result of this desire to know the “native” for colonial administrative purposes, the colonial state emerged as an

“ethnographic state,” interested and actively involved in “re-searching” the native so as to “define” and “rule” over the “native.”” (NDLOVU-GATSHENI, 2019, p. 8). This process led to the creation and proliferation of the idea of European knowledge as a universal truth.

Ndlovu-Gatsheni (2019), thus, argues for the importance of decolonizing research methodology. For the author, such an agenda should aim at questioning dominant ways of producing knowledge:

This entails unmasking its role and purpose in re-search; rebelling against its limiting demands and “apriories.” Decolonizing research methodology cannot be possibly [sic] without painstaking processes of “rethinking thinking,” “unthinking,” and “learning to unlearn in order to relearn” (Hoppers & Richards, 2012; Tlostanova & Mignolo, 2012; Wallerstein, 1991). (NDLOVU-GATSHENI, 2019, p. 10).

It is important to stress, however, that Chang, Ngunjiri and Hernandez (2013) are aware of the hegemonic roots of knowledge construction through research from a positivist paradigm. In this regard, they conceive autoethnography as an effective method to challenge dominant conceptions and bring the subject back:

This approach to research challenges the hegemony of objectivity or the artificial distancing of self from one’s research subjects. Instead, autoethnographers place value on being able to analyze self, their innermost thoughts, and personal information, topics that usually lie beyond the reach of other research methods. (CHANG; NGUNJIRI; HERNANDEZ, 2013, p. 18).

In addition, as stated by Vraști (2017), autoethnography has gained momentum in the field of International Relations, especially among younger scholars, feminist and postcolonial researchers, due to its potential to challenge hegemonic knowledge production tradition:

they [ethnography-autoethnography-autobiography] messed with the conventions of disciplinary research and writing, explored new ways for democratizing the production and communication of knowledge and will possibly open the door to related methodologies, not yet attempted in international politics, such as activist ethnography and militant inquiry. (VRASTI, 2017, p. 272).

Chang (2007) himself, for instance, presents some of the strategies that autoethnographers can follow in order to produce their empirical material – which he calls “Field Texts”. Two of them are closely related with the activities I conducted during this research: interacting with other autoethnographies and self-narratives and working with other field texts such as the stories of others, which can be constituted in a multiplicity of genres and styles.

In this sense, the connections between the two genres are clear and, at the same time, blurred and difficult to define. Depending on the readings that constitute each individual's library, they may read my dissertation more as an autoethnography – and I encourage them to do so, because one reading does not invalidate the other. I, however, see myself more on the field of narrative research. While there is a strong sense of self in my text and I do recover my personal experiences to analyze the registers and discuss the concepts I am working with, the main focus is not on my autobiographical data.

On the contrary, I want to put emphasis on the fact that the participants – who I often called “authors” later in the text – also actively engaged in activities of narrating their experiences and, in a way, they wrote this text with me. Actually, there are a lot of moments of this text that are almost entirely composed of these authors' words and my comments on their stories. I decided, therefore, to call our productions autobiographies or autobiographical narratives – emphasizing the plurality and elasticity of the term – and I see this dissertation as an assemblage of works produced by a collective of authors and their voices.

Finally, I would like to say a few words regarding my decision of writing in English. I have been in conflict ever since I started materializing the discussions I present here. Therefore, I believe that this clarification is an important step of the text, especially considering the concepts and notions I will problematize in the third chapter. To be honest, my first thought was that I wanted to be read by people all over the world. As I delved deeper into my readings and the work began to gain shape, I realized the local aspect of my study and the importance of sharing and debating these ideas with those around me. For this reason, I considered translating what I had already written and continue the text in Portuguese. At that point, the question became: why have I been considering being read by an international audience such an important thing?

While having these issues in my mind, I sat down with my advisor and shared my concerns with her. We debated upon the pros and cons, but she wanted me to make the decision on my own. Part of me thought that, by choosing to write in English, I would become complicit to an academia that only validates knowledge that is written in the dominating academic language. At the same time, I argue for the idea of challenging colonial notions such as the ownership of English, monolingual language concepts, and universalisms. I believe in an ELF-oriented language concept that aims at localizing and transforming this language into something new. I want to help promoting movements that shake the power relations involving English and ELT.

One of the ways of doing so is, indeed, to focus on establishing relationships with those closer to me. And when I say closer, I am not only talking about geography – Brazilians – and language – Portuguese speakers –, but I am also referring to the social loci of enunciation (MENEZES DE SOUZA, 2021) as I think of forming bridges with other non-native English teachers and researchers thinking about ELT and, of course, ELF. On this matter, I believe that Portuguese is not the only means of communication with those whom this research may speak to and that by thinking so, I could be falling on the deterministic traps and perpetuating the monolingual myth.

Therefore, it may be more difficult for some to make meanings of these discussions as they are presented in English, but writing in Portuguese would also exclude many from the conversation. On top of that, the research is not limited to this dissertation. I also plan to transform the reflections presented here into more accessible texts, such as workshops, papers and presentations. Through these actions, I will try to expand my network so I can have the opportunity to collaborate, contribute and produce new knowledges with people who are interested in these issues.

Finally, on a more personal note, there was also a part of me who wanted to take on the challenge of, as a non-native speaker, write an entire dissertation in English. It is, indeed, a text that stays with you over the course of two years, and perhaps haunts you for life. As a master's student, you wake up and go to bed thinking about it. You spend days and nights in which your dissertation is your only company. After you send the “final” version of the text, these ideas can travel to all sorts of places and probably live way longer than you will. Thus, I decided on English because I wanted to make sure that, as I look back, I will be able to identify the João I have been throughout these two years marked in these words. I ought to read this text in the future and be read by it, seeing that I was not only arguing for the movement of localizing English, questioning power relations, and taking ownership of the language, but was actively doing so.



### 3 HOW ELF HAS BECOME A LANGUAGE CONCEPT TO ME

*Permita que eu fale, não as minhas cicatrizes*  
*Elas são coadjuvantes, não, melhor, figurantes*  
*Que nem devia tá aqui*  
*Permita que eu fale, não as minhas cicatrizes*  
*Tanta dor rouba nossa voz, sabe o que resta de nós?*  
*Alvos passeando por aí*  
*Permita que eu fale, não as minhas cicatrizes*  
*Se isso é sobre vivência, me resumir à sobrevivência*  
*É roubar o pouco de bom que vivi*  
*Por fim, permita que eu fale, não as minhas cicatrizes*  
*Achar que essas mazelas me definem é o pior dos crimes*  
*É dar o troféu pro nosso algoz e fazer nós sumir*

AmarElo – Emicida, Majur and Pabllo Vittar<sup>37</sup>

This chapter is divided into three different subsections. The first one addresses some of the limitations of the English as Foreign Language (EFL) paradigm contextualized through my readings and classroom experiences as an English teacher. Such as the authors that support my arguments in this chapter, I see the ideas presented in studies of English as a Lingua Franca (ELF) as an option that counters the premises of EFL. Thus, the first subsection also introduces some of the main postulations and the developments from the ELT paradigm. In the second subsection, I present the idea of ELF as other than a perspective, a function or a field of study, but mainly as a way to conceive language that we may – or may not – adopt in our practices involving English. Finally, I close the chapter with a subsection in which I address the specificities of the ELF studies being developed in Brazil, giving examples to support the arguments of authors such as Duboc (2019) and Duboc and Siqueira (2020) that point to the singularities of so-called *ELF feito no Brasil*. My understanding is that Brazilian ELF studies have as their main feature the pedagogical activism that constitutes our classroom practices and shapes the way we understand and deal with this language concept.

#### 3.1 ELF X EFL: THE ONGOING BATTLE

I turn on my computer, open a document to plan a lesson. I see the topics and contents of the unit that is to be addressed on a given week. Recognizing my place as an English teacher in Brazil, I think of some music, poetry, image or video so I can try to bring the language closer to the realities of my students. I look for dynamics, games, and approaches that can engage

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<sup>37</sup> Lyrics for the English version of the song available at: < <https://lyricstranslate.com/en/amarelo-amarelo.html>>. Access on January 15, 2022.

students in the learning process, with the aim that the discussions make at least some sense for them. I try to mix as much of these resources as possible with the activities of the textbook that I need to follow in the course, as demanded by the school where I work. I feel excited about meeting the class and carrying out the activities I have prepared. Students usually participate, get involved, and make comments about what we are working on.

However, there is always that moment when students ask about grammar rules. And I do understand their concerns with wanting to know the structure of the language, but I will never forget the day one of them interrupted me in the middle of an explanation to say that she did not feel comfortable expressing herself if she “did not know all the grammar rules”. I was a little annoyed because I had already been reflecting about language concepts for some time at that point. I believe that her idea of what it is to communicate differed a lot from the things I was constantly trying to make them think during the course.

The frustration was, in fact, a feeling of incompetence and a pretentious (but unconscious) belief. I thought like I was the one who knew what was best for all of them<sup>38</sup>. But it was as if my teaching did not encourage them to free themselves from these preoccupations. What she was referring to as “grammar”, it seems to me, was simply a set of descriptive/prescriptive rules, which I consider impossible to fully memorize by heart and never put as the central feature of my classes. Thus, I asked if she knew “all the grammar rules of Portuguese”. She said no, laughing. Then I argued “but you can communicate really well in Portuguese, right?” Then, we continued with the class.

Also disconcerting are those moments when students and teachers call the voice of an *other* to validate their doubts and explanations: “If I speak in this way, will *they* understand me, teacher? Yes! if you speak in that way, *they* will understand you”. This other<sup>39</sup> can be materialized in the figure of the *native speaker*. This native speaker, for the most part, comes

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<sup>38</sup> This discussion could go a lot further, but it is relevant to say that, at that point, besides thinking like I knew what was best for them, I did not consider that some of them might have had different purposes when it came to their English learning. For now, my intention with this story is to illustrate how traditional concepts concerning ELT are still very present in our daily practices.

<sup>39</sup>When I refer to this other I bring the notion of “the third” to the argument. As exposed by Furlanetto (2012), the question of the third, which the author will relate to the notion of supra-addressee, appears in different and sparse moments of Bakhtin’s work. Generally speaking, the one to whom we address the utterance – the addressee – is the second, while the third would be a superior entity, a kind of idealized listener that guarantees the viability of understanding the utterance of the first - the enunciator.

from places like the United States or England. As he<sup>40</sup> – who here I am consciously picturing and marking as a European, heterosexual, middle-class white male – was born and grew up speaking English, he is the one who has the power to say what is and what is not understandable and acceptable. It is also the native who produces teaching materials. He cuts out the linguistic topics that he considers relevant. He arranges them in a syllabus understood – by him – as having a gradual and progressive level of difficulty, which in reality often results in arbitrary sequences. To try to contextualize these contents, the native speaker of English selects topics and themes that seem to be “universal” for him or, in other words, that he projects as universal but usually have little or no resonance with the local realities in which these materials will be used.

This is why, as an English teacher, I believe it is essential to promote practices that, among other things, enable non-native speakers to feel comfortable using their own voices and to see themselves as agents who communicate creatively and autonomously through any language they may want to. However, this is not a trivial issue. As I mentioned previously, a foreign language is often seen as the *language of the other* (JORDÃO, 2014). This other is the native. He is the owner of English, and does not validate anyone but himself. On the contrary, he often comes to play as an oppressive figure in the process of language learning.

This marked native speaker creates and dictates the rules of the language. He establishes the almost unachievable target to whom non-native speakers are often compared. As a teacher, he is usually perceived as more capable than the non-natives just because of the place where he was born. Rajagopalan (2005) describes the native speaker of English, his power and privileged position as if the system were a monarchy:

The native speaker has for long reigned supreme in the world of EFL, safely ensconced in a lofty position of unassailable authority and absolute infallibility from where, until very recently, she could contemplate the kingdom below and proclaim confidently: ‘I am Monarch of all I survey and my right there is none to dispute’. (RAJAGOPALAN, 2005, p. 285).

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<sup>40</sup> Motivated by the discussion proposed by Duboc (2018) on the traps of the discourse of nativeness and the need to problematize who is this ‘native’ that we mention in ELF studies and what is his role in ELF interactions, in this dissertation I will try to mark this native speaker by using he/him singular pronouns instead of they/them. As stated by the author, we often “[...] fall into the traps of generalization inasmuch as the discourse might be interpreted as viewing the “native speaker” under a universal logic, neglecting the possibility of more dialogic encounters between “native” and “nonnative” speakers in some local ELF interactions.” (DUBOC, 2018, p. 170). Thus, through this simple movement of switching from plural to singular pronouns, from a comprehensive “they” to an excluding “he”, I mark that I am not universalizing native speakers, but rather questioning systems, institutions and subjects who use this privileged position to oppress and harm others.

In addition to this description by the author, I propose another metaphor: Let us think of language as clothing, particularly relevant to me as my mother is a clothes seller and my grandmother a seamstress. The native speaker is the original owner of the outfit. He helped design the garment. He acquired the fabrics and the lining. He paid the tailor. Some may say that he is, in fact, the tailor himself. The garment was designed and tailored according to his standards and demands. It was made *by* and *for* him. If we are interested, we may try to borrow it. Most likely he will try to sell the piece for an expensive price, but what we know for sure is that it will never suit us perfectly. As I said, it was tailored by and for the native. In our bodies, the bodies of non-native subjects, it is simply a second-hand piece, which was already used by someone else. Metaphorically speaking, this is the English as a foreign language paradigm.

In this regard, the approximation between clothing and language is possible because both are means of expression and constitute the way we present ourselves to the world. Wearing second-hand or ill-fitting clothes, for instance, is like having a non-native accent. It usually alters the way we are perceived by others and causes a feeling of discomfort, shame, and inferiority, especially if we take into an account the power relations operating between the subjects involved in the interactions. Let us take this picture (FIGURE 10) of former president of the United States Donald Trump's visit to the British Royal Family in 2019 as an example:

FIGURE 10 – TRUMP WEARING AN ILL-FITTING SUIT



SOURCE: THE MERCURY NEWS (2019<sup>41</sup>).

<sup>41</sup> Available at: <<https://www.mercurynews.com/2019/06/04/analysis-whats-with-trumps-suits-asking-a-tailor/>>. Access on June 29, 2021.

In this picture we can see, from left to right, Trump, Queen Elizabeth II, former first lady Melania Trump, Charles, Prince of Wales, and Camilla, Duchess of Cornwall. As Donald Trump stands still at the Buckingham Palace and attempts to adapt to the dress code of the court, one cannot deny Trump's troubled face. It is not clear if the frown is motivated by the situation involving the ill-fitting suit, but just by looking at the picture we can see his displacement. It is almost as if he cannot hide the feeling of not belonging to that place. And as non-native speakers having to deal with English in our lives, we may feel a similar discomfort.

Therefore, language teaching tradition is rooted in this subalternization of non-native speakers. This leads to a reality in which non-native teachers and students are never at ease when it comes to their language proficiency. In fact, even if we are aware of the problems imposed by this centrality of the native, we often feel as if there is always room for improvement in our language proficiency, we always feel that we should aim at higher performances. On the one hand, it is positive to always have the desire of learning more and broaden our linguistic horizons. On the other, it becomes a problem when this intention leads to a "never enough" sentiment, which is rooted in a systematic attempt of inferiorizing a group of speakers in favor of another.

Nevertheless, this process of marginalization did not happen out of nowhere. According to Rajagopalan (2005):

One of the main reasons why NNSTs [non-native speaker teachers] came to be marginalized and often discriminated against is that, from the very beginning, there has been a systematic campaign—often camouflaged as serious academic research—to ensure special 'trading privileges' for native speakers in the ever-expanding and increasingly competitive language market. The native speakers were said to be the true custodians of the language, the only ones authorized to serve as reliable models for all those wishing to acquire it as a second or a foreign language. And so effective has that campaign been that, until recently, NNSTs were themselves, by and large, resigned to their pariah status in spite of the fact that they constitute today no fewer than 80 per cent of the total ELT workforce worldwide (Canagarajah, 1999a). (RAJAGOPALAN, 2005, p. 284).

In this sense, when addressing the genealogy of the myth of the native speaker, Rajagopalan (2005) mentions Chomsky's Generative Theory, the current in the Linguistics field that followed Structuralism, in which "[t]o theorize about language was to delve into the mind of the native speaker, period." (RAJAGOPALAN, 2005, p. 285). Generally speaking, one of the most debated points of the paradigm according to Rajagopalan is that, for the Generative model, there is a difference between competence – the language system – and performance – the way this same system is employed in communication. In addition, in this model, all

languages are constituted by a set of common rules, which are called *universal grammar*, and these rules can be described and systematized into finite descriptions. This conception of a set of rules based on native-speaker language use is the very basis of the EFL paradigm. However, as stated by Rajagopalan (2005):

The fact that Chomsky himself was, most of the time at least, speaking of an idealized native speaker – not to be confused with the ones in flesh and blood that normally walk the face of the earth – did little to discourage or deter these dotting worshippers of the nativity scene, who preferred to overlook the inconvenient detail. (RAJAGOPALAN, 2005, p. 286).

All these developments form the very basis of the massive ELT business today, and the common-sense ideas of English as a necessity and the superiority of the native speaker are extremely intertwined: “English itself had by then become a commodity and the idea of nativespeakerhood had been transformed, as it were, into a certificate of quality, of authenticity, of hundred percent genuineness, of the coveted product on sale [...]” (RAJAGOPALAN, 2005, p. 285). ELT is, in fact, a giant market. And this is why so many schools, up until this day, produce giant marketing campaigns – often full of stereotyped clichés concerning ELT – around the figure of the native speaker teacher.

Moreover, institutions where I taught in the past sold courses and launched publications motivating students to improve their pronunciation so they would sound more like natives. When I tried to question this decision, what I heard was that they did not believe, in fact, that we should aim at such a goal, but that students often relate their desire to become fluent to their English sounding native-like, and that we should capitalize from these expectations. In this sense, ELT schools often see this pathway as the best option available and as the key to successful marketing strategies aimed at increasing their textbook sales, enrolment fees, and testing applications.

The outcome of such a mentality is a hostile environment to those that did not belong into the purportedly “superior” category of native speakers. Still according to Rajagopalan (2005), “[t]his covertly imperialist dimension of the world-wide EFL enterprise had the immediate consequence of relegating the non-native to a condition of ‘second class citizenship’ in the EFL profession from which there was no hope of any redemption or emancipation.” (RAJAGOPALAN, 2005, p. 287). If we betake to the metaphor proposed by Sousa Santos (2007) about *abyssal thinking*, natives can be pictured as sitting comfortably in their position, while the non-native speakers are pushed to the other side of the abyssal line where there is only inexistence and invisibility waiting for them.

There is, however, a flaw in the matrix. The native speaker that serves as the model to linguistic descriptions, textbooks, and curricula, and to which non-native speakers have to submit is nothing more than a mythical being. As stated by Rajagopalan (2005, p. 294):

What many in the language teaching world seldom if ever pause to think is that the native speaker - with all the attributes that are characteristically credited to this extremely powerful pedagogic totem - is simply non-existent in the world of lived reality. A native meeting all the requirements of one hundred per cent authenticity and so on is a chimera that can only exist in the fertile imagination of an ivory tower theoretical linguist.

If on the one end of this spectrum we have this imaginary native, that cannot be found in the real world, it is only logical that we will find flesh and bone subjects who oppose these aforementioned characteristics gravitating around the other end. Let us once more look into how Rajagopalan refers to this:

Unlike the native, the non-native was human - in fact, all too human, if only for the reason that s/he was prone to err and who therefore was eternally at the mercy of the native who alone had the power to pardon. It was in this sense that the EFL enterprise became an extension of 19<sup>th</sup> century European colonialism and its flipside called imperialism (which, incidentally, in their crude form at least, had by now fallen into disrepute). (RAJAGOPALAN, 2005, p. 286).

I see this battle as extremely unfair. We have humans being put against supposedly God-like creatures. Moreover, as non-natives, our choices seem to be limited: either we enter in a fight which we are set up to lose, or we surrender and worship the natives and their power. But the native speaker who is a king or a god does not exist. He is just a figment of our imagination, a violent fantasy that was made to produce profits at the costs of oppressing and erasing millions of people. In addition, non-native speakers may be a political minority, but we have outnumbered English native-speakers a long time ago. It is illogical, thus, to move on following outdated paradigms such as the EFL model without questioning and resisting its violent premises. To refer to Rajagopalan (2005) once again,

With non-native users of English already outnumbering so-called natives, one should not be surprised to find the language being used more and more for communication between non-native speakers world-wide in their effort to communicate to one another rather than the prototypical situation envisaged by most theories of EFL to date, which focuses on a foreign learner trying to survive in a native environment and desperately trying to make him/herself understood by the native. (RAJAGOPALAN, 2005, p. 298).

In addition to the idea of ownership and the centralization of the native speaker in which the paradigm of EFL is embedded, there are several other problems worthy of mention. It is a language and teaching concept that conceives the classroom as a space detached from the real world (SIQUEIRA, 2015). Curricula developed based on an EFL perspective are often hegemonic and homogenizing, disregarding both the students and the specificities of their local contexts (GARCÍA, 2019). Finally, it is a paradigm with a monolingual orientation. It understands languages as fixed and separated entities, perceiving mixtures and influences as negative issues (GALOR; HAUS, 2019).

By contrasting the notions of EFL and ELF, Duboc (2018) systematizes the key concepts of both ways of conceiving the English language. According to the author, understanding English within an EFL paradigm means to value accuracy in detriment to intelligibility. It supports a monocentric model that aims at standardization, ignoring the pluricentricity and different localities of English. The EFL paradigm works with notions such as error and pureness, while we can analyze the same phenomena through concepts like variation and hybridity. Non-natives are expected to try to imitate the native, instead of accommodating to the language knowledge they already have and that is necessary in certain contexts, and different manifestations of English are seen as deficient rather than a creative negotiation of meanings.

This is why most of us, non-native speakers of English, identify with a narrative such as the one presented by Duboc (2018):

As Brazilian learners of English as a foreign language for such long decades, I tend to assume that many of us might have felt some degree of anguish and anxiety in the English classroom due to incessant attempts to achieve native-like pronunciation, accurate structure use, appropriate lexical choice, accent-free academic writing and the like. In my teenage years, I myself have felt some frustration and uneasiness by the time I was recognized as a Brazilian citizen during an English telephone conversation with the French hotel clerk while trying to book a room in Paris. Willing to sound like a native, at that point, as an undergraduate student teacher, my view of language and language teaching used to be permeated by notions such as “accuracy”, “appropriateness”, “correction”, “error” always in relation to standards and norms dictated by native speakers of English much in response to the way I learned English as well as the way I had learned how to teach English. (DUBOC, 2018, p. 159-160).

According to Rajagopalan (2005), however, the scenario is slowly but surely changing: “Far from being an innocent theoretical reference point in language teaching, the figure of the native speaker is increasingly being seen today as a concept shot through with ideological, indeed often *racist*, connotations.” (RAJAGOPALAN, 2005, p. 287, emphasis in the original).



It is urgent, therefore, to think about an English language teaching that is critically informed about the power relations that make non-native students and teachers feel inferior and that instead considers and reflects on the peculiarities of all the subjects involved in the process. In this sense, Norton (2013) states that, if students feel silenced by ELT practices, teachers need to investigate and address these processes, and understand the reflection on the identities and investments of those involved in the process of learning a language as a fruitful research field. In Brazil, Fogaça and Jordão (2007) had pointed in this direction, as they signaled the importance of considering power relations when thinking and researching the context of teaching and learning foreign languages.

Discussing the Brazilian context, Jordão and Marques (2018) state that the field of English teacher education needs to abandon traditional assumptions such as conceiving languages as an object or a code, rather than a practice. According to them, rather than focusing on the teaching of institutionalized grammar rules, we should stimulate our students to negotiate and make meanings with the language. As stated by the authors, continuing to follow traditional paradigms means “missing the chance to highlight the beauty and complexity of language interactions in the search for structured, clear-cut notions of what it means to communicate in English.” (JORDÃO; MARQUES, 2018, p. 60). Jordão and Marques, then, point out ELF as one of the possible paths moving forward. For them, this perspective enables us to promote a language education that understands students, teachers, and the English language itself as agents, encouraging multiplicity and understanding that communication takes place through negotiation and construction of meanings, and not through reproduction of a set of institutionalized grammar rules.

As I am bringing the concept of ELF up for discussion, I am fully aware that the term carries multiple meanings and interpretations. These meanings, in turn, are often related to each other in quite conflicting ways. These conflicts probably are originated due to the libraries that subjects carry with themselves and how they interpret ELF through their loci. On the one hand of the spectrum, for instance, there are those who understand ELF more in terms of a universalizing attempt to postulate English (or a variety of the language) as the means of communication for speakers that come from different linguistic backgrounds – i.e., English as an International Language<sup>42</sup>. On the other side, we have many researchers like myself who see in ELF an opportunity to localize English and challenge dominant notions concerning ELT.

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<sup>42</sup> Jenkins (2015) herself points out that, in the beginning of ELF studies, while she was indeed trying to introduce the concept, she would often refer to English as an International Language or its acronym EIL in her discussion.

In this regard, I will go back a little and talk about the developments from the field up until what has been discussed as *ELF feito no Brasil*. For such an attempt, I believe that the description proposed by Jenkins (2015), which organizes the unfolding of this paradigm into three distinct phases, is quite fruitful to start this conversation. According to Jenkins, Cogo and Dewey (2011), the term ELF is originated in the 1980s as “part of the GLOBAL ENGLISHES paradigm, according to which most speakers of English are non-native speakers (henceforth NNSEs), and all English varieties, native or non-native, are accepted in their own right rather than evaluated against a NSE [Native Speaker of English] benchmark.” (JENKINS; COGO; DEWEY, 2011, p. 283-284, emphasis in the original).

At this first moment, then, the focus of the studies was on the areas of pronunciation and lexicogrammar (JENKINS, 2015). Researchers who sought to promote this new perspective were concerned with linguistic descriptions (such as JENKINS, 1996; 2000; SEIDLHOFER, 2004) and with the creation of corpora concerning the English that appeared in situations of communication between non-native speakers (such as SEIDLHOFER, 2001; MAURANEN, 2003). This impetus promoted several shifts in perspectives within this field of linguistics and English language teaching. As stated by Jenkins, Cogo and Dewey (2011), when the language was different from the native variety, these manifestations, commonly seen as errors or lack of proficiency from the perspective of EFL, came to be understood as creative and fluid, representing the emerging or potential characteristics of ELF. The notion of EFL, for example, follows theories that study issues such as learners’ L1 interference, while the ELF notion looks at these same issues taking into account the evolution and contact between different languages. In practical terms, while the phenomenon known as code-switching is understood in the first perspective as a flaw, the second understands it as a “crucial bilingual pragmatic resource.” (JENKINS; COGO; DEWEY, 2011, p. 284).

However, this impetus in search of linguistic descriptions of non-native Englishes marks a first moment of ELF studies. On the one hand, it is possible to transform non-native manifestations of the language into grammar rules. On the other, these explanations cannot be generalized as real interactions are emergent and often escape from these postulated descriptions. Consequently, according to Jenkins (2015), the field of studies undergoes a conceptual evolution as researchers who find themselves aligned with this theory begin to move away from this initial intention once they come to understand ELF as manifestations of language that escape any attempts of predictability or anticipatory description. The variability

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According to the author, this decision was made because, at that point, the term was more comprehensive and easier to grasp.

of these interactions and the functions performed by the English language in different contexts in which it operates as a lingua franca become the main concern of studies that adopt the paradigm as the central foundation of their analyses.

It is, therefore, crucial to emphasize a central issue: ELF can no longer be understood as a single variety of English, capable of being dissected, described and systematized. According to Friedrich and Matsuda (2010), we should pay attention to the functions that ELF operates in communication instead:

The spread of English has resulted in multiple linguistic varieties whose rules and conventions are defined and negotiated both locally and internationally. In local and international uses, a wide range of linguistic and functional varieties, as well as a cline of proficiency, can be found. For example, the airport controller who communicates successfully in English using the specific jargon of his profession only, the doctor who presents complex ideas in English at medical conferences, and the symmetrical bilingual who speaks both English and Spanish are all considered users of English. (FRIEDRICH; MATSUDA, 2010, p. 22).

Understanding the focus of ELF studies on the functions that English exerts, and not on the different varieties that one may be able to identify, allows us to “capture(s) the dynamic nature of situation-based linguistic choices, recognizes the importance of nonlinguistic factors (e.g., use of strategies) in communication, and allows us to study the ELF phenomena multidimensionally and holistically.” (FRIEDRICH; MATSUDA, 2010, p. 22). To contrast with the ELF paradigm, in situations where we teach English as a foreign language – i.e. to communicate with native speakers and/or in contexts where English is the official language – we are aiming at only a few of the many functions that the language can play. Furthermore, by adopting the ELF perspective, we recognize the “increasing ownership, power, and responsibility that NNSs have in defining what is appropriate in the use of English in international contexts.” (FRIEDRICH; MATSUDA, 2010, p. 25).

Going further, Jenkins (2015) points to a third – and, for her, still incipient at the time of publication of her text – phase of studies on ELF. According to the author, communication as understood within an ELF perspective is constituted by an increasingly diverse and multilingual nature. However, up until the point of the publication of her study, the discussions on ELF remain extremely centered on the role English plays in contexts where speakers from different linguistic backgrounds interact, with little to no attention being devoted to theorizing how other languages also operate in multilingual communication.

By proposing this third phase, Jenkins (2015) wants to insert her theorizations on ELF in what is known as the ‘multilingual turn’ in Applied Linguistics – and, more specifically, in

language education. In this sense, Melo-Pfeifer (2018), provides a clarifying overview of the fundamental facts, possibilities, and inconsistencies concerning the so-called multilingual turn in language education. What is being put up to question by the studies presented by the author is the very idea of what is language and how language teaching goes way “[...] beyond monolingual pedagogies and monoglossic practices that conceive language learning as being linear, successive and homogeneous, following the same strategies, aims, goals and motivations for all students.” (MELO-PFEIFER, 2018, p. 200).

Thus, the importance of arguing for a third phase is to draw attention to the need of questioning monolingual concepts such as the existence of neat boundaries between the so-called invented languages (MAKONI; PENNYCOOK, 2007) and L1 interference in language learning (VOGEL; GARCÍA, 2017). As supported by Jenkins (2015), the movement of incorporating notions such as repertoires and language continuum, which states that there are no clear boundaries between languages since they are mutually influencing each other, is necessary in order to decenter the monolingual role of English in ELF research.

ELF in this third phase, therefore, is conceived as emergent, shared and negotiated. It is not taken as a code or a variety, but as a linguistic practice that develops in a variable and fluid way. It is important to mention, however, that this classification proposed by Jenkins (2015) did not escape criticism. Works such as Duboc (2019) and Duboc and Siqueira (2020) point to the fact that the proposal for a third phase seemed to be a discursive maneuver by the author to adapt her model to current discussions within applied linguistics, keeping up-to-date with the new epistemologies in fashion. Furthermore, these same studies indicate that most of the research on ELF in the Brazilian context already departs from issues to which Jenkins (2015) seems to be paying attention only when formulating what she labels as the third phase. Therefore, Duboc (2019) starts a discussion on the particularities of ELF studies in the Brazilian context and the possibility that these constitute a phase four – or even a phase otherwise – of ELF studies, which will later be entitled by Duboc and Siqueira (2020) as *ELF feito no Brasil*. This discussion of *ELF feito no Brasil* and the particularities of the Brazilian research within this field will be taken up in the third subsection of this chapter.

Despite the advances within the field and the increasing research upon ELF and classroom practices (SIFAKIS, 2018), according to authors such as Duboc (2018), the EFL paradigm remains dominant. Although there seems to be an ongoing battle concerning these notions, we have to understand that we often navigate both during our teaching practices. We may understand the plurilithic and complex nature of English while also working in contexts that require us to teach the standard variety using textbooks written by native speakers. The

works organized by Sifakis and Tsantila (2019) tackle this question in the book *English as a Lingua Franca for EFL Contexts*. Authors such as Seidlhofer and Widdowson (2019), for instance, explore how this English in EFL can be seen as a pedagogical construct that facilitates the learning process, which does not mean that the main focus should be on teaching students to understand and reproduce native varieties. Others like Kohn (2019), on this matter, believe that a reconciliation of ELF and EFL is a possible pathway to rethink our practices in the foreign language classroom.

Like Jordão and Marques (2018), I see ELF as a way to move beyond traditional conceptualizations. However, there is still a lot of mysticism and doubt surrounding this language concept. In my opinion, we should not wait for giant ELT institutions such as language centers and textbook publishers to change their beliefs. Instead, we must share the high-quality research on ELF being made with those that are entering the classrooms every day and who have been destitute of their voices by coloniality (MIGNOLO, 2021). Through these knowledges, teachers may feel more empowered to act between the gaps or cracks of the curricula (DUBOC, 2018), questioning violent and silencing premises and challenging the power relations established between English speakers. In this sense, the next section is dedicated to an attempt of giving possible answers to a question made by a retired basic education teacher during a workshop I ministered in the past, already mentioned in the first chapter: “all these ideas are really good, but how do we put them into practice?”

### 3.2 HETEROGLOSSIA, REPERTOIRES, ASSEMBLAGES AND NEGOTIATION

At first, when teachers are introduced to ELF concepts and ideas, they usually show optimism and empowered feelings about decentralizing the native speaker. In the same vein, it does not take long for them to start coming up with doubts and skepticism, especially concerning their actual practices in the classroom. They understand that linguistic descriptions – most commonly called “grammar” – are not able to encompass the complexity of language manifestations; aiming at native-level proficiency and perfect pronunciation are goals that lead to frustrations that they most certainly already experienced; and misconceptions such as the idea of error and purity, and taking native speakers as the model to be followed start to be seen as dangerous myths of extremely complex genealogies. In theory, all of this is great. Nevertheless, what should we teach? What language do we take to our classrooms? Does everything pass if we adopt an ELF approach?

In addition to teachers' lack of conviction, there is also a lot of criticism concerning ELF in the academia. I already presented some of the questions posed by authors such as Fernandes (2019) and Figueiredo and Martinez (2019) in Chapter 1. Adding to these voices, Sousa Santos (2002), for instance, points ELF as an example of hegemonic globalization. It is important to mention that, for the author, when discussing globalization, we should not talk about it as a singular phenomenon. Instead, he argues for the idea of pluralizing the term, since when we refer to globalizations, we are thinking about the relations of conflict between winners and losers – often narrated by the winners who live to tell the story – in “which a given local condition or entity succeeds in extending its reach over the globe and, by doing so, develops the capacity to designate a rival social condition or entity as local.” (SOUSA SANTOS, 2002, p. 41).

To clarify his argument, the author proposes four different types of globalization. Sousa Santos (2002) classifies the first two as hegemonic forms of globalization from above, with the first being *globalized localism* – like ELF, with a language such as English, which is local to certain places, being successfully globalized – and the second, *localized globalism* – considering the transformations of local conditions to answer to transnational imperatives. Moreover, the other two types are labelled counterhegemonic globalization from below: *Cosmopolitanism* refers to the movements of resistance and cooperation by the exploited, oppressed and excluded by hegemonic globalization, which are made possible by transnational interactions. And the fourth form of globalization is what Souza Santos terms *common heritage of human kind*, alluding to issues such as sustainability that are inherently global in their constitution.

While discussing language and interculturality and following Sousa Santos' (2002) theorizations on globalizations, Guilherme (2014) proposes the concept of glocal languages, which opposes what she calls the “tax-free”, “naked” and “fictional” notion of ELF. The author touches upon the fact that dominant European languages have been transformed and reinvented across the world. Thus, in her words:

[...] I have called them “glocal” languages, using the composite word introduced by Robertson (1995), keeping in mind his statement that “the ‘global-local’ is more complex than an ‘action-reaction’ relationship,” since they have become global, de-territorialized, and again been reinvented locally. “Glocal” languages are, therefore, confronted with issues of power, as they compete with each other and subjugate other languages, at the intra-, inter- and trans-national levels. (GUILHERME, 2014, p. 67).

Menezes de Souza (2019) appears to have a similar position concerning ELF as the authors mentioned above. In this sense, discussing the problematizations presented by Sousa Santos (2002) and Guilherme (2014), the author supports the concept of glocal languages when discussing English as a subject in Brazilian schools. For him, the notion stresses the limits between localized globalism and cosmopolitanism. Despite having a hegemonic status, a glocal language is discussed and transformed according to local realities. This is why Menezes de Souza (2019) argues for an understanding of English in Brazil more as a pedagogical device rather than as a natural language. The author believes that, by doing so, we should resist the idea of exclusively teaching linguistic structures and strategies for the purpose of communicative competence and open the space of the classroom for reflections that allow students to explore their linguistic repertoires as they learn to understand and respect differences. Through this movement, we are attempting to respond to local demands and conceiving English.

Based on readings of more current ELF studies (JORDÃO; MARQUES, 2018; DUBOC, 2018; GALOR; HAUS, 2019), I believe that these concerns are born out of misconceptions about what ELF actually is – or even, what ELF has become and can possibly be. Comprehensions that follow the same line of thought of Sousa Santos (2002), Guilherme (2014) and Menezes de Souza (2019) seem to understand ELF as a direct synonym of English as an International Language (EIL), or referring to the two first phases of ELF studies as stated by Jenkins (2015) that we discussed before. As I mentioned previously, such a connection exists and is justifiable due to the early works on ELF (JORDÃO, 2014; JENKINS, 2015). Thus, there is a preoccupation with the fact that focusing on English and its “international” aspect may result in the erasure of other local languages, or even that ELF would be responsible for making people and institutions feel an obligation of learning and/or adapting to English.

However, current research on ELF, specifically studies that have a more critical basis, show that there are more democratic pathways to be taken in relation not only to ELT but also to conceptualize English as a language in general. If we consider, for example, the local action of decolonizing English argued by recent Brazilian ELF studies (DUBOC; SIQUEIRA, 2020) and “the role that local (non-hegemonically global) agency plays in their [glocal languages] construction.” (MENEZES DE SOUZA, 2019, p. 23), we can put both concepts to dialogue as they are, to me, referring to the same phenomenon.

In this chapter, therefore, I propose an understanding of ELF as a language concept. For this, I believe that the approximation between ELF – especially when I refer to studies developed in the Brazilian context circumscribed in an epistemological field that has been

called *ELF feito no Brasil* (DUBOC, 2019; DUBOC; SIQUEIRA, 2020) – and Poststructuralist views on language as a discursive practice (JORDÃO, 2006) as very productive. Thus, I will delve into language related concepts such as heteroglossia (BAKHTIN, 2015), repertoires and assemblages (PENNYCOOK, 2017a; VOGEL; GARCÍA, 2017), and negotiation (PENNYCOOK, 2017b) in my attempt of providing some answers to the “how do we put these ideas into practice” question.

In *Teoria do Romance I: A estilística*, Bakhtin (2015<sup>43</sup>) points out that the novel and novelistic discourse at that point had not been fully understood by researchers and traditional stylistics. According to the author, studies failed to grasp their complexity and heterogeneity by focusing on stylistic and linguistic units, removing them from the relationships they establish between each other and with their contexts. However, “when these heterogeneous stylistic units become part of the novel, they are combined in a harmonious literary system and subordinate to the superior stylistic unit of the set, which cannot be identified with any of the subordinate units” (BAKHTIN, 2015, p. 29<sup>44</sup> 45). In other words, we can only seek an understanding of the novel starting from the whole, and not through an isolated part of that whole. In this sense, the language of the novel, for Bakhtin, would actually be a system that integrates different languages – i.e. a combination of styles and heterolinguistic units.

This position implies, then, in the language concept defended by the author, that “we do not take language as a system of abstract grammatical categories; we take the *ideologically filled language*, the language as a cosmivision and even as a concrete opinion that ensures a *maximum* of mutual understanding in all fields of ideological life.” (BAKHTIN, 2015, p. 40, emphasis in the original<sup>46</sup>). According to Faraco (2017), Bakhtin conceives language as being constituted by a multiple and heterogeneous set of voices – or social languages – and by the continuous process of convergences and divergences, of acceptance and refusal, of absorption and transmutation of social voices. Thus, Bakhtin proposes the notion of dialogized heteroglossia.

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<sup>43</sup> For context, the works comprised in *Teoria do Romance* (2015) had started to be written almost a decade ago, in 1930. They had their first publication in 1975, which is the year of Mikhail Bakhtin’s death.

<sup>44</sup> It is important to mention that I worked with the Portuguese translation by Paulo Bezerra, who translated Bakhtin’s works to Portuguese from the original in Russian.

<sup>45</sup> In the Portuguese translation by Paulo Bezerra: “Quando essas unidades estilísticas heterogêneas passam a integrar o romance, neste se combinam num harmonioso sistema literário e se subordinam à unidade estilística superior do conjunto, que não pode ser identificada com nenhuma das unidades a ele subordinadas” (BAKHTIN, 2015, p. 29).

<sup>46</sup> In the Portuguese translation by Paulo Bezerra: “Não tomamos a língua como um sistema de categorias gramaticais abstratas; tomamos a língua *ideologicamente preenchida*, a língua enquanto cosmivisão e até como uma opinião concreta que assegura um *maximum* de compreensão mútua em todos os campos da vida ideológica.” (BAKHTIN, 2015, p. 40).



As I stated before, it is possible to align this language concept formulated by Bakhtin with the one largely supported in some of the most current studies within the ELF paradigm. Both understand language as a set of values that cannot be divided and categorized, taken out of their context, and then described and organized in a set of abstract rules. This line of thought goes against the notion of a unified named language, often seen as a system of linguistic norms. This systemic view of language, much more than just abstract rules, is a construct that gives shape to the results of processes of socio-political and cultural centralization. These processes, in turn, determine what has been constituted as linguistic thinking:

In serving the great centralizing trends of European verboideological life, philosophy of language, linguistics and stylistics sought, above all, unity in diversity. [...] The real “linguistic consciousness” full of ideology, which shared the real heterodiscourse and the diversity of languages, remained outside the field of vision. (BAKHTIN, 2015, p. 45, emphasis in the original<sup>47</sup>).

According to Bakhtin, the processes of verboideological centralization and linguistic unification are developed at the same time that movements of decentralization and separation take place. Different varieties, voices, and points of view, full of contradictions and conflicts, coexist within the same linguistic system. In other words, different notions of language and the manifestation of opposing forces happen simultaneously in heteroglossia – and that is why those models that propose abstract formulations often have to deal with elements that escape their prescriptive descriptions.

This happens because these linguistic descriptions carry a language concept more aligned with the Structuralist theory. According to Jordão (2006), Structuralism supposes a concrete world that precedes and is exterior to the subject. Language, in this sense, is the intermediary that allows the subject to have access to this world:

It [language] would be a closed, transparent and studyable system when abstracted from its social and ideological use. In other words, it would be feasible to separate language as a system (*langue*, as Saussure would say) from language in its use (*parole* for Saussure) so that the linguistic system could be studied, since the use of language, as it is very complex and relative to each individual who uses it, it would not constitute a reasonable object for scientific studies. (JORDÃO, 2006, p. 2<sup>48</sup>).

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<sup>47</sup> In the Portuguese translation by Paulo Bezerra: Ao servir às grandes tendências centralizadoras da vida verboideológica europeia, a filosofia da linguagem, a linguística e a estilística procuravam, antes de tudo, a *unidade* na diversidade. [...] A “consciência linguística” real repleta de ideologia, que comungava no heterodiscurso real e na diversidade de linguagens permanecia fora do campo de visão. (BAKHTIN, 2015, p. 45).

<sup>48</sup> In the original: “Ela seria um sistema fechado, transparente e passível de estudo quando abstraída de seu uso social e ideológico. Em outras palavras, seria factível separar a língua como sistema (*langue*, como diria Saussure) da língua em seu uso (*parole* para Saussure) a fim de que o sistema lingüístico pudesse ser estudado, já que o uso

As theorists performed their analyses, they realized that these fixed descriptions were not able to grasp the complexities of language. This is why the Poststructuralism movement is preoccupied with questioning these fixed and established conceptions supported by Structuralists. One of its major turning points is that this paradigm brings the subjects and the power relations in which they are inserted back to the equation. As stated by Jordão (2006):

The assumptions about what reality is in this [Poststructuralist] worldview are examined from the power relations established by our perception of reality. Here, reality cannot be separated from those who observe it, or build it. And whoever builds it never does it alone, but collectively in social relationships. In this conception, there is no possibility of accessing an objective, neutral reality, independent of the subjectivity that forms it: we can only interpret reality from our experience of it (or the experience of others we have contact with). The interpretations we build are never neutral, they are never to a greater or lesser degree in relation to a certain objective external reality, because reality is not given, it does not exist independently of who thinks about it or experiences it [...]. (JORDÃO, 2006, p. 4<sup>49</sup>).

Thus, the language concept adopted within the ELF perspective – or even ELF being understood as a language concept in itself as I argue here – aligns with the Bakhtinian notion of language as heteroglossia, which can be related also to the Poststructuralist notion, as they recognize that language is constructed in relations of power during interactions, not pre-given to communicative situations. It happens in the intersection between different voices, discourses, and axiological positions, which makes it impossible to describe it through isolated and displaced units. During each interaction, the speaker's discourse is permeated by several other discourses, since “[the] word of a language is a semi-unknown word.” (BAKHTIN, 2015, p. 69<sup>50</sup>). They do not remain in a vacuum, speakers take their words out of other contexts, and they take the word of others for themselves. They fill these words with their intentions and values, and express themselves through them. The interlocutor, in turn, does not just listen passively. Considering that discourse is built in a responsive way, as Bakhtin insist, an active,

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da língua, por ser muito complexo e relativo a cada indivíduo que a usa, não consistiria objeto razoável para estudos científicos.” (JORDÃO, 2006, p. 2).

<sup>49</sup> In the original: “Os pressupostos sobre o que seja a realidade nesta concepção de mundo são examinados a partir das relações de poder estabelecidas pela nossa percepção da realidade. Aqui, a realidade não pode ser separada de quem a observa, ou constrói. E quem a constrói nunca o faz sozinho, mas sim coletivamente nas relações sociais. Não existe, nessa concepção, a possibilidade de acesso a uma realidade objetiva, neutra, independente da subjetividade que a forma: nós podemos apenas interpretar a realidade a partir de nossa experiência dela (ou da experiência de outros com que tenhamos contato). As interpretações que construímos nunca são neutras, nunca estão em maior ou menor grau de distância em relação a uma determinada realidade externa objetiva, porque a realidade não é dada, não tem existência independente de quem pensa sobre ela ou a experimenta [...]” (JORDÃO, 2006, p. 4).

<sup>50</sup> In the Portuguese translation by Paulo Bezerra: “[a] palavra de uma língua é uma palavra semialheia.” (BAKHTIN, 2015, p. 69).

and also a responsive interpretation is expected from it. This interpretation will take place through resistance or support to the other's discourse. That is why, for Bakhtin, interpretation and response are dialectically fused and mutually conditioned: one is impossible without the other.

This, in my view, is the greatest point of contact between Bakhtin's conception of language as heteroglossia and the one taken by more current studies under the ELF take on language. As mentioned earlier, ELF is not considered as a specific variant of the English language, but rather a way of understanding language and its various manifestations in different local contexts. It is inconceivable to say that the existence of ELF precedes the interactions between speakers. On the contrary, just as in the idea of language as heteroglossia, ELF is emergent and will come and go, along with the interactions between the subjects and their different languages, values and discourses. It is important to remember here that when I am referring to interaction between subjects, I am not restricting language to its verbal productions; I also include written language, considering that the process of reading a printed text also presupposes an interaction between the reader and the text/writer/world.

For Bakhtin, "all the languages of heteroglossia, whatever the principle that underlies their isolation, *are specific points of view about the world*, forms of their verbalized understanding, specific concrete-semantic and axiological horizons." (BAKHTIN, 2015, p. 67, my emphasis<sup>51</sup>). These speakers share common traits and elements, but each has their own language, their own voice. And they share these voices, which are marked by their subjectivities. They negotiate understandings and values during this encounter:

Language, for the consciousness that lives in it, is not an abstract system of normative forms, but a concrete and heterodiscursive opinion about the world. All words exude a profession, a genre, a current, a party, a certain work, a certain person, a generation, an age, a day and an hour. Each word exudes a context and the contexts in which one leads their socially tense life; all words and forms are populated with intentions. (BAKHTIN, 2015, p. 69<sup>52</sup>).

I believe that this idea of languages as emergent and as the coming together of different points of view can be related with the notion of repertoires from the studies on translanguaging.

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<sup>51</sup> In the Portuguese translation by Paulo Bezerra: "todas as línguas da heteroglossia, qualquer que seja o princípio que sirva de fundamento ao seu isolamento, são pontos de vista específicos sobre o mundo, formas de sua compreensão verbalizada, horizontes concreto-semânticos e axiológicos específicos." (BAKHTIN, 2015, p. 67).

<sup>52</sup> In the Portuguese translation by Paulo Bezerra: "A língua, para a consciência que nela vive, não é um sistema abstrato de formas normativas, mas uma opinião concreta e heterodiscursiva sobre o mundo. Todas as palavras exalam uma profissão, um gênero, uma corrente, um partido, uma determinada obra, uma determinada pessoa, uma geração, uma idade, um dia e uma hora. Cada palavra exala um contexto e os contextos em que leva sua vida socialmente tensa; todas as palavras e formas são povoadas de intenções." (BAKHTIN, 2015, p. 69).

In describing processes of meaning-making and questioning the developments of translanguaging, Pennycook (2017a) affirms that the very terminology, more specifically the ‘*linguaging*’ part of the term, implies that we understand language as a social practice, as action. In this sense, his argument is that “translanguaging research can benefit from questioning not only the boundaries between languages, but also the boundaries between different modes of semiosis.” (PENNYCOOK, 2017a, p. 270).

As stated by authors such as Vogel and García (2017), there are three core premises for this theory: first, “[i]t posits that individuals select and deploy features from a unitary linguistic repertoire in order to communicate.” (VOGEL; GARCÍA, 2017, p. 4). Thus, instead of understanding languages as separate units, translanguaging recognizes that these limits are more political than linguistic. The second is that we should value speakers’ dynamic linguistic and semiotic practices despite their adequacy to named-languages; the third and final one is the fact that, despite understanding the plasticity of the limits established between languages, “[i]t still recognizes the material effects of socially constructed named language categories and structuralist language ideologies, especially for minoritized language speakers.” (VOGEL; GARCÍA, 2017, p. 4).

In this sense, still according to Vogel and García (2017), “[g]iven that bilinguals’ language practices are learned in specific social contexts and are “multiple and ever adjusting to the multilingual multimodal terrain of the communicative act” (García, 2009, p. 53), individuals’ languaging repertoires are unique to them.” (VOGEL; GARCÍA, 2017, p. 3). For the authors, instead of having different languages inside their separate boxes, we have linguistic repertoires, which are individual and unique. Pennycook (2017a), on this matter, attempts to expand the concept of repertoires and its scope of analysis. For him, “[...] rather than being individual, biographical or something that people possess, repertoires are better considered as an emergent property deriving from the interactions between people, artefacts and space.” (PENNYCOOK, 2017a, p. 277).

The concept of emergent spatial repertoires relates with the Poststructuralist notion of language as social practice because it breaks away from the idea of objectification of language, the drive to postulate rules, and the effort to delineate limits. In addition, thinking of repertoires as emergent and encompassing everything that surrounds the subjects allows us to expand our view about what comes to play in meaning-making processes:

This notion of spatial repertoires pushes language outside the head, not merely as a social resource but also as a spatial and artefactual one. From this perspective the material surrounds are understood not only as a context in

which we interact but rather as part of an interactive whole that includes people, objects and space through a focus on ‘how the composite ecology of human and nonhuman interactions in public space works on sociality and political orientation’ (Amin, 2015, p. 239). (PENNYCOOK, 2017a, p. 277).

Consequently, repertoires can be understood as the set of features that come together when subjects are trying to make sense of the world. Thinking metaphorically, one may see, at first, repertoires as a bag where we throw all the languages, discourses, semiotic resources, and points of views together. Also, very important is the fact that the space inside the bag is always expanding, which is why repertoires are emergent. We are always reorganizing, acquiring more things, exchanging for and with others. Then, when we communicate, instead of resorting to one thing from the bag at a time, we employ everything that is there whenever the situation requires us to do so.

Pennycook (2017a) continues to problematize the fact that we should expand our views on what comes to play in meaning-making as he analyzes the interactions between speakers from different linguistic-cultural backgrounds in a Bangladeshi-owned corner shop in Sydney, Australia. Therefore, the author brings to the argument the notion of assemblages, which are the groupings of different features and diverse elements that constitute and make sense of the world. It is the junction of people, objects and places, of languages, sounds, senses, smells. I understand assemblages as a self-conducted orchestra, as a complex, dynamic and chaotic grouping of resources coming together. According to Pennycook, “[a]ssemblages describe the way things are brought together and function in new ways, and provide a way of thinking about how agency, cognition and language can all be understood as distributed beyond any supposed human centre.” (PENNYCOOK, 2017a, p. 278).

The main differential about his analysis, the actual gap that he tries to fill with his postulations, is that he exposes how limited our scope of analysis has been up to this point. Besides paying attention to the singularities of speakers, to the multiple languages, discourses and voices that constitute heteroglossia, we have to consider everything that constitutes our surroundings to understand better how people communicate. It is, in fact, a kinesthetic conception of meaning-making:

To arrive at a better understanding of semiotic assemblages, however, it is important to move beyond the commonplace focus on multilingualism and multimodality to bring in the multisensorial nature of our worlds, the vibrancy of objects and the ways these come together in particular and momentary constellations. (PENNYCOOK, 2017a, p. 279).

As he reaches the conclusion of his paper, Pennycook (2017a) states that:

The notions of distributed language, cognition and agency allow us to see how they are produced in material webs of human and nonhuman assemblages. Looking at language in these terms helps us see that meaning – as *radically indeterminate* signs – emerges from interaction. Rather than considering linguistic repertoires as internalised individual competence or as the property of an imagined community, the notion of a semiotic assemblage expands the semiotic inventory and relocates repertoires in the dynamic relations among objects, places and linguistic resources, an emergent property deriving from the interactions between people, artefacts and space. (PENNYCOOK, 2017a, p. 279, emphasis in the original).

Therefore, when we go back to the “how do we put these ideas into practice?” question, I believe that our classroom practices are inevitably transformed when we start to become aware of these concepts. Considering the idea of emergent repertoires, we can finally understand why people do not learn a language the same way and that these differences can often make communication extremely complex and challenging. Speakers, in this sense, do not share the same language; they possess ever-changing repertoires that they employ as they make sense of the world. Instead of institutionalized rules and linguistic descriptions taken from grammar books and textbooks, we should be teaching students to negotiate meanings as they put their repertoires into practice.

This is why I understand the approximations established between ELF, the Bakhtinian notion of discursive heteroglossia, and the concepts of repertoires and assemblages within translanguaging studies as very productive. They helped me to: (i) elucidate what it means to position myself epistemologically within the ELF paradigm; (ii) understand ELF as more than a phenomenon or field of study, but as a language concept in itself; and (iii) think about the implications of this language concept to ELT, such as the decentralization of the native speaker as the model to be achieved, the shift to language as practice, not as rules to be taught and memorized, and the importance of questioning power relations, especially when it comes to English, and to constantly problematize what it means to learn, localize and transform this language.

That being said, it is important not only to abandon ideologically and epistemologically the idea of language as a noun, as an object subjected to abstract descriptions, but also to take this position to the classroom. As teachers, I believe that our role should be to promote the notion of language as a verb, as a discursive practice, as something we do. This practice is built during interaction, through the coordination and negotiation of the many different voices, values, languages, cultures and experiences that constitute the speakers’ repertoires. Speakers who, in fact, have agency, even if they think they are “borrowing” a language previously

conceived as the language of the other. They are subjects who actively interpret the statements of their interlocutors, react and apply values to them while negotiating their meanings.

### 3.3 ELF FEITO NO BRASIL: ACTIVISM IN THE ELT CLASSROOM

With all that was discussed about ELF, it is extremely important to pay specific attention to a fact that was already mentioned before: some unique and specific features can be found in the research on ELF conducted by Brazilian scholars. Departing from the field of critical applied linguistics and language pedagogy, a portion of the people working with this concept try to leave linguistic descriptions and universalistic proposals behind. These studies on ELF proposed in Brazil often have a very strong political agenda that is concerned with local contexts and pedagogical practices. In this sense, Duboc and Siqueira (2020) state that:

With respect to ELF research, as coloniality traces are still strongly present in Brazil, the expression *ELF feito no Brasil* (Duboc 2019) attempts to stress the expanding notion of ELF by contemporary Brazilian scholars who have put greater emphasis on the critical and political nature of English and the process of learning and teaching the language in the Brazilian context. (DUBOC; SIQUEIRA, 2020, p. 301).

According to Duboc (2019), one of the features that differs Brazilian research on ELF than that performed in the global North is that our studies depart from Southern epistemologies. That is, an agenda towards decoloniality – even though some studies do not explicitly mention the term – is present in the very basis of our theorizations. Duboc and Siqueira (2020) offer a very elucidative explanation about the genealogy of the concept of decoloniality in the following excerpt:

Broadly speaking, decoloniality is a recent concept that emerged from an intellectual movement among Latin American scholars in the 1990's that came to be known as the Modernity/Coloniality School. Whereas postcolonial studies arise from diasporic movements from the Middle East and Asian scholars and aimed at problematizing subaltern lives as cultural products from the 19th and 20th centuries, decolonial studies is geographically located in Latin America and target earlier European incursions back in the 15th century, with a clear emphasis on the dark side of modernity/colonialism against indigenous and African-enslaved peoples.” (DUBOC; SIQUEIRA, 2020, p. 304-305).

I brought in the concept of abyssal thinking proposed by Sousa Santos (2007) when discussing the native speaker myth during the first subsection of this chapter. Duboc and

Siqueira (2020) will also resort to this notion as one of the epistemological bases of their proposal:

By taking itself as the knower and the observer of the world, Modern Europe assumed, with pride, an epistemic zero point position whose “unquestionable” sovereignty established its own norms and values, generating an abyssal line (Sousa Santos 2007) which has divided the world into two parts: the civilized, the superior, the literate, the white, and the human on one side; the barbarian, the inferior, the illiterate, the black, the subhuman on the other side. (DUBOC; SIQUEIRA, 2020, p. 305).

Thus, delving a little further in this theorization, on the one hand we have the Global North scholar. He is supposedly the one who is civilized, superior, literate, human, rational, often a white male native speaker of a European language. He produces the *good* and *legitimate* research, the one that is seen as valid and valuable, worthy of becoming part of a canon that is going to be referenced and receive the deserved praise. This research, despite being conducted in a specific place, is taken as universal. It is omnipresent. It allegedly speaks for all, about everything and everyone. On the other hand, we have Global South researchers. Contrary to their fellow from above, they are taken as primitive, inferior, illiterate, non-white, emotive and subhuman beings. They communicate through less valuable languages. Their research is often overlooked and taken for granted. It is local work – as if all research were not local – and if they want to stand a chance of extending their dialogue network by being read by people other than their close peers, they will probably have to write and publish in English<sup>53</sup>.

In this sense, decolonial thinkers want to question and shake this structure:

Decoloniality, thus, implies a critical and genealogical exercise that acknowledges the material, economic influences – not only cultural ones as postcolonial, cultural studies would have wanted – in the construction of those colonial narratives. In doing so, decoloniality seeks to unveil the dark side of modernity/coloniality and, simultaneously, turn “invisible knowledge production” visible.” (DUBOC; SIQUEIRA, 2020, p. 238).

Moreover, for Mignolo and Walsh (2018, p. 5), decoloniality “[...] is not a new paradigm or mode of critical thought. It is a way, option, standpoint, analytic, project, practice, and praxis.”. Consequently, decoloniality should not be mistaken for an academic epistemology or discipline. It is a political project. It is a praxis. It is moving in the direction of doing and thinking otherwise:

Praxis, in this sense, is what gives decoloniality a concrete sense of prospect, project, and reason. And it this prospect, project, and reason that gives impetus

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<sup>53</sup> One example being this dissertation as I already explained the conflicts of this decision in Chapter 2.



and ground to a growing body of literature by engaged intellectuals, activists, and feminists in Abya Yala (and elsewhere) that identify with decoloniality and the processes, practices, and praxis of decolonial thinking and sensing, being and becoming, and making and doing.” (MIGNOLO; WALSH, 2018, p. 49-50).

From this perspective, Duboc and Siqueira (2020) pose a set of thought-provoking questions concerning Brazilian ELF research, such as “[...] To what extent are global south ELF researchers engaged in disobeying, disrupting, and transforming the status of ELF research and practice?” (DUBOC; SIQUEIRA, 2020, p. 308). This and other questions they posed helped them to develop their proposal of what they will refer to as *ELF feito no Brasil*. According to the authors:

Those are some of the questions as a result of our encounter with decolonial studies. The theoretical rupture with long-established ontological and epistemological assumptions is followed by an urgent call for action as current ELF research scope and range seem to be stretching far beyond mainstream European boundaries. (DUBOC; SIQUEIRA, 2020, p. 308).

For Mignolo and Walsh (2018), what constitutes decoloniality are the “[...] interrelated processes of healing colonial wounds that originate in each of us. Each of us, endorsing and embracing decoloniality, is responsible for our own decolonial liberation. The task is not individual but communal.” (MIGNOLO; WALSH, 2018, p. 10-11). Therefore, “[...] no one should expect that someone else will decolonize him or her or decolonize X or Z, and it means that none of us, living-thinking-being-doing decolonially should expect to decolonize someone else.” (MIGNOLO; WALSH, 2018, p. 11). This is why, according to Duboc and Siqueira (2020), studies that fall under the *ELF feito no Brasil* paradigm have the intention of proposing local actions as one of their central features:

Despite the conceptual and other controversies, especially related to ELF implications to the general ELT classroom and English teacher education, Brazilian scholars began to bring to surface ELF-oriented research work anchored in premises related to the phenomenon such as: ELF is a function of the English language, not a variety, ELF questions and challenges NS hegemonic norms, it legitimizes variation, it belongs to all those who use it in daily interactions, it is not inextricably linked to a national culture, it encompasses both native and non-native users from the most diverse linguacultural backgrounds. (DUBOC; SIQUEIRA, 2020, p. 310).

Moving forward in their proposal, the authors mention a pivotal body of work on *ELF feito no Brasil*. The book entitled *English as a Lingua Franca in Teacher Education: a Brazilian perspective*, edited by Gimenez, El Kadri and Calvo (2018), puts together several Brazilian

authors working with ELF from a Global South perspective, emphasizing their critical standpoints towards hegemonic conceptions about the paradigm. As stated by Duboc and Siqueira (2020), “they not only distance themselves from previous mainstream ELF discussions, but also and mostly resist against mainstream European ELF research.” (DUBOC; SIQUEIRA, 2020, p. 312). The first part of the book focuses on theoretical discussions about ELF and teacher education; the second addresses teachers and learners' beliefs about the concept; the third and final section is dedicated to studies that address ELF in teacher education programs.

Duboc's (2018) chapter, for instance, addresses ELF and teacher education and the possible contributions from postmodern concepts such as weakness, imperfection and interruption. The author problematizes the shortcomings of ELF models and their theorizations coming from the Global North. Besides sharing her experiences as a teacher educator, Duboc (2018) also discusses what she sees as some of the remaining issues of the paradigm. For the author, ELF research often overlooks the concept of communication. Thus, there is a need to go further in the idea of communicating as informing or transmitting a universal reality, moving towards an understanding of communication as transforming social practices through meaning-making and the construction of different realities. Moreover, she also addresses other problems related to the generalizations towards the native speaker notion – already mentioned on footnote 40 in the first subsection of this chapter – and a certain romantic view on ELF interactions present in some studies, which often overlooks the ideological and power relations among English speakers and their different loci of enunciation.

Another point that is also interesting to me is that, in this text from 2018, the author is already leaning towards the line of thought that led to her initial proposal of *ELF feito no Brasil* in 2019 (DUBOC, 2019) and its further theorization alongside Siqueira in 2020 (DUBOC; SIQUEIRA, 2020). Despite being inferiorized and constantly having to resist as we navigate through ethnocentric and hegemonic epistemologies, we produce relevant knowledge on ELF locally:

As one might see, ELF Brazilian scholars have clearly demonstrated a critical stance when referring to ELF theoretical and methodological aspects insofar as they have published on the topic under a discourse of resistance towards the dominant ethnocentric view of language and culture. This postcolonial orientation might well be explained by the power of the native speaker model our foreign language policies and the need for revisiting some of the constructs underlying many of our English teaching contexts. (DUBOC, 2018, p. 164-165).

According to the author, “[...] an ELF pedagogy would rely on weakening categories such as “error”, “native”, “deficiency” to name a few as well as acknowledging imperfection in ELF interactions, marked by conflict and dilemma.” (DUBOC, 2018, p. 183). Thus, there is a strong feeling of political and pedagogical responsibility on this take on ELF. It is not simply a linguistic description, an analysis on the functions of the language or the inclusion of translanguaging theories into the conversation. It is to believe that other realities for ELF and ELT are possible and, most importantly, it is an actual movement towards these places:

From a decolonial perspective, we have a clear idea that ELT, still firmly enrooted in EFL grounds, has in many ways become an iceberg not be destroyed, but re-carved and greatly reshaped. EIL, World Englishes, and more recently, global North ELF, have indeed pioneered an important political research agenda towards such a move. “*ELF feito no Brasil*”, and potentially, others from the global South, acknowledges such a previous deed, but it envisions to go beyond, creating the conditions to investigate, teach, and learn English under more real-life and meaningful lenses, in an effort to, among other things, disobey epistemically, de-link from mainstream Eurocentric perspectives and combat the abyssal line of knowledge production by turning our global south voices visible/audible between the cracks or fissures of ELF research field. (DUBOC; SIQUEIRA, 2020, p. 322).

Having said this, let me go back to the movement of thinking of English through the clothing metaphor I proposed in the first subsection of this chapter. If on the one hand I see EFL as a thrift-shop second hand garment, on the other I relate ELF – from the perspective of *ELF feito no Brasil* – with the processes of upcycling from sustainable fashion (FIGURE 11). Instead of trying to wear a garment that was not made for us, that was never going to fit us properly, we use our agency and creativity to come up with new and unique outfits from these materials that once belonged to the other or that had distinct purposes. It is like our practice with English from an ELF perspective: we do not borrow it from the native, we reclaim the language, we create, we transform it into something different, we make it our own as much as it is his. Actually, it has not ever belonged to anyone really. This language has existed and expanded in this paradox of (not) belonging.

FIGURE 11 – UPCYCLING FASHION



SOURCE: TEEN VOGUE (2019<sup>54</sup>).

Therefore, from the readings on decoloniality, of *ELF feito no Brasil* studies and by listening to authors that work, believe and promote this language concept, I arrive at some conclusions – or, to be more aligned with my intention of further developing an emerging perspective, some beginnings: (i) when it comes to the ELF we do here, there is no theory without (pedagogical) practice; (ii) this practice requires the adoption of a very strong and marked counter-hegemonic political agenda aiming at social justice; (iii) adopting such an agenda means that we believe that our pedagogical practices lead to social changes; (iv) these social changes have as one of their central goals resisting and subverting modernity/coloniality, alleviating the violence, invisibilization, and erasure they pose; (v) being an ELF researcher and bringing an ELF-informed practice to the classroom is a form of pedagogical activism.

The first four beginnings aforementioned can be summarized by the fifth one, thus I will focus on this one to finish this chapter. When we, teachers working with English in Brazil, enter a classroom, we have the responsibility of questioning the injustices and power relations we witness. I see this stance as a movement of pedagogical activism. This pedagogical activism is promoted by teachers who are constantly challenging hegemonic curricula and textbooks, trying to see English classrooms as spaces for students and teachers to expand their worldviews. Moreover, to continue to see the transformative powers of education even when working in a

<sup>54</sup> Available at: <<https://www.teenvogue.com/story/remake-fashion-toyko-fashion-industry>>. Access on June 29, 2021.

country ruled by governments that often challenge and minimize its importance is, in my opinion, to live in a constant social struggle. It is to see the classroom as an arena of struggle.

Given the southern decolonial rooting of *ELF feito no Brasil*, from my perspective, being part of this epistemological movement is being an activist. Teachers who adopt the notion as their language concept are, in fact, aiming at social changes. More than just researchers of English, we are learners and teachers of the language, which means that we are constantly involved in complex human relationships. Thus, our practices involve not only linguistic and methodological knowledge, but also taking into an account the ideologies, cultures and powers involved in the process.

Usually, our take on ELF is preoccupied with practical terms that may lead to the transformation of ELT into a more democratic and less violent field. Rather than producing a body of work confined within academic walls, which may lead to conversations between peers but that will never reach the outside world, we take all these issues and questions to our classrooms. In this sense, I bring in the words of Icaza and Vázquez (2013)<sup>55</sup>:

In our view, to think of social struggles as epistemic struggles is an invitation not so much to study them as objects, but rather to recognize the questions that they pose to our forms of understanding. With this, we aim to instigate an engagement with social struggles that includes not only their relation to economic and political forms of domination (e.g. neoliberal globalization), but also their capacity to generate knowledges and reveal the limits of our academic frameworks. (ICAZA; VÁZQUEZ, 2013, p. 684).

We do not depart from the academy and its theories. We do not look at classrooms as outside observers who are analyzing an object. We enter them as teachers, as actual participants of the processes. We get in contact with people from all walks of life. We get to know students that wished everything but being there. However, since their parents paid for the course, they keep going. There are others who have studied for five, ten years, never feeling comfortable with their proficiency levels. We meet people that never had access to English, despite often being told that it is essential to know the language in order to be successful in life. We are faced with these social struggles every day in our teaching careers, and we build our onto-epistemologies from them. To quote from Icaza and Vázquez:

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<sup>55</sup> In their discussion, the authors address rebellions such as the Zapatista uprising and the Battle of Seattle. Their main argument is that we should expand our view of these social struggles, understanding them as producers of knowledge instead of only seeing them as reactions to domination: “These rebellions introduce forms of thinking and vocabularies into the public sphere that, in the case of Chiapas, do not belong to the tradition of modernity or that, in the case of Seattle, challenge the hegemonic accepted wisdom. In this way, these struggles for social justice can also be read as struggles for epistemic justice.” (ICAZA; VÁZQUEZ, 2013, p. 699). On footnotes 56 and 57 I give a little overview about the context of these movements.

We want to show that besides challenging the chronologies of the systems of domination, social struggles also question the epistemic structures that tend to normalize the order of oppression. Approaching social struggles as epistemic struggles entails a move towards making visible the plurality of alternatives through which social life is organized and experienced — Escobar's 'worlds otherwise' (Escobar, 2007). Epistemic struggles aim at breaking down the hierarchies and exclusions related to the dominant representations of the real. These struggles come together with the collective realization of the historical imposition of values, knowledges and worldviews (Icaza, 2012). (ICAZA; VÁZQUEZ, 2013, p. 685).

Moreover, I also consider the drive to unveil and break away from the native speaker superiority myth and the movement towards empowering non-natives as another objective in the activist teacher agenda. According to Icaza and Vázquez (2013), more than state rights, contemporary activism, which the authors call the Activisms 2010+, searches for dignity and, most importantly, autonomy. In this sense, “[t]hese are activisms that fight for dignified life-worlds which act autonomously from the major institutional framework of modernity: the state and the market. They are producing and theorizing other forms of the political, other economies, other knowledges.” (ICAZA; VÁZQUEZ, 2013, p. 684).

An activist approach may not be in the best interests of the giant ELT enterprise since it makes us move away from the idea of generating huge amounts of income. However, it is the escape from a hegemonic and Eurocentric system that has marginalized subjects for so long. It is a much-needed interruption of a cycle of violence. With this, we would be preparing the land to new knowledges and an ELT otherwise to flourish. To bring Icaza and Vázquez again:

In our view, the eventfulness of social struggle cannot be fully grasped as just a reaction to domination, or as just the necessary or logical outcome of the processes that precede them. Rather, the eventfulness of social struggle characterizes the creative power that delinks its logic from that of the systems of oppression. (ICAZA, VÁZQUEZ, 2013, p. 686).

It is, therefore, not just resistance, it is an effort towards detachment, a scream and struggle for autonomy. As the authors themselves state, social movements such as the Zapatista

Uprising<sup>56</sup> and the Battle of Seattle<sup>57</sup> are better understood as “political beginnings” rather than simply oppositions to dominant and oppressive systems, because “[...] they have shattered the continuity of the mechanism of domination. They have opened the way to a political space in which the voices of the marginalized and oppressed can be heard.” (ICAZA, VÁZQUEZ, 2013, p.697). In addition, “[...] they also highlight ways of understanding that do not belong to the genealogy of the modern forms of representation (Chiapas) or that disobey dominant common sense (TINA — There is no Alternative, Seattle).” (ICAZA, VÁZQUEZ, 2013, p. 686).

This is why I opened this chapter with a quote from *AmarElo* by Emicida, Majur and Pablló Vittar. The song also talks about social struggles, and I believe that it perfectly translates Icaza and Vázquez’s (2013) problematizations about understanding these movements only as reactions to dominant systems. When they sing “Permita que eu fale, não as minhas cicatrizes / Se isso é sobre vivência, me resumir à sobrevivência / É roubar o pouco de bom que vivi” [Allow me to speak, not my scars / If this is about living, reducing me to survival / It’s stealing the little good I’ve lived], they speak to all of those that who are reduced to the condition of survivors. To allow only the scars to speak would be to have subjectivities, identities and autobiographies erased from the picture. It would be to reduce one’s existence to its subjugation to the dominant other.

This is why this way of thinking is also connected to decoloniality, as it challenges the system of oppression established by modernity/coloniality: “That is, the struggles against social injustice challenge the exclusion of the oppressed from the realm of visibility. The emergence into the light of the public realm disrupts the oppression of disdain, the invisibility of depoliticization.” (ICAZA; VÁZQUEZ, 2013, p. 698). As the authors state, activist movements

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<sup>56</sup> Also known as the Chiapas Revolt, the Zapatista Uprising was a rebellion that began on January 1, 1994 in the Mexican state of Chiapas and demanded for justice and defense of the rights of indigenous peoples and the lower income classes. Small armed groups began to form in Chiapas in the 1970s, but the trigger for their decision to revolt was the revision of Mexico’s 1917 revolutionary constitution in 1991, which removed Article 27 that protected Native lands from sale or privatization. Thus, the Zapatistas chose the symbolic day of January 1, 1994 – the implementation of the North American Free Trade Agreement – for their uprising. Led by the Ejército Zapatista de Liberación Nacional and Subcomandante Marcos, the movement lasted for 12 days. Their actions reverberated worldwide and transformed the Zapatistas into one of the most well-known social movements in the world. Until this day, their movement continues to fight for social justice and inspire solidarity around the world.

<sup>57</sup> On November 30, 1999, the third ministerial conference of the World Trade Organization (WTO) sparked a violent confrontation in the streets of Seattle, USA, which came to be known as the Battle of Seattle. The goal of the meeting was to create strategies to reduce state interference in trade between nations as much as possible, thus consolidating the “free market” paradigm and directly attacking labor and environmental causes. With the main objective of impeding the conference from happening, activists mobilized autonomously in protests against WTO’s neoliberal agenda. Despite the police violence against protestors, they were able to get the event’s opening ceremony cancelled, block delegations from arriving at the Paramount and put pressure on those who participated in the discussions. On top of that, media coverage focused more on the protests rather than on the conference itself, which helped to raise awareness for demands of the anti-globalization struggles.

question notions of what is conceived as real and expose the injustices that are normalized by modern/colonial epistemologies.

We would argue that what the rebellions are doing in their eventfulness is to challenge the monopoly of modernity over the representation and the appropriation of the real. They can be read as decolonial moves in that they bring to visibility the voices that have been silenced; they open a public space where actions of political freedom and dignity can happen. In doing this we see these rebellions as challenging the modern/colonial epistemic frameworks of understanding, the modern/colonial notions of chronology and the political that have long functioned to normalize the systems of oppression. (ICAZA, VÁZQUEZ, 2013, p. 696).

I strongly believe that *ELF feito no Brasil* can be seen as one of these decolonial rebellions that bring visibility to the silenced voices of Global South researchers. As non-native speakers, our struggles should not be only seen as acts of resistance. They are, indeed, challenging dominant structures. In spite of that, there is the potentiality for them to be much more. As it is the case of *ELF feito no Brasil*, these struggles can also convey new epistemologies and ways of thinking and sensing, being and becoming, and making and doing in the world.

With this being said, in the next two chapters I will present and discuss some of the autobiographies from the authors who shared their stories with me for this research. Through their narratives, I hope to provide more insights and reflections on *ELF feito no Brasil* as a language concept and a guiding principle to our local teaching practices. Finally, after this analysis, I intend to further develop my argument for the consideration of pedagogical activism as one of the pillars from this southern perspective.



#### 4 A PATCHWORK OF NARRATIVES

*Stories matter. Many stories matter. Stories have been used to dispossess and to malign, but stories can also be used to empower and to humanize. Stories can break the dignity of a people, but stories can also repair that broken dignity.*

Chimamanda Ngozi Adichie

After sharing parts of my autobiography in Chapter 1, telling my journey through the conception of this narrative research in Chapter 2 and explaining my language concepts in Chapter 3, in this chapter I will go through the stories I registered along the way. In this sense, let me go back to the four main questions which are closely related to my objectives and serve as a South<sup>58</sup> to my reflections:

(i) What personal experiences came to play when we discussed English and language concepts with the participants in the course?

(ii) Can I address ELF, and more specifically the concept of *ELF feito no Brasil*, through the stories that were told? Can the concept help Brazilians understand their relationships with English and ELT?

(iii) What are the assets and challenges of having *ELF feito no Brasil* as the guiding principle to English teaching-learning in the different localities brought up by the participants during the research?

(iv) Which (new) beginnings for the *ELF feito no Brasil* perspective can I propose based on the experiences shared and discussions held during the research?

In order to address these questions, therefore, I will try to imitate an artisan who works with patchwork, which is the artistic needlework of sewing together different pieces of fabric into a larger design (FIGURE 12). The idea behind this process is to piece together different prints, shapes and patterns to create a new and unique fabric. Patchworks can be used in multiple ways, such as to produce quilts, clothing, accessories, decorative items and more.

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<sup>58</sup> To play with the metaphor that refers to ‘North’ as a guiding or target point. This movement makes reference to the term “*sulear-se*”, coined by D’Olne Campos (1991) and notoriously used by Freire (1992) in *Pedagogia da Esperança* [Pedagogy of Hope].

FIGURE 12 – EXAMPLE OF PATCHWORK



SOURCE: HOLLY (2004<sup>59</sup>).

I say that I will imitate an artisan because my intent is to create a unique fabric with the different narratives shared by those who engaged with this research. As it was mentioned in Chapter 2, the empirical material for this study is composed of two sets of data: the written autobiographies that the authors sent me after the first encounter of the course and partial transcriptions of the recordings from our weekly discussions in which we shared personal stories that dialogue with the topics we discussed. In this regard, I will divide this analysis into three subsections; each section dedicated to one of the first three questions. For this, I will try to piece together multiple narratives that can help us think about the points raised. The fourth and final question will be addressed in the fifth chapter in which I look back on everything that was said and ponder where these new beginnings can take us when we think about the discussions on *ELF feito no Brasil*.

#### 4.1 CHOOSING FABRICS

I name this section “Choosing fabrics” because this is one of the first stages of the process of creating a patchwork. It is a preparation step that is essential to the development of the entire project. My intent is to present what sorts of experiences were shared as we discussed English, language learning and teaching, and language concepts. For the analysis as a whole, I re-read all the autobiographies sent by the authors, I watched all the recordings, partially transcribing moments in which personal stories were shared, and I also went back to my notes taken during the encounters.

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<sup>59</sup> Available at: < [https://www.flickr.com/photos/joyless\\_joyless/2694416/](https://www.flickr.com/photos/joyless_joyless/2694416/)>. Access in December 24, 2021.

To sum up the answer to this first question, what I could identify from this initial analysis was that as we talked about English, it was impossible not to explore our personal experiences and struggles. It did not matter if we were discussing complex texts, sometimes written in the Global North and addressing contexts totally different from ours, the movement of localizing the discussion was constant. Actually, making it real was the norm. These authors shared moments in which they felt frustrated with the language. They talked about the difficulties they faced during their learning processes and teaching careers. During the texts and discussions, it was common for them to share information about inequality and how they felt like English was not for everyone.

However, the authors also looked back on how their perceptions, perspectives and practices changed over the years. Some said that the language had had a crucial role in changing their lives and the way they understood the world around them. It was common for them to look back at happy moments in which they felt their practices with the language were transformative and liberating. And the beautiful thing was that these movements led other participants to comment and also share their stories, creating complex and collaborative narratives concerning the topics of discussion. This is why I have decided to piece these stories together.

In this sense, I will go back to the autobiography I used as an example in Chapter 2 because I think that it perfectly illustrates the types of experiences that were shared and it helps me to give a more detailed take on this first question. I took those extracts presented before from one of the written texts sent after the first day of the course. Here, I will work with the entire narrative, interspersing pieces of the text with my interpretations of the content presented and with other participants' narratives that dialogue with what is being said. As I explained before, in accordance to Pavlenko's (2007) recommendations, I will present all texts in their original languages and provide English translations using footnotes.

This text was written by a 23-year-old English teacher holding a Letras teaching degree. She was living and working in the city of Curitiba, Paraná, a southern Brazilian state, when the research was taking place. To start her answer to the command "Talk about your experiences with the English language", she writes:

Eu entendo a minha relação com a língua inglesa como um processo muito longo cheio de altos e baixos. Eu comecei a aprender inglês na escola pública, na 5ª série, porém já percebia que aquelas aulas não estavam sendo suficientes para falar inglês "de verdade". Quando entrei na 8ª série, comecei a assistir séries americanas e consumir muito conteúdo em inglês na internet (coisa que faço até hoje! Me pego até problematizando um pouco a quantidade de conteúdo que eu consumo apenas em inglês). Daí, falei para o meu pai que queria fazer aulas de inglês em uma escola de inglês. Fui em escolas perto da

minha casa para conhecer os cursos e no fim escolhi a [Escola], pois o método deles me chamou mais atenção por demandar uma postura mais “ativa” do aluno (eles pediam que a gente fizesse bastante pesquisa em casa, assistíamos vídeos, a maioria das atividades eram em grupo, tínhamos que conversar em sala em inglês, etc.), enquanto as outras ainda eram muito focadas em livro, preencher exercícios de gramática, etc. Eu, com 14 anos, achei que conversar ia ser muito mais divertido do que fazer exercícios de grammar (A. B. S.)<sup>60</sup>.

From this introduction to her narrative the author shows that, from a very young age, she was not only in contact with English but also critical to her learning experiences. She states wanting to learn English “*de verdade*”. The author herself use quotation marks, which I read as a movement to reinforce that nowadays she problematizes the perceptions she had at that point. What I understand as “real English” is that, rather than trying to memorize linguistic descriptions, she wanted to have more practical experiences involving the language. Since this was not happening at school, she researched English schools near her and went to one which was going to put her in a more active role during the classes. This very early desire for learning English also appeared in other texts. For instance:

Meus pais trabalham com escola de idiomas desde que me entendo por gente. Meu pai teve de aprender o idioma durante o trabalho. No entanto, eles nunca me pressionaram para aprender a língua nem nada do tipo. Eu pegava os livros infantis que a escola tinha, folheava e queria muito entender o que aquelas palavras significavam. Quando fiz sete anos, comecei meu curso, e - entre indas e vindas - o finalizei em 2015 (E.D.H.)<sup>61</sup>.

Eu comecei meus estudos na língua inglesa em escola de idiomas e escola pública aos 11 anos, gostava bastante da língua, pois era influenciada por músicas, filmes e por toda a abordagem mercadológica norte-americana da época. (T.D.C.)<sup>62</sup>.

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<sup>60</sup> I understand my relationship with the English language as a very long process full of ups and downs. I started learning English in public school, in 5th grade, but I could already tell that those classes were not enough to speak “real” English. When I entered the 8th grade, I started watching American TV series and consuming a lot of English content on the internet (which I still do today! I even find myself questioning the amount of content I consume only in English). Then I told my father that I wanted to take English classes in an English school. I went to schools near my house to check out the courses and in the end I chose [School], because their method caught my attention for demanding a more “active” attitude from the student (they asked us to do a lot of research at home, watch videos, most of the activities were in groups, we had to talk in class in English, etc), while the others were still very focused on books, filling in grammar exercises, etc. I, at 14, thought that talking would be much more fun than doing grammar exercises. (A. B. S.)

<sup>61</sup> My parents have worked in a language school since I can remember. My father had to learn the language while working. However, they never put pressure on me to learn the language or anything like that. I would take the children’s books that the school had, flip through the pages and I really wanted to understand what those words meant. When I turned seven, I started my course, and - between comings and goings - I finished it in 2015. (E.D.H.).

<sup>62</sup> I started my English language studies in a language school and at public school when I was 11 years old, I liked the language a lot, because I was influenced by music, movies and due to the whole North American marketing approach of the time. (T.D.C.).

What these excerpts lead me to question is why from such a young age so many people feel the need to learn this language. One of the authors had parents working in an English school throughout her entire life, while the other mentions the public school as her first contact with formal learning of the language. The authors themselves mention the fact that they had constant contact with music, movies and books in English. E.D.H. states that she felt curious about the meanings of the different words she was getting in contact with. T.D.C. points the North American marketing approach as one of the things that had an impact when it came to her desire for learning English. What I can see from these stories – and many others that will be analyzed ahead in this chapter – is that this curiosity and impulse to learn the language can be associated with the notion of English as a commodity (JORDÃO, 2002), that is, the idea that English has become an object of desire and, at the same time, an obligatory knowledge so one can be inserted in the globalized society.

Going back to the main story I am analyzing in this subsection, A.B.S. proceeds narrating what happened after she enrolled in the English school:

No primeiro dia de aula na escola de inglês, eu fui classificada como básico, porém, as aulas eram multiníveis, ou seja, haviam alunos do básico, intermediário e avançado em uma mesma turma. Nesse dia, fiquei muito perdida na aula, não entendi nada e me senti muito excluída pois todos estavam falando em inglês menos eu (e era proibido falar em português). Cheguei em casa chorando e contei para o meu pai. A resposta dele para a situação foi “já paguei o curso, agora você tem que ir”. Pois bem, contra isso não tinha argumento e continuei indo nas aulas. (A.B.S.)<sup>63</sup>.

There are two things that stand out to me from this excerpt: the first is related to the fact that the capital-based idea of English as a commodity appears again in her father’s discourse. Since he had already paid for the course, going back to the next class was her obligation; the second thing that impacts me is how she felt excluded from that first class, stating that she even cried when she got home. This was a result of a hegemonic and violent practice called “English-only”, which consists of obligating students to pretend that they are monolinguals because, for the supporters of this methodology, their first language negatively interferes with their learning.

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<sup>63</sup> On my first day at the English school, I was classified as a beginner, but the classes were multilevel, so there were beginners, intermediate and advanced students in the same class. That day, I was very lost in class, I did not understand anything and I felt very excluded because everyone was speaking in English except me (and it was forbidden to speak in Portuguese). I came home crying and told my father. His answer to the situation was “I have already paid for the course, now you have to go”. Well, I had no argument against that so I continued going to classes. (A.B.S.)

Moreover, institutions and professionals who promote an English-only practice often embarrass or even punish students if they use their first language. In the excerpt presented above, we see that the school in which the author studied prohibited Portuguese during classes. In this sense, we get to see a shift in A.B.S.'s perspective. At first, she felt the desire of learning and was excited about the idea of speaking “real” English. However, the different characters that appear in the narrative – the school, her father – led her to feel like learning English was an obligation and that the process could be terrifying.

Moving forward, the author of the main story started her autobiography saying her relationship with English was full of ups and downs. On this matter, she explains how she found her footing during the classes:

Com o tempo, fui aprendendo aos poucos e consegui me encontrar nas aulas. As aulas de inglês viraram uma das minhas partes preferidas da semana e quando consegui assistir minhas séries em inglês sem legenda me considerei vitoriosa. Pra mim, as estratégias de aprendizado nesse processo foram o material didático da escola, [bem como] filmes e séries, e vários resumos que eu fazia sobre pontos gramaticais. Pelo foco da escola não ser em gramática, eu sentia falta de estudar as estruturas, e para mim fazer esses resumos foi importante, porque assim eu me sentia menos perdida nas aulas e mais segura com momentos em que eu precisava falar. Acredito que até hoje eu sinto essa necessidade de entender a estrutura gramatical para aprender uma segunda língua, pois quando comecei a aprender francês senti a mesma coisa. (A.B.S.<sup>64</sup>).

It is interesting to see how an experience that started on such a negative note ended up resulting in moments in which she felt victorious, with the classes even becoming the peak moment of her week. She also addresses the fact that, throughout the process, she acquired an awareness of how learning did not happen only inside the classroom and understood what strategies worked more for her. Thus, she was progressively assuming a leading role in her relationship with English learning and the language started to appear in contexts where it could be seen as a language less so foreign – i.e. less so of the other.

This path described up to this point led her to a moment in which she decided to apply for Letras. Her journey, however, takes another turn as she was thrown a curveball during the

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<sup>64</sup> As time went by, I learned little by little and I was able to find myself in class. The English classes became one of my favorite parts of the week and when I was able to watch my English series without subtitles, I considered myself victorious. For me, the learning strategies in this process were the school material, [as well as] movies and series, and various summaries that I made about grammar points. Because the focus of the school was not on grammar, I missed studying the structures, and for me doing these summaries was important, because this way I felt less lost in class and more secure with moments when I needed to speak. I believe that even today I feel this need to understand the grammatical structure to learn a second language, because when I started learning French, I felt the same way.

placement test. Despite the fact that she had been studying English for the past three years, A.B.S. was placed on the basic level. As she explains how she felt after receiving the results from the placement test, A.B.S. adds other negative feelings – such as dislike, boredom and incompetency – to the story:

Assim, fiz três anos e meio de aulas formais em escola de inglês, e um tempinho depois de concluir o curso da [Escola] eu decidi que iria prestar vestibular para letras. Quando entrei no curso, fiz o nivelamento de língua, porém fiquei no básico. Na época isso fez eu me sentir como se não soubesse a língua de verdade, apesar de hoje entender que isso não é verdade. A partir disso, durante a faculdade, a minha relação com o inglês mudou muito. Antes, eu gostava do inglês e me divertia com a língua, na faculdade comecei a desgostar um bom tanto. Acredito que foi uma junção de muitas coisas. Algumas matérias me pareciam “chatas” demais comparadas com as matérias do português, como se não me fizessem evoluir. Outras, me mostravam como o inglês está na verdade muito relacionado com relações de poder e como isso é problemático. E ainda tive as traumáticas matérias de escrita com as quais nunca (jamais) consegui ter uma relação boa com o conteúdo, com a didática, com as avaliações, etc. O fato de não conseguir tirar notas que eu considerava “boas” nessas matérias fez eu me sentir como se, de novo, não soubesse inglês. Nesse período de faculdade, as estratégias de aprendizado para mim foram muito ligadas a ler bastante, pesquisar, escrever, assistir vídeos, etc. (A.B.S.<sup>65</sup>).

Here A.B.S. reveals that her relationship with English changed a lot during college. According to her, this change was negative: she started disliking the language because she felt as if the courses were unappealing and did not help her improve; she manifests a discontentment with the approaches taken during some writing disciplines, which turned them into discouraging and even traumatizing experiences; but what is very interesting to highlight is that she mentions the fact that, due to the classes taken during college, she started problematizing the power relations involving English. From what I can see, these experiences described up until here might have been different from what she expected when she decided to apply for Letras. Nonetheless, as she states in her narrative, the disciplines brought her an awareness of the power

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<sup>65</sup> So I did three and a half years of formal classes at an English school, and a little while after I finished my course at the school I decided that I was going to take the entrance exam for Letras. When I entered the course, I took the placement test, but I was put in the basic level. At the time this made me feel as if I did not really know the language, although today I understand that this is not true. After that, during college, my relationship with English changed a lot. Before, I liked English and enjoyed the language, in college I started to dislike it quite a bit. I think it was a combination of many things. Some subjects seemed too “boring” compared to the Portuguese ones, as if they did not make me evolve. Others showed me how English is actually very much related to power relations and how problematic this is. And I still had the traumatic writing disciplines in which I could never (ever) have a good relationship with the content, with the didactics, with the assessments, etc. Not being able to get what I considered “good” grades in those subjects made me feel as if, again, I did not know English. During this period of college, the learning strategies for me were very much about reading a lot, researching, writing, watching videos, etc.

relations concerning English. Thus, I believe that the course has also helped to shape her language concepts in a critical way.

Once more, A.B.S. is not the only one who narrated an experience like this. Other authors also constructed their autobiographies following a narrative style that put evidence on their rollercoaster relationship with English. More specifically, some even mentioned university disciplines as negative moments of their trajectory as well as the author of the main story:

Mas, na universidade, um pouco do trauma voltou, por algumas disciplinas no começo serem cansativas, com mais cara de curso de línguas e menos o que eu esperava. Só que, no meio do caminho, surgiu uma oportunidade de estagiar no Celin na área de inglês. Fui atrás do estágio e consegui e não esperava gostar tanto de ensinar língua estrangeira. Eu comecei em 2017 observando aulas (inclusive uma turma da Camila!), e quando entrei em sala a coisa foi ficando cada vez mais interessante. É muito legal ver minha trajetória acadêmica e profissional, porque tiveram vários projetos que me alinharam a me tornar professora e professora de língua estrangeira. Hoje, estou feliz com esse caminho. (I.L.S.<sup>66</sup>).

To highlight the points of contact between A.B.S. and I.L.S. narratives, let me stress some elements of the story presented above. I.L.S. uses a strong term such as “trauma” to describe how college brought back negative feelings she had already felt during her previous trajectory with English learning. However, she shares the experience of starting a teaching internship at the language center of her university as a turning point in her story. According to I.L.S., as she entered the classroom, she realized that she enjoyed teaching English and that things started to become more interesting. This is why I see these non-linear narratives concerning our relationships with the language as something that brought us together during the course.

The author of the main story also narrates about her experiences in extracurricular projects during her undergraduate course. The first one happened when she joined PIBID<sup>67</sup>, and again, it was not as positive as it could have been. As stated in her own analysis, most of the classes at the public school seemed to her to be a disaster and she and her PIBID mates did not have much support from their supervisor. The whole idea that constitutes PIBID is having more

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<sup>66</sup>But at the university, some of the trauma came back, because some subjects at the beginning were tiring, more like language courses, and not what I expected. But halfway through, an opportunity arose to do an internship at Celin in the English department. I went after the internship and got it, and I did not expect to enjoy foreign language teaching so much. I started in 2017 observing classes (including one of Camila’s classes!), and when I got into the classroom it became more and more interesting. It is really cool to see my academic and professional trajectory, because there were several projects that lined me up to become a teacher and a foreign language teacher. Today, I am happy with this path. (I.L.S.).

<sup>67</sup>Footnote 1, first chapter.



experienced teachers working alongside undergraduate students to conceptualize, prepare and put to practice pedagogical projects. In this sense, collaboration is, indeed, crucial for things to work out. In her own words:

Ainda durante a faculdade, além das matérias do curso de inglês, tive outras duas experiências que também julgo importantes. A primeira foi o período em que participei do Pibid de inglês (que não foi muito proveitoso). Eu estava no segundo semestre de faculdade e fui, junto de outra colega do segundo semestre, dar aula para uma turma de 9º ano. Muitas dessas aulas ministradas por nós foram um desastre e a gente se desmotivou muito na época, ainda mais por sentirmos que não tínhamos uma ajuda de verdade da nossa coordenadora. Depois disso, eu achei por muito tempo que ensinar inglês na escola era a pior coisa que podia me acontecer (hoje já não penso mais assim, ainda bem!). (A.B.S.)<sup>68</sup>.

Despite the fact that the experience with PIBID made her feel discouraged and led her to believe that teaching English at school would be the worst thing that could happen to her, the author stated in the end of the paragraph that she was glad that, at the time of the writing, she had already changed her mind about these beliefs. Then, she moves on to talk about CAPA (Academic Publishing Advisory Center<sup>69</sup>), another project she engaged with during college:

A segunda experiência que eu tive com o inglês foi ter entrado para o CAPA (centro de escrita da UFPR). Entrei no CAPA para monitorar uma disciplina da pós-graduação sobre escrita acadêmica em inglês, ministrada pelo prof. [Nome]. Essa experiência foi bem mais positiva do que a que tive com o Pibid, apesar de também não ter sido fácil. Ter monitorado essa disciplina fez eu ter mais confiança com o meu inglês, apesar de durante ela eu ainda sentir que não era tão boa assim. Depois de monitorar a disciplina, comecei a fazer traduções e revisões de artigos científicos no CAPA, além de assessorias com autores (pesquisadores da pós-graduação em sua maioria). Não foi fácil para mim ter a coragem de fazer traduções, pois nunca senti que “sabia” fazer isso, o que era muito relacionado ao inglês e como me sinto com a língua. Porém, sinto que começar a traduzir foi importante para que eu me sentisse “melhor” com relação ao inglês, e percebi que evolui muito também com o meu conhecimento da língua ao fazer esses trabalhos. Porém, ainda tenho dúvidas

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<sup>68</sup> Still during college, besides the subjects of the English course, I had two other experiences that I also consider important. The first was the period when I participated in the Pibid Inglês (which was not very fruitful). I was in the second semester of college and I went, together with another colleague from the second semester, to teach a 9th grade class. Many of the classes we taught were a disaster and we were very discouraged at the time, especially because we felt that we did not have any real help from our coordinator. After that, I thought for a long time that teaching English at school was the worst thing that could happen to me.

<sup>69</sup> <http://www.capa.ufpr.br/portal/>.

sobre o quão “boa” eu sou e se eu sou de fato capaz para fazer esses trabalhos. (A.B.S.)<sup>70</sup>.

Being part of CAPA seems to be a game changing moment in the author’s trajectory with English at college. As she states in the text, it provided her with experiences that were more positive than the ones she previously had with PIBID. A.B.S. explains, at first, some of the activities she developed at the Center. The author initially started as a teaching assistant for one of the disciplines ministered by the CAPA’s director. Later, she became a tutor, responsible for writing tutoring sessions with researchers from the graduate courses at UFPR and for revising and translating scientific papers for UFPR’s academic community. Then, A.B.S. moves on to describe that it was not easy for her to have the courage to translate papers because she never felt like she knew how to do this. What stands out to me as I read this passage of her autobiography is that these feelings of incapability and incapacity are not exclusive related to those who work teaching English, but it also extends to other areas that involve language ability such as the field of translation. Moreover, these insecurities are strongly related to her trajectory and with how she personally felt about English, resonating what I have discussed in Chapter 3 concerning the presumed inferiority of the non-native speaker and the psychological and material effects of these beliefs on the subjects.

As the author translated papers at CAPA, however, the process made her feel better about the language since she realized that it helped her to evolve in terms of her knowledge of English. Nevertheless, she closes the paragraph stating that, despite everything that was mentioned, she still questions how good she is to perform tasks involving the language. In this regard, it was very common for the authors who engaged with our course to share stories about moments when they had feelings of insecurity and incapability, which can often be associated with the phenomenon of imposterism (BERNAT, 2008), and fear in relation to their knowledge about the language and how it could affect their professional and academic performances.

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<sup>70</sup> The second experience I had with English was joining CAPA (writing center at UFPR). I joined CAPA to monitor a graduate course on academic writing in English, taught by Prof. [Name]. This experience was much more positive than the one I had with Pibid, although it was not easy either. Having monitored this course made me more confident with my English, although during the course I still felt that I was not that good. After monitoring the subject, I started doing translations and revisions of scientific articles at CAPA, as well as tutoring with authors (mostly graduate researchers). It was not easy for me to have the courage to do translations, as I never felt I “knew” how to do it, which was very much related to English and how I feel about the language. However, I feel that starting to translate was important for me to feel “better” about English, and I realized that I also evolved a lot with my knowledge of the language by doing these jobs. However, I still have doubts about how “good” I am and if I am actually capable of doing these jobs. (A.B.S.).

As an example, there is this passage from one of the first meetings in which we were discussing basic concepts of the ELF theory and one the authors, I.K.R., told us a story that had happened to her at a school she worked previously:

Inclusive uma vez, nossa, eu fiquei muito triste porque eu falei uma frase certa, mas ela me corrigiu. E ela me corrigiu errado. Uma frase errada. E na hora eu fiquei tão triste que eu comecei a falar em português com ela porque daí ela começa a me intimidar e eu começo a ficar com medo de falar em inglês, mas na hora eu fiquei “mas eu não falei nada errado” mas eu concordei com ela e pedi desculpa. E é uma coisa que acontecia muito e ainda acontece lá porque eu saí agora em março por causa da pandemia, mas acontece entre professoras e professoras, sabe, uma querendo corrigir a outra para que para se mostrar que é mais esperta. Mas eu não vejo problema em uma pessoa falar uma palavra errada se ela conseguiu comunicar o que ela queria. Mas nossa era muita competição assim. O que é bem triste porque daí acaba que as pessoas ficam intimidadas. (I.K.R.)<sup>71</sup>.

After she shared this experience with us, I was curious to know more what happened so I asked her about the relationship the characters involved in the event had and she clarified that she was an assistant to this teacher (the “she” who corrected her) who was the main responsible for the classes of which she was talking about. In addition, she also mentioned that these moments of correcting one another to show superiority happened all the time and not only from the teachers to the assistants, but also in all directions of the hierarchy.

What is relevant to stress in this quote regarding what I am discussing here is the fact that, despite knowing that she did not speak anything wrong, she was led to believe that she had failed as an English speaker. Actually, she even apologized for the presumed mistake and left. She states the fact that she felt sad, afraid and intimidated and that this hostile behavior was very common among the people who worked with her. As the author states herself, she believes that there is nothing wrong when people say things “incorrectly” if they were able to communicate.

Statements such as “saying things incorrectly” and the very idea of error can, indeed, be problematized since I argue for the idea of ELF as a language concept. However, the point that raises my concern at this moment is thinking about the consequences of going through

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<sup>71</sup> Even once, gee, I was very sad because I said the right sentence, but she corrected me. And she corrected me wrong. A wrong sentence. And at that moment I was so sad that I started to speak to her in Portuguese because then she started to intimidate me and I started to be afraid to speak in English, but at the time I was like “but I didn't say anything wrong” but I agreed with her and apologized. And it is something that happened a lot and still happens there because I left now in March due to the pandemic, but it happens between teachers, you know, one wanting to correct the other to show that she is smarter. But I don't see a problem in a person speaking a wrong word if they were able to communicate what they wanted to. But it was a lot of competition like that. Which is sad, because then people end up being intimidated. (I.K.R.).

experiences like those described by A.B.S., I.K.R. and the many other instances mentioned by the authors who participated in the research. What happens to a person after living in this constant fear of not being good enough, of never feeling they know “enough” of the language they work with, and of being always waiting for the moment when people are going to find out that you had been pretending to know things you do not?

These questions lead me back to the main story. A.B.S. tells in her autobiography that she had always insisted on the fact that she did not want to be an English teacher. But as one can see from what the author described up to here, her narrative always presents us with a twist:

Bom, durante toda a graduação eu insisti no fato de que não queria ser professora de inglês. Porém, agora formada me tornei professora de inglês e está sendo uma experiência bastante interessante. Como professora, eu procuro mais dar condições para os meus alunos para que eles consigam usar o inglês nas suas vidas (para muitos é isso que vai fazer uma diferença enorme na carreira profissional deles) do que saber tudo do inglês ou falar perfeitamente (coisas que eu sei que não existem, apesar de ser uma ideia difícil de internalizar). Tem vezes que fico nervosa em sala, por não saber explicar algo da melhor forma, mas acho que é algo normal que todo mundo passa e espero melhorar com a prática de sala de aula. (A.B.S.)<sup>72</sup>.

After graduating, she started teaching English and, as the author states, the experience was very interesting. She moves on to talk a little about her practices. As a teacher, she tries to provide students with opportunities to experience the language in their lives rather than encouraging them to know everything about English or speaking the language “perfectly”. According to her, this is what is going to make a difference in her students’ professional careers. Moreover, it is interesting to see the honesty and relatability when the author describes her insecurities in the classroom and states that, although she understands that there is no such a thing as speaking perfectly, this is an idea that is difficult to internalize. Like her, I also see myself constantly struggling to move away from traditional beliefs that I was once forced to assimilate.

Like A.B.S. and myself, these teachers often have had a journey full of experiences in which English was conceived as the language of the other and notions such as accuracy and error were extremely present in their daily practices. Thus, it is noticeable how difficult it is to

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<sup>72</sup> Well, throughout my undergraduate studies I insisted that I did not want to be an English teacher. However, now that I have graduated, I have become an English teacher and it has been a very interesting experience. As a teacher, I try to empower my students to use English in their lives (for many, this is what will make a huge difference in their professional careers) rather than knowing everything about English or speaking it perfectly (which I know does not exist, although it is a difficult idea to internalize). There are times when I get nervous in class, because I do not know how best to explain something, but I think it is something normal that everyone goes through and I hope to improve with classroom practice. (A.B.S.).

change what we previously internalized without much reflection. It drives us back to coloniality: it is extremely violent, but it is part of who we are; trying to just rip ourselves out all of a sudden of these colonial roots would be even more violent. In this sense, according to Menezes de Souza (2021), we cannot end coloniality, but we can subvert it and alleviate the pain that it causes.

And this is what I see A.B.S. doing when she says that she tries to empower her students to have more contact with English. Actually, most of the authors shared similar stories and points of view. They seemed to know about the complexities of being foreign language teachers. Some did not use terms like “hegemonic” or “colonial”, but they were aware of how teaching English could be violent and how they could try to promote a practice that goes in the opposite direction. In this next passage, for instance, we have a statement from one of the authors during the first encounter in which we discussed the images presented in Chapter 2:

[...] Essa cobrança que nossos estudantes têm, né, quando por exemplo nessa questão de perfeição, de pronúncia, cria todo um cenário na mente. E aí quando sai, não sai do jeito que, sei lá, socialmente foi imposto ou que as crenças de ensino de línguas nos é posta. E aí cria essa insegurança que isso não ajuda no aprendizado. Isso só ajuda a criar mais bloqueios nos nossos estudantes. [...] Isso tudo vira uma bola de neve e aí acho que é bem o nosso papel como professores tentar amenizar um pouquinho essa “dor”, digamos assim entre aspas, né? (B.A.)<sup>73</sup>.

By discussing pronunciation and accuracy, this author addresses the pressure students feel when speaking and this desire to say things perfectly according to the native variety. For him, putting this type of pressure on our students only helps to create insecurities and blocks, which results in a snowball effect that will only harm the learning process. This is why, for B.A., our role as teachers is to alleviate this “pain”. He puts the word pain in quotes as he speaks – a movement that I read as if he is trying to imply that it is not necessarily pain, but a strong negative feeling. In my opinion, it is, indeed, pain, a colonial pain that is evident in our day-to-day practices involving English and that one can see throughout the stories shared by these authors and presented here.

Finally, the author of the main story discussed in this subsection presents the conclusion of her narrative concerning her experiences with English:

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<sup>73</sup> [...] This pressure that our students have, right, when for example in this issue of perfection, of pronunciation, it creates a whole scenario in the mind. And then when it comes out, it doesn't come out the way that, I don't know, was socially imposed or that the beliefs of language teaching put on us. And then it creates this insecurity that doesn't help the learning process. This only helps to create more blockages in our students. [...] This all snowballs and I think that it is our role as teachers to try to alleviate a little bit of this “pain”, let's say it in quotes, right? (B.A.).

De forma resumida, eu diria que minha relação com o inglês é complicada e sempre será. Mas não posso negar que não seja importante para mim, pois de certa forma é parte de quem eu sou e de como tenho me construído como pessoa, estudante e professora. Na verdade, eu acho que cada dia que passa essa relação fica mais complexa e me abre cada vez mais espaços para refletir não só sobre eu mesma como pessoa, mas também sobre o mundo, sobre as outras pessoas, pontos de vista e jeitos de entender a nossa realidade. (A.B.S.)<sup>74</sup>.

I already mentioned this in Chapter 2 as I discussed this passage as an example of the writings I asked after the first encounter, but what I highlight from this conclusion now is how the author understands that complexity is constant in her relationship with English. The language is narrated as part of who she is as a student, a teacher, and a person. She believes that her relationship with the language will always be complicated and she also states that she cannot deny its importance. And I do not read “complicated” as negative, but more so as the idea of an encounter with the language that was never – and it will never be – linear. For A.B.S., English opens new spaces and affects how she sees and engages with the world and the people around her.

Thus, for me, this autobiography served as the main narrative for my first question because it encapsulates perfectly what stories were shared as the authors discussed English, language learning and teaching, and language concepts. In addition, the other excerpts presented, which I tried to put together in an effort of creating a patchwork of narratives, emphasize the points of contact between our stories. During the weeks we spent together, discussing and learning with and about each other, we created a collective of people who had a common goal: to rethink our practices, our relationship with English, and the idea of language itself.

I will go back to this idea of a collective of people further in the text. However, as we move on to discuss these stories and to think about how they help to shape our language concepts, one should always have in mind the possible connections between the different narratives. It is fascinating to me to think that all these teachers got together and were open to share their experiences, feelings, and insecurities. Sometimes they did not speak using technical

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<sup>74</sup> In short, I would say that my relationship with English is complicated and it will always be. But I cannot deny that it is not important to me, because in a way it is part of who I am and how I have built myself as a person, student, and teacher. In fact, I think that every day this relationship becomes more complex and opens up more and more spaces to reflect not only about myself as a person, but also about the world, about other people, points of view, and ways of understanding our reality. (A.B.S.)

terms, but the desire to promote a practice that subverted hegemonic and colonial conceptions opened a significant interface with ELF and it was constant throughout the encounters.

In this sense, I will go back now to some narratives to reflect on how the experiences shared and the language concepts discussed can be related to ELF assumptions. More specifically, I want to think about *ELF feito no Brasil* and the ideas discussed by Duboc (2019) and Duboc and Siqueira (2020), presented here on the previous chapter. In my opinion, some of the points that the authors discussed concerning the specificities of doing ELF locally did emerge during our meetings and throughout their texts. Therefore, I selected some episodes to bring this discussion here.

#### 4.2 CUTTING PATTERNS AND CREATING DESIGNS

I name this subsection “Cutting patterns and creating designs” because, as the next step in creating a patchwork, it again approximates to what I saw happening during the course. My intent is to go back to my second research question<sup>75</sup> and explore it through the authors’ autobiographical narratives. After laying out the chosen fabrics, the artisan has to start cutting pieces of fabric and putting them together in order to elaborate a unique design. Up to this point in the analysis, I focused on illustrating what stories were told as the authors narrated their experiences with English and discussed ELF concepts by selecting a main story and meshing it with extracts from other narratives.

Now, I will follow the same approach as to assess how these experiences dialogue with the notion of *ELF feito no Brasil*, which I understand as not only an epistemological movement, but also as a language concept. I choose another autobiography that will serve as the main text for the subsection. While I present and discuss this text, I will also bring forward excerpts from other written and oral narratives in an effort to create a quilt of stories that reflect the issues I want to discuss with the second question.

The text that serves as the main story for this subsection was written by a 22-year-old English teacher born in Paraíba, a northeast Brazilian state. During the time of the course, she was a master’s student at the graduate program in Language Studies at the Federal Rural University of Pernambuco (UFRPE). The author starts telling her story by going back to her childhood:

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<sup>75</sup> (ii) Can I address ELF, and more specifically the concept of *ELF feito no Brasil*, through the stories that were told? Can the concept help Brazilians understand their relationships with English and ELT?

Na infância, eu já sentia curiosidade de saber o porquê de as palavras em inglês estarem tão presentes no cotidiano, sem falar nas músicas em inglês que eram tocadas nas rádios e faziam sucesso. Essa curiosidade persistiu, mas eu não comecei a estudar inglês em escola de idiomas, não tinha acesso à internet e ainda não tinha aulas de inglês na escola, eram os primeiros anos do fundamental. Até que um dia, minha mãe, que trabalhava numa biblioteca, trouxe alguns livros de inglês da educação infantil de uma escola particular que estavam sendo doados. Aquela foi a minha chance de aprender mais sobre o inglês, eu estava me divertindo e descobrindo um novo mundo através da língua inglesa a partir dali. (S.S.<sup>76</sup>).

Like some of the stories discussed in the previous subsection, this one also displays an early interest in English. It is interesting to bring attention to the affective aspect of this passage. Here, S.S. is going back to her childhood memories and talking about the curiosity and amusement she had felt in relation to English at that point. The linguistic choices for the narrative help us picture this imaginative child. At an early age, without any obligation, she was already asking herself about this different language. English could be seen as strange or even unfamiliar, but it seems as if the language was not foreign to this young girl. It was, indeed, evidently present in her life.

This passage reminded me of an extract from another written narrative. This one belongs to the youngest participant. She was a 17-year-old girl in her first year of the Letras undergraduate course. Looking back at the experiences from the course, she was one of the quieter participants. Towards the middle of the experience, we sent a feedback form for the group and she stated that, due to the fact that she did not have as many readings on the topics being discussed as some of the others did, it was difficult for her to actively engage with the discussions we were having. However, her contributions have usually shown that, despite her lack of familiarity, she was able to elaborate insightful analyses of her experiences and of the concepts we were working with. For example, to start telling her relationship with English, she writes:

Aprendi a falar desde muito cedo com cerca de 10 meses já sabia falar e com 1 ano e poucos meses, aí sim, falava absolutamente de tudo, como um papagaio, meus pais gostam de descrever assim, mas, um detalhe muito importante, é mais do que falar eu cantava, diversas músicas, eu não suportava ver uma estrutura remotamente semelhante a um palco sem subir e demonstrar algo parecido com um show. Black Eyed Peas era o grupo que eu mais cantava, Fergie, minha rainha, Big Girls Don't Cry não saía da minha boca,

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<sup>76</sup> When I was a child, I was already curious about why English words were so present in our daily lives, not to mention the English songs that were played on the radio and were a hit. This curiosity persisted, but I did not start studying English at a language school, I did not have access to the Internet, and I still did not have English classes at school. One day, my mother, who worked in a library, brought some kindergarten English books from a private school that were being donated. That was my chance to learn more about English, I was having fun and discovering a new world through the English language from then on. (S.S.).



mesmo que, obviamente eu não soubesse cantar com perfeição. Sempre fui aquela cantora de chuveiro e acho que a minha intimidade com a música facilitou o meu contato com a Língua Inglesa, apesar de até hoje não ter fluência (mas saber me comunicar plenamente em Inglês é um dos meus objetivos). (M.J.P.<sup>77</sup>).

M.J.P., like the author of the main story I am analyzing in this subsection, has also shown a connection with English through music and her love for singing. Also, very present in this excerpt from her narrative is the affective relationship with these memories. She mentions her parents and how they call her a parrot because she was very talkative growing up. The author also declares her admiration for artists who sing in English and how she was always singing their songs. There are many other stories such as these which explore a very early contact with the language. To me, these narratives seem to challenge the idea of a displaced and disembodied English that belongs to the other.

But going back to the main story, S.S. narrates about the moment when she started to have English classes at school:

Ao ingressar nos anos finais do ensino fundamental, eu fiquei muito animada porque finalmente teria aulas de inglês na escola e receberia livros didáticos para estudar. As aulas de inglês despertavam em mim um encantamento, estava sendo incrível ter professores para me ajudar a aprender. No início do Ensino Médio, em 2012, eu continuei encantada com a língua e comecei a ter aulas com uma professora que trazia vários conteúdos que eu ainda não tinha tido contato antes nas aulas, como textos de gêneros diversos, músicas, etc. (S.S.<sup>78</sup>).

At this point the author talks about her experiences at the final years of elementary school. She felt excited about finally learning English at school and having textbooks to study. According to her, she was fascinated by the English classes. The word “encantamento” [enchantment] in Portuguese evokes an ethereal feeling to the story. It was almost as if these

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<sup>77</sup> I learned to talk from a very early age, when I was about 10 months old I could already speak, and when I was a year and a few months old I could speak absolutely everything, like a parrot, as my parents like to describe it, but, a very important detail, is that more than speaking, I sang, several songs, I could not stand to see a structure remotely similar to a stage without going up and demonstrating something like a show. Black Eyed Peas was the group I sang the most, Fergie, my queen, Big Girls Don't Cry did not get out of my mouth, even though, obviously I could not sing perfectly. I have always been that shower singer and I think that my intimacy with music facilitated my contact with the English language, even though I am not fluent (although knowing how to fully communicate in English is one of my goals). (M.J.P.).

<sup>78</sup> As I entered the final years of elementary school, I was so excited that I would finally have English classes at school and be given textbooks to study. The English classes were fascinating, it was amazing to have teachers to help me learn.

At the beginning of high school, in 2012, I continued to be enchanted with the language and started taking classes with a teacher who brought several contents that I had not had contact with before in class, such as texts of different genres, music, etc. (S.S.).

experiences were magical to her. In addition, she appears to have had great experiences with the language learning at school since she mentions the fact that it was amazing to have teachers who helped her and introduced her to things which she did not have contact with previously.

Nevertheless, participants did not share only positive stories of early contacts with English, especially concerning the experiences they had at school. This next excerpt, for instance, belongs to an author who mentions a trauma due to the level of difficulty of the English subject:

Comecei a aprender inglês mais formalmente quando estava no 7o ano do ensino fundamental, minha mãe na época achou importante que eu aprendesse uma língua estrangeira. Antes de começar o curso, eu não lembro de ter muito contato com inglês, e, na verdade, lembro de ter um pouco de trauma por ter muita dificuldade em entender. Eu lembro que quando começou a quinta série do fundamental e a gente ia ter finalmente a primeira aula de língua estrangeira (na época a escola pública ainda não dava o livro didático de língua estrangeira e meus pais tiveram que comprar), eu fiquei muito animada que ia ter um conteúdo novo e tal, mas logo na primeira aula vi que não ia ser tão proveitoso quanto esperava. (I.L.S.<sup>79</sup>).

This is the same author who mentions her trauma with English in one of the excerpts analyzed in the previous subsection, how difficult it was to understand the language in class and how these feelings came back during college. In this sense, not all stories involving the language are enchanting and exciting. However, I.L.S. mentions moving to another school and that:

Foi interessante porque essa escola era menorzinha, mais para alunos do colégio e tal, e os professores tinham bastante liberdade na metodologia, e eu lembro de começar a gostar da língua nessa época, porque vi que nem tudo era sobre gramática. (I.L.S.<sup>80</sup>).

By relating her discomfort in relation to the language with Structuralist methodologies that focused on the teaching of linguistic descriptions, she gives an idea that her trauma might be related with the approaches she encountered at school rather than with the language itself.

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<sup>79</sup> I started learning English more formally when I was in 7th grade in elementary school, my mother at the time thought it was important for me to learn a foreign language. Before I started the course, I do not remember having much contact with English, and, in fact, I remember having a bit of a trauma because I had a hard time understanding it. I remember that when the fifth grade started and we were finally going to have our first foreign language class (at that time the public school still did not provide a foreign language textbook and my parents had to buy one), I was very excited that we were going to have new content and so on, but right at the first class I saw that it was not going to be as useful as I had hoped. (I.L.S.).

<sup>80</sup> It was interesting because this school was smaller, more for high school students and so on, and the teachers had a lot of freedom in methodology, and I remember starting to like the language at that time, because I saw that not everything was about grammar. (I.L.S.).

This relates with the disparity between the linguistic practices and what they learn at school (GARCÍA; OTHEGUY, 2019). Therefore, this author's relationship with the language is not less significant than the others presented previously. It was, indeed, challenging and conflicting, full of ups and downs, but her experiences can still be explored in terms of ELF and how an ELF-oriented practice could have helped to alleviate the traumatizing effects of the colonial ELT tradition.

On a positive note, S.S. continues her autobiography sharing what she describes as a stepping stone in her journey. In 2013, she was selected for an exchange program offered by the state of Pernambuco. Due to her approval in the process, she got the chance to do an English course also offered by the state's government. As stated by the author, she was surprised with the results and everything that was happening:

Foi em 2013 que essa história passou por um trampolim, foi nesse ano em que eu fui selecionada para realizar a prova de intercâmbio do Programa Ganhe O Mundo. Foi com muita surpresa que eu recebi o resultado que tinha passado na prova. Confesso que foi uma alegria enorme e ao mesmo tempo um misto de medo de tudo que viria. Depois de alguns meses, comecei um curso de inglês na escola, ofertado pelo governo do estado de Pernambuco. Parecia irreal tudo isso. Eu sempre quis entrar em um curso de inglês e, de repente, tinha sido selecionada para algo que eu nem imaginava que poderia acontecer. (S.S.<sup>81</sup>).

On the one hand she was extremely happy, on the other she was scared about what was coming next. For her, everything seemed surreal. Again, it is relevant to pay attention to the emotional journey the author attaches to the story she is narrating. For someone whose first access to English learning was through donated books, being awarded with an opportunity like this a few years later must be quite transformative. Moving on, she reveals a little more about the experience:

Começou o curso e eu tive outra professora excelente, ela falava inglês, espanhol e era de família alemã. Daí em diante, eu tive noção de que estava ingressando numa jornada que mudaria toda a minha percepção da amplitude do mundo.

Em 2014, eu fui para a Nova Zelândia, passei seis meses convivendo com uma cultura que me ensinou valores que até hoje carrego. Ao retornar ao Brasil, iniciei um projeto lecionando inglês para crianças. Eu sentia que dar aulas

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<sup>81</sup> It was in 2013 that this story went through a stepping stone, it was in that year that I was selected to take the test for the Ganhe O Mundo exchange program. It was with great surprise that I received the result that I had passed the test. I confess that it was a great joy and at the same time a mixture of fear of everything that was to come. After a few months, I started an English course at school, offered by the Pernambuco state government. It all seemed unreal. I had always wanted to join an English course, and suddenly I had been selected for something I had never imagined could happen. (S.S.).

seria uma boa forma de contribuir com a minha comunidade naquele momento. (S.S.<sup>82</sup>).

It is interesting that the author chooses to emphasize the fact that she had classes with an excellent teacher who was a multilingual speaker from a German family. I do not have more information besides what is present in the text. However, I know that one of the things the author wanted to highlight is that her teacher had a complex and diverse linguistic repertoire. In this sense, throughout her journey, she seems to have had contact with speakers who changed her perception of the world and contested colonial ideologies and beliefs that put the dominant, often monolingual, native speaker in a privileged position in relation to non-native foreign language teachers (RAJAGOPALAN, 2005).

S.S. travelled to New Zealand in 2014. As she reveals in her text, during the 6 months the author spent living in another country and experiencing a new culture, she learned values that she carries with her until today. Motivated by the desire of giving back to her community, after coming back S.S. started a project in which she taught English to children. Other authors also mentioned experiences abroad in their texts and during the weekly discussions we had for the course. Some were negative – like when Camila shared an episode in which a man pretended to not understand her when she asked him for information about a street in the United States –, but others had a transformative tone similar to the one presented by the author of the main story analyzed here:

Morei nos EUA (2008-2010) enquanto estava em um intercâmbio (Au Pair) que iniciei com o objetivo de desenvolver meu inglês e foi assim que me apaixonei pelo idioma que eu odiava... podemos dizer que eu gostava mais do espanhol. (J.H.G.L.<sup>83</sup>).

This extract presented above, for instance, belongs to an autobiography written by a 33-year-old English teacher born in Santos, São Paulo who was living in Santa Catarina at the time of the research. The author lived in the United States and worked as an au pair<sup>84</sup> from 2008 to

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<sup>82</sup> I started the course and had another excellent teacher, she spoke English, Spanish, and was from a German family. From then on, I knew I was entering a journey that would change my whole perception of the breadth of the world.

In 2014, I went to New Zealand, spent six months living in a culture that taught me values that I still carry with me today. Upon returning to Brazil, I started a project teaching English to children. I felt that teaching would be a good way to contribute to my community at that time. (S.S.).

<sup>83</sup> I lived in the USA (2008-2010) while on an exchange program (Au Pair) that I started with the objective of developing my English and this is how I fell in love with the language that I hated... we can say that I liked Spanish better. (J.H.G.L.).

<sup>84</sup> Au Pair is a program that takes young girls – and sometimes boys – aged from 18 to 26 to live and study in the United States while also working as a babysitter for their host family.

2010 and she states that, during this journey, she fell in love with the language she previously hated. In this sense, experiences like these two show to me that, despite living in a country where inequality is glaring and not everyone has the opportunity to do an exchange, some people get to have this experience and are transformed during the process.

Others may read them in a different way, but what is interesting about these stories to me is the fact that the authors, especially S.S., do not seem to highlight how their proficiency improved due to their time living abroad. They put more emphasis on how being in contact with other places and cultures changed their perceptions of the world. They reveal, both directly and indirectly in their narratives, how these experiences helped shape who they are as subjects and how they relate to the language they are learning and teaching today. In this sense, S.S. finishes her story with the following paragraphs:

Em 2015, ingressei no curso de licenciatura em Letras - Português e Inglês da UFRPE. Durante a graduação, participei de grupos de estudo voltados à língua inglesa, fui monitora de disciplinas de língua inglesa e comecei a lecionar inglês no Programa de Línguas e Informática da Universidade de Pernambuco até ingressar no mestrado no segundo semestre de 2019.

Nesse momento, minha pesquisa está voltada para a formação de professores de inglês como língua franca, em uma perspectiva intercultural. Assim que possível, quero retornar à sala de aula inovando e contribuindo com as histórias de outras pessoas através da língua inglesa. (S.S.<sup>85</sup>).

The guiding question of the subsection is “can I address ELF, and more specifically the concept of *ELF feito no Brasil*, through the stories that were told? Can the concept help Brazilians understand their relationships with English and ELT?”. Thus, two dimensions should be stressed about what was shared up until this point so I can give a possible answer to this inquiry. The first is how the research participants’ experiences shape the way they conceptualized this language. These authors are constantly in contact with English: to varying degrees, English has never been fully foreign to them.

When I say fully foreign, I am specifically referring to moments in which English is treated as the language of the other by others – the school is a possible example. Thus, I do understand that English can be perceived as foreign language at the same time that it is not. In

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<sup>85</sup> In 2015, I started my teaching degree in Letras - Portuguese and English at UFRPE. During my undergraduate studies, I participated in study groups focused on the English language, I was a tutor of English language subjects and started teaching English at the Languages and Informatics Program of the University of Pernambuco until I entered the master’s program in the second semester of 2019.

At this moment, my research is focused on the training of teachers of English as a lingua franca in an intercultural perspective. As soon as possible, I want to return to the classroom innovating and contributing to other people’s stories through the English language. (S.S.).

addition, there is the fact that some participants seemed to reject the idea of language as a set of rules that have to be memorized. They saw language as emergent, as a practice that alters how they see, interpret and exist in the world.

The second dimension to be stressed here is the fact that English, through these experiences and from an *ELF feito no Brasil* perspective, can be seen as a path towards an otherwise. Take the main story analyzed here, for instance. I can only infer – since she did not state this directly –, but I believe that the English language has changed this author’s life. It changed mine and I dare to say that this is the case for a great number of the authors who contributed to this research by participating in the course and sharing their stories. Some may have seen English as foreign, strange or intrusive. S.S. felt quite the opposite. There was curiosity and excitement about this different language. This interest led her to unique experiences that shaped who she had become.

S.S. and the other authors localized this language and made it theirs. This movement, in turn, does not stop with them. They go on to become teachers and researchers of the language who also promote localized practices, creating a web of transformations that cannot be measured. These actions – and, to be more precise, their results – constitute this future otherwise in which our practices break with the violence posed by colonial paradigms such as the conceptions argued within the English as a Foreign Language (EFL) paradigm. In this sense, considering these two dimensions, I do believe that the autobiographies presented up to here show that, yes, *ELF feito no Brasil* is a viable option moving forward; and I also see this as a great turning point to the third and final question of the analysis chapter.

### 4.3 SEWING PIECES TOGETHER

In this final subsection of the analysis, I intend to tackle the third question<sup>86</sup>. I named this section as “sewing pieces together” because I will orchestrate the voices of authors who narrated the challenges, conflicts and breakthroughs of relating the discussions we had during the course with the teaching practices they developed in their different localities. If we consider the previous steps mentioned, conceptualizing an ELF-aware practice seems to me closely related with the idea of connecting the different pieces of fabric during the process of creation of a patchwork given the practical and multifaceted nature of both endeavors.

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<sup>86</sup> (iii) What are the assets and challenges of having *ELF feito no Brasil* as the guiding principle to English teaching-learning in the different localities brought up by the participants during the research?

The main story I present here belongs to a 27-year-old English teacher. At the time of the course, she was finishing her master's degree in Language, Education and Psychology at the University of São Paulo (USP) and working as an elementary school teacher at a private school in the city of São Paulo, a southeast Brazilian state. I decided for this autobiography as the pillar of this subsection because it is one of the texts whose focus on teaching seems to be more evident. Therefore, to start her story, the author narrates the early stages of her relationship with English:

Estudei a maior parte do meu percurso escolar na rede pública de São Paulo, embora os primeiros anos do Ensino Fundamental tenham sido em uma escola particular do meu bairro. Me interessei pelo aprendizado da língua logo nas primeiras aulas de inglês que tive. Sempre tive a intenção de ser professora, e ao longo dos meus anos escolares decidi que ensinaria inglês. Mas ao comentar com uma professora da minha escola, quando estava no 6º ano, que tinha essa vontade, ela me sugeriu ser tradutora, já que eu gostava de línguas e, pela experiência dela, ser professor era difícil. (G.C.R.<sup>87</sup>).

The author has always wanted to be a teacher, and during her school years she decided that she would become an English teacher. However, after talking about her intentions with one of her teachers, she was advised to become a translator instead since being a teacher was difficult. Looking back at my personal experience, in my case being a teacher only became a possibility when I was already studying Letras. Nevertheless, it is interesting to note that G.C.R. is not the only author who writes about an early interest in teaching:

Desde muito nova tinha o sonho de ser professora, e minha matéria preferida no ensino fundamental sempre foi inglês, então resolvi unir os dois. No ano de 2013 comecei um curso de inglês na [Escola de Línguas], finalizado em 2017. Entretanto, o curso foi uma complementação, digamos “formal”, pois sempre assisti séries e filmes em inglês, portanto essa foi a forma na qual entrei mais em contato com a língua, ainda hoje, e minha maior fonte de aprendizado. Atualmente sou professora e estou no último ano de letras, portanto meu contato com o inglês é diário. Eu amo o que faço, e sempre estou em busca de aprimoramentos para que possa oferecer o melhor para meus alunos. (G.R.<sup>88</sup>).

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<sup>87</sup> I studied most of my school career in the public network of São Paulo, although the first years of elementary school were in a private school in my neighborhood. I became interested in learning the language during the first English classes I had. I always intended to be a teacher, and throughout my school years I decided that I would teach English. But when I commented to a teacher at my school, when I was in 6th grade, that I had this desire, she suggested that I become a translator, as I liked languages and, in her experience, being a teacher was difficult.

<sup>88</sup> Since I was very young I had the dream of becoming a teacher, and my favorite subject in elementary school was always English, so I decided to unite the two. In 2013, I started an English course at [Language School], which ended in 2017. However, the course was a, let us say “formal”, complement because I always watched series and movies in English, so this was the way in which I came into contact with the language, even today, and my biggest source of learning. Currently I am a teacher and I am in my last year of Letras, so my contact with English is daily. I love what I do and I am always looking for improvements so I can offer the best to my students. (G.R.).

This other author mentions that she decided to bring together her aspiration to become a teacher with her love for the English subject. At the time of the research, G.R. was in the last year of the Letras undergraduate course and already working as an English teacher, which is why her contact with the language is continuous. She finished the extract by saying that she is constantly trying to improve in order to offer the best to her students. This desire for learning more about the language and a more self-study experience is also present in the main story written by G.C.R.:

Tanto para ser professora quanto tradutora, percebi que teria que me dedicar mais para aprender inglês, pois aquilo que eu aprendia na escola não estava sendo suficiente para o objetivo que eu tinha. Comecei então a traduzir as letras das minhas músicas preferidas. Sempre que eu as cantava, olhava junto a tradução que eu tinha feito para memorizar as palavras. Também nessa época era encantada com os livros e filmes de Harry Potter e, conseqüentemente, com os aspectos culturais do país. Toda vez que assistia a um dos filmes, tentava memorizar as falas dos personagens e reproduzir aquele sotaque (mas nunca deu certo hahaha). (G.C.R.<sup>89</sup>).

As stated in the passage, whether she chose to become a teacher or a translator, she would have to study more. Thus, she started to translate the lyrics from her favorite songs and sing them along the versions in Portuguese she had done. In addition, the author got interested in British culture due to her passion for Harry Potter books and movies. At one point, she humors about trying (and failing) to imitate their accent. According to G.C.R., all these efforts were necessary because the English she learned at school was not enough, taking her objectives into consideration.

Why was the English this author – and many of the others who also shared their stories with me – learned at school not enough? This point of the narrative made me realize one of the biggest challenges of having *ELF feito no Brasil* as the guiding principle of our teaching and learning practices: considering all the implications of this perspective, what do we teach when we enter a classroom? How do we approach the English language as a school subject? This also seemed to be the question for some of the authors who engaged with this research. During one of the encounters, for instance, we were discussing a study by Pennycook (2008) and thinking

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<sup>89</sup> Both to be a teacher and a translator, I realized that I would have to dedicate myself more to learning English, because what I learned in school was not being enough for the goal I had. So, I started translating the lyrics of my favorite songs. Whenever I sang them, I would look at the translation I had done to memorize the words. Also at that time, I was enchanted with the Harry Potter books and movies and, consequently, with the cultural aspects of the country. Every time I watched one of the movies, I would try to memorize the characters' lines and reproduce that accent (but it never worked out hahaha). (G.C.R.).



if all interactions in English could be interpreted from an ELF perspective, and then one of the authors asks us the following question:

[...] Eu tô, me pego pensando assim, em toda essa discussão, como que isso, de certo modo, vai influenciar na nossa prática do ensino de inglês. Porque se a gente começa considerar que o inglês, falando nativo com nativo, é língua franca, então assim, eu posso considerar que toda língua é língua franca? E quais as implicações disso para o ensino da língua no Brasil? Porque quando a gente pensa o inglês como língua estrangeira, você sabe exatamente, assim, acho que já tá tão bem batido que a gente sabe assim o que trabalhar, como trabalhar, né? Agora com o inglês como língua franca eu já me perdi totalmente. O que vocês poderiam me dizer sobre isso? [rindo] (M.J.S.<sup>90</sup>).

It is interesting to note that, for this author, when we think about teaching from an EFL perspective, we are in a comfort zone where we somehow know what to expect and what we have to do. However, when he starts reading and discussing ELF concepts, he feels lost and does not know what he should do in the classroom. In order to take these reflections a little further, I will bring another comment from one of the meetings for the course. At this point, we were discussing the studies of Canagarajah (2007) and Friedrich and Matsuda (2010) and the focus was thinking about ELF as a function rather than a variety. At one point, W.G. shares her perceptions according to her experiences as a teacher and how they shaped her interpretations of the readings for the encounter:

O que eu vejo assim no contexto que eu vivi no caso era que quanto mais você ensina gramática, parece que menos os alunos estão interessados. Então assim só o contexto da gramática, né, todas as regras, parece que não dá para aprender. Porque é igual que eu vejo assim, você passa todo o ensino fundamental, a gente falava isso muito na faculdade, as minhas aulas/alunas “nossa a gente vai ver verbo to be” e não falava “to be” [pronúncia standard], falava “to be” [pronúncia abasileirada], tudo bem, mas assim, será que não focou demais na gramática e não focou nesse uso? De realmente quais estratégias você queria para poder, de fato, conseguir aquela competência ali na fala. Então foi o que eu notei no texto. Ele dizendo assim “eu acho que elas

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<sup>90</sup> [...] I'm, I find myself thinking about this whole discussion, how this, in a way, will influence our practice of English teaching. Because if we start considering that English, spoken between native speakers, is a lingua franca, then can I consider that every language is a lingua franca? And what are the implications of this for language teaching in Brazil? Because when we think of English as a foreign language, you know exactly what to work on, how to work on it, right? Now, with English as a lingua franca, I am totally lost. What could you tell me about this? [laughing] (M.J.S.).

caminham lado a lado, mas você forçar uma mais que a outra pode ser que não dê certo” [...]. (W.G.<sup>91</sup>).

This author seems to believe that the more a teacher focuses on grammar rules, the less students are interested. For her, despite spending the entire elementary school looking at these topics, it seems like they are impossible to learn. Then, she recovers a common trope when it comes to ELT in Brazil that is when students complain about constantly having to work with the “verb to be”. In order to contextualize her comment, it is important to mention that W.G. was a PhD student at the Federal University of Goiás in the Language Studies graduate program during the time of the research. In addition, because she was responsible for the internship disciplines at the State University of Goiás, when commenting about the topics we were discussing in the course, she often drew back on her experiences as an advisor of future English teachers.

In the same vein, she continues her comment adding that:

[...] Quando eu dava aula para os meus alunos e fazia com que eles pensassem aulas para os alunos do ensino fundamental, eles pensavam assim “mas o que que o professor quer?”. Você chegava com o professor e eles falavam “ah, os meninos estão com dificuldade com o verbo to be, com a questão do Present Perfect”. Então assim era sempre questões gramaticais e nem sempre voltada para as questões de uso. Então é o que eu identifico no texto, que os nossos professores, assim né, a grande maioria, não está mais em formação, eles têm essa dificuldade de separar o que essa língua franca agora exige, que é um contato mais com estratégias que você precisa para se comunicar e aonde você quer chegar com isso. (W.G.<sup>92</sup>).

At this point, the author mentions that whenever her students asked what topics to work on in their classes, elementary school teachers would often tell them to focus on certain grammar rules, paying little to no attention to “issues of use” – which I read as the practices involving the language. For W.G., the issue relies on the fact that teachers who are already

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<sup>91</sup> What I see in the context that I lived in case was that the more you teach grammar, the less students seem to be interested. So just the context of the grammar, right, all the rules, it seems that you can’t learn. Because that’s how I see it, you go through all elementary school, we used to say that a lot in college, my students “wow we’ll see the verb to be” and instead of saying “to be” [standard pronunciation], they said “to be” [Brazilian pronunciation], okay, but like, did you not focus too much on grammar and not focus on this usage? Really what strategies did you want to, in fact, be able to achieve that competence in speech. So that’s what I noticed in the text. He said: “I think they go hand in hand, but if you force one more than the other, it might not work” [...]. (W.G.).

<sup>92</sup> [...] When I used to teach my students and make them think about classes for elementary school students, they would think “but what does the teacher want?” You would come up to the teacher and they would say “ah, the kids are having trouble with the verb to be, with the topic of the present perfect”. So, it was always about grammar and not always about usage. So, that’s what I see in the text, that our teachers, most of them, are no longer studying, they have this difficulty in separating what this lingua franca requires now, which is more contact with the strategies that you need to communicate and where you want to go with it. (W.G.).

working for a long time, for the most part, are not studying anymore. In this sense, some of them have little to no contact with new theories and methodologies that are trying to rethink language teaching traditions. The result, according to the author, is that they find it difficult to understand “what this Lingua Franca now demands”.

I do understand what the author means when she says that teachers who are not in contact with new theorizations find it difficult to adapt to these shifts in ELT. However, as shown by the comment made by M.J.S., and by many others shared during the course, we all find it challenging to navigate these concepts in a field that is, still, very much EFL oriented. In addition, I think it is important to problematize this idea of “demand” when it comes to the notion of ELF and especially *ELF feito no Brasil*. To employ Mignolo and Walsh’s (2018) metaphor on decoloniality, ELF is not a mission, it is an option. It is a possibility. It is a praxis of constantly (re)imagining and trying to promote an ELT otherwise. Thus, teachers and students should not feel pressured to change their beliefs and practices just because others are doing so or telling them to. And if they decide to promote an ELF-aware practice, things are not going to change overnight. To recover a comment made by Camila during the course that I transform here into a short story:

Eu já estou lendo sobre Língua Franca há cinco anos e às vezes do nada eu percebo que falei assim “ah, porque *eles* falam assim.” Eles quem? De onde que eu tirei essa frase? Eu tenho vontade de me matar quando eu falo isso. Mas é uma coisa que é constante. É monitoramento, um automonitoramento. Eu fiquei muito policial comigo mesmo, tentando me policial das coisas que eu falo, como eu conduzo as aulas. Por que é isso, na verdade, ensinar língua franca, como a gente viu, não é uma variedade, não. É *como* eu vou ensinar, *qual* a minha postura de professora? Qual é a postura *dos meus alunos*? Qual é o *objetivo* deles aprendendo aquela língua, etc. (C.H.<sup>93</sup>).

Moreover, it is relevant to consider the power structures involved in the short story by W.G. We are looking at multiple characters. There is the university professor, usually seen as the authority, the student who is learning how to be a teacher, and the school teachers responsible for the classes. They all have relational positions in the hierarchy. When it comes to the future teachers, it depends on a lot of factors. Sometimes these students have to follow

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<sup>93</sup> I've been reading about Lingua Franca for five years now and sometimes, out of the blue, I realize that I talked like this “ah, because *they* talk like this.” They who? Where did I get this sentence from? I feel like killing myself when I say it. But it is something that is constant. It is monitoring, a self-monitoring. I became very policeman with myself, trying to control the things I say, how I conduct the classes. Because that is it, in fact, teaching lingua franca, as we saw, is not about a variety, no. It is about how I am going to teach, what kind of language I am going to teach. It is *how* I am going to teach, *what is* my posture as a teacher? What is *the posture of my students*? What is *their goal* in learning that language, etc. (C.H.).

by heart what the university advisor and the school teacher tell them to. On other occasions, subjects are more willing to exchange and cooperate in a more horizontal manner in order to construct a more collaborative project – this was the case when I was doing my English internship during college, for instance. There are instances, however, in which teachers feel judged and belittled because these people from prestigious institutions who are watching and participating in their classes are in the university learning things that, most of the time, they are not. Because of that, they come to their classes for only a few weeks and feel like they have the competence to tell them what they should change about their practices.

Nevertheless, when it comes to their students at school, teachers often exert a lot of power by choosing to focus on grammar and disregarding students' needs and desires. I believe this is why many of these authors narrate about their discontent with the English subject as students at school. For example, going back to the main story:

Quando entrei no Ensino Médio, pedi para que meus pais me matriculassem em uma escola de inglês, pois mesmo estudando sozinha em casa, sentia que precisava praticar mais conversando com outras pessoas em inglês. Comecei a estudar Letras USP, inicialmente com o objetivo de me tornar tradutora, mas ao começar a Licenciatura no curso me lembrei que o que eu gostava mesmo era da educação, e desisti da ideia de ser tradutora. (G.C.R.<sup>94</sup>).

G.C.R. shows an awareness not only to her desires and investments in English learning, but also about what she believed would work better to achieve the proficiency she aimed at. She asked her parents to enroll her in an English course because she felt as if studying by herself and at school was not enough considering her goals. She wanted to improve her abilities by speaking with others. Later, she started her undergraduate course in Letras with a initial plan of becoming a translator. Eventually, G.C.R. gave up the idea as she reconnected with her interests in education. Concerning her experiences in college, the author narrates:

No curso de Letras da USP, ao escolher a habilitação em inglês, já é esperado que o aluno consiga participar das aulas em inglês, o que envolve fazer apresentações, acompanhar as discussões das aulas, fazer leituras e escritas acadêmicas na língua. Me lembro de muitas vezes evitar fazer comentários em aula por achar que não conseguiria me expressar tão bem, por achar que meu inglês não era tão bom quanto de outros alunos que estudaram inglês por mais tempo, que tinham viajado ou feito intercâmbio, ou feito cursos de inglês melhores. (G.C.R.<sup>95</sup>).

<sup>94</sup> When I entered high school, I asked my parents to enroll me in an English school, because even though I studied alone at home, I felt like I needed to practice more by talking to other people in English. I started to study Letras at USP, initially aiming at becoming a translator, but as I began my undergraduate studies, I remembered that what I really liked was education, and I gave up the idea of becoming a translator. (G.C.R.).

<sup>95</sup> In the Letras course at USP, when choosing to major in English, the student is expected to be able to participate in classes in English, which involves making presentations, following class discussions, and doing academic

At this point, the main story analyzed in this subsection presents what I see as both a challenge and a breakthrough from following an ELF-aware practice. It also touches upon something very close to my heart, as I already shared having been through similar experiences in the first chapter of this dissertation. Reading the fact that G.C.R. avoided making comments during the classes because she felt like her English was not as good as her colleagues denounces how the classroom can be a violent place sometimes. There are these feelings of judgement and competition that only seem to harm the learning process.

In this sense, the story presents us with a challenge because ELT is, still, very much permeated by the language concept supported by the EFL paradigm. There is an over appreciation of accuracy, precision, and native-like proficiency, while the incessant punishment of what is considered as errors and incompetence to adequate to the standard language leads non-native speakers to live with these everlasting feelings that their language knowledge is not enough. From what I could experience, this scenario is what creates a violent environment in the classroom. Not only the dominant native speaker, but also the teachers and students who succeed, in EFL terms, do exert power – intentionally or unintentionally – over those who fail to comply with the absurd metrics of what is considered to be a competent speaker in this paradigm.

The breakthrough, in turn, comes from the fact that one of the main features of an ELF-oriented practice is to challenge these power relations revolving around English and ELT. And this is what G.C.R. describes as she continues to narrate her relationship with English:

Também me lembro de nessa época, ao ter contato com perspectivas mais críticas a respeito da língua, tive um certo bloqueio em querer usá-la, pois me sentia desconfortável em falar uma língua usada para dominação política e econômica. Com o tempo, fui questionando muitos dos pressupostos que antes me motivavam a querer estudar o inglês, como a imitação de um sotaque de países hegemônicos e a vinculação da língua à cultura desses mesmos países. Aos poucos fui sentindo que a língua também era minha e que eu poderia usá-la e ensiná-la justamente para problematizar esses aspectos que me deixavam antes desconfortável. (G.C.R.<sup>96</sup>).

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readings and writings in the language. I remember many times avoiding making comments in class because I did not think I could express myself as well, because I thought my English was not as good as other students who had studied English for more time, who had traveled or done exchanges, or taken better English courses. (G.C.R.).

<sup>96</sup> I also remember that at that time, when I came into contact with more critical perspectives on the language, I had a certain block in wanting to use it because I felt uncomfortable speaking a language used for political and economic domination. As time went by, I began to question many of the assumptions that had motivated me to study English, such as the imitation of an accent from hegemonic countries and the connection of the language to the culture of those same countries. Little by little I felt that the language was also mine and that I could use and teach it precisely to problematize these aspects that made me uncomfortable before. (G.C.R.).

Other authors also reveal similar feelings regarding the questioning of the power structures involving English. This next extract, for instance, mentions an anger towards the United States' cultural impositions T.D.C. identified at that time:

Sobre minha relação com a língua inglesa, acredito que nos primeiros contatos, tinha muito essa noção do inglês norte-americano, como sinônimo de sucesso e superioridade e o inglês britânico como uma língua mais chique, depois fui ampliando a minha visão, acho que até tive um pouco de raiva dessa imposição cultural advinda do contato com os EUA, acredito que seja um mal necessário, hoje, talvez, nem ache que seja um mal, considero como uma ferramenta de empoderamento, mas que ainda assim requer muito estudo, reflexão e desconstrução. (T.D.C.<sup>97</sup>).

Looking back, the author says she used to relate the North-American English to terms such as success and superiority, while the British variety was considered to be a fancier language. Things started to change as she learned more about the language and started problematizing these hierarchies. For T.D.C., this process was a 'necessary evil' and today she sees the language as an empowering tool. In this regard, as stated in her autobiography, G.C.R. little by little started feeling as if the language was also hers and that she could speak and teach as well as problematize the issues she points out. Thus, this author also understands this shift towards an ELF perspective as a possibility to rethink her pedagogical practices:

Hoje como professora tenho vontade de adotar em minhas práticas perspectivas mais críticas a respeito da língua, embora encontre certa dificuldade por conta do contexto onde trabalho, no qual ainda se valoriza aspectos tradicionais e estruturalistas no ensino de línguas, com o objetivo de desenvolver uma proficiência alta na língua para futuramente prestar exames internacionais de proficiência. E como pesquisadora na área encontrei na perspectiva de ILF essa possibilidade de tentar promover um ensino de inglês mais crítico, que resista a esses pressupostos tão enraizados na área. (G.C.R.<sup>98</sup>).

In the conclusion of her autobiography, G.C.R. reveals that, despite the constraints posed by her context of action, she tries to teach with an awareness to the concepts discussed

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<sup>97</sup> About my relationship with the English language, I believe that in my first contacts I had this notion of American English as synonymous with success and superiority and British English as a fancier language, then I broadened my view, I think I even had a little anger towards this cultural imposition that came from the contact with the USA, I believe it is a necessary evil, today, maybe, I don't even think it is an evil, I consider it an empowerment tool, but it still requires a lot of study, reflection and deconstruction. (T.D.C.).

<sup>98</sup> Today, as a teacher, I am eager to adopt in my practices more critical perspectives about the language, although I find some difficulty because of the context where I work, in which traditional and Structuralist aspects are still valued in language teaching, with the aim of developing a high proficiency in the language in order to take international proficiency exams in the future. And as a researcher, I found in the ELF perspective this possibility of trying to promote a more critical English teaching that resists these assumptions so deeply rooted in the area. (G.C.R.).

in more critical perspectives concerning ELT, such as the studies on ELF. Then she reveals that she is not only teaching English but also researching ELF. She says her objective is to promote a more critical teaching practice to resist the traditional assumptions in which the field is still rooted. In a way, we can say that she localizes these discussions and acts between the cracks, which are the moments when a teacher identifies spaces between the subjects of the curriculum to critically act and expand on these topics in a more engaged fashion (DUBOC; SIQUEIRA, 2020; DUBOC, 2018).

When it comes to our classroom practices, however, sometimes these changes can be extremely subtle. In this next passage, for instance, we have a comment from one of the authors who were present during the first week of the course. At this point, she is commenting on the meme I presented in Chapter 2 (FIGURE 7) that jokes with the idea of obligating students to speak only in English during classes and she states:

[...] Quando eu ouvi a primeira vez eles falando que queriam ir ao banheiro em inglês, do jeitinho lá deles, aquilo, eu fiz essa carinha do gatinho só que totalmente emocionada, né, porque aí eu percebi que eles estavam tentando, eles estavam se esforçando do jeito deles. Aí um menino, quando voltou, ainda pediu licença, falou “excuse me teacher” [simulando um sotaque diferente e rindo] aí eu falei pode entrar, e aí todo mundo “ooh, falou inglês”, não sei o que. Então assim, eu acho que a gente tem que dar valor, né, ao que os alunos falam e não precisar corrigi-los ali naquele exato momento, não há essa necessidade de corrigir. É igual quando a gente está aprendendo português, né, eu tenho um filho pequeno e aí ele fala no lugar de “eu fui”, ele fala alguma coisa muito estranha que não é “eu fui”, e aí quando eu vou falar com ele, eu falo da maneira correta, mas eu não corrijo ele. Então eu tento trabalhar com os meus alunos dessa mesma forma, do aprender a falar o português, né. Do mesmo jeito que eu faço com o meu filho em casa pra aprender o português eu faço com os meus alunos para aprender inglês. Não corrigindo eles na hora, não fazendo aquela correção imediata, mas fazendo eles ouvirem a forma que tem que ser dita, né, corretamente, mas que não precisa falar para ele “olha, você tá errado, você falou errado”. Eu acho que aí que tá o x da questão. Não há essa necessidade de virar para o aluno e falar que ele está errado. Se houve a compreensão, aí só resta a gente fazer o caminho para ele chegar sozinho ao correto. (G.O.M.<sup>99</sup>).

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<sup>99</sup> [...] When I first heard them saying that they wanted to go to the bathroom in English, in their own way, I made this little kitten face, but totally moved, because I realized that they were trying, they were making an effort in their own way. Then one boy, when he came back, he asked to enter, he said “excuse me teacher” [simulating a different accent and laughing] and I told him he could come in, and then everybody said “ooh, he spoke English” and stuff like that. So, I think we have to value what the students say and there’s no need to correct them at that exact moment. It’s like when we are learning Portuguese, I have a small child and he speaks instead of “eu fui”, he speaks something very strange that is not “eu fui”, and then when I go to talk to him, I speak the correct way, but I don’t correct him. So, I try to work with my students in the same way, learning to speak Portuguese. The same way I do with my son at home to learn Portuguese, I do with my students to learn English. Not correcting them on the spot, not doing that immediate correction, but making them listen to the way it has to be said, right, correctly, but without having to say “look, you are wrong, you said the wrong thing”. I think that is where the problem lies. There is no need to turn to the student and say that he is wrong. If there was an understanding, then all that is left is for us to make the path for him to arrive alone to the correct one. (G.O.M.).

There are a few things I would like to comment from this excerpt. It is very clear to me that this author has the best intentions when she declares that she avoids directly correcting her students – like she does with her son that is learning Portuguese – but she mentions trying to speak with them “in the correct form” so they can learn by themselves what is accurate. For me, this passage presents one of the biggest challenges of promoting an ELF-aware practice: the challenges posed by the Structuralist notions dominating ELT up until this point.

As I already mentioned in the beginning of this chapter, when we think about ELF as a language concept, based on understanding language as a social practice and being aware of concepts such as repertoires, negotiation and heteroglossia, notions such as error and accuracy have to be questioned. It is important, therefore, to problematize statements such “saying things incorrectly” and, like we can see in the short story above, having a way in which something “*has to be said*”. Considering the limitations of these ideas, in order to promote an ELF-aware practice, instead of simply focusing on teaching students how they should speak according to the standard variety without considering their specific needs, as this effort may be important in certain contexts, we can focus on making them aware of what different situations might ask from us and our linguistic repertoires and that we have to learn to negotiate meanings as we interact through English.

Nevertheless, simply by the movement of repositioning herself in relation to the way she corrects her students, she is already moving many steps in direction of this ELT otherwise and questioning the notions of error and accuracy in a subtler way. Through this movement, she is celebrating learners’ unique repertoires and local practices – she mentions being touched by the fact that they put an effort into speaking in their own way –, trying to actively engage students with their learning, and creating a safer environment in her classroom. Thus, like I mentioned before, engaging with an ELF-aware practice is a gradual process that involves changes that take time. Being open to these changes is already a major factor.

In this sense, to answer the question that guides this subsection, what I see as one of the crucial breakthroughs from following an ELF-oriented practice is summarized by these different stories shared by teachers who work in different localities. Rather than a set of rules, principles or guidelines to be followed, *ELF feito no Brasil* can be seen as a liberating act. It is a way of conceiving this language and how to teach it. It is a malleable concept that adapts to each context. We, teachers, locally operate with these ideas as we transform them according to our classrooms as we try to resist and refuse preconceived hegemonic methodologies. This transformation, however, does not happen overnight. One of our biggest challenges, therefore, is to avoid putting pressure on others and on ourselves to accelerate the process.



As we could see from the stories presented in this analysis, to continue to see English from an EFL perspective is to have a single story of what English is. A single story of what the language means to a lot of these people. According to Adichie (2009), the author whose words I borrowed for the epigraph of this chapter, the problem about the single story is not that it is not true, but it is incomplete. English is, indeed, a foreign language to a lot of people here in Brazil and in many other contexts. But to think of English only as the language of the other is to erase these people's experiences and deem them as non-existent.

Finally, thinking about these localized movements of transforming English, I go back to the fourth question I proposed in Chapter 2 and recovered at the beginning of this chapter: (iv) Which (new) beginnings for the *ELF feito no Brasil* perspective can I propose based on the experiences shared and discussions held during the research? From what I could realize through the discussions with the authors who engaged with this research, from the readings of the autobiographies they shared with me and from other Brazilian studies on ELF, teachers who try to develop an ELF-aware practice have a strong desire for social justice when it comes to their classroom. They want to promote a learning experience that is politically engaged and that resists the colonial violence concerning ELT. Therefore, I believe that the commitment with this praxis, which I refer to here as *Pedagogical Activism*, can be seen as one of the pillars of *ELF feito no Brasil* and this is what I will argue for in the fifth and final chapter of this dissertation.

## 5 SKETCHING THE CONCEPT OF PEDAGOGICAL ACTIVISM

*Vamos ouvir as histórias do mundo. Vamos ficar em silêncio, agora, e escutar a história que se processa neste instante em cada um e, principalmente, na face do outro. Cada pessoa ao nosso lado é uma história. Vamos olhar para o mundo e contá-lo, escrevê-lo e lê-lo. Vamos ensinar quem não sabe a ler e escrever, cada vez mais, para que a gente, a nossa sociedade, seja mais alegre e cultive os bons afetos: a amizade, a confiança e o prazer de estar vivo e passar nossas histórias adiante.  
Viver bem acima de tudo, prazer acima de todos<sup>100</sup>.*

Noemi Jaffe

As one could see from the reading up to here, my relationship with the topics I discuss started way before the conception of this study. Ever since I can remember, I have been moving from, towards, between, through and around different identities and positionalities – of a teenage gamer, self-taught speaker, a Letras student and a former novice, now not so much novice, teacher, to mention just a few. Thus, English has been a central feature to the assemblages through which I make sense of the world around me on many occasions. All of this brought me to this research, which allowed me to engage in discussions during classes, events, courses, and study groups. I discovered an immense world of scientific production on topics related to Applied Linguistics, English as a Lingua Franca, Decoloniality, and more. These readings and dialogues led me to my intense and enlightening moments of writing.

What I believe to be the most important, however, was the possibility of getting to know other people who are also interested in thinking about language teaching and learning and having the opportunity to listen to the stories they shared. While I was reading, listening and engaging with their narratives – during the course and throughout the analysis of the registers –, I was able to reconnect with pieces of my own autobiography and they were crucial for the materialization of this research. Thus, since I started this dissertation sharing a personal story, I think it is fair to begin the conclusion by doing the same.

The day was October 27, 2018. It was a Saturday morning. I have always loved teaching Saturday morning classes because I have the impression that they bring together some of the most engaged students. The group was the final level of the Pre-Intermediate stage of the Celin English course. Thus, they were able to follow more complex discussions in English with ease.

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<sup>100</sup> In English: Let us hear the stories of the world. Let us be silent, now, and listen to the story that is being processed at this moment in each one and, mainly, in the face of the other. Each person by our side is a story. Let us look at the world and tell it, write it and read it. Let us teach those who do not know how to read and write, more and more, so that we, our society, can be happier and cultivate good affections: friendship, trust and the pleasure of being alive and passing on our stories. Living well above everything, pleasure above all.

The mood that day was a little strange because it was the day before the second round of the 2018 presidential election. I was a little insecure about actively talking to students about the elections during the semester, but that day it was impossible not to say something. At the end of the class, I showed them a piece of a video<sup>101</sup> from the North American TV show *Last Week Tonight*, where the host John Oliver gives an overview of the current situation in Brazil as we were walking towards the inevitable election of Jair Bolsonaro. In the same video, Oliver comments on some of the atrocities committed by the candidate during his political career and begs the Brazilian electorate to, if given the chance, think twice and go for the other option<sup>102</sup>.

After the video finished, everyone was silent. The class was already over. So I was about to release the students. Instead of working with the language of the video, as we would often do with other materials from the same media during the classes, I told them only one thing: “The world is watching us make a very important decision tomorrow. Please, be responsible with your choice”. The inevitable indeed happened. But I saw a change in attitude from some of my students after that day. They would come up to me during the break to drink coffee and discuss politics. They would often state how shocked they were about the results and talk about how they had experienced going through the elections that year.

It appears to me that, after I opened up with them, the students who were disappointed with the results from the elections started to feel secure about sharing their fears and anguishes about the future. Nevertheless, at the end of the semester, I always asked students to write feedback comments for me on a piece of paper. One of the students, a Philosophy professor who was a little older than the rest of the group, waited until everyone left so he could hand in his comment and talk to me. He thanked me for the classes and said that he would only tell me to change one thing: I should try to hide my political opinions while I am teaching. He was quick to justify that he understands my point and agrees with me, but that being open about my inclining would put me in a dangerous situation – such as the one he was experiencing at the university in which he worked. I honestly do not remember my full reaction to his comment, but from what I can recover, I smiled and told him that I totally understood what he was saying to me.

At that point I was a novice teacher. Because I was an intern, that was only the second group of students for which I was the sole responsible. I was scared that students would complain about me for the coordination and that I would suffer retaliation due to my attitude.

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<sup>101</sup> Full video available here: <<https://youtu.be/FsZ3p9gOkpY>>. Access on December 28, 2021.

<sup>102</sup> During the recording of the show, the results of the first round were being computed and John Oliver did not know if there was going to be a second round and who would be the candidate opposing Bolsonaro.

Nothing really happened, and I understand that this was probably due to the fact that I worked at a language center from a public university, which can be seen as a safer place to share your opinions in comparison to others. After that, I continued my teaching career and I am proud to say that I did not change in this regard. If I am being honest, I got *worse*: today, after having acquired more experience, I have the confidence to touch upon more delicate topics with my students. Of course, I am always observing the places where I am inserted and evaluating how open I can be about my opinions and inclinations. However, as my head is not detached from my body, so is my body not removed from my classroom and my classroom not detached from the real world. Thus, there are certain discussions that we cannot deflect.

As I was going through the registers I took during the research, I realized that the teachers who participated in the course I ministered with Camila would often report situations that, in one way or another, dialogue with the one I had just shared. This disposition to act engagedly and a desire for social justice appeared throughout various stories. The common feature that brings us together in a collective is that, as we get informed by critical and decolonial thinking on language teaching, we experience the classroom in a totally different way. We are often faced with things that we cannot simply let go without saying anything, as the hubris of the zero point (CASTRO-GOMES, 2007) would expect from us.

In this sense, having these thoughts in mind and walking towards the conclusion of this research – which, to reinforce, I do not see as an end, but more so as a (new) beginning –, I want to close this dissertation thinking about the contributions that the autobiographies written by this collective of authors can bring to the reflections on *ELF feito no Brasil*. For that, I will focus on my fourth and final research question<sup>103</sup>. From the stories that were shared, my contention is that, as a language concept, *ELF feito no Brasil* would benefit from an approximation to the idea of activism. This is why I close this dissertation with a conversation about the notion of pedagogical activism in the ELT classroom.

When we think about activism, our first instinct is probably to think about grandiose political acts that challenge the dominant systems. We tend to picture those manifestations that organize a huge amount of people into combative movements<sup>104</sup>. These are, for sure, excellent examples of activism. However, what I am referring to here relates more to a different kind of activism. I am talking about a more subtle activism, more implicit (HORTON; KRAFTL,

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<sup>103</sup> (iv) Which (new) beginnings for the *ELF feito no Brasil* perspective can I propose based on the experiences shared and discussions held during the research?

<sup>104</sup> The Zapatista Uprising and the Battle of Seattle presented in Chapter 3.3 are great examples of this form of activism.

2009), which happens between the lines and in the cracks. A type of “soft spoken” or “quiet” activism (POTTINGER, 2017). These teachers who became part of my collective, for instance, are causing changes, local changes, through their daily practices. They see their classrooms as arenas for social justice and are open to position themselves critically.

Thus, to illustrate what I am talking about here and break with the traditional expectations for a concluding section of a dissertation, let me go back to the autobiographical narratives for a moment. As the text continues, I will present three short stories taken from moments of the course in which this activist disposition surfaced in their narratives<sup>105</sup>. Two of them appeared at the same point. Interacting with the question posed by M.J.S.<sup>106</sup>, which I discussed in Chapter 4.3, these two authors draw back on their previous experiences to share what they understand as taking ELF concepts into the classroom. The first narrative belongs to G.C.R., the same author of the main narrative analyzed in Chapter 4.3, which addresses the challenges and breakthroughs of having *ELF feito no Brasil* as a guiding principle to our pedagogical practices. She shares many instances in which her readings on ELF informed her stances in the classroom. One of them is described in the excerpt that follows:

Eu queria falar, assim, um pouco da minha experiência de professora. Eu dou aula na rede privada. E com isso vêm muitas restrições, imposições, normatizações. O discurso de ‘ah, vamos ensinar esse inglês lindo’, né, eu ainda ouço da minha coordenadora. Então tem muito esse discurso presente. E aí eu entro em conflito com aquilo que eu acredito, com aquilo que eu estudo e com aquilo que a instituição espera que eu faça. É bem complicado. Mas assim, eu acho que é esse negócio da atitude, essa questão da atitude. Em muitos momentos, mesmo ensinando inglês do jeito que eu tenho que ensinar ali onde eu tô, no meu contexto, eu acho que tem coisa que não passa mais despercebida depois que você começa a ver as coisas desse jeito. Depois que você tem contato com essas discussões. Então, por exemplo, há dois anos atrás numa escola que eu estava dando aula em um nono ano. Era um livro de editora internacional, não lembro se era Oxford ou alguma coisa assim, em que o objetivo do programa curricular era que os alunos fizessem teste de proficiência. Eles eram, enfim, formados para isso. Em um dos áudios, um dos CDs de atividade que tinha no livro era um falante de espanhol. Era um falante de espanhol que estava falando inglês. E isso causou incômodo nos alunos. Uma aluna comentou ‘ai, nossa, teacher, usar um falante desse num livro de inglês’ e aí assim [mudando o tom de voz], não dá mais pra você simplesmente falar ‘é né, que coisa gente?’ e segue a aula. Não tem mais como. **Você tem que parar e você tem que fazer uma intervenção.** É para além, é isso que eu falo, é para além do linguístico [...]. Enfim, eu acho que é uma das implicações que eu consigo ver do Inglês como Língua Franca para o ensino. **Deve ter mais, né? Eu acho que quanto mais liberdade a gente tem, a gente consegue agir de um jeito diferente.** Mas enfim, nessas minhas crises

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<sup>105</sup> To improve the clarity and reduce the length of the excerpts, I edited parts of the texts in order to avoid repetitions and discursive markers, as well as to focus on the main idea of each passage.

<sup>106</sup> The author asked us something along the lines of “how do we work with the ideas posed by ELF in the classroom?”.

que eu tenho é o jeito que, às vezes, eu consigo aproveitar um pouco isso. (G.C.R.<sup>107</sup>).

Answering her colleague's question, G.C.R. states that, for her, an ELF-aware practice is a matter of attitude. More than a specific topic or methodology, it is the way you position yourself and conduct the activities in your classroom. As an example to what she is saying, the author talks about one of the contexts in which she worked. The institution required her to focus on teaching the standard norm as she had to prepare students for proficiency tests. This in itself seems to go against what the teacher believes should be the focus of her practices. Thus, during one listening activity using the material, there was a recording from what seemed to be a Mexican English speaker. According to her, the track caused discomfort among students, with one even stating her discontent about seeing a speaker that deviated from the norm in a formal textbook. For G.C.R., after getting in contact with ELF theories, your classes go way beyond simply teaching structures of the language. In a moment such as this one, for example, you have the obligation to stop and make an intervention.

What is interesting to me about this passage is the fact that it perfectly symbolizes what I mean when I refer to these subtle activist movements. This teacher has huge constraints posed by the context in which she works. She finds, however, a way to put into practice an ELF-oriented approach and to argue for the changes she identifies as necessary. In the end of her report, G.C.R. even states that “in the crises that I have, sometimes I manage to take advantage of that.”, which goes back to the theorizations by Icaza and Vázquez (2013) on social struggles as epistemic struggles. In the moments of difficulty, this author finds ways of resisting and

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<sup>107</sup> I would like to talk a little about my experience as a teacher. I teach in the private network. And with that comes a lot of restrictions, impositions, normatizations. The discourse of ‘oh, let’s teach this beautiful English’, I still hear from my coordinator. So there is a lot of this discourse present. And then I come into conflict with what I believe, with what I study and with what the institution expects me to do. It is very complicated. But then, I think it is this issue of attitude, this question of attitude. In many moments, even if I teach English the way I have to where I am, in my context, I think that there are things that no longer go unnoticed after you start to see things this way. After you have contact with these discussions. So, for example, two years ago at a school I was teaching in the ninth grade. It was a book from an international publisher, I don’t remember if it was Oxford or something like that, in which the objective of the curriculum was that the students had to take a proficiency test. They were, in short, trained for this. In one of the audios, from one of the activity CDs that comes with the book, there was a Spanish speaker. It was a Spanish speaker who was speaking English. And this made the students uncomfortable. One student commented ‘oh my, teacher, to use a speaker like that in an English book’ and then [changing the tone of voice], you can’t just say ‘that’s right, what a thing, folks?’ There is no way anymore. You have to stop and you have to make an intervention. It goes beyond, that is what I say, it goes beyond the linguistic [...]. Anyway, I think that this is one of the implications that I can see of English as a Lingua Franca for teaching. There must be more, right? I think that the more freedom we have, the more we can act in a different way. But anyway, in the crises that I have, sometimes I manage to take advantage of that. (G.C.R.).

reshaping the way she and her students relate with English, making meanings of the world through the language, and creating new knowledges alongside her students.

Moreover, G.C.R. is aware of the fact that, the more freedom teachers have, the further they can go with their disruptive initiatives. Instances such as this one reveal how the concern with thinking about our actions locally is constantly present in these narratives. On this matter, this is a good bridge to introduce the second short story. As I already mentioned, this next comment was also from the meeting in which we started to discuss possible pedagogical implications of being informed by ELF theories in reaction to M.J.S.'s question and belongs to an English teacher working in a public elementary school in Santa Catarina:

[...] A gente tá no sistema online, né, no ensino remoto agora. Então o que eu tenho feito com os meus alunos pensando nessa perspectiva de ELF né, eu tentando me enquadrar e fazer esse movimento na medida do possível na minha localidade. Sempre no final das minhas aulas eu tenho um desafio, eu dou um desafio para eles onde quem se sentir à vontade, porque também é meio que opcional, eles me retornam algum áudio ou vídeo, enfim, eles têm uma oralidade ali. E vem coisas maravilhosas. Ali você vê o grau de talvez ajuda em casa ou não, né? Eu recebo áudios de pais assim 'ai, deve estar tudo errado, eu tentei, teacher, isso é muito difícil, a gente não sabe [Inglês] em casa'. E eu falo assim 'não, tá lindo, é isso mesmo, vamos falar' porque a intenção não é que eles venham perfeitos, né, com aquela coisa que a gente quer, né, o norm, a pronúncia perfeita, aquela coisa. Não, gente, qual a minha intenção? **Eu quero que eles falem, né, se reconstruam como falantes desse idioma, que eles se sintam à vontade, que eles sintam prazer nisso**, porque aí eu falo para os pais quem sabe ao final desses doze anos, a gente fazendo isso, a gente não tem mais esses adultos que vêm assim 'ai eu odeio inglês, ai eu não sei nada', né? É a construção. [...] **Isso é uma parte de como eu vejo as minhas brechas e como é que eu vou mudando esse cenário, me posicionando como uma teacher ELF-aware.** Nesses pequenos movimentos, assim, pensando na prática. E que, às vezes, não é claro para os outros, mas se a gente tem alguma orientação a gente percebe pequenos momentos que a gente pode se posicionar. (J.H.G.L.<sup>108</sup>).

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<sup>108</sup> [...] We are in the online system, right, in remote learning now. So, what I've been doing with my students, thinking about this perspective of ELF, right and trying to fit in and make this movement as much as possible in my locality. Always at the end of my classes I have a challenge, I give them a challenge where whoever feels comfortable, because it is also kind of optional, they give me back some audio or video, they have an oral conversation there. And wonderful things come out. There you see the degree to which maybe it helps at home or not, right? I get audios from parents like 'oh, it must be all wrong, I tried, teacher, this is very difficult, we don't know [English] at home'. And I say 'no, that's beautiful, that's right, let's talk' because the intention is not that they come perfect, you know, with that thing that we want, you know, the norm, the perfect pronunciation, that thing. No, people, what is my intention? I want them to speak, to reconstruct themselves as speakers of this language, that they feel comfortable, that they feel pleasure in this, because then I say to the parents, who knows, at the end of these twelve years, if we do this, we won't have these adults who say, 'I hate English, I don't know anything', right? It is the construction. [...] This is part of how I see my gaps and how I am changing this scenario, positioning myself as an ELF-aware teacher. In these small movements, like this, thinking about practice. And that sometimes it is not clear to others, but if we have some guidance we realize small moments that we can position ourselves. (J.H.G.L.)

J.H.G.L. addresses her pedagogical experiences during the pandemic and the changes in her practices during this moment. She begins by directly stating that she moves towards an ELF-oriented approach taking her locality into consideration. To contextualize her example, the author explains that, after each class, she proposes an optional challenge: Students have to produce a text – be it a video, recording, or any other media – through which they can practice their oral skills. When students hand in their assignments, she is always amazed by what they were able to come up with and the creativity they show in their productions.

According to J.H.G.L.'s observations, this initiative has also helped to create a bridge between herself and the students' parents. As a result, she often receives messages from them with apologies for not being able to help their children more because they do not speak English at home. Nevertheless, she tries to encourage them in saying that the assignment was great and that students should really try to talk the best way they can. Then, the author states that what she wants with these challenges is for her students to put their linguistic repertoires into practice. She wishes for them to find pleasure in learning English, reconstruct themselves as speakers of the language, and feel comfortable during the process.

She closes her story first affirming that by doing this, maybe we will have less people in the future who feel as uncomfortable in relation to English as we have today. Finally, she states that she is trying to promote changes and become an ELF-aware teacher through these small local movements. In this sense, this teacher is an activist who clearly sees the classroom as a space to promote social justice as she tries to move away from colonial traditional concepts concerning language teaching. As the author herself states, she wants to empower not only students, but also their parents and the generations to come. J.H.G.L. wants them to feel as valid speakers of English and she sees in her smaller but direct actions a path in the direction of a less-violent and liberating ELT.

Taking this notion of a liberating ELT as a transition point, I present the third and final short story for this conclusion. The narrative belongs to a professor who was one of the authors of a text we read during the course. We invited him and the other author as guests for one of the meetings from the course so the participants could ask them questions about their research on ELF. During the meeting, a lot of the discussions seemed to gravitate around the same topic: the pedagogical implications of an ELF-aware practice. On this matter, A.N.M. mentions that he takes extracts from scientific articles so he can work directly with ELF concepts in his classes and shares some of the results of such actions:



[...] Mas ter essa noção de que não precisa disso [ter o conhecimento de todas as regras gramaticais da norma padrão] para garantir a comunicação também cria percepções muito libertadoras, eu percebo isso nos alunos. Então, nas respostas reflexivas deles, eles muitas vezes dizem ‘poxa, que bacana então eu posso tentar do jeito que eu puder’. **Eu me emociono quase pra chorar porque na hora que eu leio uma coisa dessas o aluno até então achava que eu ia brigar com ele se ele dissesse alguma coisa errada?** E aí ao dar legitimidade para esse modo localizado de falar inglês na sala, entre os colegas e tal, eu acho que você tá **criando espaço para a voz** [com ênfase], ao invés de silenciar a diversidade desse repertório que os alunos trazem. E os seres humanos são incríveis, né, agora nessa pandemia a gente tá trabalhando com várias coisas, os alunos só surpreendem. É uma coisa muito, muito, muito bacana. É claro que não tem nada de bom nessa pandemia. Eu acho que não existe nada de positivo nisso. Mas os dias vão passando, né, e a gente vai trabalhando com atividades remotas com eles e mesmo nessas dificuldades todas têm aparecido coisas muito bacanas. (A.N.M.<sup>109</sup>).

The author believes that informing students about EFL notions helps to create liberating perceptions regarding English. For example, in their responses to these initiatives, students state their surprise and excitement with being able to try and speak the best way they can and being set free from the pressure of having to know all the grammar rules of the language. According to A.N.M., he feels emotional when he reads a comment such as this one as he thinks about the pressure these students might have been feeling up until this point in his classes. Thus, for him, to legitimize this localized way of speaking English in the classroom is to create space for students’ voices instead of silencing their diverse repertoires. In the end of his short story, the author also refers to the pandemic and how, despite all the difficulties, they were able to come up with brilliant productions.

From the readings of these three short stories – and the many others shared during this research – I got to meet teachers who are strongly committed with promoting changes through their classes. Therefore, when I ponder about how these stories can contribute to advance the concept of *ELF feito no Brasil*, I cannot help but think that this activist disposition observed through the narratives is what makes our studies on ELF different than those conducted in other places. On this matter, I believe that being an activist in the classroom and understanding this

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<sup>109</sup> [...] But to have this notion that you don’t need that [to have the knowledge of all the standard grammar rules] to guarantee communication also creates very liberating perceptions, I notice this in the students. So, in their reflective answers, they often say ‘gee, that’s cool, so I can try it any way I can’. I get emotional almost to the point of tears because when I read something like this, the student, until then, thought that I would fight with him if he said something wrong? And so by giving legitimacy to this localized way of speaking English in the classroom, among classmates and so on, I think you are creating space for the voice [with emphasis], instead of silencing the diversity of this repertoire that the students bring. And human beings are amazing, you know, now in this pandemic we are working with several things, the students just surprise us. It is something very, very, very nice. Of course, there is nothing good about this pandemic. I think there is nothing positive about it. But the days go by, you know, and we keep working with remote activities with them and even with all these difficulties very nice things have appeared. (A.N.M.).

space as an arena of struggles for social justice should be seen as a crucial feature of *ELF feito no Brasil* studies and the practices developed upon these theorizations.

When I refer to the term *activist disposition*, I am dialoguing with Horton and Kraftl (2009). Working with registers taken from interviews with the users of a Sure Start Centre in the East Midlands, UK, in 2005, the authors aim to rethink the idea of activism. This discussion became relevant in that specific context because there was a lot of debate about the impact of the program in this context – for some, the outcomes were not as good as initially expected at the launching of the initiative; for the families that used their services, Sure Start was a crucial part in the promotion of well-being for their communities.

In this sense, the researchers would often find in users' discourses a willingness to defend the maintenance of the project. Most of the time, however, these people would not have the monetary means or the political strength to promote grandiose acts. This is why Horton and Kraftl (2009, p. 19) “[...] posit that it would be accurate to acknowledge that something politically meaningful – albeit modest – is being depicted in these inclinations. And this something we would like to tentatively label as a kind of activist disposition.” (HORTON; KRAFTL, 2009, p. 19). Then, the authors describe the constitution of these movements. For them, “[t]hese discrete modes of activism proceed with ‘not too much fuss’: they are still constrained, still modest, and still, largely, implicit. They are also – and this hardly needs reiterating – thoroughly enmeshed in the emotional, affective, material relationships that constitute the Sure Start Centre.” (HORTON; KRAFTL, 2009, p. 21). It is important to stress, therefore, that these more subtle movements are what Horton and Kraftl (2009) define as *implicit activism*s, which differ from the most common conceptions of activist activity. Moving forward in their argument, the authors state that:

These are activisms which are politicised, affirmative and potentially transformative, but which are modest, quotidian, and proceed with little fanfare. They operate on the border *not ontologically* between activism and ‘non’-activism as identity or practice/praxis (Anderson, 2004), but on the border between what – *epistemologically* – comes to be called activism. One of the contributions of this paper is to acknowledge and begin the task of understanding implicit activisms. (HORTON; KRAFTL, 2009, p. 21).

Developing on Horton and Kraftl's ideas and drawing on data from her ethnographic research with seed savers in the United Kingdom, Pottinger (2017) proposes the idea of *quiet activism*. I believe that the concept also dialogues with what I am proposing here in this conclusion. In order to build her argument, the author explores the reports of farmers as they interpret their own practices of gardening, saving seeds and exchanging their produce with their

peers. According to her, “[m]any [seed savers] said they lacked time and energy to simultaneously tend a productive garden and campaign, fight or march, all requiring time away from the plot.” (POTTINGER, 2017, p. 6). Nevertheless, through their everyday practices, these subjects are helping to preserve rare seeds, creating a collective of gardeners, resisting hegemonic modes of production, and promoting local knowledges. Therefore, as argued by Pottinger (2017):

[...] I refer to ‘quiet activism’ here as a form of engagement that emphasises embodied, practical, tactile and creative ways of acting, resisting, reworking and subverting. Quiet activism encompasses acts that are ‘affirmative and potentially transformative’ yet remain ‘modest, quotidian and proceeding with little fanfare’ (Horton and Kraftl 2009, 14). As I will outline, the quietness of gardeners’ practice is often conceived in contrast to discursive, demonstrative forms of action (shouting, arguing, protesting, placard-waving) that demand to be seen and heard. Gardeners’ practices of care, cultivation, encouragement and generosity, however, represent a purposeful rather than passive expression of quietness, and deserve careful, considered attention within academic research. (POTTINGER, 2017, p. 3).

At the end of the passage presented above, the author affirms that what she refers to as quietness should not be seen as a passive expression. On the contrary, these are initiatives that have a direct purpose, which are often dismissed as activism because they differ from the most standard conceptions of the term. Later in her text, Pottinger (2017) points out that large scale movements dealing with big political problems can often be overwhelming – she mentions the example of climate change –, while smaller, localized actions can be seen as hands-on activities, actions that you can take in face of such problems. Through these quieter movements, individuals see themselves as capable of doing something.

There are times in which quieter initiatives result in bigger – or louder – ones. To have the power to challenge hegemonic structures and result in significant change, however, quiet activists do not need to raise the volume of their voices and actions all the time. In this sense, Pottinger (2017) concludes her text stating that:

Although quiet acts might seed something bigger, and can be marshalled and spoken (if momentarily) more loudly, this is not the only reason they count (Horton and Kraftl 2009; Martin et al. 2007). Seed savers’ voices highlight the particular power of small and quiet acts of making and doing to critique, subvert and go under-the-radar as a result of their fragile, partial and ephemeral qualities (Mann 2015). The metaphor of self-seeding (allowing a plant to set and scatter seed, producing new plants with minimal human interference) was not a metaphor verbalised directly by participants. However, it was evident in seed savers’ practices with plants, in experiments, happy accidents, tolerated weeds and chance encounters. This notion of self-seeding echoes through seed savers’ hopes that their small, individual acts of tending,

conserving and gifting might multiply, spread and disseminate gently. (POTTINGER, 2017, p. 7).

I see a great connection between these theorizations on implicit and quiet activism and the narratives from the authors whom I worked with. Through their journey with English, these teachers have also established affective and emotional relationships with the language. On the one hand, all of them were directly affected by the violence ELT can promote at some point. On the other, they also report having their lives and the way they see the world transformed by the language. Thus, I see these activist dispositions in their stories as a desire for change. It is a willingness to act otherwise in order to promote learning experiences and create scenarios for their students that are different from the ones they were faced with.

Going back to the importance of action for decolonial studies and borrowing the metaphor of self-seeding from Pottinger (2017), I propose an approximation between the narratives, the notion of *ELF feito no Brasil* and the idea of activism. The authors who shared pieces of their autobiographies with me try to design activities and approaches that can empower non-native English speakers and allow them to explore their linguistic repertoires to their full potential. More than liberating students from violent, hegemonic and colonial conceptions, by promoting an ELT otherwise, guided by critical and decolonial principles, these teachers are engaging in a collective creation of knowledges. The result of such an attempt is that, instead of one setting the other free, we can all walk towards freedom together.

And when I talk about freedom, I am talking about liberating ourselves from notions that keep us on the other side of the abyssal line. I am calling teachers to come together – although sometimes in a quieter, more implicit and subtle way – so we can supplant this line. I am arguing for an engaged pedagogy and inviting those who want to become a part of this collective to create what bell hooks (1994) calls a “teaching community”, which refers back to a movement of collaboration between those who want to challenge the hierarchical structures and the disciplinary frontiers within education. This is why I am referring to the authors who shared their stories with me as a collective. We came together to collaboratively advance our comprehensions on ELF and to rethink our practices. In a way, it can be said that those who align with *ELF feito no Brasil* are also joining this collective.

Moreover, as it was mentioned before, these activist teachers have shown deep emotional experiences as they unfolded their relationships with English. They usually have to manage intense work routines. After commuting from one school to another and dealing with all their responsibilities, not all teachers have the means to participate in political acts outside the school. On this matter, I believe that we have to see the classroom as a safe space in which

subjects feel open to explore and express these emotions through language and to engage with social and political debates. In addition, we have to find ways to make these feelings and movements part of the teaching and learning processes. To me, this is crucial when we think about *ELF feito no Brasil* and having these theorizations as guiding principles for our practices.

Finally, I see a dialogue between the idea of *ELF feito no Brasil* as a concept of language and of teaching and bell hooks' (1994) words when she discusses the black vernacular:

To recognize that we touch one another in language seems particularly difficult in a society that would have us believe that there is no dignity in the experience of passion, that to feel deeply is to be inferior, for within the dualism of Western metaphysical thought, ideas are always more important than language. To heal the splitting of mind and body, we marginalized and oppressed people attempt to recover ourselves and our experiences in language. We seek to make a place for intimacy. Unable to find such a place in standard English, we create the ruptured, broken, unruly speech of the vernacular. When I need to say words that do more than simply mirror or address the dominant reality, I speak black vernacular. There, in that location, we make English do what we want it to do. We take the oppressor's language and turn it against itself. We make our words a counter-hegemonic speech, liberating ourselves in language. (bell hooks, 1994, p. 174-175).

According to the author, the oppressed free themselves as they challenge the split between mind and body supported by positivist Western thought and refuse the oppressor's language. Nevertheless, this refusal does not mean not to speak English. Instead, one resists by putting their body, emotions and experiences into the language. Back to the metaphor I proposed in Chapter 3, this language becomes the result of an upcycling process that takes the old and produces the new. English, thus, is transformed into something different for everyone, as each individual has their own unique linguistic repertoire. Finally, as argued by bell hooks (1994), taking ownership of the oppressor's language can be liberating as it helps us to find ourselves during the journey.

This is why I opened this final chapter with an extract from Noemi Jaffe's speech during the closing event of the XXI Semana de Letras da UFPR in 2019. Semana de Letras da UFPR is an academic event organized mostly by undergraduate students from the Letras course of the Federal University of Paraná. The XXI edition was special because it brought together women from multiple fields, such as literature, translation, linguistics, education and more to talk about the works they were developing at that point. The closing of the event by the Brazilian writer became emblematic in my trajectory as a teacher – and to the history of the event as a whole – because it happened one day after the protests in defense of education taking place on May 30.

These protests – which happened at national level – were a response to the cut of funds promoted by the current federal government whose intention was to make the situation of public higher education even more precarious. In addition, the event marked the raising of a new flag in defense of education (FIGURE 13) at the Federal University of Paraná, as the previous one had been looted by government advocates a weekend earlier. Consequently, Jaffe’s words were a response to this scenario I briefly described. During her speech, the author calls us to action. She asks us to listen to the world and to others. Jaffe tells us to write, read and share the stories in each and every one of us. She asks us to teach those who do not know how to read and write so we can have a better society.

FIGURE 13 – PROTESTS ON MAY 30, 2019



SOURCE: FRANKLIN FREITAS (2019<sup>110</sup>).

Like Icaza and Vázquez (2013), Duboc and Siqueira (2020), Mignolo and Walsh (2018) and many of the other authors whose works I discussed in this research, Jaffe (2019) sees this social struggle as an epistemic struggle. These movements are not simply resistance to hegemonic and systemic oppression, but they constitute new forms of knowledges, which can open doors that will lead us to worlds otherwise. In this sense, I will leave this dissertation arguing for the idea to include pedagogical activism as one of the bases of *ELF feito no Brasil*. And I see this as a possible (new) beginning for this conversation. My argument is that, by

<sup>110</sup> Available at: ><https://www.redebrasilatual.com.br/educacao/2019/05/em-curitiba-faixa-em-defesa-da-educacao-tirada-por-bolsonaristas-e-devolvida/>>. Access on January 3, 2021.

being informed by theorizations on critical language teaching, ELF and decoloniality, teachers cannot help but to see their classrooms as arenas of struggle for social justice. Be it through a quieter or louder movement, simply reflecting about these questions will most certainly lead activist teachers to promote new and liberating forms of ELT.

By and by, these discussions do not end here. When I started this study, I could not predict that the autobiographies these teachers and students shared with me would have brought me to where I am now. This is why I entitled this final chapter as “Sketching the concept of Pedagogical Activism”. The ideas I propose here are, still, at an early stage of development. I want to be able to debate this notion with my peers and take these reflections further during my doctoral research. The idea is to keep searching for (new) beginnings concerning *ELF feito no Brasil* and ELT. At the end of the day, this is the work of an activist teacher: to keep thinking, reading, reflecting, practicing, writing, learning, teaching, being, experiencing, sensing, living, and maintaining the ongoing praxis alive.

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## APPENDICES

### APPENDIX 1 – SYLLABUS OF THE EXTENSION COURSE

#### REFLEXÕES TEÓRICO-PRÁTICAS SOBRE O INGLÊS COMO LÍNGUA FRANCA

*Camila Haus e João Victor Schmicheck*

Propomos, nesta oficina, a leitura e discussão de textos teóricos a respeito da noção de Inglês como Língua Franca (ILF), com enfoque em suas implicações no contexto de ensino e aprendizagem de inglês. A primeira parte do curso propõe uma introdução ao tema bem como a exploração de conceitos-chave para o ILF. Em um segundo momento, pretendemos fazer a leitura de estudos e relatos que buscam uma aproximação entre essas discussões e as práticas e realidades dentro da sala de aula. Por fim, pretendemos finalizar a oficina com uma tarefa prática, na qual os participantes irão propor e debater atividades e/ou planos de aula que enfoquem o ensino de inglês sob a perspectiva do ILF, considerando as realidades dos espaços em que atuam.

Cronograma de atividades		
Encontro	Data	Tópico
Encontro 01	14/07/2020	Introdução à oficina: apresentação dos ministrantes e participantes e discussão sobre o cronograma de atividades
Encontro 02	21/07/2020	Introdução ao ILF: Conceitos-chave
Encontro 03	28/07/2020	ILF como função
Encontro 04	04/08/2020	O que é ILF, afinal?
Encontro 05	11/08/2020	Competência e Translanguaging
Encontro 06	18/08/2020	Problematizações e implicações pedagógicas
Encontro 07	25/08/2020	O ILF na prática: Materiais didáticos
Encontro 08	01/09/2020	O ILF na prática: Avaliação
Encontro 09	09/09/2020	Apresentação e discussão dos planos de aula



Encontro 10	15/09/2020	Apresentação e discussão dos planos de aula
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O curso terá 10 encontros semanais com duração de 2 horas cada. Além disso, os participantes terão 1h por semana para que possam realizar as leituras e/ou elaborar as atividades propostas.

**Público-alvo:** Alunos ou ex-alunos de graduação ou pós-graduação em Letras e professores de ensino público e/ou privado que se preocupam com questões a respeito do ensino de inglês na atualidade, bem como que buscam reflexões teóricas que dialoguem com seus respectivos contextos de práticas.

Os encontros acontecerão nas terças-feiras, das 15h30 às 17h30. A presença dos participantes será registrada por meio de relatórios obtidos através da plataforma Teams.

**Início:** 14 de julho de 2020

**Término:** 15 de setembro de 2020

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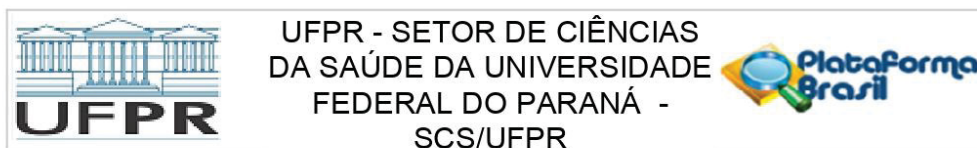
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## APPENDIX 2 – ETHICS COMMITTEE DECISION



### PARECER CONSUBSTANCIADO DO CEP

#### DADOS DO PROJETO DE PESQUISA

**Título da Pesquisa:** Narrativas de (r)existência: a concepção de língua de professores e aprendizes de inglês por meio de autobiografias

**Pesquisador:** Clarissa Menezes Jordão

**Área Temática:**

**Versão:** 3

**CAAE:** 42184620.8.0000.0102

**Instituição Proponente:** Programa de Pós-Graduação em Letras

**Patrocinador Principal:** Financiamento Próprio

#### DADOS DO PARECER

**Número do Parecer:** 4.679.583

#### Apresentação do Projeto:

Projeto de pesquisa sob a responsabilidade da Prof. Dra. Clarissa Menezes Jordão, professora orientadora e, o mestrando João Victor Schmicheck, e com previsão de início a partir de março 2020 até março de 2022, a coleta de dados deverá iniciar apenas em maio 2021. Segundo os pesquisadores, a pesquisa tem o intuito de entender como as identidades e concepções de língua de aprendizes e professores de inglês se constroem e como essas podem contribuir para as teorizações sobre o ensino e aprendizado de inglês dentro de uma perspectiva Inglês como Língua Franca através da investigação de seus textos autobiográficos. “A produção do material empírico acontecerá por meio as reuniões do Curso Livre ministrado pelo pesquisador João Victor Schmicheck. O curso acontecerá de forma remota e os encontros serão realizados através da plataforma Teams da Microsoft.”

#### Objetivo da Pesquisa:

Segundo as pesquisadoras, o objetivo geral da pesquisa será “entender como professores e aprendizes de inglês constroem e expressam suas concepções de língua por meio de narrativas autobiográficas.”

#### Objetivos Específicos

“Investigar as narrativas autobiográficas como um espaço de construção e reflexão sobre as concepções de língua e identidades de professores-aprendizes enquanto falantes de inglês.

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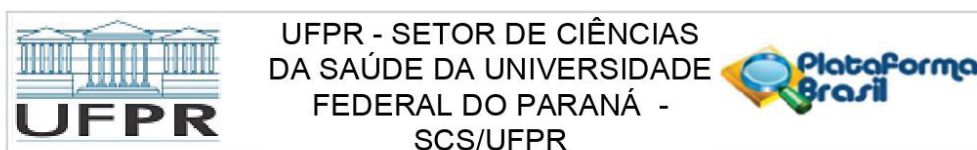
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Continuação do Parecer: 4.679.583

- ☐ Avaliar em que medida essas narrativas podem ser associadas a concepções de língua que se alinhem com a perspectiva do Inglês como Língua Franca (ILF).
- ☐ Entender os impactos do ILF nos processos de ensino-aprendizagem, principalmente em relação às práticas, atitudes e identidades de professores-aprendizes de inglês.
- ☐ Contribuir para as discussões sobre ILF e avançar na compreensão de suas possíveis implicações no contexto brasileiro."

#### **Avaliação dos Riscos e Benefícios:**

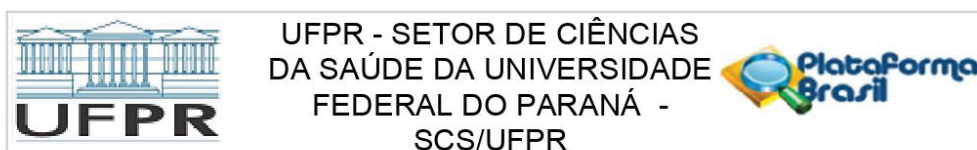
Segundo os pesquisadores, os benefícios diretos para os participantes de pesquisa consistem em "levá-los a refletir sobre sua posição no mundo e fazer com que ressignifiquem e aprofundem sua relação com a língua inglesa, superem questões relacionadas à síndrome do impostor e deixem de entender o inglês como uma língua que 'pertence' ao outro". Os benefícios indiretos apontados no projeto são a "possibilidade de trazer dados relevantes para os estudos sobre o ensino e aprendizado de inglês em contexto brasileiro, tais como: em que medida os processos observados podem ser entendidos dentro de um paradigma como o do Inglês como Língua Franca e quais implicações teórico-práticas essa concepção de língua pode promover." Os pesquisadores também descrevem os seguintes riscos da pesquisa, que estimam ter baixa probabilidade de ocorrer, da seguinte forma: "os instrumentos para a produção de registros incluem atividades individuais de produção de textos e as discussões em grupo. Portanto, os riscos desta pesquisa podem ser de natureza psicológica, ou seja, os participantes podem se sentir desconfortáveis em realizar algumas das atividades ou de participar das discussões. Contudo, caso o pesquisador perceba que as tarefas propostas estão gerando incômodos dessa natureza aos participantes, as atividades serão interrompidas. Além disso, os participantes receberão o aviso de que podem se desligar da pesquisa e/ou se manifestar contrários às propostas a qualquer momento."

☐ Não há previsão de ressarcimento ou pagamento aos participantes pois os participantes da pesquisa não necessitarão se deslocar de onde moram/estudam para participar da pesquisa uma vez que os procedimentos serão realizados virtualmente devido a pandemia.

#### **Comentários e Considerações sobre a Pesquisa:**

De acordo com os pesquisadores, a "pesquisa de campo acontecerá em um Curso Livre ofertado pelo Programa de Pós-Graduação em Letras da UFPR, ministrado por João Victor Schmicheck e pela

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Continuação do Parecer: 4.679.583

doutoranda Camila Haus, também vinculada ao Programa de Pós-Graduação em Letras". Ao longo do curso, discussões teórico-práticas sobre ILF serão propostas junto com atividades nas quais os participantes construirão relatos orais ou escritos sobre suas experiências em relação à língua inglesa. "Esses relatos (tanto escritos quanto orais), a observação participante e as anotações em diário de campo serão os documentos analisados durante a pesquisa... Por fim, para a análise dos registros realizados, optamos por seguir duas abordagens da Pesquisa Narrativa descritas por Gary Barkhuizen (2016)."

□ Trata-se de pesquisa qualitativa de tipo etnográfico. O material empírico será produzido ao longo dos encontros de um curso virtual e o material empírico para a pesquisa será construído com os participantes desse curso. As atividades de escrita serão enviadas pelos participantes por formulários do Google ou no formato de documento para o email do pesquisador. Os registros das discussões se dão por meio de anotações do pesquisador, realizadas durante e após os encontros, e também por meio das gravações dos encontros, obtidas através da plataforma de ensino/conferência virtual.

**Considerações sobre os Termos de apresentação obrigatória:**

Um TCLE foi apresentado adequadamente.

**Recomendações:**

Não há.

**Conclusões ou Pendências e Lista de Inadequações:**

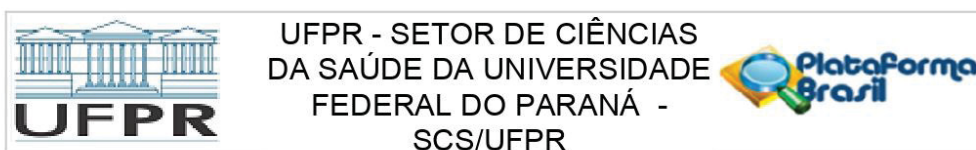
Trata-se de pesquisa qualitativa de tipo etnográfico que apresenta claramente sua fundamentação teórico e metodológica. Devido às limitações geradas pelo atual distanciamento social imposto pela COVID-19 as aulas, quando serão o material será coletado, serão realizadas através de plataformas virtuais. Todas as solicitações de adequação no TCLE e projeto de pesquisa foram realizadas de modo apropriado.

Favor inserir em seu TCLE e TALE o número do CAAE e o número do Parecer de aprovação, para que possa aplicar aos participantes de sua pesquisa, conforme decisão da Coordenação do CEP/SD de 13 de julho de 2020.

Após o isolamento, retornaremos à obrigatoriedade do carimbo e assinatura nos termos dos novos projetos.

Qualquer dúvida, retornar e-mail ou pelo WhatsApp 41-3360-7259.

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Continuação do Parecer: 4.679.583

**Considerações Finais a critério do CEP:**

Solicitamos que sejam apresentados a este CEP, relatórios semestrais e final, sobre o andamento da pesquisa, bem como informações relativas às modificações do protocolo, cancelamento, encerramento e destino dos conhecimentos obtidos, através da Plataforma Brasil - no modo: NOTIFICAÇÃO. Demais alterações e prorrogação de prazo devem ser enviadas no modo EMENDA. Lembrando que o cronograma de execução da pesquisa deve ser atualizado no sistema Plataforma Brasil antes de enviar solicitação de prorrogação de prazo.

Emenda – ver modelo de carta em nossa página: [www.cometica.ufpr.br](http://www.cometica.ufpr.br) (obrigatório envio)

**Este parecer foi elaborado baseado nos documentos abaixo relacionados:**

Tipo Documento	Arquivo	Postagem	Autor	Situação
Informações Básicas do Projeto	PB_INFORMAÇÕES_BÁSICAS_DO_PROJETO_1660669.pdf	12/04/2021 11:41:01		Aceito
Outros	Respostas_pendencias_novo.docx	12/04/2021 11:35:57	JOAO VICTOR SCHMICHECK	Aceito
Projeto Detalhado / Brochura Investigador	Projeto_corrigido_novo.docx	12/04/2021 11:31:01	JOAO VICTOR SCHMICHECK	Aceito
Outros	Respostas_pendencias.docx	18/03/2021 14:14:10	JOAO VICTOR SCHMICHECK	Aceito
Projeto Detalhado / Brochura Investigador	Projeto_corrigido.docx	18/03/2021 14:13:35	JOAO VICTOR SCHMICHECK	Aceito
TCLE / Termos de Assentimento / Justificativa de Ausência	TCLE_corrigido.docx	18/03/2021 14:13:13	JOAO VICTOR SCHMICHECK	Aceito
Outros	Checklist.pdf	18/01/2021 14:55:51	JOAO VICTOR SCHMICHECK	Aceito
Declaração de Pesquisadores	Compromisso.pdf	18/01/2021 14:01:37	JOAO VICTOR SCHMICHECK	Aceito
Projeto Detalhado / Brochura Investigador	Projeto.docx	18/01/2021 13:57:49	JOAO VICTOR SCHMICHECK	Aceito
Outros	Extrato_de_ata.pdf	18/01/2021 13:56:12	JOAO VICTOR SCHMICHECK	Aceito
Declaração de Pesquisadores	Encaminhamento.pdf	18/01/2021 13:54:22	JOAO VICTOR SCHMICHECK	Aceito
Outros	Merito.pdf	16/11/2020	JOAO VICTOR	Aceito

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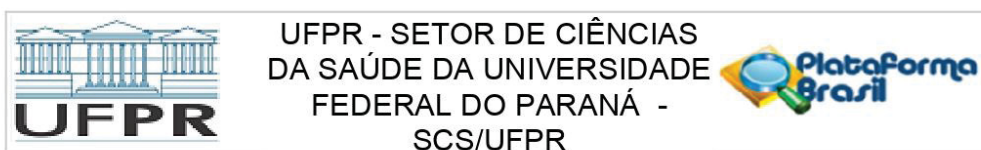
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Continuação do Parecer: 4.679.583

Outros	Merito.pdf	14:22:14	SCHMICHECK	Aceito
Outros	Imagem.docx	14/11/2020 18:14:21	JOAO VICTOR SCHMICHECK	Aceito
Declaração de Instituição e Infraestrutura	Concordancia.pdf	14/11/2020 18:08:17	JOAO VICTOR SCHMICHECK	Aceito
TCLE / Termos de Assentimento / Justificativa de Ausência	TCLE.docx	14/11/2020 18:04:37	JOAO VICTOR SCHMICHECK	Aceito
Folha de Rosto	FolhaDeRosto.pdf	11/11/2020 08:49:06	JOAO VICTOR SCHMICHECK	Aceito

**Situação do Parecer:**

Aprovado

**Necessita Apreciação da CONEP:**

Não

CURITIBA, 29 de Abril de 2021

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**Assinado por:**  
**IDA CRISTINA GUBERT**  
**(Coordenador(a))**

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## APPENDIX 3 – FORM FOR INITIAL REFLECTION

09/12/21, 18:02

Reflexão Inicial - Reflexões Teórico-Práticas sobre o Inglês como Língua Franca

# Reflexão Inicial - Reflexões Teórico-Práticas sobre o Inglês como Língua Franca

Para iniciar nosso curso, gostaríamos que vocês escrevessem duas breves reflexões. Esses textos têm como objetivo entender um pouco melhor o perfil do público participante da oficina e suas experiências com a língua inglesa.

Essas informações serão utilizadas tanto para a construção do curso quanto para pesquisas futuras. A divulgação de qualquer informação fornecida será de caráter científico. Portanto, garantimos o sigilo da identidade dos participantes e a segurança das informações fornecidas.

Se estiver ciente e de acordo, preencha o formulário com seu email e prossiga para a realização da atividade.

### \*Obrigatório

#### 1. E-mail \*

Fale um pouco sobre você

Gostaríamos de saber um pouco sobre quem você é. Sendo assim, escreva um breve texto falando seu nome, sua idade, de onde você vem, qual a sua área de atuação/estudo e sobre quais são suas expectativas com o curso.

Encorajamos que você escreva seu texto em formato narrativo, de preferência em primeira pessoa.

#### 2. Sobre você

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09/12/21, 18:02

Reflexão Inicial - Reflexões Teórico-Práticas sobre o Inglês como Língua Franca

Fale sobre  
suas  
experiências  
com a língua  
inglesa

Queremos que você escreva um breve relato sobre suas experiências com a língua inglesa. Você pode escrever livremente, mas pensamos em algumas perguntas para ajudá-lo a pensar. O que o motivou a aprender inglês? Como você aprendeu? Quais estratégias mais funcionaram para você? Qual a sua relação com a língua inglesa? De que forma ela está presente em sua vida? Você já ensina ou ensinou inglês? Como foi ou é essa experiência para você?

Novamente, encorajamos que você escreva seu texto em formato narrativo, de preferência em primeira pessoa.

### 3. Suas experiências com a língua inglesa

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Muito  
obrigada!

Quaisquer dúvidas ou eventuais questões, entrar em contato com os ministrantes por meio dos emails:

Este conteúdo não foi criado nem aprovado pelo Google.

Google Formulários

## APPENDIX 4 – THE WRITTEN AUTOBIOGRAPHIES

Sobre você	Suas experiências com a língua inglesa
<p>Meu nome é [Participante], tenho 37 anos. Moro no estado de Goiás na cidade de Piracanjuba. Minha formação é Letras português/inglês e doutoranda em estudos da linguagem pela Universidade Federal de Goiás. Sou professora de inglês e gostaria de aprender sobre novas teorias de linguística aplicada bem como ensino aprendizagem em LI.</p>	<p>Meu primeiro contato com a LI foi na escola e não compreendia bem e não tinha entusiasmo em desenvolver essa língua. Comecei a vislumbrar o inglês a partir do cursinho que ingressei para aprender e poder fazer a prova de inglês no vestibular em Letras. A partir daí o desenvolvimento se deu no curso de graduação e dois anos depois de finalizar o curso tive a oportunidade de ministrar aulas na Universidade Estadual de Goiás como professora de estágio em inglês. Desde 2015 tenho desenvolvido uma aproximação com a LI por conta do ensino e recentemente realizo pesquisa sobre a Base Nacional Comum Curricular em Língua Inglesa, tentando compreender as discursividades elaboradas no documento e as novas diretrizes para o ensino nacional.</p>
<p>Eu sou o [Participante], tenho 20 anos, sou de Curitiba e sou estudante da área de Tradução. As minhas expectativas com o curso são aprimorar/mudar a minha visão sobre o inglês, e me ajudar a melhorar minha prática de tradução, já que tenho o interesse de trabalhar com Tradução Acadêmica.</p>	<p>Eu acabei aprendendo principalmente pra conseguir jogar as coisas que me interessavam e não ficar perdido, comparando com traduções de dicionários e eventualmente encaixando palavras chave em contextos e estruturas de frase, até começar a conseguir entender direito o que era dito. Nessa acabou se estendendo pra séries e filmes com legenda em inglês até conseguir tirar de ouvido, o que acabou se mantendo em conversas na internet e coisas do tipo, já que era muito necessário conseguir se comunicar com nativos e pessoas que tem inglês como 2º ou Nº língua. Eu uso ela diariamente em quase tudo por ter um uso pesado da internet, e vários materiais que uso são inteiramente em inglês. Já dei aulas de inglês, mas pessoalmente eu nunca gostei de dar aula, apesar de ter tido bons resultados com a aluna.</p> <p>Em comentário alheio, eu usei MUITO em jogos de estratégia, o que me facilitou bastante o "uso rápido", e já fiz várias entrevistas inteiramente em inglês sem problemas, uma delas inclusive com o [Professor], diretor do CAPA.</p>

<p>Sou [Participante] natural e residente de São Paulo, capital, 31 anos, mãe e professora. Formada em Letras (Licenciatura Plena Inglês/ Português) pela Universidade Cruzeiro do Sul (2010) e Pedagogia pela Universidade Estadual Paulista Julio de Mesquita Filho - UNESP (2019).</p> <p>Trabalho na área da educação há 11 anos. Iniciei como estagiária (auxiliar de classe) na Educação Infantil em um renomado colégio particular na zona Sul de São Paulo. Antes de terminar a faculdade de Letras havia passado no concurso para Professor de Educação Básica II para a Secretaria de Educação do Estado de São Paulo, consegui assumir devido a demora na burocracia de homologação, perícias, etc. Ingressei no Estado em 2011 como professora da Língua Portuguesa.</p> <p>Em 2013 prestei o concurso para a Secretaria Municipal de Educação - SP e ingressei como Professora de Ensino Fundamental II e Médio - Língua Inglesa.</p> <p>Até agosto de 2017 fiquei com os dois cargos, quando exonerei o Estado, pois passei em meu segundo cargo na prefeitura. Assumi no final daquele mesmo ano, trabalhando com a mesma disciplina.</p> <p>Atualmente sou aluna da UFSCar matriculada no curso de Especialização de Educação e Tecnologia. Pretende desenvolver algo nesta área relacionado com a Língua Inglesa.</p> <p>Neste aspecto acho que o curso pode me auxiliar a conhecer do que se trata a Língua Franca e pensar em trabalhar ela em conjunto com a Tecnologia.</p>	<p>Muito do que aprendi foi vendo filmes, séries, ouvindo música, acompanhando as letras dos cliques.</p> <p>Na escola regular eu só comecei a ter aula de inglês quando eu estava na antiga 5ª série e foi sempre a mesma coisa. Nesta época estudava em escola pública.</p> <p>Na 7ª série minha mãe colocou-me na escola particular e lá que eu comecei a ter realmente aulas de inglês e passei a me interessar mais.</p> <p>Algum tempo depois, já no Ensino Médio, me matriculei em um curso de inglês e passei a gostar cada vez mais, apesar de na escola ser uma disciplina que eu sofria muito, pois a professora queria que eu falasse exatamente do jeito dela.</p> <p>Tento trabalhar com meus alunos de uma forma totalmente diferente do que eu tive na escola, gosto de mostrar para eles que o inglês faz parte do cotidiano deles. E que o inglês não é só para quem pretende viajar, mas que ele já está incorporado em nosso dia-a-dia.</p>
<p>Chamo-me [Participante], tenho 18, resido em Boa Esperança, PR. Sou graduando em Letras pela Unespar, campus de Campo Mourão. Atualmente, estou no 2º ano do curso. O meu primeiro contato com o tema do curso foi no ano passado, em uma das disciplina de LI. As reflexões acerca dele foram reflexões mais gerais, no entanto, acabei me interessando, pesquisei algumas coisas, também, sem me aprofundar, contudo. Ainda que eu não me veja trabalhando com o Inglês futuramente, quando iniciamos a disciplina de Fonética, neste ano, acabei tomando gosto pela coisa. Este curso foi amplamente divulgado pelos meus professores de LI nos nossos grupos de WhatsApp e, então, decidi encará-lo como um desafio e uma oportunidade de, quem sabe, futuramente, dar uma chance ao inglês. Espero aprender muito com todos.</p>	<p>Devo dizer que minhas experiências com a LI são boas e muito produtivas. O contato maior com o idioma se deu na escola e, mais raramente, na internet. No geral, a alternativa mais eficaz relativamente à aprendizagem das línguas é o decoreba, ademais, a resolução de testes, (tentativa e erro). Nunca ensinei inglês formalmente, mas, como já disse anteriormente, não me vejo atuando na área. Futuramente, talvez.</p>
<p>I'm an English teacher. I have taught English and German for short time. I have been working for Civil Aviation for approximately 10 years. Currently purssieing a</p>	<p>I taught Aviation English at a technical aviation college since 2009 to 2014. I taught Elementary German just for few years too. Then I was transferred to an office where I work along with other aviation technician on Aviation English Language</p>

<p>postgraduate program on Aviation Law.</p>	<p>Proficiency up to the present. Nowadays I am focusing on Aviation English Language Operational Safety.</p>
<p>Me chamo [Participante], tenho 50 anos de idade e sou professor de língua inglesa, no curso de Letras da Unespar, campus Paranavaí, desde 07/2019. Sou formado em Letras, com doutorado na área de estudos literários, pela Universidade Estadual de Londrina, com tese acerca da utilização de tecnologias para ensino de literatura. Entre 2013 e 2019 atuei como professor conteudista e professor formador nas disciplinas de Novas Tecnologias na Educação e Prática de Ensino de LI em um curso de Letras na modalidade EaD. Ao chegar a universidade percebi que discussões teóricas acerca do tema não ocorrem e diante da importância que os estudos da LI como língua franca tem sido abordado, inclusive na BNCC, senti necessidade de participar do curso para aprimorar meus conhecimentos que se deram até o momento por meio de leituras e, no contexto da pandemia, webinars.</p>	<p>Me formei em Letras em 2000, fui professor de escola de idiomas, fiz especialização em linguística aplicada ao ensino de línguas. Fui aprovado em concurso para a área de língua inglesa na Universidade Federal do Tocantins e na Universidade do Paraná. Como estava atuando fora da área (trabalhei como bancário de 2000 a 2019) senti necessidade de retomar os estudos. Atualmente participo de um grupo de estudos para preparação para o CPE, via ZOOM, com reuniões semanais, formado por pessoas do México, Chile, Espanha e Itália.</p>

<p>Meu nome é [Participante], tenho 22 anos e sou paraibana. Sou licenciada em Letras - Português e Inglês e respectivas literaturas pela UFRPE e estou no mestrado em Estudos da Linguagem pelo PROGEL da mesma universidade. Atuei como professora de inglês no Programa de Línguas e Informática da Universidade de Pernambuco (2016-2019). Como professora e pesquisadora, tenho interesse em questões relacionadas ao ensino de língua inglesa como língua franca, especialmente no que se refere à abordagem intercultural do idioma. Fui aluna de escola pública desde a educação infantil e, hoje, como profissional da educação, sinto a necessidade de buscar formas de contribuir com a educação pública brasileira, especialmente na região Nordeste. Participar do curso "Reflexões Teórico-Práticas sobre o Inglês como Língua Franca" será uma forma de trocar experiências e de pensar formas de colaborar com a educação por meio do ILF.</p>	<p>Na infância, eu já sentia curiosidade de saber o porquê de as palavras em inglês estarem tão presentes no cotidiano, sem falar nas músicas em inglês que eram tocadas nas rádios e faziam sucesso. Essa curiosidade persistiu, mas eu não comecei a estudar inglês em escola de idiomas, não tinha acesso à internet e ainda não tinha aulas de inglês na escola, eram os primeiros anos do fundamental. Até que um dia, minha mãe, que trabalhava numa biblioteca, trouxe alguns livros de inglês da educação infantil de uma escola particular que estavam sendo doados. Aquela foi a minha chance de aprender mais sobre o inglês, eu estava me divertindo e descobrindo um novo mundo através da língua inglesa a partir daí.</p> <p>Ao ingressar nos anos finais do ensino fundamental, eu fiquei muito animada porque finalmente teria aulas de inglês na escola e receberia livros didáticos para estudar. As aulas de inglês despertavam em mim um encantamento, estava sendo incrível ter professores para me ajudar a aprender.</p> <p>No início do Ensino Médio, em 2012, eu continuei encantada com a língua e comecei a ter aulas com uma professora que trazia vários conteúdos que eu ainda não tinha tido contato antes nas aulas, como textos de gêneros diversos, músicas, etc.</p> <p>Foi em 2013 que essa história passou por um trampolim, foi nesse ano em que eu fui selecionada para realizar a prova de intercâmbio do Programa Ganhe O Mundo. Foi com muita surpresa que eu recebi o resultado que tinha passado na prova. Confesso que foi uma alegria enorme e ao mesmo tempo um misto de medo de tudo que viria. Depois de alguns meses, comecei um curso de inglês na escola, ofertado pelo governo do estado de Pernambuco. Parecia irreal tudo isso. Eu sempre quis entrar em um curso de inglês e, de repente, tinha sido selecionada para algo que eu nem imaginava que poderia acontecer.</p> <p>Começou o curso e eu tive outra professora excelente, ela falava inglês, espanhol e era de família alemã. Daí em diante, eu tive noção de que estava ingressando numa jornada que mudaria toda a minha percepção da amplitude do mundo.</p> <p>Em 2014, eu fui para a Nova Zelândia, passei seis meses convivendo com uma cultura que me ensinou valores que até hoje carrego. Ao retornar ao Brasil, iniciei um projeto</p>
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	<p>lecionando inglês para crianças. Eu sentia que dar aulas seria uma boa forma de contribuir com a minha comunidade naquele momento.</p> <p>Em 2015, ingressei no curso de licenciatura em Letras - Português e Inglês da UFRPE. Durante a graduação, participei de grupos de estudo voltados à língua inglesa, fui monitora de disciplinas de língua inglesa e comecei a lecionar inglês no Programa de Línguas e Informática da Universidade de Pernambuco até ingressar no mestrado no segundo semestre de 2019.</p> <p>Nesse momento, minha pesquisa está voltada para a formação de professores de inglês como língua franca, em uma perspectiva intercultural. Assim que possível, quero retornar à sala de aula inovando e contribuindo com as histórias de outras pessoas através da língua inglesa.</p>
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Meu nome é [Participante], tenho 31 anos, sou de Matão, interior do estado de São Paulo, doutoranda do Programa de Linguística e Língua Portuguesa, na Unesp - Araraquara, na área de Ensino-Aprendizagem de Línguas, meus estudos são voltados para a formação de professores e questões teórico-práticas e culturais envolvidas na abordagem da pronúncia do inglês em sala de aula. Atuo como bolsista de estágio Supervisionado em Docência, no curso de graduação em Letras da mesma universidade.

Eu comecei meus estudos na língua inglesa em escola de idiomas e escola pública aos 11 anos, gostava bastante da língua, pois era influenciada por músicas, filmes e por toda a abordagem mercadológica norte-americana da época. Quando adolescente, aprendi por meio de um método estruturalista e repetitivo, o que foi satisfatório até o nível intermediário, depois já não sentia tanto interesse e nem achava que estava evoluindo. Ao entrar no curso de Letras, tive contato com uma visão mais abrangente da língua inglesa, com os sons da língua, por exemplo, que me deixou fascinada e intrigada também, outro aspecto importante foi o contato com a literatura inglesa e norte-americana, o que foi muito enriquecedor, também comecei a entender a evolução dos métodos e abordagens de ensino e como eu poderia tratá-los em sala de aula, no começo foi bem difícil desconstruir aquela visão metódica e fechada do ensino da língua, mas foi me aprofundando e tomando como algo necessário e urgente. Hoje, acredito que seja um processo que está sempre em (re)construção tanto para professores como para alunos a medida que somos expostos aos novos desafios da contemporaneidade. Sobre estratégias, acredito que tenha tido várias ao longo do meu percurso, dependendo ao que fui exposta, num primeiro momento, acreditava que a aprendizagem da língua era por repetição e memorização, deu certo até um certo ponto dos meus estudos (nível intermediário, na época da adolescência), depois já me sentia desanimada e não conseguia reter tanta informação. Ao entrar no curso de Letras, percebi que muitos dos paradigmas e crenças que tinha enquanto aluna foram sendo quebrados ou modificados (não foi e ainda não é tarefa fácil), acredito que como estratégia fui acrescentando várias questões à minha prática como professora e aluna, a começar pelo visão mais ampla do que seria língua, por me questionar acerca de questões culturais de modo a conceber a minha realidade, mas também considerar o mundo em que vivemos, de modo que aprender a língua inglesa seja significativo depois a tecnologia foi fazendo parte da minha vida (ainda estou no processo de aceitação, principalmente com essa crise gerada pela pandemia). Sobre minha relação com a língua inglesa, acredito que nos primeiros contatos, tinha muito essa noção do inglês norte-americano, como sinônimo de sucesso e superioridade e o inglês britânico como uma língua mais chique, depois fui ampliando a minha visão, acho que até tive um pouco de raiva dessa imposição cultural advinda do contato com os EUA, acredito que seja um mal necessário, hoje, talvez, nem ache que seja um mal, considero como uma ferramenta de empoderamento, mas que ainda assim requer muito estudo, reflexão e desconstrução. A língua inglesa está presente no meu dia-a-dia desde os meus 11 anos, primeiro por diversão, depois por necessidade e, hoje, tanto por necessidade, pois a utilizo para trabalhar, como por curiosidade, interesse, e até, um certo fascínio pela história

	<p>da língua e cultura, pelas diversas variedades do inglês e por seu alcance como língua franca. Comecei a ensinar inglês com 19 anos, enquanto estava cursando o 2o ano na Letras, desde então, não parei mais, no começo foi bem difícil, dei aulas para crianças (3 -11 anos) numa escola particular por dois anos, depois para adolescentes numa escola de idiomas, foi bem complicado, no começo, pois não tinha didática, depois fui me adaptando aliando o que eu conhecia enquanto aluna com o que aprendia na universidade, depois fui para a pesquisa (muito por conta da minha inquietação sobre o ensino e aprendizagem da língua) e comecei a me engajar em projetos como o Pronatec, o CEL (Centro de Línguas), professora substituta em Instituto Federal e bolsista de estágio supervisionado na graduação em Letras. Todas essas experiências foram enriquecedoras e desafiadoras para mim, pois, embora eu considere extremamente necessário conhecer a teoria e estar alinhado aos novos paradigmas e conceitos trazidos pela academia (em sua maioria advindos da prática), acredito que a prática sempre nos instiga a conhecer mais e mais e ver o que não percebemos através das percepções e necessidades dos nossos alunos.</p>
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<p>Meu nome é [Participante] e tenho 23 anos. Eu me formei em Letras - Português/Inglês no final do ano passado e atualmente sou professora de inglês. No final da graduação, comecei a estudar na Iniciação Científica teoria da literatura e como algumas teorias de outras áreas podem ajudar no campo, especificamente o tema de moralidade humana. Foi muito interessante e é um assunto que gosto muito, do qual inclusive faço parte do grupo de estudos até hoje, mas, pensando no meu futuro profissional, estou querendo mudar meu foco de pesquisas futuras para a área de ensino de inglês. Por isso, esse curso me interessou muito. Na graduação na UFPR, na área de inglês, temos muitos professores da área de linguística aplicada e, por isso, já tive contato com alguns textos que falam de inglês como língua franca e discussões sobre o assunto; mas, como isso foi principalmente em disciplinas que fiz mais no começo da graduação, o curso vai ser ótimo para relembrar essas discussões e, mais importante, aprofundá-las. Fiquei muito animada depois do primeiro encontro, porque além do assunto me interessar, o formato online permitiu tantos participantes de diferentes realidades e contextos, o que vai agregar muito nas discussões.</p>	<p>Comecei a aprender inglês mais formalmente quando estava no 7o ano do ensino fundamental, minha mãe na época achou importante que eu aprendesse uma língua estrangeira. Antes de começar o curso, eu não lembro de ter muito contato com inglês, e, na verdade, lembro de ter um pouco de trauma por ter muita dificuldade em entender. Eu lembro que quando começou a quinta série do fundamental e a gente ia ter finalmente a primeira aula de língua estrangeira (na época a escola pública ainda não dava o livro didático de língua estrangeira e meus pais tiveram que comprar), eu fiquei muito animada que ia ter um conteúdo novo e tal, mas logo na primeira aula vi que não ia ser tão proveitoso quanto esperava. Enfim, mais tarde eu comecei no [Escola de Línguas] (quando estava no 7o ano, não sou boa com matemática pra calcular a idade que tinha), por um semestre e lembro de ser muito cansativo e repetitivo as atividades. Logo depois minha família se mudou de cidade e eu retomei o estudo de inglês no curso de línguas da própria escola que eu frequentava. Foi interessante porque essa escola era menorzinha, mais para alunos do colégio e tal, e os professores tinham bastante liberdade na metodologia, e eu lembro de começar a gostar da língua nessa época, porque vi que nem tudo era sobre gramática. Estudei lá até o segundo ano do ensino médio. Depois, só tive contato formal com a língua novamente na graduação. Quando comecei a aprender e entender melhor a língua, lembro que comecei a ter mais contato com séries e filmes em inglês. Eu escolhi fazer Letras - Português e Inglês porque eu achava que tinha que entrar sabendo falar a língua estrangeira (inclusive se na época soubesse, talvez teria ido pra outra língua). Mas, na universidade, um pouco do trauma voltou, por algumas disciplinas no começo serem cansativas, com mais cara de curso de línguas e menos o que eu esperava. Só que, no meio do caminho, surgiu uma oportunidade de estagiar no Celin na área de inglês. Fui atrás do estágio e consegui e não esperava gostar tanto de ensinar língua estrangeira. Eu comecei em 2017 observando aulas (inclusive uma turma da Camila!), e quando entrei em sala a coisa foi ficando cada vez mais interessante. É muito legal ver minha trajetória acadêmica e profissional, porque tiveram vários projetos que me alinharam a me tornar professora e professora de língua estrangeira. Hoje, estou feliz com esse caminho.</p>
<p>Meu nome é [Participante], tenho 28 anos. Minha primeira graduação foi em Psicologia, mas vários caminhos me levaram até o curso de letras-inglês, e atualmente sou estudante do quarto período, na Universidade Federal Tecnológica do Paraná (Campus Curitiba). Meus interesses se mesclam entre ensino de língua e literatura. Quanto as expectativas com relação ao curso, posso dizer que são grandes, pois o primeiro contato que tive com os estudos sobre ILF abriram perspectivas muito positivas</p>	<p>Desde o ensino fundamental sempre gostei muito de inglês. Ainda no período do ensino médio, comecei a fazer o curso em uma escola de línguas da minha cidade, porém após 1 ano acabei interrompendo o curso por alguns motivos alheios a mim. Mas, apesar disso, esse período foi bastante importante. Fui aprendendo depois disso, através de músicas, filmes, séries e internet (redes sociais). Também tive um relacionamento com uma pessoa da Nova Zelândia, que acredito ter sido algo me ajudou bastante em termos de</p>

<p>para mim, no sentido de pensar em novas possibilidades dentro do ensino da língua inglesa. Espero poder conhecer melhor os estudos sobre ILF, as diferentes perspectivas, e principalmente, realizar trocas a partir das discussões propostas, a fim de pensar o conceito para além da teoria.</p>	<p>speaking. Atualmente, na verdade, desde que iniciei o curso, o inglês tem estado muito presente na minha vida. Mas, de certa forma, sempre esteve, por meio das diferentes mídias que consumia e ainda consumo. Ainda não tive a oportunidade de ensinar inglês, mas é algo que me anima muito.</p>
<p>Olá, primeiramente, meu nome é [Participante] e tenho 17 anos. Nasci em Curitiba-PR e, aqui, moro até hoje. Desde o primeiro ano do Ensino Fundamental estudei no colégio Adventista Portão com bolsa de estudos, onde me formei no Ensino médio ano passado, em 2020 ingressei na Universidade Federal do Paraná no curso de Licenciatura em Letras- Português. No início do Ensino Médio meu plano era cursar Jornalismo, porém, refleti bastante e mudei de ideia, queria fazer Letras- Português/Inglês, a dupla habilitação, tendo por objetivo, futuramente, dar aula das matérias com que eu mais me identificava, Inglês e Língua Portuguesa, além de ainda exercer o que mais gosto de fazer, escrever... Mas, é claro que de uma hora para a outra as coisas mudaram. Em meu colégio, o terceiro ano sempre visitava universidades e feiras de profissão a fim de que os alunos tivessem uma escolha assertiva em relação a curso e universidade que, posteriormente, teriam escolher, desse modo, fomos à feira de profissões da UFPR, chegando lá, logo fui ao stand do curso de Letras e fiquei sabendo que, justamente em 2020, já não haveria a oferta do curso de Letras para dupla habilitação, Português e Inglês, ou se cursava Português simples, ou Inglês. Isso tirou meu chão, completamente. Para uma aluna perfeccionista como eu, que a quase três anos já tinha definido seu curso e a universidade onde o faria descobrir que a rota teria de ser alterada e foi difícil. Eu pensei muito a respeito, chorei bastante, fiquei triste, mas acabei optando pelo português simples e, ao término deste, pediria permanência para assim cursar Inglês (tomara que dessa vez meus planos sigam sem problemas maiores, além dessa pandemia não é mesmo? hahaha ). Minhas expectativas em relação a esse curso são altas, pois ele faz uma ponte com um objetivo que foi deixado para trás, além de ser mais que necessário, hoje em dia, ter o mínimo domínio do ensino do Inglês como Língua Franca.</p>	<p>Apreendi a falar desde muito cedo com cerca de 10 meses já sabia falar e com 1 ano e poucos meses, aí sim, falava absolutamente de tudo, como um papagaio, meus pais gostam de descrever assim, mas, um detalhe muito importante, é mais do que falar eu cantava, diversas músicas, eu não suportava ver uma estrutura remotamente semelhante a um palco sem subir e demonstrar algo parecido com um show. Black Eyed Peas era o grupo que eu mais cantava, Fergie, minha rainha, Big Girls Don't Cry não saía da minha boca, mesmo que, obviamente eu não soubesse cantar com perfeição. Sempre fui aquela cantora de chuveiro e acho que a minha intimidade com a música facilitou o meu contato com a Língua Inglesa, apesar de até hoje não ter fluência (mas saber me comunicar plenamente em Inglês é um dos meus objetivos). Na escola o ensino do Inglês sempre foi básico, eu costumava dizer que não era preciso estudar para a prova já que todo ano era a mesma matéria a ser cobrada, o inglês era muito teórico e pouco prático, sem expressividade na parte mais importante, em minha opinião, a conversação. Hoje considero meu inglês nível Básico/Intermediário, consigo escrever o que penso, entender diálogos, compreender textos, minha pronuncia considero boa levando em consideração o fato de nunca ter feito curso de Inglês além do famoso duolingo, o que me atrapalha bastante é o medo de falar em inglês com outras pessoas, na hora, não consigo encontrar as palavras certas. Sempre ajudei a minha irmã a entender o Inglês e a estudar para as provas. O Inglês está presente na vida de todos, mesmo que não percebam, em nosso dia encontramos expressões puramente provindas da língua Inglesa, vai desde o pedir um "Milkshake" até pedir para darem o "play" em sua série favorita da Netflix.</p>

<p>Meu nome é [Participante] tenho 23 anos e sou de Curitiba. Sou formada em Letras - Português/Inglês pela UFPR e durante a faculdade fiz iniciação científica em literatura. Porém, sou uma pessoa da licenciatura e sempre gostei de dar aula, por isso acredito que continuarei meus estudos em pesquisas sobre educação. Agora que estou formada, estou trabalhando como professora de inglês de alunos adultos, o que está sendo bastante interessante já que até agora só tinha sido professora de crianças e adolescentes. Eu acredito que como professora de inglês, é muito importante refletir sobre o ensino de língua. Durante a graduação, tive contato com alguns textos e conceitos importantes para minha formação como professora, e acredito que o curso sobre inglês como língua franca vai abrir ainda mais meus olhos para o que é ensinar inglês hoje e no Brasil.</p>	<p>Eu entendo a minha relação com a língua inglesa como um processo muito longo cheio de altos e baixos. Eu comecei a aprender inglês na escola pública, na 5ª série, porém já percebia que aquelas aulas não estavam sendo suficientes para falar inglês "de verdade". Quando entrei na 8ª série, comecei a assistir séries americanas e consumir muito conteúdo em inglês na internet (coisa que faço até hoje! Me pego até problematizando um pouco a quantidade de conteúdo que eu consumo apenas em inglês). Daí, falei para o meu pai que queria fazer aulas de inglês em uma escola de inglês. Fui em escolas perto da minha casa para conhecer os cursos e no fim escolhi a [Escola de Línguas], pois o método deles me chamou mais atenção por demandar uma postura mais "ativa" do aluno (eles pediam que a gente fizesse bastante pesquisa em casa, assistíamos vídeos, a maioria das atividades eram em grupo, tínhamos que conversar em sala em inglês, etc), enquanto as outras ainda eram muito focadas em livro, preencher exercícios de gramática, etc. Eu, com 14 anos, achei que conversar ia ser muito mais divertido do que fazer exercícios de grammar.</p> <p>No primeiro dia de aula na escola de inglês, eu fui classificada como básico, porém, as aulas eram multiníveis, ou seja, haviam alunos do básico, intermediário e avançado em uma mesma turma. Nesse dia, fiquei muito perdida na aula, não entendi nada e me senti muito excluída pois todos estavam falando em inglês menos eu (e era proibido falar em português). Cheguei em casa chorando e contei para o meu pai. A resposta dele para a situação foi "já paguei o curso, agora você tem que ir". Pois bem, contra isso não tinha argumento e continuei indo nas aulas. Com o tempo, fui aprendendo aos poucos e consegui me encontrar nas aulas. As aulas de inglês viraram uma das minhas partes preferidas da semana e quando consegui assistir minhas séries em inglês sem legenda me considerei vitoriosa. Pra mim, as estratégias de aprendizado nesse processo foram o material didático da escola, filmes e séries, e vários resumos que eu fazia sobre pontos gramaticais. Pelo foco da escola não ser em gramática, eu sentia falta de estudar as estruturas, e para mim fazer esses resumos foi importante, porque assim eu me sentia menos perdida nas aulas e mais segura com momentos em que eu precisava falar. Acredito que até hoje eu sinto essa necessidade de entender a estrutura gramatical para aprender uma segunda língua, pois quando comecei a aprender francês senti a mesma coisa.</p> <p>Assim, fiz três anos e meio de aulas formais em escola de inglês, e um tempinho depois de concluir o curso da [Escola de Línguas] eu decidi que iria prestar vestibular para letras. Quando entrei no curso, fiz o nivelamento de língua, porém fiquei no básico. Na época isso fez eu me sentir como se não soubesse a língua de verdade, apesar de hoje entender que isso não é verdade. A partir disso, durante a faculdade, a</p>
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minha relação com o inglês mudou muito. Antes, eu gostava do inglês e me divertia com a língua, na faculdade comecei a desgostar um bom tanto. Acredito que foi uma junção de muitas coisas. Algumas matérias me pareciam "chatas" demais comparadas com as matérias do português, como se não me fizessem evoluir. Outras, me mostravam como o inglês está na verdade muito relacionado com relações de poder e como isso é problemático. E ainda tive as traumáticas matérias de escrita com as quais nunca (jamais) consegui ter uma relação boa com o conteúdo, com a didática, com as avaliações, etc. O fato de não conseguir tirar notas que eu considerava "boas" nessas matérias fez eu me sentir como se, de novo, não soubesse inglês. Nesse período de faculdade, as estratégias de aprendizado para mim foram muito ligadas a ler bastante, pesquisar, escrever, assistir vídeos, etc.

Ainda durante a faculdade, além das matérias do curso de inglês, tive outras duas experiências que também julgo importantes. A primeira foi o período em que participei do Pibid de inglês (que não foi muito proveitoso). Eu estava no segundo semestre de faculdade e fui, junto de outra colega do segundo semestre, dar aula para uma turma de 9º ano. Muitas dessas aulas ministradas por nós foram um desastre e a gente se desmotivou muito na época, ainda mais por sentirmos que não tínhamos uma ajuda de verdade da nossa coordenadora. Depois disso, eu achei por muito tempo que ensinar inglês na escola era a pior coisa que podia me acontecer (hoje já não penso mais assim, ainda bem!).

A segunda experiência que eu tive com o inglês foi ter entrado para o CAPA (centro de escrita da UFPR). Entrei no CAPA para monitorar uma disciplina da pós-graduação sobre escrita acadêmica em inglês, ministrada pelo [Professor]. Essa experiência foi bem mais positiva do que a que tive com o Pibid, apesar de também não ter sido fácil. Ter monitorado essa disciplina fez eu ter mais confiança com o meu inglês, apesar de durante ela eu ainda sentir que não era tão boa assim. Depois de monitorar a disciplina, comecei a fazer traduções e revisões de artigos científicos no CAPA, além de assessorias com autores (pesquisadores da pós-graduação em sua maioria). Não foi fácil para mim ter a coragem de fazer traduções, pois nunca senti que "sabia" fazer isso, o que era muito relacionado ao inglês e como me sinto com a língua. Porém, sinto que começar a traduzir foi importante para que eu me sentisse "melhor" com relação ao inglês, e percebi que evolui muito também com o meu conhecimento da língua ao fazer esses trabalhos. Porém, ainda tenho dúvidas sobre o quão "boa" eu sou e se eu sou de fato capaz para fazer esses trabalhos.

Bom, durante toda a graduação eu insisti no fato de que não queria ser professora de inglês. Porém, agora formada me tornei professora de inglês e está sendo uma experiência

bastante interessante. Como professora, eu procuro mais dar condições para os meus alunos para que eles consigam usar o inglês nas suas vidas (para muitos é isso que vai fazer uma diferença enorme na carreira profissional deles) do que saber tudo do inglês ou falar perfeitamente (coisas que eu sei que não existem, apesar de ser uma ideia difícil de internalizar). Tem vezes que fico nervosa em sala, por não saber explicar algo da melhor forma, mas acho que é algo normal que todo mundo passa e espero melhorar com a prática de sala de aula.

De forma resumida, eu diria que minha relação com o inglês é complicada e sempre será. Mas não posso negar que não seja importante para mim, pois de certa forma é parte de quem eu sou e de como tenho me construído como pessoa, estudante e professora. Na verdade, eu acho que cada dia que passa essa relação fica mais complexa e me abre cada vez mais espaços para refletir não só sobre eu mesma como pessoa, mas também sobre o mundo, sobre as outras pessoas, pontos de vista e jeitos de entender a nossa realidade.

<p>Me chamo [Participante], tenho 20 anos e sou graduanda do curso de Letras Inglês na Universidade Estadual de Londrina. Sou professora de inglês desde meu primeiro ano de graduação, em 2017. No ano de 2019 fui professora bolsista no programa Idiomas sem Fronteiras, oportunidade que me proporcionou entrar em contato com inglês acadêmico e a internacionalização. Um dos pontos da internacionalização é abordar o inglês como língua franca, usado no EMI também; dado a isso, me interessei por ELF e pretendo pesquisar no meu mestrado. Devido a isso, minhas expectativas para esse curso são boas, espero poder estudar mais o assunto, assim como poder discutir os textos, ouvir e compartilhar diferentes perspectivas.</p>	<p>Desde muito nova tinha o sonho de ser professora, e minha matéria preferida no ensino fundamental sempre foi inglês, então resolvi unir os dois. No ano de 2013 comecei um curso de inglês na [Escola de Línguas], finalizado em 2017. Entretanto, o curso foi uma complementação, digamos "formal", pois sempre assisti séries e filmes em inglês, portanto essa foi a forma na qual entrei mais em contato com a língua, ainda hoje, e minha maior fonte de aprendizado. Atualmente sou professora e estou no último ano de letras, portanto meu contato com o inglês é diário. Eu amo o que faço, e sempre estou em busca de aprimoramentos para que possa oferecer o melhor para meus alunos.</p>
<p>Me chamo [Participante], tenho 31 anos, moro em Curitiba. Trabalho na educação há 7 anos. Estudei Letras na faculdade, principalmente literatura, meu artigo final foi sobre perspectivas do discurso artístico. A Oficina vem ao meu encontro como um aprimoramento, já que me considero pragmática e diria até controladora. Por exemplo, minha aula é boa quando identifico, nos alunos, respostas proporcionais ao conteúdo apresentado, quando não acontece me sinto um fracasso, o que tem ocorrido com frequência nos últimos dois anos. Não espero que a Oficina me salve, mas vi um novo horizonte, uma possibilidade de deixar o preciosismo de lado e saber que ser zeloso com o ensino/aprendizagem não é a relação equivalente, às vezes não teremos resultados imaginados.(ponto) quero ter outras perspectivas de resultados. A Oficina amplia minha perspectiva no sentido de planejar a partir de realidades mais randomizadas. A estagnação gera uma ansiedade e dá duas respostas das quais não tenho gostado, são estas: prof. que intimida, ou prof. que usa o mesmo planejamentos durante anos de sua vida. As duas ainda formam uma terceira opção pior ainda,rsrsrs. Coisas com as quais estou lutando no final dessa primeira fase do magistério para melhor.</p>	<p>Curso e faculdade - posso afirmar meu inglês é instrumental. Gosto de ler livros antigos pra ver como escreviam estudar estruturas novas, mas não sou fluente.</p>

<p>Me chamo [Participante], tenho 27 anos, moro em São Paulo-SP. Atualmente estou no último ano do Mestrado na área de Linguagem, Educação e Psicologia da Faculdade de Educação da Universidade de São Paulo, onde pesquiso o tema do Inglês como Língua Franca, analisando esse campo de estudos e documentos reguladores da educação básica que adotam o conceito. Também sou professora da rede privada de ensino, este ano dou aula para crianças do 2º ano dos Anos Iniciais do Ensino Fundamental. Minha expectativa é que o curso contribua com a minha pesquisa e também com a minha prática enquanto professora, com mais leituras e discussões sobre o tema. Me interessei particularmente pelo tema da avaliação sob uma perspectiva de ILF, que é uma discussão que tenho pouco conhecimento, e também quero ver como essa perspectiva será apropriada nos planejamentos de aula, o que me ajudará na minha prática em sala de aula.</p>	<p>Estudei a maior parte do meu percurso escolar na rede pública de São Paulo, embora os primeiros anos do Ensino Fundamental tenham sido em uma escola particular do meu bairro. Me interessei pelo aprendizado da língua logo nas primeiras aulas de inglês que tive. Sempre tive a intenção de ser professora, e ao longo dos meus anos escolares decidi que ensinaria inglês. Mas ao comentar com uma professora da minha escola, quando estava no 6ºano, que tinha essa vontade, ela me sugeriu ser tradutora, já que eu gostava de línguas e, pela experiência dela, ser professor era difícil. Tanto para ser professora quanto tradutora, percebi que teria que me dedicar mais para aprender inglês, pois aquilo que eu aprendia na escola não estava sendo suficiente para o objetivo que eu tinha. Comecei então a traduzir as letras das minhas músicas preferidas. Sempre que eu as cantava, olhava junto a tradução que eu tinha feito para memorizar as palavras. Também nessa época era encantada com os livros e filmes de Harry Potter e, conseqüentemente, com os aspectos culturais do país. Toda vez que assistia a um dos filmes, tentava memorizar as falas dos personagens e reproduzir aquele sotaque (mas nunca deu certo hahaha). Quando entrei no Ensino Médio, pedi para que meus pais me matriculassem em uma escola de inglês, pois mesmo estudando sozinha em casa, sentia que precisava praticar mais conversando com outras pessoas em inglês. Comecei a estudar Letras USP, inicialmente com o objetivo de me tornar tradutora, mas ao começar a Licenciatura no curso me lembrei que o que eu gostava mesmo era da educação, e desisti da ideia de ser tradutora. No curso de Letras da USP, ao escolher a habilitação em inglês, já é esperado que o aluno consiga participar das aulas em inglês, o que envolve fazer apresentações, acompanhar as discussões das aulas, fazer leituras e escritas acadêmicas na língua. Me lembro de muitas vezes evitar fazer comentários em aula por achar que não conseguiria me expressar tão bem, por achar que meu inglês não era tão bom quanto de outros alunos que estudaram inglês por mais tempo, que tinham viajado ou feito intercâmbio, ou feito cursos de inglês melhores. Também me lembro de nessa época, ao ter contato com perspectivas mais críticas a respeito da língua, tive um certo bloqueio em querer usá-la, pois me sentia desconfortável em falar uma língua usada para dominação política e econômica. Com o tempo, fui questionando muitos dos pressupostos que antes me motivavam a querer estudar o inglês, como a imitação de um sotaque de países hegemônicos e a vinculação da língua à cultura desses mesmos países. Aos poucos fui sentindo que a língua também era minha e que eu poderia usá-la e ensiná-la justamente para problematizar esses aspectos que me deixavam antes desconfortável. Hoje como professora tenho vontade de adotar em minhas práticas perspectivas mais críticas a respeito da língua, embora encontre certa dificuldade por conta do contexto onde</p>
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	<p>trabalho, no qual ainda se valoriza aspectos tradicionais e estruturalistas no ensino de línguas, com o objetivo de desenvolver uma proficiência alta na língua para futuramente prestar exames internacionais de proficiência. E como pesquisadora na área encontrei na perspectiva de ILF essa possibilidade de tentar promover um ensino de inglês mais crítico, que resista a esses pressupostos tão enraizados na área.</p>
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<p>Olá!!! Eu me chamo [Participante], tenho 21 anos, me formei na Universidade Federal de Rondonópolis este ano, no curso de Letras - Língua e Literaturas de Língua Inglesa. Minha monografia foi relacionada à área de literatura.</p> <p>Minhas expectativas do curso são variadas. A UFPR sempre foi o meu ponto fraco, pois quis muito fazer a minha graduação lá (não pude por questões financeiras). Sei que a área de linguagens no geral é muito versátil e convidativa na universidade. Com isso, fiquei muito grata de ter conseguido me inscrever no curso, e quero aprender um pouco melhor sobre o inglês como língua franca.</p> <p>Algumas professoras na faculdade pintaram um pouco o tema, e ano passado tive a oportunidade de comparecer ao JILAC, onde ouvi inclusive o Rajagopalan discorrer acerca do inglês como língua franca.</p> <p>Minha grande dúvida ainda permanece: como avaliar os alunos tendo em vista essa perspectiva?</p>	<p>Meus pais trabalham com escola de idiomas desde que me entendo por gente. Meu pai teve de aprender o idioma durante o trabalho. No entanto, eles nunca me pressionaram para aprender a língua nem nada do tipo. Eu pegava os livros infantis que a escola tinha, folheava e queria muito entender o que aquelas palavras significavam. Quando fiz sete anos, comecei meu curso, e - entre indas e vindas - o finalizei em 2015.</p> <p>A escola que eu estudei foi a [Escola de Línguas], então era muito voltado à conversação e ao conteúdo gramatical implícito nos primeiros anos. Fora os estudos """"padrões""""", eu traduzia músicas de Vocaloid (pegava as traduções do JP-EN e traduzia de EN-PT), lia mangás em inglês, assistia muitos vídeos no idioma e minhas músicas favoritas sempre se voltavam para a língua inglesa.</p> <p>Portanto, parte da minha estratégia foi usar a língua para abrir portas à vários dos meus interesses juvenis. Hoje reconheço que cresci muito no idioma por conta do curso e por conta dos meus hobbies, mas para mim, na época, tanto um quanto o outro não eram tidos como obrigação, e sim como momentos de lazer e calma.</p> <p>A língua inglesa permanece na minha vida. Acho que, depois de um certo tempo, o idioma passa a morar na gente e a gente mora nele também. Não consigo me ver em uma realidade em que eu viva sem a língua inglesa.</p> <p>Ela é o meu curso, já foi o meu trabalho, é aquilo que eu mais amei estudar. Dei aula de inglês de 2016 (ano que entrei na faculdade) à 2018, fiz estágio na EJA e na escola estadual central da minha cidade para ensino médio. Sinto que passei por inúmeros processos de (des) e (re) construções por conta disso. Sinto que preciso muito melhorar o meu inglês, minhas práticas e tudo o que eu puder. É por isso que estou aqui. Melhorar o meu entendimento da importância da língua inglesa, de como ela pode ser utilizada, como ela pode melhorar a vida das pessoas (ou prejudicar), isso me fará crescer como ser humano.</p>
<p>Meu nome é [Participante], tenho 22 anos. Sou de Curitiba e formada em Letras Português/Inglês pela Fae Centro Universitário e Pós-Graduanda em Práticas da Educação Bilíngue pela UniDom Bosco. Eu espero aprender muito com este curso, esta é uma área da qual eu tenho bastante interesse e minhas expectativas são realmente aprender o</p>	<p>Eu sempre gostei muito da Língua Inglesa, então aos 14 anos eu comecei a estudar em um cursinho para aprender. Mas o que me levou a realmente aprender bem a língua foi sempre escutar muita música, eu creio que este é um dos melhores meios para ensinar/aprender a língua. 99% das músicas que escuto são em inglês, desta forma eu sempre estou</p>

<p>que eu puder com essa oportunidade.</p>	<p>aperfeiçoando o meu speaking e tentando melhorar o meu vocabulário. Eu trabalhei no Colégio Internacional de Curitiba, ensinando crianças de 2 a 6 anos a falarem inglês e foi uma experiência muito boa para mim.</p>
<p>Me chamo [Participante], tenho 33 anos e sou natural de Santos/SP, mas moro em SC desde 2010. Sou licenciada em Física pelo IFSC (2014), mestra em Educação Científica e Tecnológica pela UFSC (2017), licenciada em inglês pela Estácio de Sá (2019) e doutoranda em inglês pela UFSC desde 2018. Morei nos EUA (2008-2010) enquanto estava em um intercâmbio (Au Pair) que iniciei com o objetivo de desenvolver meu inglês e foi assim que me apaixonei pelo idioma que eu odiava... podemos dizer que eu gostava mais do espanhol. Quando voltei para o Brasil, me mudei para SC (casei com um catarinense) e comecei a dar aula em institutos de idiomas enquanto cursando minha primeira licenciatura no IFSC. Quando terminei meu mestrado decidi me assumir como professora de inglês e por isso iniciei minha segunda licenciatura, no meio dela consegui passar no processo de seleção para o doutorado também em inglês. Podemos dizer que no meio do meu doutorado me formei professora de inglês. No doutorado, trabalho na linha de formação de professores através da Teoria Sociocultural. Para minha tese desenvolvi um curso para professores com o intuito de promover o desenvolvimento do conceito de Inglês como Língua Franca.</p>	<p>Assim que me formei no ensino médio, ainda em Santos/SP, iniciei um curso de engenharia de computação. Durante a faculdade, comecei fazer um curso de inglês e espanhol no [Escola de Línguas]. Já no segundo de engenharia, tentava conseguir estágio em SP e nunca conseguia passar nas entrevistas em inglês, com isso decidi que faria um intercâmbio nos EUA para poder desenvolver o idioma. Nessa época, o inglês era muito difícil e chato e eu adorava espanhol. Já durante meu intercâmbio como Au Pair, fiz vários curso de inglês e comecei a gostar do idioma. Ainda nos EUA encontrei meu marido e quando voltei para o Brasil, já voltei semi-casada, com isso, vim morar em SC. Em SC, fui contratada para dar aulas de inglês em um curso de idiomas particular e assim iniciei minha vida de teacher de inglês (rs). Já dou aulas de inglês há 10 anos e adoro o que eu faço, porém demorou um pouco para eu realmente me assumir/identificar como professora de inglês (uma graduação e um mestrado). Já dei aulas em diferentes institutos de idiomas, atualmente dou aulas particulares e sou professora de inglês efetiva em um município e leciono para alunos de 1º à 5º ano.</p>