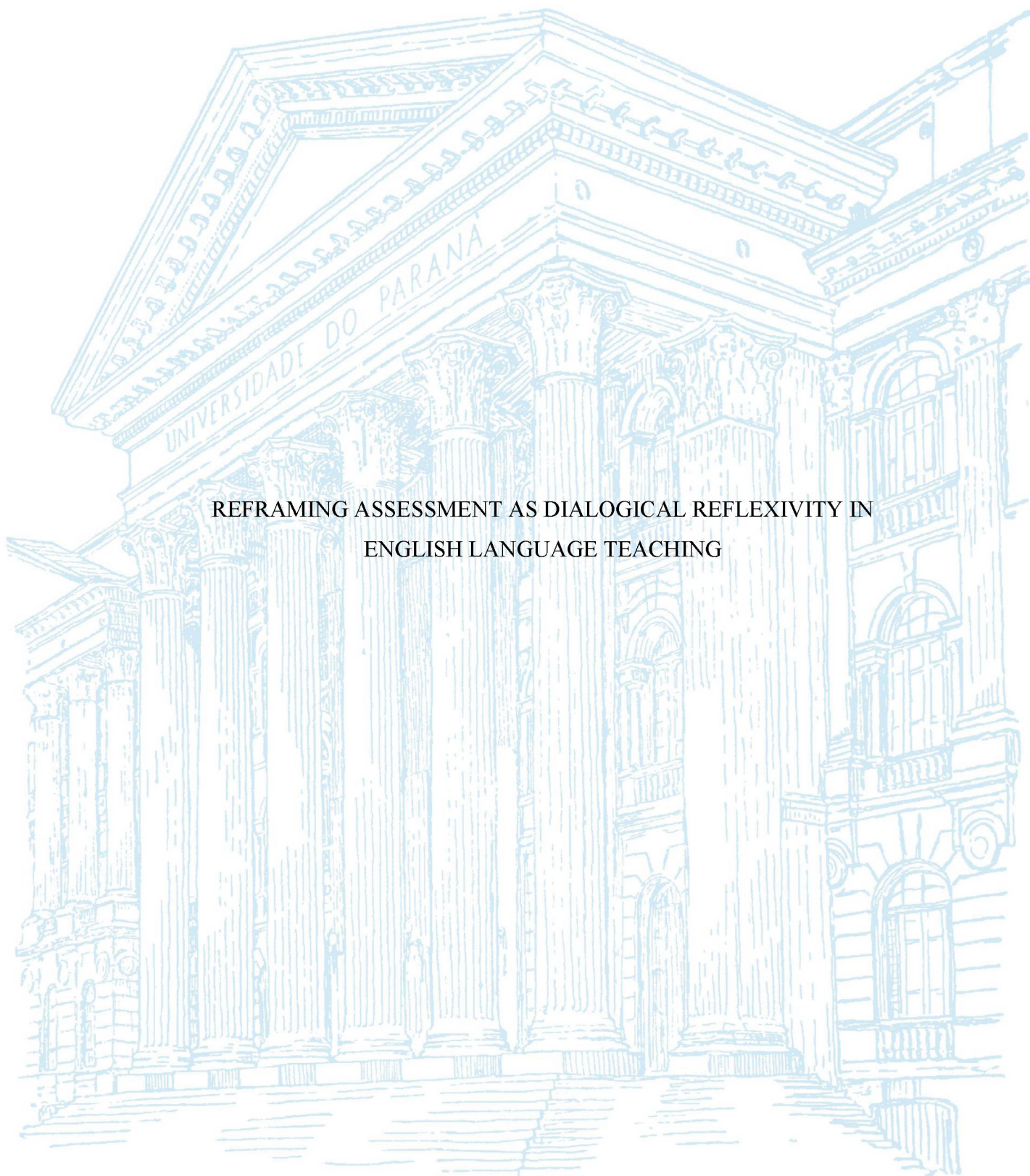UNIVERSIDADE FEDERAL DO PARANÁ

CAMILA HAUS

REFRAMING ASSESSMENT AS DIALOGICAL REFLEXIVITY IN
ENGLISH LANGUAGE TEACHING

CURITIBA

2024

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ENGLISH LANGUAGE TEACHING

Tese apresentada ao curso de Pós-Graduação em Letras, Área de concentração Estudos Linguísticos, Linha de Pesquisa Língua, Cultura e Identidade: Ensino e aprendizagem de línguas, Setor de Ciências Humanas, Universidade Federal do Paraná, como requisito parcial à obtenção do título de Doutora em Letras.

Orientador: Prof. Dr. Eduardo Henrique Diniz de Figueiredo.

CURITIBA

2024

TERMO DE APROVAÇÃO

Os membros da Banca Examinadora designada pelo Colegiado do Programa de Pós-Graduação LETRAS da Universidade Federal do Paraná foram convocados para realizar a arguição da tese de Doutorado de **CAMILA HAUS** intitulada: **Reframing Assessment as Dialogical Reflexivity in English Language Teaching**, sob orientação do Prof. Dr. EDUARDO HENRIQUE DINIZ DE FIGUEIREDO, que após terem inquirido a aluna e realizada a avaliação do trabalho, são de parecer pela sua APROVAÇÃO no rito de defesa.

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CURITIBA, 28 de Março de 2024.

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Preciso confessar que certos momentos da escrita desta tese foram extremamente solitários, a ponto de eu sentir como se estivesse escrevendo algo que não teria sentido para ninguém além de mim mesma. Olhando para estes quatro anos, percebo que na verdade nunca estive sozinha e, apesar de ser longe do suficiente para retribuir, gostaria de fazer alguns agradecimentos. Antes, destaco o quanto todas essas pontes, amores e afetos foram fundamentais pro meu trabalho. Tal destaque é essencial em uma pesquisa que pretende trazer lentes decoloniais, e portanto, desafiar o quanto a dimensão afetiva nos textos acadêmicos "is rarely highlighted, if ever, despite its central role in how we think and do our work" (NIETO, JORDÃO, VERONELLI, 2022, p. 587).

Primeiramente, obrigada querido esposo e melhor amigo! Em todos os momentos você esteve comigo, quando eu chorei de alegria por alguma conquista ou quando eu chorei com vontade de desistir. Seu amor e apoio foram minha principal fonte de *esperançar*.

Agradeço aos meus pais, não só por me alimentaram naquelas semanas em que eu precisava fazer um intensivo de escrita, mas por tantos anos em que, a cada dia, se levantaram e dedicaram toda sua energia para que eu tivesse condições de viver, crescer e estar aqui hoje.

Ao meu querido amigo Dé... muito obrigada por ter topado essa loucura! Foram horas dedicadas a reuniões, a fazer leituras, a criar materiais, a me responder no WhatsApp te pedindo (mais) alguma coisa. Você é uma pessoa única, eu admiro o ser humano incrível que você é.

Aos queridos e às queridas alunos/as que aceitaram fazer parte desta pesquisa. O desenvolvimento deste trabalho não teria sido tão prazeroso sem sua generosidade e abertura.

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QUINO, 1985

RESUMO

Esta pesquisa é motivada pelos desconfortos que tenho vivenciado em relação à avaliação no ensino de inglês, no que diz respeito às suas ideologias e fundamentos modernos/coloniais e neoliberais, seu poder simbólico e seus impactos materiais na vida dos falantes. O objetivo geral foi problematizar discursos, práticas e políticas de avaliação no ensino de inglês, explorando perspectivas decoloniais de translinguagem (CANAGARAJAH, 2013; VOGEL; GARCÍA, 2017), Inglês como Língua Franca (DUBOC; SIQUEIRA, 2020; DINIZ DE FIGUEIREDO; SIQUEIRA , 2021), letramentos críticos (MONTE MÓR; DUBOC; FERRAZ, 2021; MENEZES DE SOUZA, 2011a) e multiletramentos (COPE; KALANTZIS, 2015; FERNANDES; GATTOLIN, 2021), na tentativa de vislumbrar formas de promover práticas educativas e linguísticas menos opressivas/hierárquicas, e mais consoantes com perspectivas discursivas de diversidade e empoderamento. Dentro deste propósito, os objetivos específicos foram: (a) analisar criticamente a avaliação do ELT no Brasil; (b) desenvolver e colocar em prática um processo de avaliação durante um semestre do curso de Inglês no projeto de extensão UTFPR Idiomas; (c) analisar tal intervenção prática, considerando como ela pode apoiar uma problematização de como tradicionalmente avaliamos os alunos de inglês e uma reflexão sobre possíveis movimentos a serem feitos em direção a uma prática *otherwise*. Situada em uma LA crítica feita no Brasil (PENNYCOOK, 2021; JORDÃO, 2021), tentei traduzir minhas interpretações da decolonialidade em minha metodologia e posicionamento onto-epistêmico, desenvolvendo uma bricolagem (KINCHELOE, 2004): uma pesquisa-ação autoetnográfica colaborativa. Como colaborador convidei André Luiz Galor, amigo e colega da UTFPR Idiomas. Construímos os seguintes procedimentos: (a) reuniões áudio-gravadas para discussões sobre avaliação de inglês no Brasil e nos contextos que conhecemos, e para leitura e análise de material referente às perspectivas decoloniais que mencionei acima; (b) planejamento e desenvolvimento de avaliação em duas turmas de Inglês Pré-Intermediário da UTFPR Idiomas pelo período de um semestre; (c) análise das implicações e efeitos da intervenção prática. Entrelaçando as reflexões teóricas e os materiais produzidos (transcrições dos encontros áudio-gravados, diário de campo, interações no WhatsApp, materiais produzidos pelos alunos, questionário com os alunos), abordei minhas questões de pesquisa e cheguei a três movimentos possíveis para transformar a avaliação e o ensino de inglês no Brasil. Em primeiro lugar, apelo a uma mudança das nossas *expectativas* (a avaliação é, na verdade, confusa, subjetiva e aberta) e da *intencionalidade* (da classificação, vigilância, julgamento ou meritocracia, para um processo de relacionalidade), propondo a ideia de avaliação como *reflexividade dialógica*. Além disso, aponto a ideia de *disposições* como uma alternativa aos ideais normativos e estruturalistas da linguagem. Em segundo lugar, convido o leitor a pensar sobre o ensino e a pesquisa como uma corda bamba, levantando aspectos essenciais para a formação de professores de línguas e a importância da colaboração. Finalmente, sugiro que os estudantes sejam incluídos em conversas sobre as complexidades da avaliação, da normatividade e das expectativas modernas/coloniais e neoliberais, para desenvolverem metaconhecimento crítico e assumirem parte e responsabilidade nesta corda bamba sem fim que chamamos de educação.

Palavras-chave: avaliação; ensino de língua inglesa; decolonialidade; Inglês Língua Franca; translinguagem; letramento crítico; multiletramentos.

ABSTRACT

This research is motivated by discomforts I have experienced in relation to ELT assessment, regarding its modern/colonial and neoliberal ideologies and foundations, symbolic power and material impacts on speakers' lives. The general objective was to problematize assessment discourses, practices and policies in ELT, by exploring decolonial perspectives of translanguaging (CANAGARAJAH, 2013; VOGEL; GARCÍA, 2017), English as a Lingua Franca (DUBOC; SIQUEIRA, 2020; DINIZ DE FIGUEIREDO; SIQUEIRA, 2021), critical literacies (MONTE MÓR; DUBOC; FERRAZ, 2021; MENEZES DE SOUZA, 2011a) and multiliteracies (COPE; KALANTZIS, 2015; FERNANDES; GATTOLIN, 2021), in an attempt to envision ways of promoting less oppressive/hierarchical linguistic educational practices, and more consonant with discursive perspectives of diversity and empowerment. Inside this objective, the specific goals were: (a) to critically analyze ELT assessment in Brazil; (b) to develop and put into practice an assessment process during a semester of English course at the extension project UTFPR Idiomas; (c) to analyze such a practical intervention, considering how it might support a problematization of how we have traditionally assessed English learners and a reflection on possible movements to make towards a practice otherwise. Situated in a critical AL made in Brazil (PENNYCOOK, 2021; JORDÃO, 2021), I tried to translate my interpretations of decoloniality into my methodology and onto-epistemic positioning, developing a *bricolage* (KINCHELOE, 2004): a collaborative autoethnographic action research. As a collaborator, I invited André Luiz Galor, a friend and colleague from UTFPR Idiomas. We constructed the following procedures: (a) audio-recorded meetings for discussions about ELT assessment in Brazil and the contexts we are familiar with, and for reading and analyzing material regarding the decolonial perspectives I mentioned above; (b) planning and development of an assessment process in two classes of Pre-Intermediate English at UTFPR Idiomas for the period of one semester; (c) analysis of implications and effects of the practical intervention. By interweaving theoretical reflections and the materials produced (transcriptions of audio-recorded meetings, field journal, WhatsApp interactions, materials produced by the students, questionnaire with students), I addressed my research questions and arrived at three possible movements for transforming assessment and ELT in Brazil. First, I call for a change of our *expectations* (assessment is actually messy, subjective and open) and *intentionality* (from classification, surveillance, judgment or meritocracy, to a process of relationality), by proposing the idea of assessment as *dialogical reflexivity*. Moreover, I point to the idea of *dispositions* as an alternative to normative and structuralist ideals of language. Second, I invite the reader to think about teaching and researching as being on a tightrope, raising essential aspects for language teacher education and the importance of collaboration. Finally, I suggest that students should be included in conversations about the complexities of assessment, normativity, and modern/colonial and neoliberal expectations, to develop critical metaknowledge and take part and responsibility in this endless tightrope we call education.

Key words: assessment; ELT; decoloniality; English as Lingua Franca; translanguaging; critical literacy; multiliteracies.

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LIST OF ACRONYMS

AL – Applied Linguistics

BNCC – Base Nacional Comum Curricular

CEFR – Common European Framework of Reference

CL – Critical Literacies

DALEM – Modern Foreign Languages Academic Department

FUNTEF-PR – University Support Foundation of UTFPR

EFL – English as a Foreign Language

ELF – English as a Lingua Franca

ELT – English Language Teaching

IDL – Identidade e Leitura (CNPq/UFPR)

ILF – Inglês Língua Franca

LC – Letramento Crítico

ML – Multiliteracies

OCEM – Orientações Curriculares para o Ensino Médio

PC – Progress Check

SA – Self-assessment form

TP – Teacher Paper

UTFPR – Federal University of Technology – Paraná

UFPR – Federal University of Paraná

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1 DISCOMFORTS, CONTRADICTIONS AND QUESTIONS: WHY DO WE NEED TO DISCUSS ASSESSMENT?

Vignette #1:

I was simply amazed by my last readings. All these ideas of English as a Lingua Franca (ELF), translanguaging and critical literacy made so much sense to me… As an English speaker, a teacher, and a person. Immediately, I started trying to reflect those theories in my classroom practices, in how I taught grammar, what activities and materials I used, and how I corrected my students. However, when the first test came, I was surprised by the grades. My students, who engaged so much during class, who I could see developing critically and multimodally their communication, had had incredibly low grades. For a second, I was devastated. What had I done wrong? Considering a formative perspective, which sees that one of the purposes of assessment is for the teacher to analyze and reflect on the teaching and learning process, I asked myself: what was the problem? Well, I had completely forgotten the fact that I had radically changed my classroom practices and discourses but had to use the same traditional assessment procedures of the institution. My practice did not correspond to nor dialogued with that instrument, or at least with its purpose of verifying language knowledge as if it was a fixed content, with normative exercises of filling the gaps, of using specific grammatical structures in a decontextualized and mechanical way.

Therefore, while I was teaching with a focus on intercultural and translingual communication, on performance, multimodality and critical thinking, I had to grade students based on how well they reproduced and memorized grammar rules, on how they understood native speakers in audio tracks that did not correspond to the reality of a negotiated interaction. So… what now?

Vignette #2:

Everyone was gathered for the first pedagogical meeting of the year. Due to its connection to a university and its formative character, this institution encouraged teachers to discuss and make decisions together on the functioning of the classes and the structure of the courses. That day, the topic of discussion was assessment and how it had been working for the last few years. One of the instruments used was a test called "Progress Check" (PC), which focused on verifying students' use of vocabulary and grammar presented by the textbook. To achieve such a goal, the test was composed of exercises such as "fill in the blanks" and "unscramble the words". During that meeting, we had different opinions:

Teacher Lucia: Why do we still use this test? It's so unnecessary!

Teacher Eugenio: What do you mean? With this test we check if the student is progressing in his learning of English, that's why we call it "Progress Check" [laughs]

Teacher Lucia: But it is too mechanical and artificial, students memorize grammar rules and must complete this test that does not look like real life communication!

Teacher Michaela: Yes, but how can we identify if the students know how to use the present perfect, for example? It is artificial, but that's how students prove to us that they know those forms.

Teacher Guilherme: I hear you, but I kind of agree with Lucia. We already have many tests and evaluations! When we listen to our students speaking, read their texts and observe their listening skills, we can analyze their grammar use already!

Teacher Lucia: Thank you, Gui, and I will go further. Is perfect grammar use the most important thing?

Teacher Eugenio: Well, we have to teach them the correct English. Besides, this is how we make them study… They will only study if they have a test to take[1].

Vignette #3:

It was my first time as a professor, teaching undergraduate students. How different would this experience be from all my teaching at regular or language schools? What challenges would I face? Indeed, there were many differences that made this practice very distinct from my previous ones. However, there were some old familiar aspects that felt more of the same: students' relationship with the language, grammar, and assessment. Well, as I juggled my own perspectives of language and teaching with students' expectations and feelings, I tried to work with their preference and confidence with more formal and traditional activities while gradually including some other discourses and approaches through my practices. Many students were demonstrating their traumas, insecurities, and harsh feelings towards English, some by commenting on how difficult this was for them or how they preferred the Spanish classes, while others simply refused to participate in some activities. Taking into account all these mixed feelings and how they demonstrated more confidence when dealing with the textbook and mechanical grammatical tasks, I decided to at least keep the instruments as they were used to: formal written and oral tests.

When the day of the first written test came, I watched the same picture that I had seen so many times throughout my teaching experiences: students feeling tense, nervous, and desperate about remembering all the things they had "learned". It was as if the test was a monster that would swallow them alive. Not for nothing, since assessment traditionally

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[1] I have also shared this experience in a previous publication (HAUS; SCHMICHECK 2022).

"vincula-se à morte (fixação, rotulação, estigmatização, classificação, competição, impotência; dureza, frieza, distância, indiferença, descrença)" (VASCONCELLOS, 2012, p. 52[2]). One week after this exam, they had the dreaded oral test, which was even worse. I tried to calm them down by explaining that grades were complicated, that the most important was the learning process, that making mistakes or having difficulties in putting words together was something natural, but that seemed to have no effect at all. Anyway, I set up a desk and chairs outside the classroom so students could wait inside on their turn to come and talk to me. When a student (who I will call Maria here) was coming for her oral test, the Spanish professor was just there by the door, and they had a quick interaction:

> Spanish prof: Maria, your performance in the oral Spanish test was just terrible.
>
> Maria: I know, teacher, I know…

Maria sat in front of me with watery eyes. With her head down, she could not look at me. I tried to calm her down and told her she could take as much time as she wanted before we started our test. She took a deep breath and said: "No, teacher, let's get this over with…". I said "Ok", but had to take a moment too, since I was having trouble dealing with my own indignation with what had just happened.

These short stories represent some of the scenes I have witnessed many times throughout my career as an English teacher in Brazil (vignettes 1 and 2 refer to experiences in extension projects that work similarly to language schools and vignette 3 in higher education, but I also saw these same issues when I worked at a regular school). I start this thesis with them because they provide a picture of my motivations to develop such an investigation. These moments, observations, and impressions raised so many questions in my head: Why do assessment practices continue to be so traditional and normative while we have written so much about post-structuralist takes on language? What can objective tests and grades really say about or help in teaching and learning? Can we think about alternative assessment practices? How? Why do students feel so afraid of assessment? What are we doing in our practices to prompt such insecurity? How can we change this scenario? What practices can we develop to make assessment a more welcoming and less-threatening moment? What is the purpose of saying that someone's test results were bad without proper feedback? Are we using assessment to reassert

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[2] Own translation: "is linked to death (fixation, labeling, stigmatization, classification, competition, impotence; toughness, coldness, distance, indifference, disbelief)" (VASCONCELLOS, 2012, p. 52).

our power positions? I would not dare to think I am able to answer all of these questions with this research. Actually, while developing this thesis, I have faced even more questions, as you (the reader) will see as you read. Anyhow, in Chapter 2 I list some that I hope to address in relation to my own context and objectives.

The following lines bring a dialogue between Dé and me. Dé is this research's collaborating teacher, and we had several online meetings in 2021. Throughout this text, I will bring excerpts from these conversations that I believe dialogue with the points I will be raising. I intend to explain in more details the origins of this data in the following chapter[3].

Eu - [...]avaliação sempre foi uma coisa que me incomodou, desde aquela coisa do PC [referring to the "Progress Check" I mentioned in Story#2] e tal mas mais do que isso, por exemplo, enquanto professora eu sempre, eu ficava muito preocupada em deixar os alunos mais tranquilos na situação, sabe? Porque a avaliação... eu percebia que os alunos ficavam tipo, muito nervosos, em oral test, essas coisas, meu Deus, a pressão! Eu como aluna de Letras, né? Tipo, meu Deus, aquelas provas orais eram assustadoras. Então eu sempre tive essa coisa de tipo, por quê? né?! Vamos diminuir, eu quero diminuir, eu sempre tive essa vontade de diminuir... e eu tentava sabe, falando: relaxem e papapá... Mas isso não era suficiente, porque não importava o que eu dissesse, os alunos tinham esse sentimento do peso que a avaliação teria pra eles. Ou sei lá né, o motivo desses sentimentos. Então eu sempre, eu sempre me interessei por avaliação também por isso. Porque eu queria transformar a avaliação em algo menos ruim. Pro aluno, pra formação do aluno que fosse uma coisa mais tipo, eu preciso disso pra... faz parte do meu processo sabe? Faz parte do meu aprendizado. E também depois que eu comecei a ler sobre língua franca, sobre essas coisas, o quanto avaliação é estruturalista e não reflete o mundo real da língua. Tipo, como a linguagem realmente acontece não tem nada a ver com a avaliação. Então esses dois fatores fizeram eu ter interesse em fazer alguma coisa. Mudar esse negócio. Mas é claro que eu não posso mudar sozinha de uma hora pra outra, né? Mas fazer uma pesquisa sobre...

Dé - Já ajuda. E divulgar ela. Aham (C1 transcript, 2021)

Me - [...] Anyway, I wanted to tell you a little about why I decided... maybe you already kind of know, right? A little, but I... assessment has always been something that bothered me, since that thing with the PC [referring to the "Progress Check" I mentioned in Story#2] and such but more than that, for example, as a teacher I was always very concerned about making the students calmer in the situation, you know? Because the assessment... I noticed that the students were like, very nervous, in oral tests, these things, my God, the pressure! Me as a student of Letras, right? Like, my God, those oral exams were scary. So I've always had this thing like, why?! Right? Let's reduce it, I want to reduce it, I always wanted to reduce it... and I tried to, you know, saying: relax and etc... But that wasn't enough, because no matter what I said, the students had this feeling of weight that the assessment would have for them. Or, I don't know, the reason for these feelings. So I've always, I've always been interested in assessment also for that reason. Because I wanted to turn assessment into something less bad. For the student, for the student's development, that was more like something, I need this to... it's part of my process, you know? It's part of my learning. And also, after I started reading about lingua franca, about these things,

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[3] These transcriptions come from audio-recorded conversations that took place online in 2021, as I will explain in further detail in Chapter 2. They are represented in italics, indented 0.5 in, font size 11. A translation to English is given following the originals, with no italics. The excerpts are identified by C followed by the number of our meeting (C1, C2, C3...), except for the meeting that involved all members of the Identidade e Leitura research group, identified by IDL, as Table 3 (Chapter 2) will show.

how much evaluation is structuralist and doesn't reflect the real world of the language. Like, how the language actually happens has nothing to do with assessment. So, these two factors made me interested in doing something. Change this thing. But of course, I can't change by myself from one hour to the next, right? But do some research on...

Dé - Already helps. And publicize it. Yup

As it is possible to see in our conversation, I had two main discomforts (and I see discomfort here as *productive*, a powerful trigger of movement and change, as I explore in Haus (2023)) that motivated me to develop this research: my students' emotions, and the discrepancy between my conceptions of language and teaching and the assessment instruments in the places I have worked. In the following subsection, I intend to explore these and two other reasons to justify the importance of this investigation.

1.1 WHY SHOULD WE TALK ABOUT ASSESSMENT?

Regarding my first discomfort, associated with how my students feel about assessment, I have faced a challenge when looking at emotions in academia and in the education field. Although there are researchers working with this topic, such as Barcelos (2013; 2016) and Aragão (2007; 2011) in Brazil, our modern/colonial logic and its binaries between mind-body; reason-emotion produced by the Cartesian thought (GROSFOGUEL, 2011) have pushed us away from thinking about emotions in the classroom, and objectified teachers and students, who believe that the self can be an interference in the teaching and learning process (hooks, 1994). I stand with Jordão et al (2020), when they say we must recognize that emotions are essential to how we relate and make meanings with/of the world. Opening up for this recognition, we can consider how assessment has become a *sticky object* in the classroom.

Drawing on the work of Ahmed (2004), Benesch (2012) highlights the importance of analyzing *sticky objects* in our classrooms, i.e., objects that have specific emotional responses attached to them. When I say that assessment is a *sticky object*, I am not ignoring individualities and locality, saying that emotions are always the same everywhere. I recognize that I have to read my own local context to understand what relation students and teachers have with assessment. In this movement, I witness: a) learners that experience the feelings of pressure and vulnerability I have described; b) teachers who feel the need, or are even coerced, to ignore their own subjectivity and give grades in a neutral way, due to the belief that contents should be verified objectively. To illustrate the learners' feelings, I bring the Images 1-3 below and

excerpts of a questionnaire from students who participated in this research[4], when they answered about their impressions on the assessment practices they have experienced as students throughout their lives:

IMAGES 1-3: MEMES ABOUT ASSESSMENT
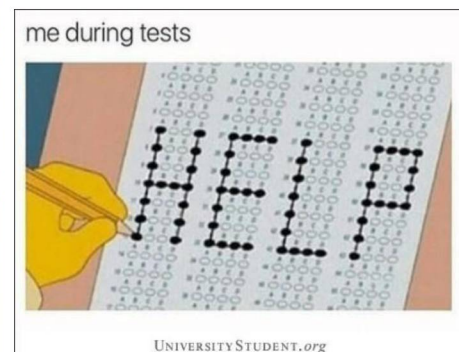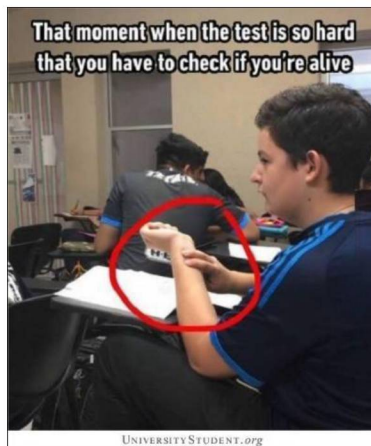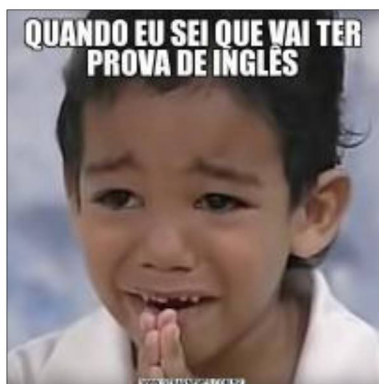
SOURCE: Gerar memes, (s.d.); Test memes (2020)

Sempre me geraram muito nervosismo, porque sempre relacionei o meu bom desempenho a notas altas, o que me gerou muitos problemas psicológicos ao longo da vida. (ST6)

Eu não tive muitas dificuldades porém igual eu tinha comentado, fico muito mais nervosa e ansiosa quando sei que vai ter somente uma prova para me avaliar. (ST12)

Particularmente não gostava muito, pois a pressão junto com tensão não fazem bem a ninguém. (ST10)

Eu particularmente não gosto de provas escritas, porque fico muito nervosa com o tempo, e muitas vezes na minha vida eu sabia todo o conteúdo e não tinha nenhuma dúvida da matéria mas por causa do nervosismo eu acabava indo mal, então pra mim esse método acaba não sendo muito justo. (ST12)

I was always very nervous, because I always related my good performance to high grades, which caused me many psychological problems throughout my life. (ST6)

I didn't have many difficulties, but as I said, I get much more nervous and anxious when I know there will only be one test to evaluate me. (ST12)

I personally didn't like it very much, as pressure along with tension doesn't do anyone any good. (ST10)

I particularly don't like written tests, because I get very nervous about the time, and many times in my life I knew all the content and had no doubts about the material but because of nervousness I ended up doing poorly, so for me this method ends up not being very fair. (ST12)

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[4] I will explain who these students are and this questionnaire in detail in Chapter 2. Answers were anonymous and will be referenced with "ST" (student) followed by a number (ST1, ST2, ST3…). Following the same formatting of the transcriptions of the audio-recorded conversations, they are represented in italics, indented 0.5 in, font size 11. A translation to English is given following the originals, with no italics.

Therefore, the first reason why I believe we should be investigating assessment practices in English Language Teaching (ELT) relates to going beyond these emotions associated with traditional forms of assessment, exploring ways "to promote assessment practices that allow other emotions to appear and be explored, such as affection, confidence, self-knowledge, belonging, fun and authenticity" (HAUS; SCHMICHECK, 2022, p. 769). I believe in the possibility of welcoming these in the classroom, and of creating an "encouraging, stimulating, and open community which allows learners to explore and transform their knowledges and practices" (Ibid., p. 769-770).

Notwithstanding, this change to a humanizing and emotional attitude is not only difficult to perform, considering the educational agenda that prevails in our neoliberal society, but also insufficient to really work out all the frustrations and insecurities teachers and students face in relation to assessment. Throughout this thesis, I intend to explore how language teaching practices have been mainly guided by and towards modern, colonial, structuralist and neoliberal ideologies, privileging western interests and notions. They oriented (and still do) the tradition of teaching English as a Foreign Language (EFL), which has been founded on the monolingual orientation, the belief in language as a shared system and the superiority of the native speaker (MAKONI; PENNYCOOK, 2007; CANAGARAJAH, 2013; DUBOC; SIQUEIRA, 2020). This relates to my second personal motivation: regardless of changes in the way we theorize language and in how people really communicate considering dynamics of globalization and technology, we have not seen significant transformations in social, political, ideological and educational structures. Consequently, traditional orientations influence and are constantly reproduced in textbooks and teaching materials, media and marketing discourses, methodologies, teaching education, and the way we do assessment.

As observed by Kramsch (2014, p. 296), the "world has changed to such an extent that language teachers are no longer sure of what they are supposed to teach nor what real world situations they are supposed to prepare their students for". If we look closer into how schooling works, this dissonance between real life practices and the way we teach and evaluate goes beyond language, since we can see this tension in several different disciplines (for instance, see Image 4):

IMAGE 4: CHICO BENTO COMIC STRIP

SOURCE: Sousa (1994[5])

Many teaching practices and policies are so traditional or anchored in conservative and positivist notions of knowledge that they often become meaningless to students' real lives. In ELT, assessment is mainly based on criteria related both to a structuralist and normative perspective of stable rules (which are determined by native speaker models), as well as a monolingual approach to languages as separated entities. We see students penalized if they use forms considered incorrect or mix languages (GARCÍA; ASCENZI-MORENO, 2016; SHOHAMY, 2018), since most evaluative instruments and practices are founded in the learners' adequacy to a system, considering how close they are to a native speaker (an ideal and dominant construction of it). As I intend to explore later, these praxes have reinforced a monolithic view of language and promoted structures of social and linguistic oppression and violence, as they delegitimize certain uses and meanings, making it difficult for learners to explore and expand their linguistic and semiotic repertoires and imposing norms that are sometimes oppressive and/or irrelevant in their contexts.

The biggest challenge we face is that this stagnation is not a simple decision by teachers to keep things as they are, but a result of a series of impositions that arrive in a top-down movement. Bakhtin (1981) explains that language is constituted by centripetal and centrifugal forces, the first imposing unification and homogenization of meanings, while the second constantly decenters and heterogenizes. While real-life communication, language differences and our resisting practices are centrifugal, educational policies, language ideologies, international certifications and so on represent centripetal operations. They work within the interests of the global market, institutions and subjects that wish to maintain colonial, modern and neoliberal structures. For instance, there is the international market of official instruments

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[5] Own translation: First panel: "Chico Bento, you were terrible at the test yesterday!" Second panel: "You didn't get any addition right, nor subtraction, nor division, none! If you continue this way, what are you going to do when you grow up?" Third panel: "Buy a calculator!".

produced in the Global North, such as the proficiency tests and the Common European Framework of Reference (CEFR). According to Shohamy (2011; 2018) and Hynninen (2014), these tools are loaded with monolingual and native speaker ideals, and, seeing their influence in the area, "serve as institutional tools to perpetuate and impose such ideologies" (SHOHAMY, 2011, p. 421). Also, we have the longing for stability (HARDING; MCNAMARA, 2018) and the ease in verifying fixed forms (DUBOC, 2007), both which respond to the neoliberal educational agenda of quality as synonym of efficiency, efficacy and productivity (as I will explore later). A significant transformation of these constraints might be out of our reach, but doing research about them and acknowledging their existence is important for building any kind of resistance: "[y]ou do what you can within the confines of the current structure, trying to minimize its harm. You also work with others to try to change that structure, conscious that nothing dramatic may happen for a very long time" (KOHN, 1999, p. 225).

Another justification for this research relates to the symbolic power (BOURDIEU, 1991) of assessment. As I have discussed before (HAUS, 2021), all our experiences and social relations are permeated by assessment, since our actions are constantly being approved or disapproved, while also carrying their own value judgment: "[t]odo enunciado é antes de tudo uma orientação avaliativa"[6] (VOLÓCHINOV, 2017, p. 236). Apart from being intrinsic to human relations, assessment becomes systematized in the educational system, where we learn that to progress or to be legitimized and accepted, we depend on the values others attribute to us and to what we can produce. More specifically, considering ELT, it is possible to observe that criteria, test formats and the evaluation system often serve as a parameter and guidance for teachers, influencing not only their practices but also language concepts: "language tests are being interpreted as de facto curriculum and tend to be more influential than research findings about the language construct" (SHOHAMY, 2018, p. 585). Maybe you, who is reading this thesis, have the same experiences as I do, of hearing from teachers (or saying it yourself) things like: "I have to teach this because it is going to be in the test", or students asking: "Is this going to be in the test?".

> *Dé - A questão é tipo, provavelmente lá no [name of a private regular school I used to work at], você era, você tinha uma avaliação que você não tinha controle nenhum dela... mas você tinha que, os seus alunos tinham que ter resultado nessa avaliação. Então às vezes você tinha que fazer práticas de sala de aula focadas na avaliação que iria vir porque, sabe?*
>
> *Eu - Total. É aquela coisa... tanto que na primeira vez, tipo, a primeira prova de uma turma, eh, eu lembro que tipo, teve um exercício que eu meio que tive que dar resposta pra eles, porque*

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[6] Own translation: "[e]very utterance is above all an evaluative orientation" (VOLÓCHINOV, 2017, p. 236).

era uma coisa que eu vi que eu não tinha feito em sala de aula. E daí o que que eu comecei a fazer? Tive que começar a olhar a prova antes...

Dé - Que horror, né?

Eu - Pra ensinar, olha, ensinar baseado na prova. É uma coisa muito horrível. Uma coisa muito horrível. Ai, ai. É o washback effect, né, que eles chamam. (C3 transcript, 2021)

Dé - The issue is like, probably there at [name of a private regular school I used to work at], you were, you had an assessment that you had no control over... but you had to, your students had to have a result in this assessment. So sometimes you had to do classroom practice focused on the assessment that was going to come because, you know?

I - Totally. It's that thing... so much so that the first time, like, the first test of a class, eh, I remember that, like, there was an exercise that I kind of had to answer for them, because it was something that I saw that I had not done in the classroom. So what did I start doing? I had to start looking at the test before...

Dé – That's horrible, right?

Me - To teach, look, to teach based on the test. It's a very horrible thing. A very horrible thing. Oh, oh. It's the washback effect, right, what they call it.

As I mentioned with Dé, the impact and influence that assessment practices have in educational processes is also called *washback effect* (SCARAMUCCI, 2004; QUEVEDO-CAMARGO, 2014). Among several conceptualizations, I give preference to a complex view of this phenomenon, that sees these impacts as multiple, not necessarily positive nor negative, not the same everywhere/with everyone and especially not only pedagogical, but also social, political and ethical. Once we recognize the existence of the *washback effect*, we assume the importance of "copreendermos de que maneira tais instrumentos tanto causam impacto nos elementos envolvidos no processo avaliativo - participantes, processo e produto, quanto sofrem impacto de tais elementos" [7] (QUEVEDO-CAMARGO, 2014, p. 89), and to "elaborar (...) práticas avaliativas que sejam parte integrante desse processo [teaching and learning] e possibilitem efeito retroativo positivo por meio de suporte e, se necessário, redirecionamento do ensino"[8] (Ibidem). Thus, considering the symbolic power of assessment, i.e., its potential to build and structure perceptions about language, learning and teaching in the social world, I argue that it is necessary both to examine what perspectives and discourses are being perpetuated through tests and other evaluative instruments, and to envision assessment

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[7] Own translation: "understand how such instruments both impact the elements involved in the evaluation process - participants, process and product, and are impacted by such elements" (QUEVEDO-CAMARGO, 2014, p. 89).
[8] Own translation: "develop (...) assessment practices that are an integral part of this process and enable a positive washback effect through support and, if necessary, redirection of teaching" (QUEVEDO-CAMARGO, 2014, p. 89).

otherwise[9] for ELT in Brazil. As put by Kubota (2014, p. 18): "[l]anguage testing is another area where advocacy for allowing greater linguistic diversity can make real impact for change".

Finally, I would like to highlight the importance of this investigation for the Applied Linguistics (AL) field. When looking for readings about assessment under post-structuralist and decolonial paradigms, not only did I come across few works, but I also found that they raised the absence of research (DUBOC, 2007; SHOHAMY, 2011, 2018; MARTINEZ, 2014; JENKINS; LEUNG, 2014; HARDING; MCNAMARA, 2018). Segat and Sarmento (2022) have recently mapped the publications on language assessment in Brazil from 2015 to 2022 and concluded that there is little material published in high-impact journals, highlighting the importance of expanding the academic debate around the theme. Still, it is interesting to explore the questions that authors have been raising, such as: what are the purposes of tests (GARCÍA; ASCENZI-MORENO, 2016)? With whom will students communicate and what standards will be expected? What does it mean to be a successful learner (HYNNINEN, 2014)? Do the tests we use reflect current and democratic[10] understandings of language? What are the consequences of these tests (SHOHAMY, 2018)? What contents and modalities would be suitable for new epistemological bases? How to judge right and wrong in the students' production (DUBOC, 2007)? Since the issues to be addressed are significantly broad, more research on language assessment needs to be developed.

Nevertheless, I stress the importance of locality in such an endeavor. Considering how post-structuralist studies emphasize the situated implications of linguistic/semiotic performances, assessment and any other teaching and learning practice should be developed locally (CANAGARAJAH, 2006; HYNNINEN, 2014; GARCÍA; ASCENZI-MORENO, 2016; JENKINS; LEUNG, 2014). In addition, a postmodern perspective for education (JORDÃO, 2004a) and a decolonial attitude must be local (MIGNOLO, 2000). As Nieto, Jordão and Veronelli (2022) argue, there is a lack of attention in ELT scholarship, which has been controlled by the Global North worldview, to efforts made by teachers and learners in the South who are attempting to decolonize their classrooms and language practices.

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[9] For Mignolo and Walsh (2018), otherwise is a way of being, knowing and doing which moves away from the modern/colonial hegemonic paradigm and beliefs, exploring different possibilities.

[10] Biesta (2016b) highlights the difference between *aggregative democracy,* a process of aggregating individual interests and liberties based on majority rule, and *deliberative democracy,* that is about determining which proposals the collective agrees have the best reasons towards the common good. When I refer to democracy/democratic in this thesis, I am not referring to the first model, with its exclusive character and ideal of freedom usually explored by the neoliberal discourse. I advocate for the deliberative model and Biesta's (2016b, p. 108) idea of democracy as an inclusive form of life that "emphasizes the importance of the transformation of private wants into public needs".

In view of this reality, I strongly believe in benefits that can come from a dialogue between decolonial and post-structuralist theories and discussions about assessment. By critically observing our context's evaluative processes, exploring forms of assessment based on other epistemologies and localized theories, and by engaging with others in problematizing and questioning the neoliberal demands in our education system, we can start contemplating a less oppressive/ hierarchical language education, as well as more consistent with discursive perspectives of meaning-making, diversity, and plurality. In short, rethinking and questioning assessment can be the first steps towards identifying and interrogating (MENEZES DE SOUZA; DUBOC, 2021) the existing coloniality in these teaching-learning processes, promoting practices that can leverage authorized and legitimized positions for our learners, as subjects who can speak and act critically in their spaces. This, in turn, may help us interrupt such coloniality (or at least minimize its effects) in assessment and language teaching/learning in general.

1.2 WHAT IS MY MAIN PURPOSE IN THIS INVESTIGATION?

Keeping in mind the reasons detailed in the previous subsection, I have decided to investigate assessment so as to reflect on possibilities of promoting spaces and movements otherwise, where students feel included, comfortable, confident, and critically aware of the conflicting driving forces around evaluative practices and policies. I wish to problematize tests, exams and practices that carry colonial, modern and structuralist notions (I wonder if there are those that do not), that reinforce monolingual and fixed perspectives of language, and that reproduce violence and exclusion by silencing and separating/discriminating learners in hierarchical ways. As it was said by Shohamy (2018, p. 591), "current tests serve the system; they are not based on how languages ARE used, but on how some think they SHOULD be used". Therefore, my goals move toward this necessity for teachers and students to take a critical and reflexive stance towards assessment, assuming the subjectivity intrinsic to it (MARTINEZ, 2014); our own implications as subjects that are part of the neoliberal, colonial and modern society; the need to act in the *brechas* (DUBOC, 2012) finding viable paths amidst the circumstances of practice; and the impositions of the structural and systemic driving forces that limit our actions.

Also, I recognize that assessment is a broad and multiple area in AL. We can talk about large scale assessment (to enter programs or determine proficiency) or institutional assessment

(processes of collection, review, and use of information about the educational quality of institutions) for instance. In this work, I want to discuss assessment in the language classroom, i.e., this educational mechanism for the appreciation of teaching and learning developments in relation to specific goals and criteria. More specifically, I intend to critically examine the perspective and policies of assessment that I perceive as predominant in ELT (usually imposed in a top-down orientation): a systematization of records that is generally mandatory and has as result the production of a grade, which defines whether a learner can or cannot move on to the next "level". Such a reality boils down to the idea of assessment as a synonym of measurement, tests, and evaluation[11]. So how do we challenge this?

In addition, I am inspired by Rocha (2019, p. 32) and her admirable effort of searching for "um pensar e um fazer diferentes, a partir de um conjunto ecologicamente amalgamado de teorias e práticas, que dialógica e dinamicamente alinha os difusos contornos entre translinguagens e transcolonialidade"[12], as I aim at exploring different practices in my own context of teaching. In light of that, I chose as the site for this study the extension/outreach program called UTFPR Idiomas, held at and organized by the Federal University of Technology – Paraná (UTFPR) in Curitiba, due to my identity as part of the teaching staff, its connection to academy and my belief on the possibility of changing practices in language schools and similar contexts (I will discuss these reasons in more detail in Chapter 2).

The general objective of my study is to problematize and rethink assessment discourses, practices and policies in ELT, under decolonial perspectives of translanguaging, ELF, critical literacies (CL) and multiliteracies (ML), in an attempt to envision ways of promoting less oppressive/hierarchical linguistic educational practices, and more consonant with discursive perspectives of meaning-making, diversity and empowerment[13]. Within this goal, I developed an assessment practice at UTFPR Idiomas and reflected on how it may

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[11] Although this difference between the words assessment/assess and evaluation/evaluate is not present in Portuguese since we have only one word for both concepts (avaliação/avaliar), it is important to highlight that they are not synonyms in English. Based on Broadfoot (1996), Duboc (2007a) explains that while *assessment* deals with the dimension of the educational performance and the students' learning processes, *evaluation* implies interpreting and judging this information.

[12] Own translation: "a different way of thinking and doing, based on an ecologically amalgamated set of theories and practices, which dialogically and dynamically aligns the diffuse contours between translanguagings and transcoloniality" (ROCHA, 2019, p. 32).

[13] I consider it vital to define what I mean by "empowerment". According to Tavares (2023a, p.1), for instance, in AL "the need to "empower" Global South scholars meant inviting them into their Global Northern contexts on terms set by the Global North". In the opposite direction, I wish to take empowerment under a decolonial attitude, i.e., for social change, especially "the minoritised to act through a reconception of social and cultural structures". (Ibidem, p. 4). Even more urgent is to recognize that what this empowerment consists of "will depend on the needs and circumstances of individual communities based on their social realities" (TAVARES; ORLANDO, 2023, p. 41).

challenge or not the traditions of ELT assessment. I am aware that these reflections might point towards possible changes in microstructures (such as classrooms and teacher-student relationship) but not necessarily in large-scale structures (society and education as a whole). So, I also hope to contribute to discussions of decolonial pedagogical possibilities for ELT in Brazil, bearing in mind that "[d]ecolonizing teaching is not only the responsibility of teachers (…). Liberation must be structural and led by an increasing critical awareness of humanization on the part of all involved" (TAVARES, 2023b, p. 152). Lastly, I expect to motivate teachers and students at UTFPR Idiomas and elsewhere to question and potentially rethink their beliefs regarding assessment, to recognize the limitations imposed by the neoliberal, modern and colonial logics, and to understand the consequences of their practices for teaching and learning.

This doctoral project was approved by the Research Ethics Committee of the Federal University of Paraná on May 26, 2021 (CAAE: 46422521.8.0000.0102 - Appendix 1). All participants of the research (collaborating teacher and students of UTFPR Idiomas) signed a Free and Informed Consent Form (Appendix 2A and 2B).

1.3 WHO AM I?

IMAGE 5: IN MY LIFE LYRICS
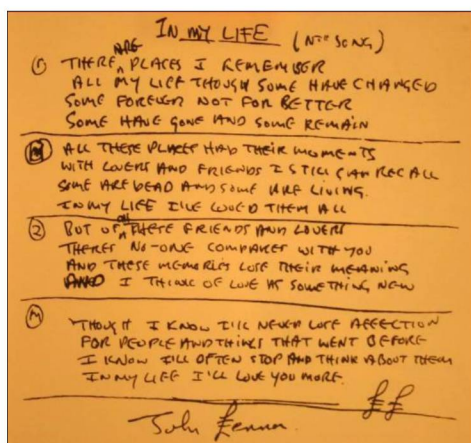
Ninguém chega a parte alguma só, muito menos ao exílio... Carregamos a memória de muitas tramas, o corpo molhado de nossa história, de nossa cultura; a memória, às vezes nítida, clara, de ruas de infância, da adolescência ... uma frase possivelmente já olvidada por quem a disse. (FREIRE, 2013, p. 32-33).

SOURCE: Beatles bible (2008)

Recently, several researchers who advocate for decolonial thinking have been highlighting how essential it is to unmask the *locus of enunciation* (GROSFOGUEL, 2007; DINIZ DE FIGUEIREDO; MARTINEZ, 2019; MENEZES DE SOUZA, 2019a). In other words, constructing knowledge with a decolonial attitude entails a recognition and disclosure of one's own "geographical, historical, bodily, and ideological context" (DINIZ DE FIGUEIREDO; MARTINEZ, 2019, p. 2), as I will discuss further in Chapter 3. When exploring

the practices of AL in Brazil, Jordão (2021) argues that making our locus of enunciation visible has transformed our view of science to something that is in fact local, emotional, and human. In a post-structuralist view of identity and language, we assume that our becoming, our discourses, beliefs, and practices are all affected by our life history, i.e., "the theorizations we encounter, the experiences we live, the spaces we occupy, the bodies we meet and the tensions and ambiguities we face" (DUBOC; MENEZES DE SOUZA, 2021, p.3). Lee and Canagarajah (2019), in turn, talk more specifically about how teachers should understand and reflect upon the way their lived experiences and life history intersect with their knowledge.

Informed by these assumptions, before going further into this thesis I will try to introduce and give a general picture of who is writing. My goal is not to essentialize my or any identities, but to share some aspects about myself and emphasize how my ideas, processes, choices, and procedures are not neutral nor universal, and at the same time are also not individual nor detached from the world, hence placing my truths between parentheses (MATURANA, 2002; MIGNOLO; WALSH, 2018).

From February to April 2021, I participated in a transdisciplinary Winter School Program, organized by the Next Generation and Global Studies (NGGS) research group[14]. Before the first meeting, the organizers asked us to watch this Ted Talk by the writer/photographer Taiye Selasi:
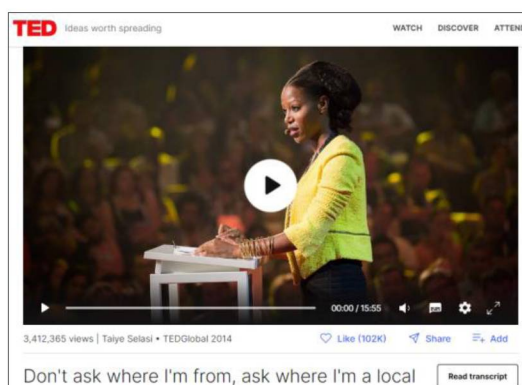
VIDEO 1: TedTalk Taiye Selasi: Don't Ask Where I'm from, ask where I'm a local

In her talk, Selasi challenges the fact that when we say we come from a country (for example, if I started my introduction by saying that I am Brazilian), we privilege a concept and a fiction over reality: human experience. Therefore, instead of telling people where we are from, we should start thinking about where we are and feel like a local, and this does not necessarily

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[14] This is a transdisciplinary group from the Department of Politics, Law and International Studies at the University of Padova, Italy, and is composed of researchers engaged with studies on Political Theory, Philosophy, History, International Studies, World Politics and Foreign Languages, to mention a few. For more information, visit their website: http://nextgenerationglobalstudies.eu/home-page/who-we-are/.

mean a place, but our relationships, our rituals, and our restrictions too. I would like to go further into her argument and say that many characteristics that I will share with you are also socially constructed positions and fictions that actually might carry several stereotypes. Even so, they constitute how I see myself in the world.

I am a white Brazilian woman, 30 years old. My husband, my two cats, and I live in Curitiba, the city where I was born. I really love to spend time with them, but also with my parents, other relatives, and friends. I never refuse an invitation to talk, play boardgames, sing, drink or eat, be it in a friend's house or in a nice and comfortable pub or restaurant. You know those things that you love to do or to simply talk about? So, my top pic would be movies. But I am also in love with series, music, books, tattoos (I have 11!) and volleyball.

Another very important part of my life for me is my career. When I look at my past in order to understand why I have chosen to teach English, I realize how much it relates to my personality and my school experiences. As a learner who fit the expectations of what it meant to be a good student, I felt happy to be at school. Nowadays, I still love learning, explaining, and helping others. For me, teaching is about supporting students to be the best possible versions of themselves, to be critical thinkers and reflective agents in society. So, without including the countless times I role-played my sister's teacher when we were kids, my path in this profession started at high school in 2008 when I took what we used to call "Magistério", a technical course for teaching basic education levels. In 2011, I started my undergraduate course in Letras (with emphasis in Portuguese and English Teaching) motivated by my love not only for teaching but also for English, which started when I was very young listening to my father's Beatles records and watching so many Hollywood movies (things I still love to do).

IMAGE 6: 'SOME' YEARS AGO

SOURCE: The author (2022)

Throughout my career, I have had several different professional experiences: literature and regular teacher for kindergarten students; EFL and English for Specific Purposes teacher and material writer in language courses, regular schools, and higher education; and supervisor of the English teaching staff at a cooperative. These have always been intertwined with my academic experiences: an exchange program to study English in Los Angeles for 2 months, a scholarship in the Languages without Borders program[15] (where I discovered my passion towards AL), my master's degree, the research group Identidade e Leitura (CNPq/UFPR) (IDL), congresses and academic events, and an exchange experience at the University of Otterbein in Ohio, in their Summer Program for teacher development. Currently, I am in the process of getting a PhD degree, with a "sandwich period" (how we call a split-site PhD in Brazil) at Penn State University, hosted by Prof. Suresh Canagarajah and funded by CAPES-Print.

I will stop myself here, before I start writing an autobiography instead of a thesis. As I look back at my trajectory as a student, I see someone who managed to get good grades in our traditional education system. I was very happy as a learner and felt that doing well in all types of assessment meant I was indeed very intelligent. Therefore, I find it quite curious and interesting how my growth as a professional and my relationships with students and their lives have impacted how I now relate to knowledge and assessment. However, these are not the only aspects of my story that influence my work in this research. In trying to recognize my privileges, I can say that I come from a simple family, but one who could provide me with many possibilities to achieve my accomplishments. I have attended a university that is tuition-free and integrally supported by the government, being awarded with different scholarships. I am white, heterosexual and cisgender in a racist, sexist, heteronormative society. At the same time, I see myself in the Global South, a Latin American woman in a patriarchal society, a non-native speaker teacher who at times feels as an imposter due to normative, racist and nationalistic language ideologies, working in an academic field often deemed as less scientific/relevant and in a profession that is undervalued in Brazil. In this entanglement of contradictory hierarchies but definitely many privileges, I find myself now as a researcher, investigating one of the things that have always intrigued me in my profession: language assessment.

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[15] This was a program developed in 2013 by the Higher Education Secretariat (Sesu) and the Coordination for the Improvement of Higher Education Personnel (CAPES) to help university students gain access to mobility programs offered by the federal government (mainly through the Science without Borders Program), providing language examination centers online and face-to-face courses.

1.4 HOW IS THIS DOCTORAL THESIS ORGANIZED?

I have organized this research by dividing it into six chapters (with this introduction being the first). In Chapter 2, I explain the paths and practices I developed in constructing this investigation, reflecting on some issues concerning methodology, describing the constitution of the data, and also discussing some writing strategies. Chapter 3 is dedicated to exploring the topic of decoloniality and how I take it as an onto-epistemic basis for this whole research. I also navigate into definitions, perspectives, and approaches that I consider relevant. In Chapter 4, I bring my conceptions of language and communication, within this decolonial positioning, based on translanguaging theory, ELF, CL and ML. When approaching each of these frameworks, I try to articulate them with possibilities for ELT assessment. Next, in Chapter 5 I describe and at the same time analyze and reflect on the planning and development of an assessment practice at UTFPR Idiomas. I explore my conversations with the collaborating teacher, my field notes on the ongoing process, the materials we produced together with the students and their questionnaires, integrating theoretical reflections and practical descriptions (as I see them intrinsic to each other). Finally, I reflect on possible implications of our practical experience in Chapter 6, considering potentialities and limitations for thinking assessment in ELT otherwise.

2 PATHS AND PRACTICES: THE CONSTRUCTION OF THE RESEARCH

IMAGE 7: FLIGHT PLAN

"Então, talvez o que a gente tenha de fazer é descobrir um paraquedas. Não eliminar a queda, mas inventar e fabricar milhares de paraquedas coloridos, divertidos, inclusive prazerosos. Já que aquilo de que realmente gostamos é gozar, viver no prazer aqui na Terra. Então, que a gente pare de despistar essa nossa vocação e, em vez de ficar inventando outras parábolas, que a gente se renda a essa principal e não se deixe iludir com o aparato da técnica. Na verdade, a ciência inteira vive subjugada por essa coisa que é a técnica"[16] (KRENAK, 2020, p. 31).

SOURCE: Inclusive Inclusão e Cidadania (2017)

What is methodology? If we look at the dictionary, a possible definition is: "a set of methods used in a particular area of study or activity" (2023[17]). During my studies inside academia, I have carried a similar superficial notion of methodology as a description of the methods I decided to use in developing research. I have seen this perspective also among some of my peers, and realized how often we overlook the complexity of the set of principles and positionalities that constitute methodology. As said by Norton (2013, p. 26), "any approach to methodology presupposes a set of assumptions that guides the questions that are asked in a research project and how these questions are addressed". Recognizing this philosophical and epistemic character of methodology, I wish to start this chapter by explaining how I intend to approach this research with a decolonial sensibility.

Eu - [...] nunca tinha lido coisa de decolonialidade?

Dé - Uhum. Não.

Eu - E como foi?

Dé - Foi curioso porque não, mesmo não tendo lido, tem muito a ver com muitas coisas que a gente fala né? Acho que principalmente coisa que a gente lê no, no Cana [referring to Suresh Canagarajah], ou outras coisas de língua franca e de multiletramentos também. Então, não parece algo tão distante. [...] Enfim, esse foi o mais difícil assim, os outros era muito mais fácil de ler e pensar tipo, ah, como a gente pode colocar no que a gente quer fazer. Né? Tipo colocar em alguma atividade, colocar em, ligar com avaliação. Esse já foi mais difícil de conseguir

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[16] Own translation: "So maybe what we have to do is to discover a parachute. Not to eliminate falling, but to invent and manufacture thousands of colorful, fun, even pleasurable parachutes. Since what we really like is to enjoy, to live in pleasure here on Earth. So, let us stop deceiving our vocation and, instead of inventing other parables, let us surrender to this main one and not let ourselves be deceived by the apparatus of technique. In fact, the entire science lives subjugated by this thing that is technique" (KRENAK, 2020, p. 31).

[17] Available at: https://dictionary.cambridge.org/us /dictionary/english/methodology. Accessed on February 17, 2023.

fazer essa linha de, parece que é algo muito mais na... na forma como a gente vai construir, selecionar textos e abordar, do que tipo, algo mais concreto assim do tipo ah, a gente vai fazer uma atividade, essa atividade, a gente vai tratar disso. Esse parece mais difícil.

Eu - [...] você não conseguiu ver isso porque não é isso. Não é tipo uma teoria que nós vamos eh, aplicar numa atividade, ou eu vou aplicar na minha pesquisa né? [...] na verdade é muito mais um posicionamento enquanto ser humano do que uma teoria, né então assim na verdade tem muito mais a ver com o que eu vou, como que eu vou olhar pras teorias todas. O que que eu vou fazer com todas as teorias e tudo mais [...] Como que a gente vai olhar pra gente enquanto professor, pra gente enquanto ser humano mesmo e como que a gente está fazendo, o que que a gente está fazendo, pensando nessa coisa da colonialidade né, tipo eu acho que, é muito, é difícil definir o que que é ser decolonial mas é fácil ver o que que é ser colonial. Tipo, o que é ser colonial, moderno né, positivista. É mais fácil você olhar pra isso. E daí é uma tentativa de não ser né? E daí são formas, possibilidades de como sair dessa comunidade, como quebrar essas questões coloniais né? [...]

Dé – Aham, é, parece ser muito mais uma postura, filosofia e etc. (C4 transcript, 2021).

Me - [...] you had never read anything about decoloniality?

De – Uh-huh. No.

Me - And how was it?

Dé - It was curious because no, even without having read it, it has a lot to do with many things we talk about, right? I think mainly things we read from, from Cana [referring to Suresh Canagarajah], or other things with lingua franca and ML as well. So, it doesn't seem so far away. [...] Anyway, this one was the hardest, the others were much easier to read and think like, oh, how can we put that in what we want to do, right? Like, put in some activity, put in, link with assessment. This one was more difficult to get this line of, it seems that it is something much more in the... in the way we are going to build, select texts and approach, than like, something more concrete like ah, we'll do an activity, in this activity we will deal with it. This one looks more difficult.

Me - [...] you couldn't see it because it's not that. It's not like a theory that we're going to apply to an activity, or that I'm going to apply it to my research, right? [...] actually it's much more a position as a human being than a theory, so it actually has much more to do with what I'm going to do, how I'm going to look at all the theories. What I am going to do with all the theories and everything [...] How we are going to look at ourselves as teachers, at us as human beings really, and how we are doing, and what we are doing, thinking about this coloniality thing, you know, I think it's very, it's hard to define what it means to be decolonial, but it's easy to see what it means to be colonial. Like, what it's like to be colonial, modern, positivist. It's easier for you to look at it. And then it's an attempt not to be, right? And then there are ways, possibilities of how to get out of this community, how to break these colonial issues, right? [...]

Dé – Uh-huh, yeah, it seems to be much more of a posture, philosophy and so on.

As can be seen in this part of one of my conversations with Dé, I do not believe decoloniality to be another of a series of theories that I will *use* or that will be part of my theoretical framework. I believe it to be a way of seeing and positioning oneself in relation to the world. It is a *giro* (CASTRO-GÓMEZ; GROSFOGUEL, 2007, p. 21), since "[m]ás que como una opción teórica, el paradigma de la decolonialidad parece imponerse como una

necesidad ética y política para las ciencias sociales latinoamericanas"[18]. It is an *option,* "of analyzing but also of being, becoming, sensing, feeling, thinking, and doing" (MIGNOLO; WALSH, 2018, p. 102), since it does not impose itself as a single truth, but as one possible truth between many truths. Therefore, my goal is to take decoloniality as an onto-epistemic positioning to embrace (or at least try to) as a researcher, when constructing, writing, and developing knowledge through this thesis as a whole.

Finally, I do not believe that my thesis or assessment practices are decolonial or even in the possibility of someone becoming or being decolonial. I recognize that "the hegemonic knowledges of coloniality cannot simply be erased or eliminated as they constitute our thinking as subjects constituted by and implicated in coloniality" (MENEZES DE SOUZA; DUBOC, 2021, p. 880) and that "só é possível, levando isso em conta, estar e não ser decolonial. Se nós somos decoloniais então isso dá a impressão ou poderia dar a impressão que acabou a colonialidade. Continuamos, nós estamos decoloniais no sentido de que é um processo contínuo"[19] (MENEZES DE SOUZA, 2021a). This acknowledgement helps us face the difficult reality of centripetal and centrifugal forces: our schools, our pedagogical practices, our universities, our position as researchers and our lives are inserted in a colonial system, which is also modern and neoliberal. All our endeavors in changing our surroundings are going to be limited by our own colonialities but mainly by how we are all subjected to a greater structure.

> *Dé - É. Essa posição de reconhecimento é legal também, né? Essa consciência de se perceber colonizado, se perceber influenciado por noções capitalistas e etc., reconhecer elas, ver onde elas se manifestam, isso é tudo, são trabalhos muito legais. De fazer... tanto que o texto da Andreotti (2013) ele é cheio de perguntona do tipo, nossa cara. Não dá pra responder, né guria?*
>
> *Eu - É muito assustadora as perguntas, [laughter] é muito difícil. [...] e uma das coisas que mais me chama atenção do texto dela é essa coisa da paralisia né? Porque uma hora você não, o que que você pode fazer? Tipo... Já está todo mundo imerso na modernidade né? Quem é você? Que que você vai fazer pra... E você também é colonial, moderno, capitalista, tipo dá uma paralisia horrível, tipo, não tem o que fazer.* (C4 transcript, 2021).

> Dé - Yeah. This position of recognition is cool too, right? This awareness of perceiving oneself colonized, perceiving oneself influenced by capitalist notions and so on, recognizing them, seeing where they manifest themselves, that's all, these are really cool works, to do... so much so that Andreotti's text (2013) is full of questions like, oh dear. We can't even answer, right girl?

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[18] Own translation: "[m]ore than a theoretical option, the paradigm of decoloniality seems to impose itself as an ethical and political necessity for Latin American social sciences" (CASTRO-GÓMEZ; GROSFOGUEL, 2007, p.21)

[19] Own translation: "it is only possible, taking this into account, "estar" and not "ser" decolonial. If we "somos" decolonial then that gives the impression or could give the impression that decoloniality is over. We continue, we "estamos" decolonial in the sense that it is an ongoing process" (MENEZES DE SOUZA, 2021a). I kept the words "estar" and "ser" in Portuguese because they are both translated as "be" in English. "Estar" means to be present, to occupy a space, whereas "ser" means to exist, in an ontological sense.

Me - The questions are very scary [laughter], it is very difficult. [...] and one of the things that catches my attention the most in her text is this paralysis thing, right? Because someday you don't... what can you do? Like... Everyone is already immersed in modernity, right? Who are you? What are you going to do to... And you're also colonial, modern, capitalist, like it gives you a horrible paralysis, like, there's nothing you can do.

Dé - Mas é aquela coisa. Eu acho que esse [referring to decoloniality] é o que a gente faz... através, a gente não faz né, pontual.

Eu – É, a gente não faz numa aula, numa atividade. A gente vai ter que, a gente vai tentar que essa ideia, que essa filosofia perpasse toda a nossa prática e a gente precisa reconhecer que muitas vezes ela não vai. E muitas vezes a gente vai ser colonial, a gente vai ser moderno, né?

Dé - E tudo bem porque a gente é.

Eu - E tudo bem porque a gente é, a gente vai tentar e né? Mas assim...

Dé - Questiona. (C4 transcript, 2021).

Dé - But it's that thing. I think this [referring to decoloniality] is what we do... through, we don't do it punctually.

Me – Yeah, we don't do it in a class, in an activity. We'll have to, we'll try to make this idea, this philosophy to permeate our entire practice and we need to recognize that it often won't. And many times we will be colonial, we will be modern, right?

Dé - And that's ok because we are.

Me - And that's ok because we are, we're going to try and right? But...

De – We question it.

Embracing these perspectives of decoloniality as a continuous process and of ourselves as implicated in modernity/coloniality helps us to deal with this paralysis mentioned in the first excerpt above. Can we engage in the decolonial project through small actions and strategies? For some, decoloniality implicates big movements and revolutions. I do not disagree with that, since many are dying or having their existence denied "while we speak". Still, I also believe in *grietas* (WALSH, 2013), *brechas* (gaps) (DUBOC, 2012), *wiggle rooms* (MORGAN, 2010), *little revolutions* (SIQUEIRA; DOS ANJOS, 2012) and *critical moments* (PENNYCOOK, 2012) to change and revolutionize through our attitudes and decision-making as teachers in a classroom. Despite the particularities and different origins of these concepts, I understand that all of them push us to: a) appreciate and value locality and context; b) embrace the unpredictable and contingent character of our classrooms; c) recognize the macro and powerful structures that limit our actions and usually stop us from conducting changes that are more revolutionary; but at the same time d) see the possibility to resist and *esperançar* (FREIRE, 2013) through our actions in the midst of these structures.

As discussed in the second excerpt above, it is not about the pedagogization or planning of activities based on decolonial concepts. It is about positioning oneself as a subject

in relation to epistemologies, cosmologies and ontologies otherwise. As I will explain later, it is about embracing decolonial dispositions[20]. Therefore, I bring decoloniality to my thesis as a kind of clothing I decided to wear, a pair of glasses through which I will see all theories that inform my investigation, bearing in mind that this decolonial exercise implies on identifying, interrogating and interrupting (MENEZES DE SOUZA; DUBOC, 2021) the colonial forms of domination that are part of the contexts, concepts and practices surrounding my research methods, objectives and developments.

Having put forward this stance, it is necessary to localize myself inside the field of AL, the disciplinary bounded reality that I am writing a doctoral thesis in. This area has different practices and agendas depending on where and when it is developed. Therefore, to be more specific, I wish to talk about a critical AL as described by Pennycook (2021, p. 165), where agents "are trying to intervene in inequitable linguistic relations, to change the ways language education can be disenfranchising, texts can be discriminatory, policies exclusionary, tests inequitable, and much more". Besides, I find myself in a movement called AL "made in Brasil"[21]. According to Jordão (2021), it is a local, situated, embodied and *praxical* approach to linguistics that starts from the idea of language as social practice and knowledge as interdisciplinary and collaboratively produced. It focuses on the impacts of language on (and the fact that it is indissociable from) peoples, bodies, environment, and all forms of existence. In addition, it is moved by the need to respect diversity and understand difference as beneficial, having "a wide interface with decoloniality, translingualism and southern epistemologies, driven by the need to learn how to deal with the invisibility that has been created over our local practices" (JORDÃO, 2021, p. 15). In my aim of challenging traditional conceptions of assessment in search of a more democratic, inclusive and decolonial practice, I dialogue with this framework and am informed by these assumptions.

Next, I explore the approaches I came to develop in order to work within my objectives. The following methodological mixing or *bricolage* (KINCHELOE, 2004) is not arbitrary, as I have opted to position myself as a researcher with a decolonial attitude and my goal was to try to make choices during my procedures that approached meaning and knowledge

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[20] In Chapter 4, I explain the idea of "disposition" expanding from Lee and Canagarajah (2019) when they are discussing translingual dispositions. In sum, I use this word to refer to embodied experiences and readings that guide and orient our performances, attitudes and positionings.

[21] In this thesis, I quote many colleagues that are part of this movement: Adriana Brahim, Clarissa Jordão, Eduardo H. Diniz de Figueiredo and Juliana Martinez, who are members of the IDL research group, and others such as Ana Paula Duboc, Claudia Hilsdorf Rocha, Daniel Ferraz, Kleber Aparecido da Silva, Lynn Mário Menezes de Souza, Mariana Mastrella-de-Andrade, Rosane Rocha Pessoa, Ruberval Maciel, Sávio Siqueira, Tânia Rezende, Walkyria Monte Mór.

construction otherwise. After exploring each of the parts that constitute this mixing, I will try to address my reasons for this tough endeavor, considering the colonial configuration of academic knowledge.

2.1 AUTOETHNOGRAPHY

In this qualitative research and within the AL I have just described, I assume a post-structuralist notion of discourse, of reality as always and constantly interpreted through our lenses (JORDÃO, 2007). Consequently, I start from the premise that there is no observation detached from social practices and that I cannot separate myself from my own meanings and world views (LÜDKE; ANDRÉ, 2015), also "considering researchers as the human beings they are, as an integral part of the processes of knowledge production" (JORDÃO, 2021, p. 17). In a movement completely embracing this inseparability, and assuming how autoethnography draws from this same ontological position of interpretation and experiencing rather than facts or conclusions (MARA; THOMPSON, 2022), I look at my own classroom and teaching practices.

In the critical AL "made in Brasil" I endorse here, teachers are always seen as beings constantly reflecting, adapting and producing knowledge "as they go along their teaching" (JORDÃO, 2021, p. 18), and not as mere users of knowledge produced by outsiders. Even so, as I intend to investigate my own classroom and reflect on my practices of assessment, I see myself in this process as a *professora pesquisadora* [teacher researcher], in the terms put by Bortoni-Ricardo (2008). According to this author, teacher researchers look at their own experiences in the classroom in a critical and reflexive way, analyzing their own pedagogical strategies. This dynamic has a bottom-up character that contributes to discussions about problems in the classroom, as well as to keeping an open door for alternative, new and resistant practices.

Going a little further, I also believe that this look at myself has characteristics that align with autoethnography. According to Paiva (2018), in this approach we focus our observation on ourselves, writing from our own experiences and becoming part of the research subject matter. The author brings the fundamental aspects of this type of research according to Adams et al (2015, p. 1-2 in PAIVA, 2018, p. 22):

- Uses a researcher's personal experience to describe and critique cultural beliefs, practices and experiences.
- Acknowledges and values a researcher's relationship with others.

- Uses deep and careful self-reflection ± typically referred to as "reflexivity" – to name and interrogate the intersections between self and society, the particular and the general, the personal and the political.
- Shows "people in the process of figuring out what to do, how to live, and the meaning of struggles".
- Balances intellectual and methodological rigor, emotion, and creativity.
- Strives for social justice and to make life better.).

In relation to the list above, I believe I have brought myself, my personal experiences and emotions to think about assessment since the first chapter. Besides, I will continuously seek to value my relationship with others not only by making this a collaborative research (as I will discuss in the next subsection), but also by acknowledging the voices of my students, university professors and other agents in my reflections. Finally, I hope to balance self-reflection and creativity with, instead of intellectual/methodological rigor through positivist/modern lenses, a kind of ethical and responsible conduct in research, which aims at change and tries not to ignore social justice[22].

Canagarajah (2012) also defines autoethnography by breaking the word: a) *auto:* the self and its location and identity as the point of view; b) *ethno:* goals related to culture and how it shapes and is shaped by society and the personal, with one's experiences perceived as social constructions; c) *graphy:* using creativity and narratives in order to explore academic writing in a less threatening way and valuing experiences and local knowledges. In relation to this last characteristic, throughout this text I sometimes use narratives and mix lived experiences, emotional memories, imagined scenes and characters, to write stories that try to speculate and express what I observe, feel, and learn from my context. According to Paiva (2018, p. 25):

> Esta característica da autoetnografia escancara a noção de que, dentro do paradigma interpretativista de ciência, o conhecimento é construído subjetivamente e socialmente, sendo que os fenômenos observados serão sempre percebidos de maneira particular, já que dentro desta perspectiva não existe realidade que seja independente da percepção.[23]

An important distinction to be drawn here, as highlighted by Mara and Thompson (2022), is between speculation and fiction. By telling these stories, I am not fictionalizing reality

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[22] I wish to explain my take on "social justice", as I did with "democratic" and "empowerment", in order not to reduce or universalize these terms. Along with Silva (2021, p. 29, own translation), I see social justice with "different contours depending on where it appears", including "practices that question the structures that support modernity, that denounce and fight against exclusions and discrimination often based on colonial difference" and that "passes through dimensions of the most diverse orders, including social, cognitive, affective and relational".
[23] Own translation: "This feature of autoethnography reveals the notion that, within the interpretivist paradigm of science, knowledge is constructed subjectively and socially, and the observed phenomena will always be perceived in a particular way, since within this perspective there is no reality that is independent of perception" (PAIVA, 2018, p.25).

in a fantastic way, but relying on my knowledge and previous experiences of the culture and context of ELT, wondering and exploring events that I may not have formal/systematized access to.

My option for this investigation framework is also based on its potentialities within a decolonial perspective. Paiva (2018) already claims that autoethnography is aligned with post-modern and post-structuralist perspectives since it denies the positivist idea that subjectivity jeopardizes the valid construction of knowledge, and it recognizes local realities and identities. To conclude, I have listed the following arguments on why autoethnography can help promoting decolonial practices in academic research (inspired by MARA; THOMPSON, 2022[24]):

a) At the textual level, it challenges and decenters dominant forms of academic writing, bringing possibilities to reach non-academic audiences by "narrating in ways that make sense to people on the ground" (TOMASELLI, 2013, p.175, apud MARA; THOMPSON, 2022);

b) The status of "expert" is demystified, seeing that the text includes the doubts, questions and identity shifts of the researcher throughout the writing process;

c) It tackles the issue of how knowledge is constructed, seeing that it does not have generalizations or verifiable truths as final goals;

d) Researchers are represented as visible and embodied, once personal experience, subjectivities, privileges, and limitations are seen as inseparable from the understandings we produce and the realities we seek to act upon.

e) It allows researchers to blur boundaries between their personal, creative, and scholarly interests, considering all experiences worth writing about.

These same authors (MARA; THOMPSON, 2022) discuss the possibilities of doing collaborative autoethnography. This practice emphasizes how those who participate with research are knowledge producers themselves, how they unsettle our assumptions and therefore, help us to promote a richer perspective. In the following subsection, I explore this aspect of the thesis.

2.2 COLLABORATIVE RESEARCH

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[24] Despite agreeing with some of the criticism towards Mara and Thompson's (2022) work [particularly the authors' self-awareness in relation to their colonial positions, see for instance the post: *'Retract or Attack?'*, 2022], I believe they raise relevant and valid points for us to think about our studies in the many different Souths.

When I was starting to consider how I wanted to investigate assessment, I had been reading about decoloniality and thinking about the need to decolonize research and knowledge production. Besides, colleagues inside the frame of AL "made in Brasil" have been fostering collaboration as one of "the main tenets of this situated discipline" (JORDÃO 2021, p. 21). These readings, aligned with my experiences in the university that have shown me how further we go when we discuss and learn with and from the other, made me realize I could not perform this alone. Of course, my research would never be a completely solo work, considering Bakhtinian (1981) notions (such as *dialogism* and *heteroglossia*) and the post-structuralist ideas of knowledges as always unfinished and constantly being constructed in a dialogical chain of voices (JORDÃO, 2007). Even so, I felt the need to have someone by my side when trying new ways and practices:

> All research represents a collaboration, whether with fellow researchers, those whom we encounter during our research, our advisors, long-dead philosophers, or even reviewer #2. Collaborative autoethnography offers us an opportunity to recognize the contributions of others and to reflect on our understandings of "expertise" and researcher roles. (MARA; THOMPSON, 2022, p. 387)

Therefore, I opted to invite another teacher to collaborate with me, in an attempt to bring a more negotiated and multiple perspective to my investigation. I agree with Albuquerque (2021, p. 101) when she says that encounters with another have a transformative potential, and that collaboration brings proximities but also "relações de oposição, confronto, bem como combatividade de vozes. Acredito que o embate ou o equívoco, visto por Viveiros de Castro como o oposto à unicidade de vozes, pode ser um grande gerador de movimentos e de transformações"[25].

In her research, Silva (2021, p. 83) referred to her collaborator by her first name, explaining that "identificar quem é este ser com quem agi, trabalhei e aprendi e que também foi responsável por minha formação continuada é, no mínimo, coerente com uma práxis crítica e relacional de pesquisa que não se pretende extrativista nem se projeta como universal"[26]. Inspired by these same reasons, and with his authorization (see Appendix 3), I also identify my collaborator in this research, André Luiz Galor. Due to our affection and friendship, as I will explain later on this subsection, I refer to him as Dé.

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[25] Own translation: "relations of opposition, confrontation, as well as combativeness of voices. I believe that clashes or misunderstandings, seen by Viveiros de Castro as the opposite of the uniqueness of voices, can be a great generator of movements and transformations" (ALBUQUERQUE, 2021, p. 101).

[26] Own translation: "Identifying who this being is with whom I acted, worked and learned and who was also responsible for my continued training is, at the very least, coherent with a critical and relational research praxis that does not claim to be extractive nor is it projected as universal" (SILVA, 2021, p. 83).

*Eu - [...] Tudo que eu pensei até hoje é porque eu precisava ter algo pra mandar pro comitê de ética. Mas a minha ideia é pesquisa colaborativa **mesmo** [emphasis]. Então eu quero decidir **tudo** [emphasis] com você. A gente vai decidir tudo junto, então tipo, depois dessas nossas conversas que é meio que uma coisa que eu estou meio impondo pra nós, é uma coisa que eu pensei e vou impor um pouquinho... Por ser a pesquisadora não tem como ignorar isso né? Que eu que estou fazendo essa tese e tal. Mas daí a partir daqui em diante é tipo, quero tudo, a gente vai decidir junto. Né? Como que a gente vai fazer essas avaliações? Depois como que a gente vai registrar essas coisas? Depois como que a gente vai conversar com os alunos? Se vai ser uma entrevista, se vai ser questionário, que que a gente vai fazer, tudo eu quero decidir junto com você.* (C1 transcript, 2021)

Me - [...] All I have thought until today it's because I needed to have something to send to the ethics committee. But my idea is **really** [emphasis] collaborative research. So I want to decide **everything** [emphasis] with you. We're going to decide everything together, so, like, after our conversations, which are kind of something that I'm kind of imposing on us, it's something that I thought about and I'm going to impose a little bit... Since I'm a researcher, I can't ignore that right? That I'm doing this thesis and stuff. But from now on it's like, I want everything, we'll decide together. Huh? How are we going to make these assessments? Then how are we going to register these things? Then how are we going to talk to the students? If it's going to be an interview, if it's going to be a questionnaire, what are we going to do, everything I want to decide together with you.

In this conversation with Dé, I try to explain to him my intentions of making as many decisions as possible together. I embrace an idea of collaboration as explored by Magalhães and Fidalgo (2010, p. 777), an "evaluation and reorganization of practices, mediated by language", where trust between participants is crucial and the organization allows all to speak, ask questions and relate practices with theory. In this context, the authors say that creativity, problem recognition and solving, complementarity and criticality thrive. At the same time, I acknowledge that I "vou impor um pouquinho... Por ser a pesquisadora não tem como ignorar isso né?[27]". Thus, there are ever-present power relations, for instance the fact that I am the researcher who is getting a Doctoral degree as a consequence of this work. Even so, I strongly believe that the tensions, conflicts, unexpectedness and uncertainties that are consequences of this relationship promoted immeasurable learning and definitely enriched this thesis.

Despite the hierarchical position in what concerns my identity as a PhD student, my relationship with Dé is not strictly academic. I met him in 2013 in a Foreign Language Methodology course at the university, when he was my veterano [an expression used informally in Portuguese to refer to students who entered the university before you did]. At that time, he was already an English teacher at the university's language center, whereas I started teaching English only in 2014 at a private language center. Since then, our friendship has developed and

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[27] "I'm going to impose a little bit... Since I'm the researcher, I can't ignore that right?"

grown through many experiences: during our undergraduate period, we both had a scholarship to teach in a project of free English lessons; in 2015, I observed his classes at the university's language center and performed some microteachings with his help and feedback as a mentor; we went to each other's graduation ceremonies; he watched my Master's defense the same year he entered the post-graduation program to take this same degree; In 2018, he became one of my wedding's "best men". Finally, in 2020 I started my PhD and could not think of any other person to do my research with.

I have chosen to invite Dé to be my collaborative teacher in this work for several reasons: he worked at the site I selected for this investigation; we have already collaborated in academic contexts; and mainly because he is my friend. We agree with each other a lot, but also feel comfortable in disagreeing and sharing different ideas and perspectives. The process of developing a Doctoral thesis can be very lonely sometimes, so I was very lucky to have the opportunity of constructing so many parts of it with him. In the beginning of 2021, I invited Dé to be my collaborative teacher and he promptly accepted. Also, I suggested that he presented himself in his own words:

> Hi there, reader!
>
> So, I'm Dé, I'm Brazilian and I'm 31 years old. I love listening to music (Beyoncé is my absolute queen, but I listen to other singers as well), playing board games (with Camila) and videogames, traveling, trying new things and learning about new things. At the moment, I'm an English teacher and the director of a collective of teachers. I have been a teacher for over 10 years and, during this time, and especially during college I have always linked my practice as a teacher with recent studies in the area of AL. My final paper and my master's Dissertation were linked with aspects of teaching and theoretical works related to English as Lingua Franca under a translanguaging perspective (Canagarajah (2007; 2013), Pennycook (2008), Jenkins (2015)), for example. I met Camila during my time in college and we have worked in the same institutions since then. We share many theoretical and practical backgrounds, which makes it easier for us to discuss, agree, disagree, debate and develop many ideas related to teaching, such as the ones that will be shown in this thesis. I feel incredibly honored and happy to be a part of it. I admire Camila deeply as a researcher and as a friend and I hope our academic and life contributions continue for a lifetime. I hope you, reader, enjoy this thesis as much as I enjoyed developing the research with Camila (I actually miss debating and creating activities with her!).
>
> (Text written and sent by Dé via WhatsApp on November 23, 2022).

2.3 ACTION RESEARCH

Taking into account the goal of problematizing ELT assessment practices, *action research* and its characteristic of not only interpreting a reality but also acting upon it seems to correspond to this work. This method comes from the needs of a situated educational context

and searches for comprehension and possible transformation of practices (SOMEKH, 2006). There is an articulation between research and action through various cycles that relate to each other holistically and may not occur in a specific order. These cycles are, in sum: (a) identification and observation of the investigation problem; (b) interpretation of data and previous research; (c) planning and introduction of strategic actions towards changes; (d) assessment of these changes and their implications (SOMEKH, 2006; COHEN; MANION; MORRISON, 2011).

Nevertheless, there is some criticism in academia around action research. For instance, Dörnyei (2007, p. 191) states that, although the main goal of this method is to gain a better understanding of an educational environment through cooperation with teachers, thus working as a bottom-up and democratic way of constructing knowledge, action research publications are small in number and "the movement is rather 'top-down' itself with primarily researchers trying to promote it". Yet, when he says "I am still to meet a teacher who has been voluntarily involved in an action research project" (Ibidem), I have to say that the context in Brazil is rather different from what he testifies. Several writings involving collaborative action research have been published (some examples are SOUZA, 2009; DUBOC, 2012; ALENCAR, 2017; OLIVEIRA; ARRIEL, 2018), with teachers participating voluntarily, and the importance of partnership between school and university has been strongly advocated (MASTRELLA-DE-ANDRADE, 2020).

Anyhow, I somewhat agree with Dörnyei's (2007) criticism of action research that is 'top-down', considering the extractivist logic that prevails in academia. Rosa da Silva (2021) comments on the hierarchical posture of researchers in education, who treat teachers as study objects to be observed and represented, creating investigations that only serve the university interests with no contributions to the researched context. In order to avoid such extractivist character, after our experience of assessment, Dé and I had a meeting with the other English teachers of the UTFPR Idiomas project. This was not an attempt to bring them light, truth nor solutions. It was about sharing reflections, discussions and questionings in order to contribute to the transformation of that space, validating the teachers' voices as well as giving back somehow with my research[28].

Before moving on, I would like to highlight another aspect of action research that does not match my investigation goals. André (1995, p. 31) explains that in the 1950's, books

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[28] Due to the extension of this thesis, I will not present nor analyze this meeting with the teachers. However, I wish to highlight that it took place and that we had this purpose of contributing to the context by rethinking and discussing assessment locally and collaboratively.

described this methodology as "uma ação sistemática e controlada, desenvolvida pelo próprio pesquisador"[29], being the teacher who decided to change her/his/their practice one of the most common examples. She also brings different lines (such as the Australian or French), but summarizes that they always involve an action plan that "se baseia em objetivos, em um processo de acompanhamento e controle da ação planejada e no relato concomitante desse processo"[30] (ANDRÉ, 1995, p. 33). It is possible to see that, in its conception, action research entails a very systematic, controlled and planned process. Therefore, although my intentions of problematizing an educational reality (assessment in ELT), reflecting critically upon it, and developing collaborative work to experiment and try to change such a reality, all fit the nature of action research, I did not intend to have a predetermined set of actions, or a very fixed plan for this practice and investigation. As a researcher who embraces a post-structuralist and decolonial attitude, recognizing the impossibility of controlling classrooms, subjects, identities, and all variables involved in teaching and learning, I acted upon the reality of my context, along with my collaborative teacher, without such a fixed plan.

To sum up, I wish to take action research inspired by the CRASP model by Zuber-Skerritt (1996, p. 70): "*critical* (and self-critical) collaborative inquiry by *reflective* practitioners being *accountable* and making results of their inquiry public *self-evaluating* their practice and engaged in *participatory* problem-solving and continuing professional development". Thus, I intend to be *critical* and *reflective* by developing this research in a constant movement of questioning, as well as *self-evaluating* when I include my own classroom. It is *participatory* not only since it is developed collaboratively, but as I wish to share and discuss the practices with other agents of the investigation context, contributing for professional development while also being *accountable*.

2.4 "UMA MISTUREBA AQUI DE PESQUISA-AÇÃO COLABORATIVA AUTOETNOGRÁFICA"

> *Eu – [...] vai ser meio auto etnográfico também porque eu também vou ser uma professora que também vou estar aplicando né? Então eu estou fazendo uma mistureba aqui de pesquisação colaborativa autoetnográfica né? [laughter] Tipo uma mistura louca aqui. E é legal que, por exemplo, às vezes nessa coisa de pesquisa colaborativa eles tem muito assim: ah o professor da escola ele não está na academia e eu estou na academia. No nosso caso não, porque você também, também tá dentro da academia né? Então a gente eu quero... Blur, como é que fala*

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[29] Own translation: "a control and systematic action, developed by the researcher him/herself" (ANDRÉ, 1995, p.31).
[30] Own translation: "it bases itself in goals, in a process of follow-up and control of planned action and the concurrent report of this process" (ANDRÉ, 1995, p. 33).

mesmo? Eu quero é... desmanchar um pouco esses limites, blur these boundaries (C1 transcript, 2021)

Me – [...] it's going to be kind of auto-ethnographic too because I'm also going to be a teacher that is also going to be applying, right? So I'm doing a mix of autoethnographic collaborative research here, right? [laughter] Kind of a crazy mix here. And it's cool that, for example, sometimes in this collaborative research thing they have a lot like this: ah, the school teacher, he's not at the academia and I'm at the academia. In our case, no, because you are also inside the academia, right? So I want... Blur, how do we say? What I want is... to undo these boundaries a little, blur these boundaries.

Historically, academic research and its conventions have been strong representatives and mechanisms of maintenance for the colonial matrix of power. According to Martinez (2017), based on Grosfoguel (2013) and Castro-Gómez and Grosfoguel (2007), the western philosophy, modernity, and its epistemologies have founded the western university and its projects of knowledge production. This institution, then, "se torna a materialidade da ilusão da totalidade do conhecimento e da construção dos cânones", as well as an inspector "do saber dentro desse modelo epistêmico moderno/colonial"[31] (MARTINEZ, 2017, p. 64). The author questions the insistence on certain practices in post-graduation investigations, such as the traditional descriptive methodology based on linear, precise, and coherent rules. Once these practices are founded on the belief that there is one single/correct way of accessing meanings, they produce structures of epistemic superiority and knowledge hierarchy, legitimizing themselves as science while erasing and disqualifying what is considered non-scientific (what is produced outside university and its controlled methodological practices).

When criticizing this modern/colonial way of doing research, Gordon (2014) explains that with the main concern of becoming a discipline or to be considered "right", knowledge construction became a synonym of applying methods correctly, objectively, and systematically. Given how the world is complex and uncontrollable, this sometimes meant denying parts of reality (as we can clearly see in Saussure's choice of ignoring "parole" in developing linguistics as a science). In thinking about how to decolonize knowledge, Gordon (2014, p. 85), based on the fact that "any presumed method, especially from a subject living within a colonised framework, could generate continued colonisation", states that "the best 'method' is the suspension of method".

In my attempt to bring a decolonial posture to this research, I ended up developing a "mistureba" of methods, which, as suggested by Prof. Ana Paula Duboc during my qualification

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[31] Own translation: "becomes the materiality of knowledge totality illusion, and the construction of canon", as well as "an inspector of knowledge inside this modern/colonial epistemic model" (MARTINEZ, 2017, p. 64).

exam, gets very close to the idea of *bricolage*, by Kincheloe (2004). According to the author, it consists of making use of methodological strategies as they are needed in the unfolding of an investigation, recognizing that "researchers' interaction with the objects of their inquiries is always complicated, mercurial, unpredictable and, of course, complex. Such conditions negate the practice of planning research strategies in advance" (KINCHELOE, 2004, p. 3). Beyond that, the author explains that this employment is active, because we construct these methods from the resources that are accessible to us, rather than passively applying universal and monological practices. These constructions and moves we make are not random, but a result of our "understanding of the research context together with our previous experience with research methods" (KINCHELOE, 2004, p. 3). Finally, I see a decolonial potential in this approach since it not only "refuses standardized modes of knowledge production" (Ibidem) but also encourages researchers to look for insights from non-Western and marginalized peoples. The author explains that the break with traditional epistemologies is our responsibility since "such frames have caused such heartbreak and suffering on the part of those who fall outside the favoured race, class, gender, sexual, religious, and ability-related demographic". (Ibidem, p. 19).

Along the same lines of the *bricolage*, I planned and developed my investigation without considering specific methods a priori. In my "mistureba", I did not make random or uninformed choices, but as explained by Kincheloe (2004), I was picturing ways of approaching the context which seemed to make sense within my local reality and goals. So, unconventionally, I decided on these classifications (collaborative autoethnographic action research) after the construction of the data. Besides, I do not see them as fixed techniques or methods, but as approaches I found in research methodology literature that fit what I have developed. My intention with this was to think about knowledge as collaborative, locally, historically and socially constructed, as possible to be developed while not following colonial, modern and western assumptions. I felt comfortable with this decision not only after reading about *bricolage,* but also after a discussion at Prof. Makoni's class of African Studies Methodology during my period at Penn State University. Prof. Makoni stated that what he sees as problematic is when methods control, select and overwhelm our ideas and imagination. Therefore, our interpretations must expand methodology, opting for moving outside the formal/modern/European framework not because we are not aware of these standards, but because we identify more coherent ways. From this perspective, I see my practices as mechanisms that grew organically from the context of this research.

In AL, an example of researcher who has opted for a decolonial attitude and attempted to break with the methodological chains of western modern science is Rosa da Silva (2021). She did not classify her work with a methodological type, arguing that the local context informed the singularity of her research. Other examples are discussed by Jordão (2021b), who mentions two aspects of academic writing and production that were resisted in different ways by the doctoral theses she presented in her talk (SILVA, 2021; FRANCO, 2021; PAIVA, 2018): linearity and *monologicity*. In a similar vein, and inspired by the works of these colleagues, I intend to challenge linearity by: a) exploring multimodality throughout this paper, by including materials such as songs, videos and images - I will not always describe or justify them with words so that whoever reads this thesis can assign their own meanings and connections; b) not organizing the sections of the thesis with the traditional titles or sequences (such as introduction, review of literature, and so on). In addition, I seek to develop collaborative research and recognize the many voices that constitute myself, my academic background and my discourses, to go against *monologicity*.

One last "mistureba" that I assume in this thesis's *bricolage* comes from a translingual understanding. As I develop in Chapter 4, I take translanguaging as a conception of language, so I wish to embrace this in my writing. Some strategies I employ are: a) if originals are in Portuguese (citations, transcripts) or if I feel like some words, slangs or expressions make more sense in Portuguese, I will keep them in Portuguese[32]; b) I did not have this paper reviewed by a so-called native speaker, nor worry about deviations of standardized norms; c) for constructing meanings and ideas, I employ all my resources (including the multimodality I have just mentioned).

As Jordão (2021b) states about the examples she presented, my movements inside this thesis are not revolutions that will radically transform academia. I recognize that there is still a lot of coloniality and modernity in what I am doing here, considering all the modes, values, and epistemologies that I inherited from my academic training and that constitute myself. Even so, I believe in how these practices "desestabilizam a suposta homogeneidade e essa aparente impermeabilidade do conhecimento acadêmico a outros modos de conhecer"[33] (JORDÃO, 2021b).

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[32] I recognize that some of my readers are not familiar with Portuguese, so I have included explanations or translations in English whenever I felt it was necessary (in citations, I have included the English translations as footnotes).

[33] Own translation: "destabilize the supposed homogeneity and this apparent impermeability of academic knowledge to other ways of knowing" (JORDÃO, 2021b).

2.5 OBJECTIVES AND CONSTRUCTION OF THE RESEARCH PROCEDURES

Recapturing my main goal in this investigation, I have chosen these paths and practices of research in order to question and rethink assessment in ELT through a decolonial perspective of translanguaging, ELF, CL, and ML, in an attempt to envision ways of promoting a linguistic education which is less oppressive/hierarchical, as well as more consonant with discursive perspectives of meaning-making, diversity and empowerment, considering the limitations of the neoliberal, colonial and modern systems. Inside such a goal, the specific objectives are: (a) to critically investigate and analyze theories, practices, and policies of assessment in the context of ELT in Brazil, contrasting such reality with decolonial perspectives of translanguaging, ELF, CL and ML; (b) to develop and put into practice an assessment process during a semester of English course at the extension project UTFPR Idiomas, based on these perspectives mentioned above; (c) to analyze such a practical intervention, considering how it might support a problematization of how we have traditionally assessed English learners and a reflection on possible movements to make towards a practice otherwise.

Despite having many questions about assessment in ELT, as I have mentioned in the introductory chapter, I selected some that relate to these specific objectives, and that therefore constitute the research questions of the present study:

a) What colonial onto-epistemologies are present in theories, practices and policies of assessment in ELT in Brazil? Where do they come from and what are their implications? What decolonial attitudes might be performed in this setting?

b) What alternative practice of assessment can be developed at UTFPR Idiomas? How does it include a decolonial perspective of translanguaging, ELF, CL and ML?

c) How can my and my collaborating teacher's experience question traditions, tensions and ambiguities in assessment? What might it suggest towards a conception *otherwise* of assessment in ELT?

Bearing in mind my objectives and questions, I performed the following in the construction and analysis of the data: (a) audio-recorded meetings between myself and Dé for discussions about the English assessment processes that prevail in Brazil and the contexts we are familiar with, and for reading and analyzing material regarding theoretical perspectives of translanguaging, ELF, decoloniality, CL, ML, and Assessment in ELT; (b) planning and development of an assessment process in two classes of Pre-Intermediate English at UTFPR

Idiomas (one taught by myself and another by Dé) for the period of one semester; (c) analysis of implications and effects of such a practical intervention.

In what concerns step (c), me and Dé discussed possibilities to register and keep track of our experience:

> *Eu - Eu acho que eu vou tentar ver se grava todas as situações que envolverem a avaliação, nas aulas ou se... a minha ideia, eu coloquei diário de campo, né? A gente vai anotando as turmas e tal e daí no final a gente vai sentar junto e vai conversar.*
>
> *Dé - E a gente vai ter também a produção deles, né? Independente da forma como for...*
>
> *Eu – Isso, isso também! Faz parte. Exato. [...] E no final eu também quero conversar com os alunos. Eu coloquei ali, tipo uma entrevista coletiva.* (C1 transcript, 2021)

> Me - I think I'll try to see if I record all the situations that involve the evaluation, in the classes or if... my idea, I put field journal, right? We write down during the classes and such and then, at the end, we'll sit together and talk.
>
> Dé - And we will also have their production, right? Regardless of how...
>
> Me – Yeah, that too! It's part. Exactly. [...] And in the end I also want to talk to the students. I put it there, like a collective interview.

One idea was to record all situations that involved assessment. However, since we developed a formative and processual assessment, as well as blurred the boundaries between learning vs. teaching vs. assessment, the idea of recording became a challenge. We would have to record the whole course, and this would result in too great an amount of data. Therefore, we were satisfied with the idea of the journals, and accepted that our notes about the developments in our classrooms would be sufficient material for our reflections. When I started analyzing data, though, I faced two problems: Dé unfortunately lost his journal, and I realized my own was not very detailed nor clear. During my classes, it was very complicated to write down complete sentences while also focusing on teaching and observing interactions, so I did not write much. Anyhow, I intend to use the little I have for insights on how I felt and read the experience at the time. Besides, another source of data naturally emerged: the interactions Dé and I had via WhatsApp. During the semester, while we were teaching our groups, we constantly shared the results, impressions and difficulties we were having by informally texting each other. Therefore, I will also use these messages to account for our experiences.

Another point when we first talked about the investigation was that I thought about having an interview with students in the last class, so that we could have an idea of their own perspectives towards the experience. This is connected to goal, questions and procedure c), considering my take on collaboration, which entails recognizing the contributions of others, and a decolonial attitude in doing research "que não se pretende extrativista nem se projeta como

universal, mas enuncia suas verdades construídas localmente e assim traz o corpo, a história, os conhecimentos e as vivências"[34] (SILVA, 2021, p. 83) of the subjects involved. Finally, listening to the students' perspectives on the experience was also a reflection of my wish to challenge the hierarchization in the relationship teacher vs. student, essential in my attempt to break with traditional paradigms of assessment, as I will explore in the following chapters. When discussing this idea in one of our final meetings by the end of the semester, Dé and I decided on using a questionnaire:

Dé – Mas você quer perguntar, cê quer perguntar coisas relacionado à pesquisa, ou...

Eu - Da pesquisa, aham. [...] Só pra... pra saber do passado e de como foi, entendeu? O que eles pensam sobre tudo que a gente fez. [...] seria uma coisa mais pra eu saber como é que eles se sentiram, como que foi pra eles. [...]

Dé - Eu não sei, eu acho que talvez pra minha turma esse tipo de... não sei se esse tipo de entrevista ou de perguntas não funcionariam melhor sendo respondidas por escrito.

Eu – Questionário? Então eu estava pensando também porque... numa entrevista em grupo eles não vão é... talvez ter coragem de falar, né? Com medo de magoar a gente, né? [laughter]

Dé - É, eu tenho um pouco de receio de que acaba caindo numa mesmice assim pra tipo, acelerar a conversa, sabe?

Eu - Aham.

Dé – "Ai foi bom, foi legal. Aham, tá. Vamos acabar essa aula..."

Eu - E eu acho que a gente já dialogou muito né? Nas aulas. Porque o meu objetivo em fazer uma entrevista era tipo conversar né, e tal, só que eu acho que a conversa esteve muito presente durante o semestre todo né, eu acho que pode ser questionário (C14 transcript, 2021).

Dé – But do you want to ask, do you want to ask things related to research, or...

Me – To the research, uh-huh. [...] Just to... to know about the past and how it was, understand? What they think about everything we did. [...] it would be something more for me to know how they felt, what it was like for them. [...]

Dé - I don't know, I think maybe for my class this type of... I don't know if this type of interview or questions wouldn't work better if they were answered in writing.

Me – Questionnaire? So, I was also thinking because... in a group interview they won't... maybe have the courage to speak, right? Afraid of hurting us, right? [laughter]

Dé - Yeah, I'm a little afraid that it ends up falling into a sameness like, to speed up the conversation, you know?

Me – Uh-hum

Dé – "Oh, it was good, it was cool. Yeah, yeah. Let's finish this class..."

Me - And I think we've already dialogued a lot, right? In classes. Because my objective in doing an interview was to talk, you know, and such, but I think conversation was very present throughout the semester, right. I think it could be a questionnaire.

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[34] Own translation: "that does not claim to be extractive nor projects itself as universal, but enunciates its locally constructed truths and thus brings the body, history, knowledge and experiences" (SILVA, 2021, p. 83).

My goal with the questionnaire was to have information from students about their previous assessment experiences, as well as their opinions about our practice of the semester. For this, Dé and I created a Google Form that they answered anonymously on the last day of class (Appendix 4). I recognize my students' voices by including segments of their answers[35] throughout this thesis, as well as materials they produced in class. Although the questionnaire was anonymous, their materials were not. Therefore, in order to preserve their identities, I assigned them random pseudonyms, being Antônio, Carina, Denise, Fernanda, Guilherme, Ivana, Kátia, Lorena, Roberta, Rita, Stela and Sofia my students, and Elisa, Patrícia, Regiane and Samanta Dé's students.

In sum, the registration of our assessment experience was made by means of: my field journal; materials produced by the students of the two classes; audio-recorded conversations and WhatsApp interactions between Dé and me; and a questionnaire with the students of the two classes by the end of the semester.

To give a better picture, I connected my objectives, questions, procedures and materials in the following table. It does not present a schedule for such steps, since they did not occur following a chronological sequence, but overlapped throughout the whole period (around 8 months).

TABLE 1: OBJECTIVES, QUESTIONS, PROCEDURES AND MATERIALS

Objectives	Questions	Procedures	Materials
(a) To critically investigate and analyze theories and practices of assessment in the context of ELT in Brazil, contrasting such reality with decolonial perspectives of translanguaging, ELF, CL and ML;	(a) What colonial onto-epistemologies are present in theories, practices and policies of assessment in ELT in Brazil? Where do they come from and what are their implications? What decolonial attitudes might be performed in this setting?	(a) Audio-recorded meetings between myself and Dé for discussions about the English assessment processes that prevail in Brazil and the contexts we are familiar with, and for reading and analyzing material regarding theoretical perspectives of translanguaging, ELF, decoloniality, CL, ML, and Assessment in ELT;	- Readings (presented later on Table 3); - Transcriptions of audio-recorded meetings – 15 meetings.

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[35] Answers to the questionnaires were anonymous and will be referenced with a "Q" followed by a number (Q1, Q2, Q3…). Following the same formatting of the transcriptions of the audio-recorded conversations, they are represented in italics, indented 0.5 in, font size 11. A translation to English is given following the originals, with no italics.

(b) To develop and put into practice an assessment process during a semester of English course at the extension project UTFPR Idiomas, based on the perspectives mentioned above;	(b) What alternative practice of assessment can be developed at UTFPR Idiomas? How does it include a decolonial perspective of translanguaging, ELF, CL and ML?	(b) Planning and developing an assessment process in two classes of Pre-Intermediate English at UTFPR Idiomas (one taught by myself and another by Dé) for the period of one semester;	- Transcriptions of audio-recorded meetings – 15 meetings; - Field journal; - WhatsApp interactions; - Materials produced by the students; - Questionnaire for students.
(c) To analyze such a practical intervention, considering how it might support a problematization of how we have traditionally assessed English learners and a reflection on possible movements to make towards a practice otherwise.	(c) How can my and my collaborating teacher's experience question traditions, tensions and ambiguities in assessment? What might it suggest towards a conception otherwise of assessment in ELT?	(c) Analysis of implications and effects of the practical intervention;	- Transcriptions of audio-recorded meetings – 15 meetings; - Field journal; - WhatsApp interactions; - Materials produced by the students; - Questionnaire for students.

2.6 THE CONTEXT: UTFPR IDIOMAS

The site chosen for this research was the extension project UTFPR Idiomas. First established on August 15, 2019, in a partnership between the Modern Foreign Languages Academic Department (DALEM) of UTFPR and the University Support Foundation (FUNTEF-PR), the project was suspended in December 2023, with no expected return date. Its goal was to meet the demand for foreign languages of the academic (faculty, staff, students) and external communities. It was formed by courses in 14 languages (Arabic, Chinese, Dutch, English, French, German, Greek, Hebraic, Italian, Japanese, Korean, Portuguese, Spanish, and Russian), destined to adult learners over 17 years old (with exceptions authorized directly by the coordination). Because it was a project inside a public university, courses had tuitions below market price, in addition to discounts for people connected with some federal universities of the south of Brazil.

Since the COVID-19 pandemic until the suspension of the project, classes were 100% online, with synchronous interactive meetings via Zoom: groups of 8-15 students had two classes per week (1h40m each). All languages were divided into proficiency levels indicated by cardinal numbers, with 60-hour courses for each level. Based on the CEFR and the textbook's information, the English program went from English 1 (A1.1) to English 12 (C1.2). At the time of the investigation, levels 1 to 8 used the *World Link Third Edition: Developing English Fluency* (DOUGLAS, MORGAN, STEMPLESKI, 2015) collection, published by

National Geographic and Cengage Learning. It was chosen by the coordinator, who presented and discussed it with a small group of teachers (including myself and Dé) in 2017, when UTFPR Idiomas was starting as a pilot project under a different name.

The standard assessment system of the institution is detailed in the table below:

TABLE 2: ASSESSMENT STANDARD SYSTEM AT UTFPR IDIOMAS

	Description	Grade	Weight	When
Written Test 1	Formal test with exercises divided into 4 sections: Listening, Reading, Grammar and Vocabulary, Writing.	100	30%	In the middle of the course (class 15)
Written Test 2	Formal test with exercises divided into 4 sections: Listening, Reading, Grammar and Vocabulary, Writing.	100	30%	By the end of the course (class 29)
Oral Test	Conversation guided by the teacher with students individually or in pairs.	100	20%	In the last meeting (class 30)
Extra	Activity(ies) proposed and chosen by the teacher.	100	20%	Throughout the semester, at the discretion of the teacher.

The textbook determined the content for the tests. First, since each level worked with six units of the material (half a textbook), each written test comprised contents from three specific units. The coordinator prepared *Google Forms* by selecting activities from a bank of questions provided by National Geographic Learning (her recommendation was for teachers to review and make changes in the test if necessary). Second, the oral test was developed by teachers, who came up with an activity that connected to the themes of all six units developed during the semester.

Besides the standard system, English teachers had the option of using project(s) as an instrument for assessment, deciding freely on weights and grades. From my own experience, I can say that most opted for the test. In order to check on that impression, while I was writing this section, I created a poll in the English teachers' WhatsApp group. At that time (December 2022), there were 13 teachers, all of whom responded to my survey. I asked them to consider their classes in the first and second semesters of 2022 to answer: "What assessment format did you do with your class?", with the first option being "Written tests, oral test and extra" while the second was "Project or another format without test". Here are the results:

IMAGE 8: WHATSAPP POLL SCREEN PRINT

Qual formato de avaliação você fez com sua turma?

○ Testes escritos, avaliação oral e extra   10

○ Projeto ou outro formato sem teste   3

10:59
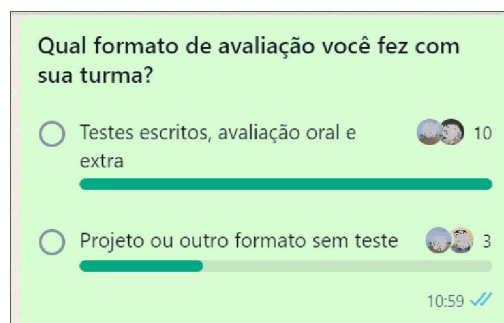
SOURCE: The author (2022)

One of the teachers marked both options, and explained to me that it was because he used tests in some groups and projects in others. It is possible to see that this informal consult confirms my hypothesis, and a whole new investigation could be developed to better understand the teachers' choices in this context.

Another complexity of the context is to understand its language and learning ideologies. Despite presenting characteristics common to language schools, as I will explore later, UTFPR Idiomas was a nonprofit extension project, did not produce/sell its own textbook neither had nor declared to employ a specific methodology. In this scenario, the main goal of the institution regarding linguistic or formative aims became unclear, as me and Dé discuss here:

Eu - E a questão é, quais são os objetivos da instituição? Porque, no caso da UTFPR, não é tão claro assim. Tipo, quem define? Né? A pessoa [person's name]? É por que... é o fato de existir níveis? Isso já coloca um...

Dé - Como tendo um objetivo?

Eu – Sim, pois é. (C8 transcript, 2021)

Me - And the issue is, what are the objectives of the institution? Because, in the case of UTFPR, it is not so clear. Like, who defines it? Right? The person [person's name]? Is it because... is it the fact that there are levels? This already puts a...

Dé - As having a goal?

Me – Yes, right.

There are several consequences for this uncertainty. One is the teachers' freedom to bring their own methodologies, ideologies and conceptions of language and teaching to their classrooms. However, another one is the potential influence textbooks and testing can have on these practices and concepts:

Eu – [...] A questão é: quem opta por fazer a prova é....

Dé – É mais preso.

Eu - É mais preso. Por quê? Porque a prova, a prova é da unidade um, dois e três. E depois a prova da unidade quatro, cinco e seis. Então, tipo, o livro e a prova estão bem conectados e isso faz com que a tua prática, isso tem o que a gente... aquele washback effect, né? A prova que impacta no que você vai, no que você vai ensinar, etc. Eu que já faço o projeto por exemplo, se eu não fizer uma unidade inteira, claro, os alunos vão reclamar provavelmente. A [person's name], se ela ficar sabendo, ela vai me cobrar, vai tipo, como assim? Então, claro, teria certas consequências. Mas eu tenho um pouco mais de flexibilidade do que quem faz prova. Tipo: "ah eu não ensinei essa página aqui mas daí caiu na prova". Né? (C5 transcript, 2021)

Me – [...] The matter is: who chooses to take the test is....

Dé – It's more imprisoned.

Me - It's more imprisoned. Why? Because the test, the test is from unit one, two and three. And then the test of unit four, five and six. So, like, the book and the exam are well connected and that makes your practice, that has what we... that washback effect, right? The test that impacts what you are going to, what you are going to teach, etc. I already do the project, for example, if I don't do a whole unit, of course, the students will probably complain. The [person's name], if she finds out, she's going to charge me, she's like, what do you mean? Then, of course, it would have certain consequences. But I have a little more flexibility than test takers. Like: "oh I didn't teach this page here but then it fell on the test". Huh?

In this excerpt, Dé and I reflect on the connection between textbook and assessment, and how it influences what teachers value as important to be developed in class. We highlight the fact that teachers who opted for using testing ended up with less *wiggle room* (MORGAN, 2010) for working with different practices and perspectives of language and learning, an example of the washback effect.

To conclude the presentation of UTFPR Idiomas, I discuss the reasons for selecting such a location for the research. First, it was a space I was familiar with and motivated to act upon, considering my identity as part of the teaching staff since the institution was born. Second, its academic character made it a space more open for scientific production. Finally, UTFPR Idiomas was an extension project that reproduced several characteristics of language schools, and I believe in the need and possibility to change discourses and practices in such spaces. As I will discuss throughout this thesis, modern, colonial, capitalist and neoliberal ideals pervade Brazilian education and ELT in its different contexts. However, I would like to highlight how these characteristics are explicit, substantial and constitutional of language schools.

Despite being a university project and not competing in the language schools' market as I previously mentioned, UTFPR Idiomas' structure reproduced many characteristics and ideologies of this type of educational context. As Pennycook (2013) reminds us, language schools and advertising have commercial interests and promote particular ideologies, such as the model of the native and white English speaker. Coracini (2003) talks specifically about

language schools and their publicity in Brazil, discussing how it collaborates in constructing imaginaries and subjectivities of teachers and learners. From my experience, I see that these institution's advertising is also filled with neoliberal discourses of success and productivity. A discussion between Dé and me and images from UTFPR Idiomas' website (disabled after the suspension of the project) illustrate these characteristics:

> *Dé - Eu tava passando no Instagram e tava a propaganda da UTFPR Idiomas. E daí era sobre intensivo de alemão eu acho, e daí a foto eram duas pessoas na Alemanha com a roupinha tradicional bebendo cerveja. Aí eu: ai...*
>
> *Eu – Não, eu já dei algumas dicas umas vezes assim, mas eu desisti. Uma das dicas que eu dei é, foi que a pessoa estava postando dicas de tipo, você sabia que o inglês é a língua que não sei o quê, não sei o quê... Aí eu: tá, da onde vem essa informação? Porque não tem, eles não colocam fonte nenhuma. [...]o que incomoda a gente, e é, querer que tenha a fonte, é que a gente sabe como existe um discurso midiático muito forte que a gente, a partir das nossas leituras, a gente sabe que não faz sentido pra gente né* (C6 transcript, 2021).

Dé - I was on Instagram and there was an advertisement for UTFPR Idiomas. And then it was about intensive German I think, and then the photo was two people in Germany in traditional clothes drinking beer. Then I: oh...

Me – No, I already gave some tips a few times, but I gave up. One of the tips I gave was that the person was posting tips about, like, did you know that English is the language that bla bla bla... So, where does this information come from? Because there isn't, they don't include any sources. [...] what bothers us, and that is, wanting to have the source, is that we know that there is a very strong media discourse that we, from our readings, we know does not make sense to us, right?

IMAGES 9 – 10: EXAMPLES FROM UTFPR IDIOMAS' WEBSITE
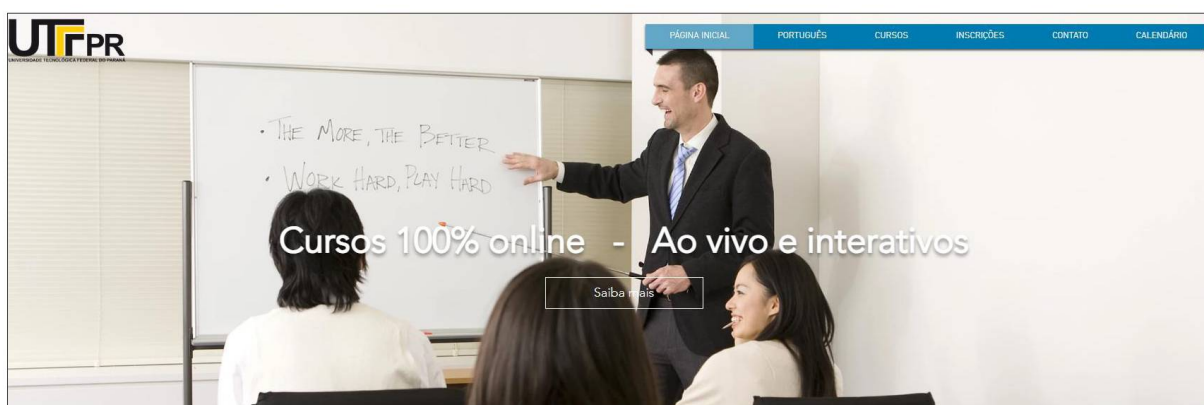
SOURCE: UTFPR Idiomas (s.d.)

Finally, amidst several contradictions observed in official documents of linguistic and teaching policies in Brazil, the Orientações Curriculares para o Ensino Médio (OCEM - National curricular orientations for high school), point to different objectives of teaching in regular schools and language schools. It states that (BRASIL, 2006, p. 90):

> há falta de clareza sobre o fato de que os objetivos do ensino de idiomas em escola regular são diferentes dos objetivos dos cursos de idiomas. (...) Observa-se a citada falta de clareza quando a escola regular tende a concentrar-se no ensino apenas lingüístico ou instrumental da Língua Estrangeira (desconsiderando outros objetivos, como os educacionais e os culturais). Esse foco retrata uma concepção de educação que concentra mais esforços na disciplina/conteúdo que propõe ensinar (no caso, um idioma, como se esse pudesse ser aprendido isoladamente de seus valores sociais, culturais, políticos e ideológicos) do que nos aprendizes e na formação desses.[36]

By saying that this is a confusion with the objective of language schools, we can infer that the document is stating that the final goal of these institutions, unlike regular schools, is the transmission of linguistic content, detached from social, cultural, ideological and political values. Certainly, this is what we see prevailing in such institutions, deeply built and structured within a neoliberal educational agenda. However, are we simply going to acknowledge this? Actually, we have two options: we can accept it and keep talking about linguistic education only in regular schools, or we can act subversively.

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[36] Own translation: "there is a lack of clarity about the fact that the objectives of language teaching in regular schools are different from the objectives of language courses. (...) The aforementioned lack of clarity is observed when regular schools tend to focus only on linguistic or instrumental teaching of the Foreign Language (disregarding other objectives, such as educational and cultural ones). This focus portrays a conception of education that concentrates more effort on the subject/content it proposes to teach (in this case, a language, as if it could be learned in isolation from its social, cultural, political and ideological values) than on learners and their education" (BRASIL, 2006, P. 90).

With the purpose of fostering critical language education, one of four orientations presented by Duboc and Ferraz (2018, p. 248) is: "[i]nfiltrating key institutional agencies and spaces (educational planning and policy making, the textbook industry, and Teacher Education programs) towards a strategic systemic change". I believe in this "infiltration" as resisting from within powerful institutions and their "agenda clearly founded on homogeneity, normatization, universalism, and censorship" (Ibidem). As I have stated elsewhere (HAUS, 2023), it is precisely due to the explicit neoliberal, capitalist, and colonial nature of language schools that I believe we should be investigating and questioning teaching, learning, and assessment in this context. As Milton Nascimento beautifully puts in his song, I cannot nor should not accept all this as normal:

IMAGE 11: BOLA DE MEIA, BOLA DE GUDE

SOURCE: TV Cultura (2020)

2.7 INTERWEAVING CONVERSATIONS: A THEORETICAL-PRACTICAL MOVEMENT

Eu - E daí eu queria ver com você também essa questão dos textos tipo, eh... eu não quero impor, tipo ai, eu escolho tudo que a gente vai ler, mas eu também não quero obrigar você a ter que ir atrás, então eu quero que você, o que que você...

Dé - Eu me sinto super confortável como você sugerindo, porque eu sei que a tua sugestão também vem duma conversa tua com o Eduardo [referring to advisor Prof. Eduardo H. Diniz de Figueiredo], ou de alguma coisa assim. E eu passei por avaliação mas não entrei tanto. [...]

Eu - É porque na verdade a ideia são textos que não vão ser necessariamente sobre avaliação e daí claro um dia a gente lê textos sobre avaliação... então tipo se você tiver coisas, as vezes nem, as vezes coisas que você nem leu mas tipo: nossa eu queria ler isso aqui. Né? Então assim, eu posso pensar umas coisas já então, eu já faço uma lista, mas se tiver alguma leitura que surgir no seu colo... (C1 transcript, 2021)

Me – Then I wanted to talk to you about this issue of texts too, like ah... I don't want to impose, like, I choose everything that we will read, but I also don't want to force you to have to go after, so I want you to, what do you...

Dé - I feel super comfortable with you suggesting it, because I know your suggestion also comes from a conversation you had with Eduardo [referring to advisor Prof. Eduardo H. Diniz de Figueiredo] or something like that. And I went through assessment, but I didn't get in as much. [...]

Eu - It's because the idea is actually texts that are not necessarily going to be about assessment and then of course one day we read texts about assessment... so like, if you have things, sometimes even things that you haven't even read but like: wow, I wanted to read this. Huh? So, I can think about some things right now, I'll make a list, but if you have any reading that comes up in your lap...

This excerpt is from the first audio-recorded meeting I had with Dé. Our idea (I mean, my idea, which he accepted straight away) was to get together and talk about different concepts and approaches in AL, connecting them with our own experiences and beliefs about assessment. My purpose was for us to draw from these discussions and perspectives to plan and develop how we would assess our students at UTFPR Idiomas. When I approached Dé to invite him for this research, I already had in mind what theories I would like to explore. The choices I have made for this theoretical framework and the terms I use in this thesis were determined by the readings I have had contact with throughout my academic experiences, and by how I believe they resonate with my purposes and goals in this research. Nonetheless, since Dé has many points in common with me in his academic journey, much of my theoretical framework converged with his previous readings.

One of my purposes in this first meeting was to introduce him to my thoughts on this research. I showed him the project I had written for the Ethics Committee, explaining my personal motivations (as discussed in the opening chapter), the research goals and theoretical framework. I also tried to emphasize the collaborative character I wanted for the process, explaining that even though many of the decisions I had made to that point were necessary for institutional and bureaucratic reasons, I would like to embrace all his ideas and suggestions. The first decisions we made together were regarding our meetings and readings. How often would we meet? What texts would we read? How many would we discuss in each meeting? In what order would we read them?

Dé - Que que a gente fala primeiro? A gente está pensando em...

Eu - Quer começar pelo mais familiar? Ou pelo menos familiar?

Dé - Eu acho que vamos pelo mais familiar porque daí a gente talvez pensa como a gente pode criar uma rotina de ligar isso com avaliação... porque acho que se a gente for pro mais... pro

menos familiar e daí a gente já ter que lincar com avaliação, pode dar um trabalho muito grande, ou a gente pode nem chegar na avaliação (C1 transcript, 2021).

Dé – What do we talk about first? We are thinking about...

Me - Want to start with the most familiar? Or with the least familiar?

Dé - I think we go for the most familiar because then maybe we think about how we can create a routine to link this with assessment... because I think if we go for the more... for the less familiar and then we already having to link with assessment can be a lot of work, or we may not even get to assessment.

As it is possible to see in the excerpt, we started with a topic we were familiar with. After that, we settled on the next one at the end of each meeting, according to what themes we believed made more sense to that point of our discussions. As time went by, we began to plan and make decisions about the assessment practices we would conduct at UTFPR Idiomas. In the end, our conversations had trailed the following path:

TABLE 3: CONVERSATIONS WITH DÉ BY THEMES

	THEME	READINGS
C1	Perspectives on assessment; my research project.	-
C2	Critical literacies (CL) and English assessment	- MENEZES DE SOUZA (2011a) - MONTE MÓR (2018)
C3	Multiliteracies (ML) and English assessment	- COPE; KALANTZIS (2015) - DUBOC (2015)
C4	Decoloniality and English assessment	- MENEZES DE SOUZA (2019a) - ANDREOTTI (2013)
C5	English as a Lingua Franca (ELF) and English assessment	- DUBOC; SIQUEIRA (2020) - SIFAKIS (2018)
C6	Translanguaging and English assessment	- LEE; CANAGARAJAH (2019) - VOGEL; GARCIA (2017)
C7	English assessment and ideas for our practice at UTFPR	- CANAGARAJAH (2006) - JENKINS (2020)
C8	English assessment and ideas for our practice at UTFPR	- NORTON (2013) - MORAES et al (2020)
IDL	Presentation and discussion of our ideas at the IDL meeting	-
C9	Planning of the goals activity	-
C10 - C14	Sharing about our English groups and ongoing activities; planning future steps	-
C15	Sharing our impressions after the conclusion of the semester	-

The table above shows the main topics we covered in each conversation. However, it is important to mention how fluid our discussions were, and how the topics crisscrossed the meetings. Besides, some conversations were more focused on debating the texts we chose and our perspectives and understandings, while others were filled with ideas on how to develop our assessment practices at UTFPR Idiomas. In any case, all meetings were always permeated by our diverse readings, lives and stories, in our attempt to construct meanings of, from and with the theories in relation to our experiences and objectives inside our teaching context.

The next two chapters (3 and 4) were conceived as the theoretical background for this thesis. The idea is to first present the readings of decoloniality that base my attitude and positioning in producing knowledge through this academic endeavor, followed by a discussion of what I believe to be important contemporary and critical research, concepts and arguments in relation to communication, English language, teaching and assessment. However, instead of only analyzing and discussing bibliographical references, I decided to explore the theoretical-practical conversations I had with Dé, interweaving excerpts from our meetings with my own readings and perspectives of a) what we said; b) the theories that constitute and inform this research; c) other personal lived experiences. The way these chapters flow between theory and analysis connects with the methodological perspective of the *bricolage* (KINCHELOE, 2004, p. 15): "[b]ricoleurs are not aware of where the empirical ends and the philosophical begins, because such epistemological features are always embedded in one another".

Therefore, I divided topics and put together moments from different conversations that dialogue with the specific theoretical points being addressed. Considering not only the fluidity of my meetings with the collaborating teacher, but also the order I decided to present the theories (based on my perspective of the connections between them), I will not follow the chronological order of our conversations.

In Chapter 5, I also make this theoretical-practical movement in describing but at the same time analyzing and reflecting on the practices we developed at UTFPR Idiomas. I interweave the conversations, my field notes and the student's materials and questionnaires, with the theoretical background I have built, in addition to further reflections that arose from the experience.

3 (DE)COLONIALITY: IDENTIFYING AND INTERROGATING THE SYSTEM

Blind Belief
Song by Evanescence

I believe in us
I can't remember why I believe in us
These seeds of the past, they keep springing up
Love begins with trust
But we can't be trusted
Ah, the future starts with us

Blind belief, are you afraid to see
That our fathers were wrong?
We hold the key to redemption
Let icons fall

Dare to break away
Tear down this broken machine
Escape your pledge
We're falling to pieces
Ah, the future's rising up

Blind belief, are you afraid to see
That our fathers were wrong?
We hold the key to redemption
Let icons fall

Push through the pain
Unbreak the system
Arms of self-sacrifice
Lay them down
Lay 'em down, lay 'em down, lay 'em down,
lay 'em down

Blind belief, are you afraid to see
That our fathers were wrong?
We hold the key to redemption
Love over all
We hold the key to redemption
Love over all

In an interview, Menezes de Souza (in MENEZES DE SOUZA; MARTINEZ; DINIZ DE FIGUEIREDO, 2019) explains that decolonial action takes localized forms. It is essentially influenced by the space, time and identity of the subject who is pursuing such an endeavor. In this section, I start explaining my path into and with the idea of decoloniality, recognizing that my own locus of enunciation, readings, interpretations, and experiences construct my decolonial thinking. Then, I explore decolonial terms and movements by contrasting them with colonial precepts and impositions. Following what I have explored in the previous chapter, I take decoloniality as performance, and not an extra theory (especially not in a modernist empiricist view of "a way of understanding that operates without variation in every context" (KINCHELOE, 2004, p.2), "based on general principles independent of the thing to be explained" (Google's English dictionary, 2023[37])). However, I will also approach its assemblage of perspectives to my context of ELT and the classroom more specifically.

The first time I laid eyes on readings about decoloniality was in 2019, when my research group, IDL, decided to read the book *Local Histories/Global Designs*, by Mignolo (2000). Since then, I have read different articles and chapters, most from Latin American authors (Andreotti, Castro-Gómez, Duboc, Grosfoguel, Jordão, Martinez, Menezes de Souza,

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[37] Google's English dictionary, provided by Oxford Languages: definition of "theory". Available in: https://t.ly/rWUXr. Accessed on: August 18, 2023.

Mignolo, Quijano, Veronelli, Walsh) and others (Canagarajah, Pennycook, Makoni[38]). Despite being mostly influenced by them, I also have had contact, although very limited, with indigenous (TUCK; YANG; 2012 CUSICANQUI, 2019) and *quilombola* (SANTOS, 2015) writings, as well as African studies (HOUNTONDJI, 2002, GORDON, 2014; ASANTE, 2021; MARA; THOMPSON, 2022).

Besides naming the authors I have read, it is relevant to mention my identities (some of which grant me privileges while others deem me as subalternized), since they are part of my decolonial thinking as well. As I have already said when describing my locus on Chapter 1, I see myself in the Global South, as a Latin American woman from an academic field (AL and its position as a soft science) and profession (teacher) that are both usually undervalued by public discourse (devaluation reflected in, among other forms, low research funding and/or low salaries). I have also felt marginalized due to my language practices, as a non-native teacher of English, when experiencing the *impostor syndrome* (BERNAT, 2008; KRAMSCH, 2012) caused by ideologies of native-speakerism. At the same time, I recognize my Western and modern desires as someone who has been raised and socialized inside this logic, as well as my privileged white, heterosexual, middle class, and academic positions.

In this entanglement of hierarchies and contradictions, I believe it is imperative to recognize how my readings and stances on decoloniality in this thesis will leave out several agendas that are not less important. On the contrary, decoloniality entangles a broad variety of motives, intentions and aims that matter to the survival of peoples, languages, and cultures. I do not want to ignore all these crucial and urgent battles combated through decolonial lenses, but I understand the situatedness and relevance of the one I decide to fight here (as well as the impossibility of embracing everything and the need to delineate a scope for my research). As Menezes de Souza states (in MENEZES DE SOUZA; MARTINEZ; DINIZ DE FIGUEIREDO, 2019, p.7), "eu acho que no Brasil tem bastante gente pensando a mesma problemática, mas não do mesmo jeito e é justamente isso que faz o decolonial. Não podemos pensar que seja para todos uma mesma problemática e muito menos pensar na problemática do mesmo jeito"[39]. The

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[38] I have also read and been influenced by Boaventura de Souza Santos, who I recognize as having a vast and extremely important work in decolonial studies. Nevertheless, I opted for not using any of his writings or concepts in my PhD thesis after a series of accusations against him of sexual harassment and abuse of power, in April 2023. I understand and do not condemn scholars who choose to separate the work from the researcher and continue citing his ideas (considering also that he has not been convicted of any of these crimes yet). However, considering ideas of embodiment (here in the sense of not separating knowledge vs. body who produced the knowledge) and my locus as a woman who feels sick with such crimes and does not want to give visibility nor enable certain behaviors, I refuse to include such a name in this writing.

[39] Own translation: "I think that in Brazil there are a lot of people thinking about the same problem, but not in the same way and that is precisely what the decolonial does. We cannot think that it is the same problem for everyone,

same author has expressed in different situations, as Dé has brought up in our conversations: "[o] conhecimento de algo é ignorar que existem outros conhecimentos sobre o mesmo algo"[40] (C4 transcript, 2021). In decolonial thinking, totality is then challenged: "[t]here is no total knowledge and no total ignorance. Knowledge is always partial and is ignorance. Knowledge therefore includes ignorance in the same way that ignorance includes knowledge" (MENEZES DE SOUZA; MONTE MÓR, 2018, p. 448). In other words, unlike our colonial positioning of knowing as dominating what is known and thus erasing whatever is different, one's knowledge of something should always be seen as finite and incomplete.

Following several decolonial authors, I depart from an elemental difference: colonialism vs. coloniality. On the one hand, colonialism was an economic and political system implemented and imposed by some peoples over others, strongly and mainly associated with the European colonial period between the 15th and 19th centuries. On the other hand, coloniality is "the continuity of colonial forms of domination after the end of colonial administrations, produced by colonial cultures and structures in the modern/colonial capitalist world-system" (GROSFOGUEL, 2011, p. 15 - 16). Therefore, decoloniality carries the premise that, although the political system of establishing colonies has ended, its effects exceed its historical limits and prevail till nowadays, through the colonialities of power, knowledge (QUIJANO, 2005), being (MALDONADO-TORRES, 2007) and language (VERONELLI, 2016).

Towards the end of the first conversation excerpt cited in Chapter 2, I state that "é difícil definir o que que é ser decolonial mas é fácil ver o que que é ser colonial (...). E daí é uma tentativa de não ser né?"[41] (C4 transcript, 2021). So, I am going to make a kind of pendular movement, by first identifying and pointing out colonial ideals and then contrasting them with decolonial possibilities and strategies.

3.1 (DE)COLONIALITY OF POWER

Whereas all types of coloniality (of knowledge, power, being and language) are imbricated and working together, one maintaining the other, I discuss them separately as a

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much less think about the problem in the same way" (MENEZES DE SOUZA; MARTINEZ; DINIZ DE FIGUEIREDO, 2019, p. 7).

[40] Own translation: "the knowledge of something means to ignore that there are other knowledges about the same something" (C4 transcript, 2021).

[41] Own translation: "it's hard to define what it means to be decolonial, but it's easy to see what it means to be colonial. Like, what it's like to be colonial, modern, positivist. It's easier for you to look at it. And then it's an attempt not to be, right?" (C4 transcript, 2021).

strategy to organize ideas. Starting with the *coloniality of power*, it refers to the mechanisms that have structured the modern/colonial world system and its hierarchies. According to Quijano (2005), during the European colonization there were two historical processes working together and establishing themselves as the new order: the creation of the difference between colonizers vs. colonized grounded on race, and the labor control system set up around the capital and world market. Both processes were articulated insofar as the economic relations were justified by the creation of identities based on skin color. This became a type of vertical social classification, since some categories were depicted as superior while others inferior. Beyond work and race, people would also be controlled and classified in terms of gender and sexuality, as Lugones (2014) explains when she rereads capitalist modernity.

Binarisms such as European vs. Non-European, developed vs. developing, civilized vs. barbaric, white vs. non-white, heterosexual vs. homosexual, man vs. woman, among others, have been projected as part of the global architecture. Both Mignolo (2000) and Castro-Gómez and Grosfoguel (2007) mention the *denial of coevalness*, by Fabian (1983), as one colonial strategy to inferiorize other peoples and their epistemologies and ontologies by denying their simultaneity in time and space. As a consequence, there is an imagined civilization progression in which Europe represents the final destination of cognitive, cultural, technological and social development, while others are behind and underdeveloped, what Dussel (1994) has called *falacia del desarrollo* (developmentist fallacy).

> *Eu - [...] a própria noção de que existem países desenvolvidos, países em desenvolvimento, países subdesenvolvidos. Por quê? Porque existe o ideal, que é como hoje os Estados Unidos são, na Europa são, eles são os desenvolvidos, então nós queremos chegar lá. Nós estamos chegando lá, né? Nós somos em desenvolvimento. Então nós estamos chegando lá. [...]*
>
> *Dé - É bizarro. A gente, a gente pode fazer isso em escala menor pegando tipo um exemplo de pessoas assim, você fala, ai, tá, vamos pensar quem que é a uma potência, tipo a [person's name]. Ela é o exemplo acadêmico do norte total. Então todos nós estamos em desenvolvimento para nos tornarmos [person's name]'s. Mas é? Você quer?*
>
> *Eu – Fora hierarquia né? Que tem também né? Tipo você, o jeito que você, como você, quando você vai falar com ela você se sente inferior né? Você é inferior àquela pessoa e você um dia vai chegar a ser igual aquela pessoa né?*
>
> *Dé - E tem, e todo mundo quer chegar, todo mundo tem que chegar, é pra ser isso, então quanto a país é absurdo, né? E em espaço?*
>
> *Eu - Sim. E é tipo, tá, a forma de vida deles é uma forma de vida possível. É uma construção tipo totalmente capitalista, beleza. Ah, não é capitalista, então é comunista. Não. Né? Tipo, são formas de vida, formas de olhar, formas de conhecimento possíveis. E que, e é o problema da modernidade, o problema da colonialidade é tentar se impor como a forma universal. Como a forma que todo mundo deve seguir. Então todas as vidas e todas as outras pessoas, [...] tipo quem você é, como você olha o mundo né, o conhecimento, tudo isso ele é em relação ao, ao que é moderno. Então tipo, ele se preza como universal e esse é o problema.* (C4 transcript, 2021).

Me - [...] the very notion that there are developed countries, developing countries, underdeveloped countries. Why? Because there is the ideal, which is how the United States is today, in Europe they are the developed ones, so we want to get there. We're getting there, right? We are in development. So we're getting there. [...]

De - It's bizarre. We, we can do this on a smaller scale, taking, like, an example of people like, you say, oh, okay, let's think about who is at a power, like [person's name]. She is the academic example of the total North. So, we're all in development to become [person's name]'s. But is it? Do you want...?

Me – Not to mention hierarchy, right? That has it too. Like you, the way you, when you talk to her you feel inferior huh? You are inferior to that person, and you will one day become like that person, right?

Dé - And there is, and everyone wants to arrive, everyone has to arrive, it's supposed to be that. So when it comes to countries it's absurd, right? And in space?

Me - Yes. And it's like, okay, they... their way of life is a possible way of life. It's a totally capitalist construction, all right. Ah, it's not capitalist, so it's communist. No, right? Like, they are ways of life, ways of looking, possible ways of knowing. And that, and this is the problem of modernity, the problem of coloniality is trying to impose itself as the universal form. Like the way everyone should follow. So, all lives and all other people, [...] like who you are, how you look at the world, huh, knowledge, all this is in relation to what is modern. So, like, it deems itself as universal and that's the problem.

In our conversation, me and Dé criticize mainly the colonial craving for universality. He narrows it down to get closer to our daily lives, thinking about an example inside the academic environment. There is a specific status of researcher/professor considered superior and a model, and she or he is an example of the North. In other words, this figure represents the ideals of the Western way of being and knowing. In this case, we see that other ways of researching and being inside the university are inferiorized, or even ignored. Besides this example, the consequences of the coloniality of power are several for different people in different realms of society:

> A violência é a principal prática da colonialidade do poder sobre o ser, não só pela eliminação do corpo físico, mas pela anulação das existências: aniquilação da dignidade, por humilhação, inferiorização, subalternização; ou ontocídio, por memoricídio, sentimenticídio, linguicídio, epistemicídio[42] (REZENDE, 2022, p. 192).

Entire communities and their cultures, languages and beliefs are erased, considered not worthy or totally invisible, while the Western forms of living are superior above all. Considering that we live in this "Capitalist/Patriarchal Western-centric/Christian-centric Modern/Colonial World-System" (GROSFOGUEL, 2011, s.p), how can we fight it? Making

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[42] Own translation: "Violence is the main practice of the coloniality of power over being, not only through the elimination of the physical body, but through the annulment of existences: annihilation of dignity, through humiliation, inferiorization, subalternization; or ontocide, by memoricide, sentimenticide, linguicide, epistemicide" (REZENDE, 2022, p. 192)

this system visible and understanding that these hierarchies are in fact a colonial invention is part of the first step in a decolonial movement: identifying. How can we interrogate and interrupt?

Decolonial studies have engaged in different ideas to start this movement of overcoming the coloniality of power. To cite some, Mignolo (2000) talks about *border thinking*, inspired by Chicano thinkers such as Gloria Anzaldúa. He advocates for a subaltern perspective, formed by non-Western local histories and epistemologies that are touched by the Western history, but that delink and decolonize through creative responses to the colonial world. Drawing from the work of different scholars, Makoni, Kaiper-Marquez and Mokwena (2023) call this subaltern perspective *Southern Theory*, i.e., the sociologies and epistemologies that emerge from the experiences and understandings of peoples in the Global South/s and that question the "production, circulation, and distribution of knowledge" (Ibidem, p. 1) that carry universalist and extractivist tendencies. Finally, Walsh (2013) discusses what she calls *pedagogías decoloniales*, luchas and insurgencies that build paths, conditions and questionings to challenge the modern/colonial/Western reasoning and power.

> *Dé - [...] quando a gente estuda a história do Egito, a gente não pensa que no Egito é com pessoas negras. Nos nossos livros didáticos a gente pensa que todo mundo era branco. A própria história do Rei Leão se passa na África mas só o Scar é negro, é mais escuro, o filho dele o Kovu, então os outros leões...*
>
> *Eu - Sim. E que é o ruim da história né?!*
>
> *Dé – Aham! Se a gente fosse pensar que eles são pessoas, eles são pessoas brancas. Né, e as divindades africanas? O que que a gente fez com as divindades africanas? A gente chama de macumba e elas não tem valor pra gente, a gente tem medo, a gente não trata delas. E daí ela representa todas essas divindades africanas no filme [referring to Beyoncé and her movie "Black is King", 2020, Image 12]. [...]*
>
> *Eu – Ontem pro grupo de pesquisa a gente leu um livro de um quilombola* (SANTOS, 2015). *Daí antes de cada capítulo ele colocava um poema e daí num poema [referring to "Cabelos", cited below] ele falou justamente disso tipo ah, eu não lembro o que que ele falava mas tipo, a branca rezando é oração, é beleza, é fé, não sei o quê. A negra rezando é macumba. Algo negativo, né? Então é um negócio, essa coisa da raça que foi, que é uma das coisas né, que a decolonialidade estuda muito, de como foi criada, né? É uma construção, a coisa da raça é total uma construção que o branco precisa pra se superiorizar. Pra ele ser branco superior ele precisa que exista o negro inferior né? Então tipo isso, no texto ele fala também da necessidade mútua dos dois né? Ele precisa desse binarismo. Cria vários binarismos pra conseguir sustentar a sua superioridade. Daí tem a questão da raça, tem a questão do gênero, tem a questão da sexualidade, tudo isso foi criado tipo, acho que ele fala que meio que começa pela cor, raça e vai, vai pra outras coisas né? Religiosidade também e tal* (C4 transcript, 2021).

> Dé - [...] it's curious because we don't, when we study the history of Egypt, we don't think that in Egypt it's with black people. In our textbooks we think everyone was white. Even the Lion King's story, it takes place in, in Africa but only Scar is black, is darker, and his son Kovu, so the other lions...

Me - Yes. And he is the bad one in the story, huh?

De – Um-hum! If we were to think that they are people, they are white people. Right? What about African deities? What did we do with the African deities? We call them macumba and they are of no value to us, we are afraid, we do not deal with them. And then she represents all these African deities in the movie [referring to Beyoncé and her movie "Black is King", 2020, Image 12]. […]

Me - Yesterday for the research group we read a book by a quilombola (SANTOS, 2015). Then before each chapter he would put a poem and then in a poem [referring to "Cabelos", cited below] he said just that like ah, I don't remember what he said but like, the white woman praying is prayer, it's beauty, it's faith, and the like. The black woman praying is macumba. Something negative, right? So, it's a thing, this thing about the race, which is one of the things, right, that decoloniality studies a lot, how it was created, right? It's a construction, the race thing is a total construction that white people need to be superior. For him to be white superior, he needs the black inferior to exist, right? So, like, in the text he also talks about the mutual need of the two, right? He needs that binarism. He creates several binarisms to be able to sustain his superiority. Then there's the issue of race, there's the issue of gender, there's the issue of sexuality, all of this was created like, I think he says it kind of starts with color, race and goes, goes to other things, right? Religiosity too and so forth.

IMAGE 12: SCENE FROM "BLACK IS KING"

SOURCE: Spencer (2020)

A branca sambando rebola A
nega sambando faz ginga A
branca rezando é devota A
nega rezando faz mandinga
A branca escrevendo explica
A nega falando ensina
Eu vi essa branca no shopping
Eu vi essa nega na feira
A branca olhando é charmosa A
nega olhando faceira
Da branca eu sinto saudades Da
nega eu sinto banzeira

Excerpt from the poem "Cabelos" by Nego Bispo (in SANTOS, 2015)

I close this subsection with the excerpts above, as a representation of what we discussed about these constructions of binarisms as well as an example that Dé brings of resistance, a possible way of challenging the modern/colonial/Western reasoning and power.

3.2 (DE)COLONIALITY OF KNOWLEDGE

When discussing the *coloniality of power*, Quijano (2005, p. 121) states that: "a Europa também concentrou sob sua hegemonia o controle de todas as formas de controle da

subjetividade, da cultura, e em especial do conhecimento, da produção do conhecimento"[43].
Hence, *coloniality of knowledge* refers to the impacts of colonization on knowledge production
and validation.

First of all, we have the idea of Western scientific knowledge as superior. According
to Castro-Gómez and Grosfoguel (2007), the Enlightenment posed the science produced by the
European elite as the single truth, while other knowledges were considered superstitions and
myths. On the one hand, everything that does not come from Europe is silenced and erased,
considered "local" and thus, less important. On the other hand, legitimate modern scientific
knowledge is the one produced by an objective standpoint, supposedly detached from space and
time. This is called the *point-zero hubris* (CASTRO-GÓMEZ, 2005), a perspective that hides
its locality by declaring itself neutral and universal.

*Dé - [...]no texto do Lynn (MENEZES DE SOUZA, 2019a) principalmente, o global é o local
de alguém. O conhecimento de algo é ignorar que existem outros conhecimentos sobre o mesmo
algo, mas um desses foi valorizado, relação de poder. Então é muito disso, né? De... por que
que algumas narrativas são consideradas globais e outras narrativas são silenciadas nesse
processo. Quais...*

*Eu - Exemplos muito claros assim na academia principalmente, a gente pode pensar na aula
de inglês, mas pensando primeiro na academia. Se a gente escreve algum texto, a gente sempre
localiza muito. Então tipo, que nem minha dissertação (HAUS, 2018a) era crenças e práticas
de professores de inglês no Brasil [emphasis]. Ou num curso de, no Celin. né? A gente localiza
muito e a gente sabe que a gente precisa localizar porque o que eu estou fazendo não cabe pro
mundo inteiro. Né? Nada a ver. Só que aquilo que é escrito em certos lugares do Norte, é
totalmente, tipo o ensino de inglês como língua franca. Então o que a...*

Dé – É assim que se faz

*Eu – ...Jenkins fala sobre Inglês como Língua Franca (ILF)? É ILF no mundo inteiro.
Entendeu? É totalmente universal. E daí esses zero-points que ele fica falando, né? É alguém
que fala de algum lugar que você não precisa nem saber que lugar é esse e nem quem é. Aquilo
lá é uma verdade pra todo mundo. Por que isso, né? Essa diferença que a gente tem que ficar
se localizando se justificando e o que eles, digo "eles" estou falando eles-nós é Norte-Sul né,
não precisam se justificar, o que eles falam é universal. (C4 transcript, 2021).*

Dé - [...] in Lynn's text (MENEZES DE SOUZA, 2019a) mainly, the global is someone's local.
Knowledge of something is to ignore that there are other knowledges about the same thing, but
one of these was valued, a power relationship. So that's a lot, right? From... why some narratives
are considered global and other narratives are silenced in this process. Which...

Me - Very clear examples, in the academy mainly, we can think about the English class, but
thinking about the academy first. If we write a text, we always localize a lot. So like, such as
my dissertation (HAUS, 2018a), it was: beliefs and practices of English teachers **in Brazil**
[emphasis]. Or in a course... at CELIN. huh? We localize a lot and we know that we need to
localize it because what I'm doing doesn't fit the whole world, right? Not at all! But what is
written in certain places in the North is totally like, teaching ELF. So what...

---

[43] Own translation: "Europe also concentrated under its hegemony the control of all forms of control of subjectivity,
of culture, and in particular of knowledge, of the production of knowledge" (QUIJANO, 2005, p. 121).

> Dé – This is how it's done.
>
> Me – ...Jenkins talks about ELF? It is ELF all over the world! You see? It's totally universal. And then those zero-points he keeps talking about, right? It's someone who talks from a place you don't even need to know what that place is or who it is. That is true for everyone. Why is that? This difference that we have to keep locating and justifying ourselves and what they say, "they" I'm referring to they-we as North-South, right, they don't need to justify themselves, what they say is universal

Dé starts by mentioning Menezes de Souza's (2019a) text we have read for that meeting, when the author criticizes some globalization perspectives. The mere idea of an existing global in relation to other locals is questionable, since what is considered global is actually a local somewhere. This global is a local with an erased source and locus of enunciation, i.e., erased place and body where these ideas and values are built. Once we think a *point-zero hubris* is possible, we ignore that knowledges are all constructed in a situated, political, ideological, social and historical place, and therefore have their limitations, biases and ignorances. The colonial project is invested in creating this illusion of a legitimate, truly scientific, objective, and neutral knowledge, which due to these features, can and should be deemed universal.

In our conversation, I bring an example from academia. In the global South, whenever we publish something, it is expected from us to specify and explicitly state the context of our research (and we are criticized if we do not). The same does not always apply to researchers from the Global North, who can publish and theorize without specifying where they speak from, as if their knowledge was universally replicable (when in fact no knowledge could be). When discussing about domination of the English language in academic publications, R'boul (2023, p. 147) argues that authors "outside the 'anglophone centre' are not only required to write in English to have their work published in its journals (Lillis et al. 2013), but also to situate "their work within 'metropolitan discourse'". In other words, it is expected from us (in the global South) to state our locality but at the same time to conform to Northern and colonial approaches, methodologies and epistemologies. Hountondji (2002, p. 229), in turn, mentions what he calls "international division of scientific labor", where the North is supposed to come up with theories and inventions, whereas the South would be just source for data and testers of their findings.

An interesting point to problematize is the illusory homogeneity of knowledge produced in the North. For instance, I mention in the excerpt above how ideas of ELF produced by a specific privileged author are considered by some as universal truth. However, as Duboc (2019) explains, it is not possible to take the concept of ELF as the same everywhere,

considering Bakhtin's notion of the refractory nature of the sign. Another example comes from an experience I had while taking an African Studies class with Prof. Sinfree Makoni. During my PhD study period at Penn State University in 2022/2023, I heard colleagues from different African countries (such as South Africa, Zimbabwe and Ghana) saying how even the science, culture and artifacts that are said to be European or North American are actually very heterogeneous, mixed, hybrid and historically influenced by many other places, cultures and languages. However, as a strategy to impose its own ways of being and knowing, the West denied and hid the influence and elements of other onto-epistemologies, such as African ones, or even took them as their own. This strategy contributes to the ideas of the *denial of coevalness* (FABIAN, 1983) and the *falacia del desarrollo* (DUSSEL, 1994), since the erasure of these influences also means expunging everything that these cultures have done before/during colonization. In other words, it is as if they did not have any past, as if the history of knowledge had started in Greece, as criticized by Asante (2021). Acknowledging this might change the way we see, legitimate, and empower Africa, Latin America, and other Souths.

Another strategy for the promotion of modernity was to consolidate rationality and logic as the center of science (JORDÃO 2019), excluding emotions, subjectivity, and everything considered non-observable. With Cartesian thought, the body started to become invisible: ""Cogito ergo sum" ("I think, therefore I am") is the foundation of modern Western sciences. By producing a dualism between mind and body and between mind and nature, Descartes was able to claim non-situated, universal, God eyed view knowledge" (GROSFOGUEL, 2011, p. 7). In addition, this knowledge is believed to be individual, in the sense that it has authorship (someone who followed a strictly methodical process and created it) and that other people acquire it cognitively.

What are some possible decolonial proposals in relation to this *coloniality of knowledge*? Castro-Gómez and Grosfoguel (2007) advocate for a *body-politics of knowledge*; i.e., for the need to recognize that all meanings are produced by bodies transversed by contradictions and different points of view, localized in specific times and places, and therefore limited and incomplete. Besides, Mignolo and Walsh (2018) explain that decolonial liberation can only be achieved if we engage in *epistemic disobedience/delinking*, i.e., if we question and de-link ourselves from the hegemonic epistemic assumptions and promote the copresence of different logics and existences. These could be possible first steps towards a *pluriversality* (DUSSEL, 2016), a utopian future that would be constituted by different universalities, or in

Veronelli's (2016, p. 419) words, "an attempt to make visible and viable a multiplicity of knowledges and ways of living that stand in opposition to global and totalitarian designs".

From Brazil, Menezes de Souza (2019c) and Menezes de Souza and Duboc (2021) propose the decolonial strategies of *bringing the body back* and *marking the unmarked*. The first answers directly to the separation of mind vs. body that helped create the *point-zero hubris* (CASTRO-GÓMEZ, 2005). It means rejecting universality by identifying, locating and situating the subject(s) that produce any piece of knowledge, as well as by embracing emotions, feelings and embodied experiences that are intrinsic to this production. In relation to the strategy of *marking the unmarked*, Menezes de Souza (2021b) explains that the claimed universality and superiority of European Modern science comes from the disembodied subject that is unmarked for race, gender, social class, etc. When we mark this unmarked being, we acknowledge its situatedness, we de-normatize "a self-proclaimed normativity" (MENEZES DE SOUZA; DUBOC, 2021 p. 896).

This unmarkedness is a result of the *coloniality of power* and its capitalist world-system hierarchical classifications, together with the *coloniality of knowledge*. Following Maldonado-Torres (2007, p. 252), we understand that this articulation also results in a complexified reading of the Cartesian formulation: "'I think (others do not think, or do not think properly), therefore I am (others are-not, lack being, should not exist or are dispensable)'". This leads us to our next topic, the *coloniality of being*.

3.3 (DE)COLONIALITY OF BEING

Eu - [...] trabalhei vocabulário da família num Conversation Club que eu fiz pro [name of institution] lá, um curso de extensão, e daí eu trouxe Modern Family, a família da Modern Family pra falar de família porque daí...

Dé - toda uma bagunça.

Eu- [...] né? Não vai representar todas as famílias possíveis. Mas já é uma forma de sair da, daquele que está sempre no livro didático que é o pai, a mãe, os filhos, o tio, a tia com filhos também, o avô e avó e tudo lindo. Um negócio que...

Dé - Aham. Esta coisa da representatividade é muito legal de se trabalhar porque é algo que está sendo muito falado e etc., mas ainda é muito pouco. Né? Tipo você ver, ah sei lá, vejo novela, tipo o gordinho é sempre o alívio cômico.

Eu - Nossa, com certeza.

Dé - Você tem um gordinho protagonista? Você não tem um gordinho protagonista.

Eu - [...] E é uma coisa totalmente a... toda noção de beleza né? É uma construção. Né? Total. Numa disciplina da Clarissa [Prof. Clarissa Menezes Jordão] que eu estava fazendo, um grupo lá [...] trouxe um vídeo de um carinha, ele vai nas escolas públicas e ele começa a perguntar pras crianças sobre indígenas. E tipo, meu Deus. O que que as pessoas acham que são

indígenas?! É um negócio assim, meu Deus. A menina disse que tinha medo, porque eles são violentos.

Dé - Canibais.

Eu - Meu Deus! Tipo, e a menina fala assim: não, eu tenho medo deles. Aí o cara: por que que você tem medo? Ah, porque eles são muito violentos, eles atacam (C4 transcript, 2021).

Me - [...] I worked with family vocabulary at a Conversation Club that I did for [name of institution], an extension course, and then I brought Modern Family, the Modern Family's family to talk about family because then…

Dé - a whole mess.

Me- [...] right? It will not represent every possible family. But it's already a way to get out of the one that's always in the textbook, that is: the father, the mother, the children, the uncle, and the aunt with children too, the grandfather and grandmother and everything is beautiful. A thing that...

Dé - Yup. This representation thing is really cool to work with because it's something that's been talked about a lot and so on, but it's still very little, right? Like you watch, oh I don't know, I watch soap operas, like, the chubby guy is always the comic relief.

Me - Wow, for sure.

Dé - Do you see a chubby protagonist? You don't see a chubby protagonist.

Me - [...] And it's something totally… the whole notion of beauty, right? It's a construction. Total. In one of Clarissa's [Prof. Clarissa Menezes Jordão] classes that I was taking, a group there [...], brought a video of a guy, he goes to public schools and he starts asking children about indigenous people. And like, my God. What do people think indigenous people are?! It's such a thing, my God. The girl said she was afraid because they are violent

Dé - Cannibals.

Me – My God! Like, and the girl said: no, I am afraid of them. And the guy asked: why are you afraid? Ah, because they are so violent, they attack.

IMAGE 13: CONSERVATIVE POST ON INSTAGRAM   IMAGE 14: CACIQUE RELATA AMEAÇAS
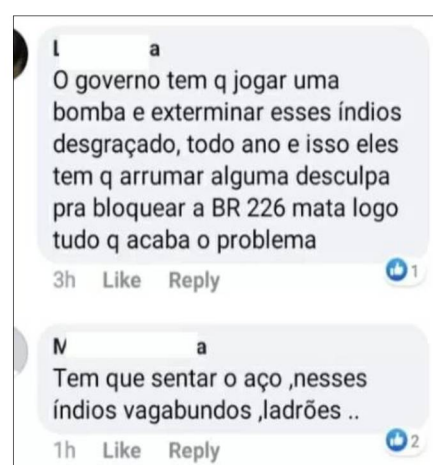
SOURCE: Instagram (2020)   SOURCE: Gama (2019)

The perspectives on indigenous people exemplified by the girl from the video I reported to Dé, the stereotyped representations of fay in textbooks, and the discourses depicted

on Images 13 and 14, fundamental for the Brazilian elections in 2018[44], are some of the marks left by colonial relations. When we face these examples, we might simply justify them as a child's ingenuity or pure evil from the people that posted those texts. However, these discourses are not recent and do not come from nowhere. They mirror very specific ideals of what constitutes humanity and who deserves the status of being human, built through and within the colonial matrix of power.

According to Maldonado-Torres (2007), *coloniality of being* refers to the impacts of coloniality in the understanding of what it is to be human. He states that rationality (as defined by European Modern Science) is attached to the concept of being, that is, those who do not think through reason are classified as sub or nonhuman. Mignolo and Walsh (2018, p. 25) also look into this matter through the concept of *colonial difference*, "the difference imposed through a hierarchical classification based on the ideas of race, anthropocentrism, heteronormativity, and gender". This imposition, built on binaries (e.g. white vs. nonwhite, Christian vs. non-Christian), was firstly a powerful tool for colonialism and capitalism to justify why some groups could be slaved, raped and dominated since they were not fully human. The *colonial difference* has ontological consequences, once it becomes an indication of the lesser humanity (and even non-existence) of some and the superiority of others: "it makes the racialized person inferior to the person racializing, and it allows the racializing person to confirm him or herself in his or her belief" (Ibidem, p. 189)

This process of dehumanization has been experienced by different people. A revolutionary thinker when it comes to colonization and racialization, Frantz Fanon (2008) talks about this embodied and lived experience of being black as not being human, as living in a zone of non-being. In turn, Lugones (2014, p. 943) speaks about dehumanization focusing on gender relations and sexism, explaining how we see "a dicotomia do gênero operando normativamente na construção do social e nos processos coloniais de subjetificação opressiva"[45]. From an indigenous point of view, Tuck and Yang (2012) mention how settlers positioned themselves as natural/normal, while indigenous people were unnatural/supernatural. Current colonial discourses also hide behind false pretensions of inclusion, as the notion of "original people", which "denies the contemporaneity of these populations and excludes them from the struggles

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[44] An interesting point about Image 13 is that we have recently seen the supporters of Bolsonaro themselves blocking roads to protest 2022's election of Luis Inácio Lula da Silva, so the condemnation of indigenous people for using this resource is just an excuse to hide the hateful and prejudicious positioning of the subject in the post.
[45] Own translation: "the genre dichotomy operating normatively in the social construction and in the colonial processes of oppressive subjectification" (LUGONES, 2014, p. 943).

of modernity. They are given a residual status that, in fact, converts them into minorities" (CUSICANQUI, 2019, p. 110).

IMAGE 15: POEMA O DESCOBRIMENTO

SOURCE: Geofácil (2016)

Nowadays, the *colonial difference* and the *coloniality of being* are clearly sustained and operated through *necropolitics* (MBEMBE, 2018), a continuous dehumanization of peoples by the use of political and social power, with a small group getting to decide who lives and who dies, how people can live or how they can die in the capitalist world-system.

VIDEO 2: Zianna Oliphant for black rights

Together with Menezes de Souza and Duboc (2021), I believe that identifying and interrogating the *colonial difference*, i.e., recognizing how such divisions of superiority and

inferiority are a fictional apparatus, is one of the first steps in fighting the *coloniality of being*. Another one is to think about *interculturality*, a term that appeared in the 1970's in the context of indigenous school education, but that has expanded since then (CANDAU, 2016). As many concepts that spread in academia, there are multiple meanings and agendas that may frame interculturality. According to Walsh (2010), two perspectives assume the ideals of the dominant system and its global designs of power, capital and market, namely, *relational* and *functional interculturality*. In the first one, interculturality is essentially the contact between cultures, something that Latin American has always known, and "se puede observar en el mismo mestizaje, los sincretismos y las transculturaciones que forman parte central de la historia y "naturaleza" latinoamericana-caribeña"[46] (WALSH, 2010, p. 77). This romanticization erases the inequalities and oppression involved in these cross-cultural relations, and the same is true for *functional interculturality*. Based on Fidel Tubino (2005), Candau (2016) explains that this view assumes social cohesion as tolerance and dialogue, added to an eradication of tensions and conflicts among groups. However, this cohesion equals an assimilation of the hegemonic culture by subordinate groups, not questioning the structure of the sociopolitical system and its consequent unequal relations of power.

These viewpoints on interculturality are connected to colonial and neoliberal projects, and thus "uncritically support diversity, plurality, flexibility, individualism, and cosmopolitanism, while perpetuating color-blindness and racism" (KUBOTA, 2014, p.1). In the opposite direction, *critical interculturality* dialogues with the decolonial project. It departs from the idea that any dimension (political, social, ethical, educational, etc.) must address diversity by questioning the historically constructed colonial and racial structures, going beyond recognizing and tolerating difference, but also transforming relations, institutions, conditions, and mechanisms of power that maintain inferiorization, racialization and discrimination (WALSH 2010; CANDAU, 2016). As a process, its proposition consists in transforming and refounding "structures and institutions in ways that put in equitable (but still conflictive) relation diverse cultural logics, practices, and ways of knowing, thinking, acting, being, and living" (MIGNOLO; WALSH, 2018, p. 59). Difference does not disappear, it is actually highlighted as the base of existence "and understood as contributive to the creation of new comprehensions, coexistences, solidarities, and collaborations" (Ibidem). For an example

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[46] Own translation: "It can be observed in the same mestizaje, the syncretisms and transculturations that form a central part of Latin American-Caribbean history and "nature."" (WALSH, 2010, p. 77).

of critical and decolonial interculturality in praxis, see Mignolo and Walsh's (2018) description of the concrete experience of Ecuador.

Finally, another concept that brings to light difference and provides an ethics for living with others comes from African philosophy and is called *Ubuntu* (CORNELL; VAN MARLE, 2015; RETTOVÁ, 2021; MAKALELA 2023). Working as an ontology, an epistemology and an ethical value system at the same time, it is the principle of how human beings are mutually dependent, bound and intertwined, i.e., the humanity and existence of a human being is realized through other human beings. This concept says that the individual is constituted through the community, since "[p]ersons exist only in relation to other (…). Life, then, is a process of becoming a person through building relationships with others" (RETTOVÁ, 2021, p. 25). As an open-ended unfinishable movement always to be achieved, *Ubuntu* has enormous potential in challenging colonialities, considering its activist character:

> As an ontology, ubuntu narrates how human beings are actually intertwined. It is therefore about the being of the human. But, the being of the human also constitutes how we see the world; for this intertwinement is inherently ethical (…). Since it is an ethical one, this social bond is always demanding the rethinking of what the ethical, and therefore, what the politico-ideological demand. Ubuntu in this sense encapsulates how we know the world, as well as how we are in it through the moral obligations as human beings who must live together. (CORNELL, VAN MARLE, 2015, p. 3).

Ubuntu sees wholeness and oneness in humanity, and therefore the achievement of ourselves comes through sharing and caring for our community. Given its idea that the self is relational and that this relationality is what we all share despite our differences, *Ubuntu* is a philosophical project based on solidarity building and struggle against all forms of degradation, once people "cannot flourish under conditions of inequality that deny that sameness" (Ibidem, p. 6).

3.4 (DE)COLONIALITY OF LANGUAGE

VIDEO 3: Altas Horas: Vanuza Kaimbé

In relation to language and its connections to coloniality, I would like to approach the matter from two different angles: a) addressing the concept of *coloniality of language* proposed by Veronelli (2016), as well as some of her thoughts on decolonial communication; b) discussing the modern/colonial concept of language and dialogue, followed by some ways of *thinking communication otherwise* (MENEZES DE SOUZA; DUBOC, 2021).

First, Veronelli (2016) has analyzed the linguistic relations of power and its effects through the *coloniality of language*. By using this term, she is referring to "the process of racialization of colonized populations as communicative agents and its contemporary legacy" (Ibidem, p. 408). As explained by the author, the dehumanization of peoples also happens through the silencing of their languages and epistemologies, by practices, institutions and agents that naturalize and obscure colonial relations discursively. Colonizers deem colonized people's communicative abilities as irrational or incapable of expressing complex ideas, dismissing their knowledges and rationality altogether. So, "coloniality closes the possibility of dialogue and dialogical creations of meaning between colonizers and colonized" (Ibidem). Similarly, Rosa and Flores (2017) explore how language is used as a mechanism for "colonial distinctions between Europeanness and non-Europeanness" and projected "in relation to racialized perceptions through which racially unmarked subjects' language practices are positioned as inherently legitimate and racialized subjects' practices are perceived as inherently deficient" (Ibid, p. 632).

In a hybrid event, Veronelli (2022) problematized how colonial languages have created a normativity of voice, emphasizing that dialogue is colonized not just because languages were, but also because our attitudes and the way we engage in communication are already predisposed to Eurocentrism. At this point, she recovers Lugones and Price (1995) and their perspective on the three cognitive practices that privilege monoculturalism and this colonized dialogue: certainty (multiplicity must be dismissed, cognitive perception has only one possible truth), simplicity (whatever does not fit hegemonic thinking patterns, i.e., it is unfamiliar or irrelevant, ought to be thrown away) and agreement (conflict is a problem while common ground/good is ideal). As an answer to this, these authors propose *alternative cognitive practices* that would predispose decolonial communication: *uncertainty* (to embrace the fact that there are different ways to see the world, so you can never be sure); *complexity* (to deal with opacity not being afraid or ruling out what one does not understand); and *open-endedness* (to see conflict not as a problem or as dangerous, but to live in cultural difference). In her speech, Veronelli (2022)

states that it is crucial to decolonize dialogue itself, and she believes that through these decolonial attitudes it is possible to start "making diversity happen".

Prior to current discussions, some decades ago, Khubchandani (1998) had already placed an emphasis on defying the dominant view of language as autonomous system with clear boundaries. From the perspective of plurilingualism in India, the author explains that while language policy-making, planning and ideologies tend to take language in monolithic terms, characteristics such as variability, ambiguity and fuzziness are actually part of all communications in everyday life. On the contrary to the dominant point of view of multiplicity as pre-modern or inefficient, social scientists and linguists should "take seriously the fuzzy reality and transactive domains of language(s) as a 'live force' in the contemporary milieu, recognizing the fact that language remains in perpetual flux along with the usage just as the reality keeps changing". (Ibidem, p. 33). In order to do that, we ought to look at people inside multilingual societies and how they have developed, from their diverse experiences with a plurality of languages and cultures, a *plurilingual ethos*. This *plurilingual ethos* is characterized by *synergy* (interlocutors assume that they need to expend efforts and to connect with the other in order to perform a linguistic transaction), *serendipity* (openness to difference and to indeterminacy, i.e. the lack of knowing what is going to happen or of guarantees of success in this transaction), and positive attitudes towards variations and deviations in speech. Thus, it seems to connect with ideas of *Ubuntu* (CORNELL; VAN MARLE, 2015; RETTOVÁ, 2021; MAKALELA 2023) and *critical interculturality* (WALSH 2010; CANDAU, 2016), once it puts difference and alterity at the center.

I move now to my second approach to language and coloniality, by focusing on the colonial conception of language itself. When one looks back at the colonization process, it is possible to see that this project also counted on the strategy of naming and inventing languages as they are now conceived (MAKONI; PENNYCOOK, 2007; VOGEL; GARCÍA, 2017; KIMURA; CANAGARAJAH, 2018). In the 18th century, languages were systematized to become symbols of national unity and identity, as well as mechanisms of power and control (MAKONI; PENNYCOOK, 2007; CANAGARAJAH, 2013). Language, in its modern perspective and with its metadiscursive regimes (which are "not only representations of language but also social-institutional instances that produce knowledge about and control language" (MENEZES DE SOUZA, 2019a, p. 17)), became another form of domination in the colonial network of multiple global hierarchies. The idea of grammar as a norm, the stable and immutable structure of languages, for instance, is a construction based on this need of

systematization and control (also of making the study of languages more scientific, as we see with Saussure and the development of Structuralism).

Canagarajah (2013) lists the main characteristics of language that were consequences of this modern/Eurocentric invention: (a) each is connected to a community and a place (logic known as "Herderian triad"); (b) it corresponds to an identity; (c) it is an autonomous system, pure and separated from each other; (d) it is a cognitive process; (e) it is based on grammar rather than practice and its form is isolated from contextual and social space. Concepts such as native speaker, linguistic purity, and standards, along with the material consequences these have on people's lives, are all part of this modern/colonial view of language.

To decolonize dialogue, Menezes de Souza and Duboc (2021) advocate for the strategy of *thinking communication otherwise*, which means finding ways to challenge presuppositions about dialogue, interlocutors, and language. Beyond Lugones and Price's (1995) alternative cognitive attitudes (*uncertainty, complexity and open-endedness*) and Khubchandani's (1998) concepts of *serendipity* and *synergy,* which are already possible decolonial dispositions for communication, Pennycook's (2017, p. 100) reflection on *mutual misunderstanding* seeks to challenge the assumption that dialogue is guaranteed through cognitive or linguistic sharedness. He affirms that communication, in fact, happens through the processes he calls *alignment* and *attunement.* In other words, people are constantly seeking forms to "work each other out", adapting, negotiating and adjusting their bodies, minds, words, environments and materials towards contact zones, encounters with the other and translation.

Actually, *translation* is another key aspect in *thinking communication otherwise.* Menezes de Souza (2019a, p. 20) highlights that dialogue is not an exchange of meanings, but a continuous work of translation, which: "implies incompleteness and ignorance and the need to overcome both; translation refers also to the fact that overcoming both of these in order to attain the desire of completeness is beyond realization". In turn, Viveiros de Castro (2004, p. 11) talks about *equivocal translation. Equivocation* is not about a failure to understand, "but a failure to understand that understandings are necessarily not the same". There is no *univocality* between what one says and what others understand, people are *not* saying and understanding the same things, and ignoring this inequivalence may result in the imposition of our own meanings or the silencing of others'. As examined by Glissant (1997), Western thought sees transparency as the basis for understanding people, but this relation of the other's difference to one's own norms and existence "will always be a question of reducing this other to the transparency experienced by oneself. Either the other is assimilated, or else it is annihilated"

(GLISSANT, 1997, p. 49). Provided we assume *equivocal translation*, we understand that this multiplicity does not prevent contact from taking place, i.e., we do not have to give up on communication because we do not reach intelligibility. In fact, *thinking communication otherwise* starts from this acceptance that "[r]elation struggles and states itself in opacity" (Ibidem, p. 186) and so, it is impossible for us to completely understand others. They are not us and we are not them, we cannot see, explain or feel the same, but we can acknowledge this opacity and open up space for being and living with alterity.

In addition to this embracement of difference through a conception of communication otherwise, we can also decolonize language through challenging presuppositions of normativity and the power of hegemonic languages. Inside a critical perspective on globalization, Menezes de Souza (2019a) (based on Guilherme, 2018) explains the notion of *glocal languages*, products of counter-hegemonic resistance to hegemonic languages, as linguistic practices that defy and transform global languages according to their local necessities. In Brazil, for example, English is glocalized "in ways that challenge traditional understandings of local and global, and that at times mock the supposed international character of the language" (DINIZ DE FIGUEIREDO, 2021, p. 10), as we see in Images 16 and 17.

> *Eu - [...] Eu mostrei esse Instagram do portuglese [Image 17], que tipo quantos professores não iam detonar aquilo ou tipo usar pra tirar sarro. Vou levar pra sala de aula pra gente rir de como as pessoas estão falando errado. Né? Tipo, não! Não é isso! Eu vou trazer e fazer os meus alunos o que? Eu, eu fiz com uma conversação avançada, foi muito legal. Eu mostrei esse Instagram do portuglese [...] e eles mesmos criaram expressões brasileiras em inglês com multimodalidade porque era com desenho, tinha que colocar a frase e fazer um desenho que representava. Então tipo, dá pra fazer muita coisa. [...]*
>
> *Dé - Não, e mashup de música até, música que usa sample. Sample é um troço superlegal. Tipo, né, sei lá. Anitta lançou música agora com sample de garota de Ipanema. E o nome da música é "Girl from Rio". Ela é toda em inglês. Que que ela tá fazendo? Né, ela usa um dos clássicos mais tradicionais da música brasileira conhecida no mundo para lançar a música dela.* (C3 transcript, 2021)

> Me - [...] I showed this "Portuglese" Instagram [Image 17], like, how many teachers wouldn't scathe that or use it to make fun of. I'll take it to the classroom so we can laugh at how people are misspeaking. Huh? Like, no! That's not it! I'm going to bring it and do what with students? Me, I did it with advanced conversation, it was really cool. I showed this "Portuglese" Instagram page [...] and they created Brazilian expressions in English with multimodality, because it was with a drawing, they had to put the sentence and make a drawing that represented it. So, you can do a lot.
>
> Dé - Yeah, and even music mashup, music that uses samples. Sample is a super cool thing. Like, I don't know. Anitta has now released a song with a sample of Garota de Ipanema. And the name of the song is "Girl from Rio". She is all in English. What is she doing, right? She uses one of the most traditional classics of Brazilian music known in the world to release her song.

IMAGE 16: GREENGO DICTIONARY'S POST   IMAGE 17: PORTUGLESE'S POST

SOURCE: Greengo Dictionary (2022)   SOURCE: Portuglese (2021)

Finally, I would like to highlight the thinking of "language" not as a noun, but as a verb, following Maturana and Varela (1995) and Maturana (2002), who emphasize its character of activity and not a faculty of the mind. Language is a phenomenon that does not take place inside our brains, "mas ocorre no espaço de relações e pertence ao âmbito das coordenações de ação, como um modo de fluir nelas"[47]. (MATURANA, 2002, p. 27). Meanings are not contained in words, but belong to the concretude of actions and interactions: "[é] nossa história de interações recorrentes que nos permite um acoplamento estrutural interpessoal efetivo. Descobrimos que compartilhamos um mundo que especificamos em conjunto por meio de nossas ações"[48] (MATURANA; VARELA, 1995, p. 251).

Once we consider that people can *language,* as a performative action, we stop dealing with a system, and start bringing to the fore how, as posed by Maturana and Varela (1995), we produce and realize the world and ourselves in the act of languaging. Thus, conversations are not transmissions of information, but engaged and joint actions of world construction, with an ethical and social character. The notion of translanguaging can also bring this character of action and performance into the word *languaging,* having an enormous potential to allow the emergence of new ways of being, acting and saying in the world. This theory is especially

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[47] Own translation: "but it occurs in the space of relationships and belongs to the scope of action coordination, as a way of flowing in them" (MATURANA, 2002, p. 27).

[48] Own translation: [i]t is our history of recurring interactions that allows us effective interpersonal structural coupling. We discover that we share a world that we jointly specify through our actions (MATURANA; VARELA, 1995, p. 251).

relevant throughout my research once I take it as my conception of language, so I will dedicate a section in Chapter 4 to discuss it thoroughly.

After all this path through coloniality and possible decolonial practices, I believe some caveats are in order. Regardless of the specific strategy one will put into action, I agree with Menezes de Souza and Duboc's (2021, p. 887) call for: a) a critical awareness to our tempting nature of methodologization; b) the need to be attentive to conceptual theory during action; c) the awareness of our location and locus of enunciation; d) a more performative decolonial praxis; e) speaking "*with, from* and *for* and not *about* marginal knowledges and groups". Therefore, I now intend to reflect upon my and this research's context. Where and how is coloniality present in the English classroom and assessment? What decolonial attitudes might be performed in this setting?

3.5 COLONIALITY[49] IN THE ENGLISH LANGUAGE CLASSROOM

Where, when and how can we find coloniality in the English language classroom? Once we stand with Grosfoguel (2011) when he states that we live in a "Capitalist/Patriarchal Western-centric/Christian-centric Modern/Colonial World-System" (s.p), we might assume that coloniality is everywhere: in social, economic, political, religious, and educational relations. In the context of ELT, policies and practices have been mainly oriented by and towards western interests and notions. ELT tradition has been founded on the monolingual and structuralist orientations of language (MAKONI; PENNYCOOK, 2007; CANAGARAJAH, 2013; DUBOC; SIQUEIRA, 2020), once they correspond the best with the positivist, modern, and colonial mindset. More specifically in Brazil, we can see that these orientations are strongly present not only in our schools, but since the beginning of our profession in the teaching education itself, with courses of Letras that "perpetuam uma estrutura colonial e elitista"[50] (BASTOS, et al, 2021, p. 42). Therefore, coloniality is in the English classroom in the way we conceive language itself, and in this conception's consequent ideologies, such as a stereotyped perspective on cultures, the overvaluation of accuracy and the superiority of the native speaker.

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[49] I'm not using "(De)Coloniality" like in the previous subsections because the following two are going to focus only in colonialities. The possibilities of decolonialities in English teaching and assessment will be explore in Chapter 4.

[50] Own translation: "perpetuate a colonial and elitist structure" (BASTOS, et al, 2021, p. 42).

As regards the last of these consequences, it is colonial for several reasons. First, because the very idea of a native speaker is a symbol of the modern concept of language and the Herderian triad, which

> defines a person a native of a single language. There is one language, belonging uniquely to one's speech community, which defines one's identity. It also roots a person to a community and a place. Furthermore, it gives legitimacy to the so-called native speaker, and gives him/her the authority to define how the language is to be used. We are thus authorities of the language we own. (CANAGARAJAH, 2013, p. 22).

As a consequence of this triad, not only the role of the native speaker gets inflated, but also the privilege of specific nations attached to certain languages, along with stereotyped representations of their cultures:

> *Dé - [...]sempre a página do francês tem a Torre Eiffel. Aí tem um cara com cachecol, e daí tem não sei o quê. Porque a gente sentiu falta de imagem no site da cooperativa. Só que daí sabe, se for pra usar imagem pra fazer isso, não faz sentido.*
>
> *Eu – Pra reproduzir estereótipo... Então, aconteceu no da UTFPR, né? A [person's name] mandou pra mim [o site] pra eu dar uma olhada, eu olhei, falei "super legal, mas não gostei que as línguas têm a bandeira do país". Tipo achei desnecessário, expliquei pra ela, falei: ó, você está associando por exemplo o francês, que não é só da França [...]. Aí eu falei pra ela, daí ela: é verdade e tal, mas não, acho que é mais fácil pra galera identificar. Então tá bom, tipo eu falei, eu falei minha opinião [...]. Se quer fazer uma coisa imagética beleza. Coloca uma coisa que não é padrão! Lá no inglês coloca pessoas de várias nacionalidades conversando. No francês coloca uma imagem de um outro país que fala francês. Né? Pronto. Sai do padrão!*
>
> *Dé - Mas não sai. Não, não adianta. E daí você cai em outros assim, né? Que é mais complicado ainda. Então não, não rola. Você vai por comida, daí você coloca, sei lá, um petit gâteau porque é francês e tipo nossa aham... não!* (C5 transcript, 2021).

> Dé - [...] the French page always has the Eiffel Tower. Then there's a guy with a scarf, and then there's... whatever. Because we missed images on the cooperative's website. But then you know, if you're going to use an image to do that, it doesn't make sense.
>
> Me – To reproduce stereotypes... So, it happened at "UTFPR idiomas", right? [person's name] sent it [the website] to me so I could take a look, I looked, I said "super cool, but I didn't like that the languages have the countries' flags". I thought it was unnecessary, I explained it to her, I said look, you are associating, for example, French, which is not only from France [...]. Then I told her, and she said: "that's true and all, but no, I think it's easier for people to identify". So ok, like, I said my opinion [...]. If you want to do an imagery thing, great. Put something that is not standard. In English, put people of various nationalities talking. In French, put an image of another country that speaks French. Huh? That's it. Go out of the pattern!
>
> Dé - But it doesn't go out. No, it's no use. And then you fall into others like that, right? Which is even more complicated. So no, it doesn't. You go for food, then you put, I don't know, a petit gâteau because it's French and like wow, ah-huh. No!

Secondly, native-speakerism produces the *impostor syndrome* (BERNAT, 2008; KRAMSCH, 2012), experienced by students and teachers classified as non-native. They feel

that their languaging is not legitimate, and that they should someday accomplish a supposedly native-like proficiency in order to be rightful speakers. From the point of view of Brahim. et al (2021), this wish for reaching an ideal model implicates in the rejection and silencing of other forms, identities, knowledges, and existences. With that, I get to my final point on native speakerism:

Eu - Eu gostei também que, por exemplo, teve uma hora que eles (DUBOC; SIQUEIRA, 2020) falam de native speaker, né? Eles falam que não é qualquer native speaker, também, "not any native speaker", eu gosto disso de problematizar o que é o native speaker. Não adianta você ficar ah, native ou nonnative ah, o native é o modelo do, tá mas qual nativo? Calma aí

Dé – Isso sempre é legal

Eu - Sim a gente está falando nativo branco hétero europeu ou norte-americano etc., etc.

Dé – homem... (C5 transcript, 2021)

Me - I also liked that, for example, there was a moment when they (DUBOC; SIQUEIRA, 2020) talk about native speakers, right? They say that it's not just any native speaker too, "not any native speaker", I like this problematizing of what the native speaker is. It's no use saying ah, native or nonnative ah, native is the model of... ok but which native? Hold on...

De - That's always cool

Me - Yes, we're talking about native white straight European or North American et cetera et cetera

Dé – Man...

The concept of the native speaker represents all forms of coloniality (power, being, knowledge and language) as it goes beyond linguistic features, being strongly connected to race. Kubota and Lin (2006) explain that there is an essentialized equation: a) native speaker = standard English = white; b) nonnative speaker = nonstandard English = non-white. As a teacher, I have already asked students to think about a native speaker and then tell me what they have pictured in their minds. As Dé and I have discussed, the figure is always a white man, usually a stereotyped American. In sum, it is not much about speaking English as a first language. Rather, it is about where you come from or the color of your skin, as testified by a Filipino writer and educator:

VIDEO 4: <u>Our accent is part of our identity</u>

(Watch till 2m30s)

In the video, Mick Bas defends that we stop classifying people as native vs. non-native, considering how this can be colonial, unfair and superficial. In fact, many of the ideas I have been exploring (such as *glocal languages* (MENEZES DE SOUZA, 2019a) and *languaging*) and will talk about later (translanguaging, ELF) problematize and question this concept. Nonetheless, as long as the discourse of native-speakerism continues to be active and strong, we cannot simply abandon these terms and pretend that their material impacts do not affect people. Provided we simply stopped talking about this, we would run the risk of ignoring the violences that it perpetuates.

Another mark of coloniality in our classrooms is the fact that we are teaching English, a language that has historically "belonged" to the colonizer. During the COVID-19 pandemic, I have attended several talks broadcasted on Youtube from different Brazilian universities. Most of the audience seemed composed by Brazilians from different parts of the country (based on the interactions in the chat). Some of the events were defined as "international", others involved non-Brazilian presenters. In these situations, a phenomenon repeated itself constantly: when the lecturer was presenting or the discussion was being conducted in English, someone fiercely complained in the Youtube chat about how the organizers were being colonial by choosing that language. These situations made me feel uncomfortable and reflexive, since I do not think it is a completely unfounded argument, but I do not stand with it either. On the one hand, I understand the colonial trajectory of this language, as explored by Siqueira (2018a), based on Kumaravadivelu (2009), in the academic, linguistic, cultural, and economic realms. English as a named and invented language (MAKONI; PENNYCOOK, 2007) has been performed by some as a tool to override local knowledges and languages, and its teaching has become a business that keeps wealth and power in the hands of specific hegemonic countries. So, "a colonialidade da língua inglesa é inegável e se mantém robustamente representada tanto nas concepções quanto nas práticas disseminadas pelo planeta pela indústria do ELI"[51] (SIQUEIRA, 2018a, p. 104). To explore this subject deeper, I bring the following excerpt of my conversations with Dé:

> Eu - [...] *Aquela coisa da Clarissa de inglês como commodity (JORDÃO, 2004b), né? Tipo eu uso isso e eu fico melhor profissionalmente, vou crescer na carreira [...] E o inglês ele é esse veículo.*
>
> Dé - *Essa porta.*

---

[51] Own translation: "the English language coloniality is undeniable and keeps itself robustly represented both in the concepts and in the practices disseminated across the planet by the ELI industry" (SIQUEIRA, 2018a, p. 104).

Eu – Inglês visto como realmente uma porta pra uma ascensão financeira. E é? Depende pra quem. Isso eu estava conversando também numa disciplina do Eduardo [advisor Prof Eduardo]. Ah essa mania de falar que o inglês é uma língua imperial ou não é uma língua imperial. Tipo assim, depende. É tudo, é questão de posicionamento, perspectiva. Por exemplo, se eu já estou numa classe social X, eu aprender inglês é um diferencial pra mim numa entrevista de emprego, então eu posso dizer que o inglês é um capital cultural, né? E simbólico, que eu vou adquirir e que vai melhorar a minha vida. Verdade. Isso é verdade. Pra mim, no meu contexto. Agora você fala de uma pessoa, sei lá, pobre, que já é vista como incapaz de aprender inglês, né? A cor da pele dela e tãnãnã, às vezes aprender inglês não vai fazer diferença, ela vai continuar na mesma classe social, vai continuar sendo vista com inferioridade, não vai mudar a vida dela saber inglês.

Dé - Então não é pra todo mundo.

Eu - Então não é pra todo mundo. Né? Então assim eu acho que, eu não gosto dessa coisa de dizer ah o inglês é imperialista ou não é imperialista. O inglês é... não. Eu acho que ele é tudo. Depende muito...

Dé - Do pra quem, do quando, do onde...

Eu - exatamente.

Dé - É tipo aquelas vagas de, várias vagas de emprego que colocam o inglês como critério pra seleção. Né? Em muitos casos ela é usada simplesmente porque te dá um status mais, sei lá, sabe inglês então ela teve dinheiro para investir nisso e fez isso. Mas né? Eu lembro, tinha um amigo meu que falava: tá, vou fazer uma entrevista lá que precisava de inglês avançado. Daí ele disse que perguntou na entrevista: Quantas reuniões por mês eu vou ter em inglês? Zero, nenhuma. Hum tá. Quantos e-mails eu preciso produzir em inglês? Eu tenho contato com fornecedores que é estritamente em inglês? Ah não. Tá, então você está pedindo o meu inglês avançado por quê?

Eu - Ele é só usado pra filtrar número de candidatos. É um negócio bem violento se você for ver.

Dé - Aham! E besta né?

Eu - Porque daí o inglês abre portas e pra outros fecha portas (C4 transcript, 2021).

Me - [...] that Clarissa's thing about English as a commodity (JORDÃO, 2004b), right? Like, I use it and I get better professionally, I'll grow in my career [...] And English is this vehicle.

Dé - This door.

Me – English seen as really a door to a financial rise. And is it? Depends on for who. I was also talking about this in an Eduardo's [advisor Prof. Eduardo] course. Ah, this habit of saying that English is an imperial language or not an imperial language. Like, it depends. It's all, it's a matter of positioning, of perspective. For example, if I am already in social class X, learning English is a differential for me in a job interview, so I can say that English is a cultural capital, right? And symbolic, that I will acquire and that will improve my life. Truth. That's true. For me, in my context. Now you're talking about a person, I don't know, poor, who is already seen as incapable of learning English, right? The color of her skin and etc, sometimes learning English won't make a difference, she'll continue in the same social class, she'll continue to be seen with inferiority, knowing English won't change her life.

Dé - So, it's not for everyone.

Me - So it's not for everyone, huh? So I think, I don't like this thing of saying ah, English is imperialist or not imperialist. English is... no. I think it is everything. It depends largely...

Dé - On to whom, when, where...

Me - exactly.

Dé - It's like those vacancies from, several job vacancies that put English as a criterion for selection. right? In many cases it's used simply because it gives you more status, I don't know

like, knows English so she had the money to invest in it and did that. But huh? I remember, there was a friend of mine who said ok, I'm going to do an interview there that needs advanced English. Then he said he asked in the interview: How many meetings per month will I have in English? Zero, none. Hmm, ok. How many emails do I need to produce in English? Do I have contact with suppliers that is strictly in English? Oh no. Okay, so why are you asking for my advanced English?

Me - It is only used to filter the number of candidates. It's a pretty violent business if you look at it.

De – Uh-hum! It's stupid, right?

Me - Because then English opens doors for some and closes doors for others.

There are several points I would like to highlight from this interaction. To begin with, when one departs from a modern/colonial perspective on language as belonging to a specific nation, we see this consequent feeling that learners have of learning "a língua do outro" (the language of the other), since English ownership (WIDDOWSON, 1994) is defined by geographical, nationalistic, and racialized boundaries. I then refer to Jordão's (2004b) concept of English as a *commodity*, a product that can be bought and sold with an illusion that, in "acquiring" this language, economic and social success will come as a consequence. Therefore, in this capitalist neoliberal logic, the predominance of English generates wealth, employment, and privileges to some and keeps inequalities, subalternization, and exclusion to others.

Nonetheless, what I said in my conversation with Dé about English opening doors to some (being a cultural capital to those who are mostly *unmarked*) and closing to others (not changing and sometimes even excluding the existence of marked, subalternized people), highlights the fact that the inequalities are not exercised by the language itself. Considering how all types of coloniality (power, being, knowledge and language) are articulated and work together, we must not forget all the other forms of silencing that do not necessarily relate to speaking English. In this sense, Kubota (2012, p. 61) says that the amount of symbolic capital gained through developing this language's proficiency "is recognized differently depending on the individual's habitus (a system of embodied dispositions imbued by race, gender, class and other attributes)". As an illustration, I bring an *Instagram* post (see Images 18 to 21), from the American writer, performance artist, and media personality Alok Vaid-Menon, where they present excerpts of one of their poems:

IMAGES 18 – 21: GRAMMAR LESSONS

GRAMMAR LESSONS

I STUDIED SO HARD. I CHOREOGRAPHED MY TONGUE TO CARVE THE INCHOATE SOUNDS OF MY SOUL INTO LANGUAGE. WHAT A TRAGEDY TO LEARN ON THE OTHER SIDE: IT DOESN'T MATTER IF YOU HAVE ALL THE RIGHT WORDS WHEN THEY THINK YOU HAVE THE WRONG BODY.

THE BODY IS THREE-DIMENSIONAL LANGUAGE. BEAUTY IS THE HARSHEST EDITOR. I COULD SPEND THE REST OF MY LIFE ARTICULATING EVERY DETAIL, EVERY GRAIN, EVERY FOLLICLE. AND STILL THEY WOULD NOT UNDERSTAND. BECAUSE OF WHAT I LOOK LIKE. NO: BECAUSE OF WHAT THEY FEEL ABOUT WHAT I LOOK LIKE.

THIS IS WHAT IT FEELS LIKE TO BE BROWN, TRANS, FEMME, AND ALIVE.

SOURCE: Alokvmenon's Instagram page (2022)

Going back to my report on people complaining about English in Brazilian academic events on Youtube, I therefore recognize the heavy colonial load attached to the language, but at the same time wish to point out some problems I see in this matter. First, there seems to be two modern/colonial rationales that frame the argument. One is the desire for conformity in the expectation that, depending on the language chosen, more or all people would comprehend everything being said. Well, it does not matter how one chooses to construct meaning, not only will this meaning be unintelligible to some, but it will always be in the need of translation, taking into account for instance the concepts of *mutual misunderstanding* (PENNYCOOK, 2017) or *equivocal translation* (VIVEIROS DE CASTRO, 2004). Another is raised by Conti (2023, p. 47), when discussing a specific instance of this problem. He explains that English was opposed to Portuguese or Spanish (the first languages of the lecturers or listeners), "adotando-se assim uma oposição entre "anglicidade" e "latinidade". Essa é uma distinção que opera dentro do quadro de categorias herdadas da própria modernidade/ colonialidade"[52]. Secondly,

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[52] Own translation: "thus adopting an opposition between "anglicity" and "latinicity". This is a distinction that operates within the framework of categories inherited from modernity/coloniality itself." (CONTI, 2023, p. 47).

I concur with Bourdieu (1991, p. 9) when he says that "the authority which utterances have is an authority bestowed upon language by factors external to it", and with Blommaert (2005, p. 411), who says that "it is not necessarily the language you speak, but *how* you speak it, *when* you can speak it, and *to whom*".

> *Eu - É que assim, não dá pra gente negar o inglês, né? Tudo que acontece em volta do inglês. [...] O inglês ele tem esse capital simbólico, essa coisa sim. Só que não é **a coisa inglês** [emphasis], é o que as pessoas fazem com o inglês, o que as instituições fazem né, o que a academia faz, o que né, indivíduos fazem com inglês e não o inglês em si. Então pode ser que em certos contextos o francês desempenhe esses, esse poder simbólico, esse capital simbólico pra muitas pessoas etc., etc. Então isso tem a ver com o contexto, com as relações e não com a coisa inglês, com o vou comprar isso aqui, isso aqui tem poder. Não, as relações têm poder, né?* (C1 transcript, 2021)

> Me - It's just that, we can't deny English, right? Everything that happens around English. [...] English has this symbolic capital, it has this thing. But it's not the **English thing** [emphasis], it's what people do with English, what institutions do, right, what the academy does, what individuals do with English and not English itself. So it may be that in certain contexts French plays these, this symbolic power, this symbolic capital for many people etc etc. So this has to do with the context, with relationships and not with the English thing, with: I'm going to buy this thing here, this thing here has power. No. Relationships have power, right?

In other words, power is not in the language itself, but in the social and political structures and agents that perform and manifest their authority by languaging. Provided we move away from a Saussurean take on language and consider languaging as performative action, it does not make sense to say that English does anything, that it is or is not intrinsically colonial or imperialist. Despite having just used sentences such as "English opens doors", I mean to say that people and institutions, along with their discourses, actions, and dispositions, construct these conditions. As testified by hooks (1994, p. 168), "it is not the English language that hurts me, but what the oppressors do with it, how they shape it to become a territory that limits and defines, how they make it a weapon that can shame, humiliate, colonize".

Therefore, both coloniality and decoloniality can be performed and acted via resources that we may recognize as English. For instance, coloniality can be reinforced and performed with the English language as follows:

> A insistência na separação entre nativos e não nativos, a constante reprodução de modelos vindos do norte global, a ideia de que a língua inglesa carrega uma racionalidade e intelectualidade superior a outras línguas [...]. Tais pensamentos informam as identidades e práticas de estudantes e docentes, influenciando violentamente as maneiras como esses sujeitos se veem e são vistos na sociedade.[53] (ALBUQUERQUE; HAUS, 2020, p. 187)

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[53] Own translation: "The insistence on the separation between natives and non-natives, the constant reproduction of models coming from the global North, the idea that the English language carries a rationality and intellectuality

On the other hand, if we adopt an attitude of *thinking communication otherwise* (MENEZES DE SOUZA; DUBOC, 2021), of translanguaging, translating and glocalizing, it is possible to voice resistances and counter-hegemonic discourses in English. As Pennycook (2013, p. 11) puts it, "when a particular language is being promoted, it is being made available as a medium through which local practices may be enacted". A practical example is the Greengo dictionary (Image 16), explored by Diniz de Figueiredo (2021, p. 10). The author explains that in this and similar humoristic languagings, English is not necessarily conceived as "a marker of modernity, global status, and/or identity (…), but as simply a central element (because of its supposed international status) that makes a certain type of humor possible". This highlights the localized nature of English by raising social issues while at the same time "bringing relief to the sociopolitical tensions and problems that are pointed out (Meyer, 2000)" (Ibidem). Another instance is seen in Billinghurst (2023), when the author shares narratives of four women of African heritage who live in Australia. In situations of unbalanced power, these women explore an additional language to improve their circumstances and overcome barriers. With this chapter, Billinghurst (2023, p. 144) argues that ideologies of language, identity and migration, usually meant to exclude and control boundaries, can also be "employed to redefine and traverse these very same boundaries".

One of my experiences with people asking "why English?" in a live streamed talk was in the hybrid event I mentioned before with Prof. Veronelli (2022). When asked about this, she said that "English is of all of us", that it is the language of Bob Marley, Martin Luther King, Angela Davis, Gloria Anzaldúa, and that it should not be given to the ones who are in power. She concluded by saying that she strategically uses English, she is not used by it, and therefore not everything being said in that language comes from or belongs to the colonizers' discourses. I agree with her and rest my argument with the belief that each situation must be analyzed by its integrity. Such an analysis requires reflexivity and questioning: Is anyone being silenced in this interaction? Why? Is it possible to do something to embrace every person who will be involved in this conversation? How? Conti (2023, p. 50-51) also raises important reflections:

> Como a escolha de uma língua pode ser justificada? Será *possível*, ou *desejável*, o projeto de se estabelecer para tais escolhas uma fundamentação ético-normativa? Que outros projetos se integram a esse? Que ecos podem-se escutar em meio à proclamação de uma (ou mais) língua(s) como a(s) correta(s), como a(s) única(s) que se deve(m) falar em determinados contextos? E, além disso, que corpos podem ou não escolher entre uma ou outra língua? Que representações são feitas sobre eles e sobre

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superior to other languages [...]. Such thoughts inform the identities and practices of students and professors, violently influencing the ways in which these subjects see themselves and are seen in society". (ALBUQUERQUE; HAUS, 2020, p. 187)

as línguas que falam? Uma língua é, aliás, sempre uma questão de escolha? Que línguas contam como línguas? Que línguas, enfim, são tidas como opções viáveis; e o que essas respostas podem nos dizer sobre nós mesmas/es/os?[54]

Beyond these questions, as English teachers we ought to ask ourselves: What "English" am I teaching? Am I reproducing hegemonic discourses? Why? What can I do amidst my context's limitations to open space for learners to localize and explore semiotic resources creatively? As I will discuss later, ELF and translingual dispositions can be ways to enter this transcultural power space (SIQUEIRA, 2018a) from a South, border, and decolonial thinking, since in these hybrid performances, "colonized people's use of the colonizer's cultural and linguistic codes destabilizes power hierarchy and has subversive effects of resistance" (KUBOTA, 2014, p. 6). To conclude, I see that a conception of communication and language otherwise should legitimize non-standard, creative and translingual languagings, at the same time that it works in translation and negotiation with normativity and power. Moreover, it should not carry the modern desire for completeness and equivalence in understanding, which means that in a lecture or any piece of interaction, "we do not necessarily need to hear and know what is stated in its entirety, that we do not need to "master" or conquer the narrative as a whole, that we may know in fragments" (hooks, 1994, p. 174).

Proceeding with the question of how coloniality is present in the English classroom, we may consider how textbooks are a tool for colonial ideologies:

Eu - E daí no ensino de inglês isso daí também é óbvio em vários aspectos. Por exemplo, um TOEFL da vida né?

Dé - Uhum. Material didático.

Eu - É, material didático, a gente usa material do norte global o tempo todo. A gente tem que pegar da Pearson, da MacMillan tipo, por que que a gente tem que ir nesses lugares né? Por que que a gente tem que usar o material do Norte Global? (C4 transcript, 2021).

Me - And then in the teaching of English this is also obvious in several aspects. For example TOEFL, right?

De – Uh-huh. Textbooks.

Me - Yeah, textbooks, we use textbooks from the global north all the time. We have to get from Pearson, from MacMillan, like, why do we have to go to these places, right? Why do we have to use material from the Global North?

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[54] Own translation: "How can the choice of a language be justified? Is it possible, or desirable, to establish an ethical-normative foundation for such choices? What other projects are part of this one? What echoes can be heard amid the proclamation of one (or more) language(s) as the correct one(s), as the only one(s) that should be spoken in certain contexts? Furthermore, which bodies can or cannot choose between one language or another? What representations are made about them and the languages they speak? Is a language, in fact, always a matter of choice? What languages count as languages? Finally, which languages are considered viable options; and what can these answers tell us about ourselves?" (CONTI, 2023, p. 50-51).

To begin with, as Dé and I mentioned, textbooks used in our contexts are produced in the global North. Ergo, they carry modern, colonial and structuralist values and discourses, such as the native speaker model, the importance of accuracy and the stereotyped vision and hierarchization of cultures and peoples. Besides, they are also colonial from the moment they intend to be universally usable, when in fact they do not reflect our needs and realities, since they are produced outside our local communities. Through a decolonial critique, Franco (2021) argues that these materials usually erase their loci of enunciation and therefore mask their ideologies and intentions, being sold and bought as materials with universal notions of language and learning.

Eu - [...] eu gosto muito da ideia dele que aqui [referring to Siqueira (2018b)] ele só menciona, mas aí tem o capítulo (SIQUEIRA, 2015) só sobre isso que é o plastic world of textbooks, de como os livros didáticos eles não refletem uma realidade, né? Tipo é um mundo plástico assim.

Dé - É e aí a gente pode pensar isso de trezentas mil perspectivas, né? De inclusão, de racismo, de representação da mulher. Nossa.

Eu - Sim, ele fala de tudo isso tipo, representatividade... ele não fala só dessa, ele fala mais disso da questão da interação né tipo: "hello, ah hello how are you? I'm good and you?" Que assim né, são as interações sempre bem artificiais, mas ele também fala dessa questão da família margarina[55], família padrão brasileira. Como é que fala, família... típica brasileira.

Dé – tradicional... Família tradicional brasileira, isso. Tá todo mundo sempre muito feliz.

Eu – Sim, tudo muito lindo. Tudo muito branco...

Dé - A gente sempre tem um, alguns áudios... [...] é bem engraçado que, a maioria dos alunos a gente sempre aposta ou completa as histórias com coisas muito mais divertidas, e daí o livro sempre vai pra uma solução de problema muito besta assim né? Todo mundo fica tipo, principalmente os mais jovens tipo: ah nossa! Mas dava pra ter discordado ou dava pra ter brigado mas não, você nunca briga...

Eu – Eu estava fazendo uma atividade de making requests aí o outro "could you clean my house for me please?" Super isso aconteceria, geralmente você pede pro seu amigo: você pode limpar minha casa pra mim por favor? [laughter]

Dé - Claro, peço o tempo todo. Você não pede? [laughter] (C5 transcript, 2021).

Me - [...] I really like his idea that here [referring to Siqueira (2018b)] he only mentions it, but then there's a chapter (SIQUEIRA, 2015) just about what the plastic world of textbooks is, how textbooks do not reflect reality, right? Like it's a plastic world.

Dé - Yeah, and then we can think about it from three hundred thousand perspectives, right? Of inclusion, racism, representation of women. Oh my...

Me - Yes, he talks about all that like, representation... he doesn't talk just about this one, he talks about the issue of interaction, like: "hello, ah hello how are you? I'm good and you?" That, you know, the interactions are always quite artificial, but he also talks about this issue of the

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[55]Siqueira (2015, p. 100) actually refers to the idea of a 1970s Kellogg's® Cornflakes vision of family, citing Pennycook (2000): "a blond, white, heterosexual family, with one daughter and one son (all of whom clearly visit the dentist regularly)".

margarine family [see footnote 55], the standard Brazilian family. How do you say it.. family... typical Brazilian.

Dé – traditional... Traditional Brazilian family, that's it. Everyone is always very happy.

Me – Yes, everything is very beautiful. All very 'white'...

Dé - We always have a, some audiotracks... [...] it's quite funny that, most students, we always bet or complete the stories with much more fun things, and then the book always goes to a problem solution very silly like that, right? Everyone's like, especially the younger ones, like: oh wow! But you could have disagreed, or you could have fought but no, you never fight...

Me – I was doing a "making requests" activity then: "could you clean my house for me please?" This would super happen, usually you ask your friend: can you clean my house for me please? [ironically, laughter]

Dé - Off course, I ask all the time. Don't you? [laughter]

At this point in our conversation, Dé and I bring up the stereotyped constructions that fill textbooks from big international publishers. By constantly showing certain images and discourses, these books are "actively working to define social and cultural norms (while simultaneously presenting these as fixed and natural)" (JEWITT, 2008 p. 9). They end up functioning as tools for the colonialities of power, being, knowledge and language by leaving out alternative perspectives, reinforcing certain prejudices and stereotypes of race, gender and class, ignoring different realities, reproducing stable and structuralist notions of dialogue (with harmony always being depicted rather than conflict) and imposing the model of hegemonic native speakers.

Dé - [...] primeiro você coloca o professor nessa, no pedestal né? No que né, informa o conhecimento que você vai ter que reproduzir depois. E depois o professor coloca junto com ele o livro didático.

Eu - Ah é, eles (COPE; KALANTZIS, 2015) falam, aham.

Dé- É. E assim a gente não consegue tirar ele desse lugar.

Eu - Pois é difícil demais né? Mas eu, é verdade, eu anotei, quando eles falam do livro didático, eles falam de assessment também. Porque o livro didático ele trouxe o conteúdo de forma processual, organizada por nível e não sei o que. Isso permitiu fazer testes para verificar o conhecimento. Então eu acho que o livro didático casa muito com os testes né? A gente no [name of language school] era muito assim, a gente fazia as provas por unidade né?

Dé - É. Total, total. [...] A gente não consegue definir os propósitos, objetivos e etc., de cada um dos nossos níveis sem pensar no livro que o nível usa (C3 transcript, 2021).

Dé - [...] first you put the teacher in this, on the pedestal, right? In what informs the knowledge that you will have to reproduce later. And then the teacher puts the textbook with him.

Me - Oh yeah, they (COPE; KALANTZIS, 2015) say that, uh-hum.

Dé- Yeah. And so we can't get it out of this place.

Me - Well, it's so hard, right? But I, it's true, I wrote it down, when they talk about the textbook, they talk about assessment too. Because the textbook brought the content in a procedural way, organized by level and so on. This allowed testing to verify knowledge. So I think the textbook

matches the tests a lot, right? People at [name of language school] were like that, we did the tests per unit, right?

Dé - Yeah. Total, total. [...] We can't define the purposes, objectives and etcetera of each of our levels without thinking about the book that the level uses.

Finally, this excerpt shows how much power textbooks have in our teaching contexts, by dictating the rhythm and what contents must be taught: "textbooks serve as the main source of linguistic and cultural input for learners and as the basis for a large and important portion of classroom practice" (SIQUEIRA, 2015, p. 245). Also, these materials have become deeply connected to assessment, as they are usually adopted as parameters to define learning goals, linguistic patterns, content order/level and therefore, evaluation criteria. When discussing traditional pedagogies, which they refer to as didactic pedagogies, Cope and Kalantzis (2015, p. 7) corroborate this idea, explaining that information in textbooks is "divided to manageable chunks, and with ideas ordered from those that are more elementary to more complex, composite ideas (Ong, 1958). Knowledge so acquired can subsequently be tested in examinations". Considering the goals of this thesis, I will dedicate the next subsection to coloniality in ELT assessment.

After having tried to identify colonialities in our experiences as English teachers and learners in Brazil, it is also vital to identify material effects of such colonial marks. What are the consequences for the agents of this context considering: the modern/colonial/structuralist conception of language; the colonial weight surrounding English (inter)actions; the model and ideology of the native speaker; the stereotypes and discourses reproduced in textbooks produced by big international publishers? As I have discussed elsewhere (HAUS, 2021; HAUS; SCHMICHECK 2022), all these are part of a structure that fosters linguistic, social, cultural, racial and gender-based violences and oppressions made visible in how speakers relate to and feel towards English. First, most of their repertoires[56] and knowledges are silenced, once the chains of monolingualism and normativism impede them from exploring their resources fully (VOGEL; GARCÍA, 2017). Second, with the *impostor syndrome* (BERNAT, 2008; KRAMSCH, 2012) I have mentioned previously, speakers feel insufficient and frustrated in an endless search for a legitimate and authentic subject position (KRAMSCH, 2012), since they will never be able to reproduce the exact same linguistic system as an ideal native speaker. Third, instead of developing intercultural competence, ELT promotes coercion towards cultural

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[56] I would like to point out that by "repertoires" I mean it in a broad perspective. I am referring to a repertoire not only in the sense of linguistic and semiotic resources, but also of epistemologies, experiences, practices, ideologies, beliefs, identities and so on. If it is the case of a more specific type of repertoire, I will use an adjective (such as *linguistic repertoire*). I intend to go further on this concept when discussing translanguaging.

assimilation (KUMARAVADIVELU, 2012), with the idea that, in order to learn a language, one should also assimilate the culture (often seen as a package of customs) of the people who "own" it.

Another consequence is that teachers and learners of English who are classified as nonnative suffer not only linguistic but also racial prejudice. As language power relations are deeply connected to race, we witness problems such as "the power of whiteness that affects what types of teachers are preferred by students" or the judgment of "the worthiness of interacting with someone based on the interlocutor's racial, ethnic or linguistic background" (KUBOTA, 2012, p. 64).

Finally, something I have seen throughout my years as an English teacher in regular schools, language centers and higher education, is the feeling of hate and resentment students develop towards this language. Grounded in my conversations with them, this hatred and barrier seems to be a consequence of: a) imposture (since they never reach a supposed native-like proficiency); b) the experiences they report from their school times (usually characterized by normative practices); c) the pressure they feel to speak that language in order not to feel excluded; d) the job or academic opportunities they have lost for not speaking English; e) the situations of prejudice and intolerance experienced by the ones who interact with so-called native speakers from dominant countries. Despite coming from a very different background (a context where English is the official language), Anzaldúa's (1987, p. 59) frustrations seem to resonate with those of my students:

> Until I can take pride in my language, I cannot take pride in myself. (...) Until I am free to write bilingually and to switch codes without having always to translate, while I still have to speak English or Spanish when I would rather speak Spanglish, and as long as I have to accommodate the English speakers rather than having them accommodate me, my tongue *will* be illegitimate.

I then conclude this subsection with examples of these material impacts of the coloniality of language. First, I present words by pupils who participated in a previous study. Next, I include our students at UTFPR Idiomas by quoting some of their answers to the following question of the questionnaire: "Você tem outras experiências de aprendizado de inglês? Se sim, como eram as avaliações e como você se sentia em relação a elas?" (Do you have other English learning experiences? If so, what was the assessment like and how did you feel about it?). Finally, I close with an excerpt of a conversation with Dé:

Só que eu não sabia nada de inglês [...], bateu um desespero total, então assim... Eu chorava para ir para aula de inglês, porque eu odiava assim, porque sabe, era aquela tensão, tal (A1)[57] [referring to student participant #1] (HAUS, 2016, p. 238).

Eu tenho vergonha, entendeu então eu acho que eu tinha que vencer um pouco isso porque... Eu acho que eu tô falando de um jeito totalmente ridículo e tá todo mundo rindo da minha cara [risada] (A3)[58] [referring to student participant #3] (HAUS, 2016, p. 241)

Só na escola regular, minha lembrança é péssima! (Q2)

Sim, quando eu era adolescente. As aulas eram somente de leitura do conteúdo do livro, achava muito chato e não sentia que me ajudava, tanto que desisti do curso em poucos meses. (Q3)

Tive com outras professoras, em outros níveis, que aplicavam provas tradicionais, e me geravam muita ansiedade e nervosismo, dificilmente conseguia terminar a prova na hora, e errava muito por nervosismo (Q6)

Only in regular school, my recollection is terrible! (Q2)

Yes, when I was a teenager. The classes were just about reading the content of the book, I found it very boring and didn't feel like it helped me, so much so that I gave up the course after a few months. (Q3)

I had other teachers, at other levels, who administered traditional tests, and they caused me a lot of anxiety and nervousness, I could hardly finish the test on time, and I made a lot of mistakes due to nervousness (Q6)

Dé - porque às vezes é muito frustrante, alunos, a gente ter alunos que a gente sabe que tem capacidade pra fazer isso [he is referring to negotiation strategies in English interactions] só que daí sei lá eles estão tão presos à forma ou ao jeito e daí eles travam porque sabe, eles não conseguiram pensar numa forma pré-fabricada e pré-recebida que eles possam falar [...]

Eu - Nossa, ontem uma aluna minha tipo, é incrível a baixa autoestima que os alunos têm, [...] ela estava falando igual todo mundo mais ou menos daquele nível, que hesita bastante, fica procurando vocabulário, né? Ainda mais que ela estava poxa, ela tava apresentando um infográfico no inglês 5 pro resto da turma. Tipo, é um negócio difícil. E daí aconteceu alguma coisa que tipo, acho que o telefone dela tocou e daí ela foi desligar [...]. E daí ela mandou mensagem pra mim, ela falou professora desculpa, daí ela explicou né? Que ela foi desligar e mutou, não percebeu e não sei o quê... "Mas ainda bem, porque eu estava passando muita vergonha, estava muito ridículo". E não sei o quê... Daí eu falei: "não, como assim?", e depois ainda falou de novo, que ela estava passando vergonha, que estava muito ridículo aquilo. "É horrível não conseguir me expressar." Aí eu tipo tentei, falei pra ela: "olha você está se expressando igual a todo mundo ali, tipo, é normal você está, você não"... (C4 transcript, 2021).

Dé - because sometimes it is very frustrating, to have students that we know are capable of doing that [he is referring to negotiation strategies in English interactions] but then, I don't know, they are so stranded in the form or the manner and then they get stuck because you know, they haven't been able to think of a prefab and pre-received form that they can say [...]

Me - Wow, yesterday I had a student of mine, like, the low self-esteem students have is incredible... [...] she was talking like everyone else at about that level, who hesitates a lot, keeps looking for vocabulary, right? Even more because she was, come on, she was presenting an

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[57] Own translation: "But I didn't know anything about English, so for me it didn't make any difference what was right and what was wrong, like, I was completely desperate, so... I cried to go to English class, because I hated it, because you know, it was that tension, and such (A1)" (HAUS, 2016, p. 238)

[58] Own translation: "I'm ashamed, you know, so I guess I have to overcome this a little because... I think I'm talking in a totally ridiculous way and everyone is laughing at my face [laughter] (A3)" (HAUS, 2016, p. 241)

infographic in English 5 to the rest of the class. Like, it's a tough business. And then something happened, like, I think her phone rang and then she went to hang up [...]. And then she sent me a message, she said: teacher sorry, then she explained, right? That she went to turn it off and mutated herself, she didn't notice and etc... "But I'm glad, because I was feeling very ashamed, it was very ridiculous, and blah-blah..." Then I asked: "what do you mean?" Yeah, and then she said it again, that she was embarrassing herself, that it was very ridiculous. "It's horrible not being able to express myself." So I kind of tried, I told her: "look, you're expressing yourself just like everyone else there, like, it's normal you are, you're not"...

3.6 COLONIALITY IN THE ENGLISH LANGUAGE ASSESSMENT

I have been discussing the issue of coloniality and assessment in recent publications (HAUS, 2021; 2023; HAUS; SCHMICHECK, 2022) and academic events, so here I will try to explore and expand on my arguments, interweaving them with my conversations with Dé. Keeping in mind that my focus here are the assessment policies, discourses and practices that prevail in language educational contexts, let us review the question: where and how is coloniality present in our assessment processes in ELT? The answer to this inquiry rests deeply on the hegemonic perspectives of the role of education, the processes of learning and teaching, and the very conceptions of knowledge and language.

Since the twentieth century, the Cartesian, positivist and Enlightenment rationalities, characteristic of modernity/coloniality, have been fundamental to the conception of schools in Brazil (DUBOC, 2007). The construction of the superiority of rational thought, the division between mind vs body, and the idea of knowledge as individual, measurable and external to subjects (MARTINEZ, 2014; JORDÃO 2014a), built from a neutral and universal position, resulted in the compartmentalization of contents into subjects/levels. This selection of contents reproduce colonial traits, as it excludes not only other epistemologies, but also bodies, emotions, subjectivity, and everything considered non-observable or quantifiable. In our classrooms, how much room do we have for constructing other meanings? For expressing feelings and emotions? Do we have time and space for this in this context usually controlled by a curriculum, a methodology previously settled, a textbook?

In addition, this epistemology leads to a logic of *banking education* (FREIRE, 1987), where students assume a passive position, absorbing things, data, facts, and reproducing them without questioning, while teachers are the knowledge holders, the authorities responsible for transferring such information. This vision of school always reminds me of the Pink Floyd song and video clip (Video 5): children entering a kind of factory to be molded into identical products, i.e., subjects that reproduce information and behaviors of what is hegemonically considered an ideal citizen.

We don't need no education
We don't need no thought control
No dark sarcasm in the classroom
Teacher, leave them kids alone
Hey, teacher, leave them kids alone
All in all, it's just another brick in the wall
All in all, you're just another brick in the wall

- Another Brick in the Wall
Song by Pink Floyd

As analyzed by Monte Mór (2017), based on Kalantzis and Cope (2012), education has also been founded in the precepts of a *written language society*, where the didactization and simplification of languages, the privilege of the written word, and the homogenization of forms and senses are in place. In such a society, knowledges were systematized to be transmitted, being the plural and complex nature of languages simplified "para que elas fossem ensinadas de forma didática, possibilitando avaliação e controle de aprendizagem"[59] (MONTE MÓR, 2017, p. 6).

Nowadays, in addition to those characteristics that come since the birth of schooling, neoliberal ideologies integrate what many believe to be the purpose of education and how powerful institutions, agents and governments invest in it. One example is what Biesta (2005, p. 60) criticizes as the "economic understanding of the process of education, one in which the learner is supposed to know what he or she wants, and where a provider (a teacher, an educational institution) is simply there to meet the needs of the learner or, in more crude terms: to satisfy the customer". A similar critique comes from hooks (2010), who claims that the interests of big companies are influencing society to think of education as a mechanism to achieve material and capital success, undermining the importance of critical knowledge. Lastly, Santos, Nagase and Costa (2022) observe the transposition of several neoliberal rationalities into the educational field: the focus on individualism, with students seen as autonomous entrepreneurs; the perspectives of freedom, competition and meritocracy, where individuals are held responsible for their own success (therefore, a selective and exclusionary worldview); privatization and its consequent increase of competition as a way to improve education quality; national parameters to centralize and standardize teaching education; quality as synonym of

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[59] Own translation: "so that they were taught in a didactic way, enabling evaluation and control of learning" (MONTE MÓR, 2017, p. 6).

efficiency, efficacy and productivity (with maximization of results with minimum resources); and finally, the importance of measuring and quantifying such a quality.

Finally, we may look at the Brazilian scenario more specifically. Being the country of Paulo Freire, Brazil is considered by some to be the cradle for Critical Pedagogy. In the end of the 60s, Freire's writings and awareness-raising gained relevance in the academic and social scenario. After the concealment of these ideas for years due to the military dictatorship, the 90s saw the awakening of claims for a critical education. Adversely, recent years have been marked by a new spread of conservative ideals (MENEZES DE SOUZA; MONTE MÓR, 2018, p. 446):

> some of the signs may be seen in conservative counter-proposals, such as the government bill "Schools without politics" (*Escola sem partido*) and another project (*Projeto de Lei 1411/2015*) that intends to ban what it sees as "ideological harassment" in Brazilian schools. Both proposals are accompanied by the growth of intolerance towards difference.

The conservative discourses and the current political polarization in the country have their impacts on education. This conservatism, together with all those logics that have been fundamental to the conception of schools I mentioned above, work as centripetal forces influencing educational spaces, including assessment policies and practices. Within this background, assessment is designed to be an instrument to verify the student's ability to apprehend and reproduce content in an objective, individualized, and neutral way. Additionally, it was also influenced by principles of the industrial sector, namely systematization, standardization, effectiveness, and efficiency (DUBOC, 2007). Consequently, privileged practices tend to be characterized by controllable, summative, and measurable results. Students from the groups Dé and I had for our experience report on these prevalent practices:

> *Sempre achei muito difíceis e muitas vezes injustos, por serem respostas prontas, engessadas, sem podermos nos expressar.* (ST7)
>
> *Durante toda a minha vida eu tive contato com diversos instrumentos de avaliação[...]. Mas todos eles sempre eram fechados em uma ementa e um prazo, por exemplo: dia tal teremos avaliação sobre o conteúdo visto de tal a tal dia e acabou. [...] Outra coisa, essas avaliações não medem o conhecimento, medem o decoreba.* (ST11)
>
> *O modelo tradicional obriga o estudo fora do horário das aulas, porém facilmente pode refletir memorização de conteúdo ao invés de desenvolver o pensamento crítico.* (ST14)

> I always found them very difficult and often unfair, as they were ready-made, rigid answers, without us being able to express ourselves. (ST7)
>
> Throughout my life I have had contact with different assessment instruments [...]. But all of them were always closed in a syllabus and a deadline, for example: on such and such a day we will have an evaluation of the content viewed from such and such a day and that's it. [...] Another thing, these assessments do not measure knowledge, they measure memorization. (ST11)

The traditional model requires studying outside of class hours, but it can easily reflect memorization of content instead of developing critical thinking. (ST14)

When measuring the outcomes of knowledge acquisition, assessment becomes a *rite of institution* (BOURDIEU, 1991), delimiting a passage and thus a division between the ones who are able to cross and the ones who cannot. In agreement with a neoliberal logic, this constitutes a boundary and competitiveness between intelligent and unintelligent, successful and unsuccessful, capable and incapable, based also on modern/colonial valuations of correct and incorrect, appropriate or inappropriate, of ways of knowing and being, as Dé and I discuss below:

> *Eu - [...] avaliação ela é muito violenta, no sentido de que ela separa aquele que é bom, aquele que é ruim, aquele que consegue, aquele que não consegue, aquele que pode progredir, aquele que tem que parar ou voltar. Né? Baseado em alguma ideia de conhecimento como o conhecimento certo, como conhecimento... né? Então tipo como que a gente, da onde a gente vai partir quando a gente vai avaliar? O que que a gente vai, qual que vai ser a nossa ideia de conhecimento, nossa concepção de conhecimento?*
>
> *Dé - É. Em geral ela é gerada por um norte, né? Tipo a gente quer ver o quão norte a pessoa está. Porque nenhum momento, nenhum modelo de avaliação que a gente faz a gente está avaliando um tipo de conhecimento que a gente poderia atribuir uma característica de sul né? Se você faz um vestibular, você tá avaliando os conhecimentos considerados importantes academicamente por acadêmicos brancos, lá do iluminismo que falaram que na sua educação você tem que dominar de química orgânica a... whatever. Então... você está avaliando quão norte a pessoa está* (C4 transcript, 2021)

Me - [...] evaluation is very violent, in the sense that it separates those who are good, those who are bad, those who succeed, those who cannot, those who can progress, those who have to stop or go back . Huh? Based on some idea of knowledge as right knowledge, as knowledge... you know? So, how do we, where are we going to start when we're going to assess? What are we going to do, what will our idea of knowledge be, our conception of knowledge?

De - Yeah. In general it is generated by a North, right? Like we want to see how North the person is. Because at no time, in any assessment model that we make, we are assessing a type of knowledge that we could attribute a characteristic of the South, right? If you take a university entrance exam, you are evaluating the knowledge considered academically important by white academics, from the Enlightenment who said that in your education you have to master organic chemistry to... whatever. So... you're evaluating how North the person is.

As raised by Dé, assessment is not only colonial because of its modern perspective of knowledge, but also because of which knowledge is chosen to be reproduced and reinforced. If we look at our schools, we might see many examples, such as the "myriad ways education was structured to reinforce white supremacy, teaching white children ideologies of dominance and black children ideologies of subordination" (hooks, 2010, p. 23), or an "insistence on the primacy of male thinkers and their works" (Ibidem, p. 24).

Based on this, some questions are important: What onto-epistemologies and cosmologies are part of our curriculums? What conception of language? What answers and discourses do we expect from our students in assessment? In this *banking education* (FREIRE, 1987), where students are supposed to reproduce and not to create, an *interpretative habitus* (MONTE MÓR, 2018) is reinforced. In other words, it is expected from subjects to follow specific forms of reading that correspond to the interests of dominant forces and regulatory institutions. In ELT, the premise of normativity and conformity runs through this *habitus*, not only in relation to standardized linguistic forms, but also homogeneous meanings, "levando o aprendiz a buscar falar de um jeito padronizado, "adequado" e que carregue sentidos autorizados"[60] (HAUS, 2021, p. 150). In turn, assessment both bases itself on and reproduces this *habitus*, "na medida em que se constrói baseada em critérios de validade, correção, normatividade e sentidos únicos a serem aceitos"[61] (Ibidem).

> *Dé - [...] o que que esse exercício está me pedindo ou tipo sabe? Né? E se poderia ser dado outro tipo de resposta ou não que fugisse do que, do que é exigido porque... a gente depois de um tempinho até como aluno a gente consegue entender o que uma pergunta quer ou não.* (C1 transcript, 2021)

> Dé - [...] what is this exercise asking me or like, you know? Huh? And if another type of answer could be given or not, that would avoid what, what is required because... after a little while, even as a student, we can understand what a question wants or does not want.

> *Eu - Quantas vezes a gente faz pergunta numa prova que vai além de ele interpretar o que teoricamente está dado ali? E aquilo é o correto. O que está escrito ali é isso e pronto. Né?*
> *Dé - É aquela coisa de fazer TP [Teacher Paper, a version of a test with the answer key] e o aluno tem que responder a pergunta aberta igual a resposta do TP.*
> *Eu - TP, exato, TP é o símbolo do que a gente espera, uma resposta específica.* (C2 transcript, 2021)

> Me - How many times do we ask a question in a test that goes beyond him/her [the student] interpreting what is theoretically given there? And that is the correct. What is written there is that and that's it. Huh?
> Dé - It's that thing of doing TP [Teacher Paper, a version of a test with the answer key] and the student has to answer the open question just like the TP answer.
> Me - TP, exactly, TP is the symbol of what we expect: a specific answer.

Dé and I are sharing some of our experiences with English assessment, mainly tests, and how they entail inflexible answers and productions from students. When asked about their

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[60] Own translation: "leading the learner to seek to speak in a standardized, "appropriate" way that carries authorized meanings" (HAUS, 2021, p. 150).
[61] Own translation: "to the extent that it is constructed based on criteria of validity, correctness, normativity and unique meanings to be accepted" (HAUS, 2021, p. 150).

previous experiences, most of our students who participated in this research reported having assessment through testing:

Porque estudava para a prova, fazia, tirava 9 ou 10 na maioria das vezes, passava e depois esquecia. (ST4)

Durante a escola, o formato foi bem padrão, tradicional, provas, atividades todas valendo notas. Na faculdade tinha uma metodologia que tendia a ser mais ativa [...], mas mesmo assim não fugia da típica prova. (ST6)

Foram sempre avaliaçoes convencionais, provas escritas. Algumas vezes discursivas. (ST7)

Acho que para avaliações na maioria das vezes foram provas escritas mesmo valendo a maior parte da nota junto com alguns trabalhos valendo um pouco menos. (ST12)

Até o final da minha primeira graduação estudei em formatos bastante tradicionais, de forma presencial e com avaliações do tipo prova. (ST14)

Because I studied for the test, took it, got a 9 or 10 most of the time, passed it and then forgot about it. (ST4)

During school, the format was very standard, traditional, tests, activities all worth grades. At college there was a methodology that tended to be more active [...], but even so it didn't deviate from the typical test. (ST6)

They were always conventional assessments, written tests. Sometimes discursive. (ST7)

I think that for assessments most of the time they were written tests worth most of the grade along with some assignments worth a little less. (ST12)

Until the end of my first degree, I studied in very traditional formats, in person and with test-type assessments. (ST14)

Although tests are not the only assessment instrument available, they are predominantly used as they work in consonance with the ideals of objectivity and neutrality for measuring and verifying fixed knowledge (DUBOC, 2007):

Eu - Não lembro mais nada porque não era uma coisa que realmente impactou a gente, e realmente eu estava exercitando memorização.

Dé- Uh-huh. É repetição de conceito.

Eu - Repetição de conceito. Muito isso. E a gente não é tão velho [laughter] a gente é novinho...

Dé - É. E você está falando, está falando de fazer isso na universidade.

Eu - É, exato, na escola e na universidade, que é tipo, terminei em 2015, né, um negócio bem... Realmente. E tanto que ela (DUBOC, 2015) fala do, ela fala dessa transformação que teve na avaliação, nos estudos da avaliação e daí eu penso ah tipo realmente existe isso, né? Tem a avaliação formativa, né? Processual, portfólio, projeto, beleza, mas o que ainda predomina, não é isso. Não é isso, é prova com um objetivo bem... (C3 transcript, 2021)

Me - I don't remember anything else because it wasn't something that really impacted us, and I was really practicing memorization.

Dé- Uh-hum. It is concept repetition.

I - Concept repetition. A lot of it. And we're not that old [laughter] we're young...

De - Yeah. And you're talking, you're talking about doing that at the university.

> Me - Yeah, exactly, at school and university, which is like, I finished it in 2015, right, something really... Indeed. And so much so that she (DUBOC, 2015) talks about, she talks about this transformation that took place in the assessment, in the assessment studies and then I think oh, like, this really exists, right? There is formative assessment, right? Procedural, portfolio, project, great, but what still predominates is not that. It's not that, it's exam with a goal very...

Throughout the years, research in assessment has expanded the possibilities for different instruments beyond tests, and problematized goals that are exclusively quantitative or punitive. In relation to these possible objectives, for instance, there are three basic models: diagnostic, summative and formative (BES; ABRANTES, 2019). The problem seems to lie in two points: first, the preponderance of the summative type, with focus on final products appraised against a predefined standard; secondly, the emphasis given to the principles of *validity* and *reliability*, seen through the logics of empiricism, objectivity and standardization (DUBOC, 2016).

The concept of *validity* refers to the appropriateness of an evaluative instrument in relation to what it intends to assess, i.e., if it measures accurately what it is supposed to measure (SCARAMUCCI, 2011). *Reliability*, in turn, is defined as the consistency of a test in producing the same or similar results in different contexts (BES; ABRANTES, 2019), so for instance, if a person takes the same test in a similar circumstance it should have the same results. Even with several studies and approaches to these notions, they still carry "princípios decorrentes de suas origens no campo da psicologia, individualista e cognitivamente orientado"[62] (SCARAMUCCI, 2011, p. 117), and the definitions themselves are already founded in the unchanged idea of acquisition of measurable and controllable knowledge, ignoring the social, emotional or embodied elements of a more post-structuralist take on learning. Therefore, even with the existence of very democratic, qualitative and procedural proposals for a formative assessment (PERRENOUD, 1999; LUCKESI, 1999, HOFFMANN, 2001; and so on), when put into practice, they usually fall into the traps of modern and neoliberal thinking by prioritizing quantitative and comparative results. This may happen either because of how much these logics are imbricated in teachers and students minds and beliefs, or because macrostructures (schools, universities, society, market and so on) limit our agency (as I will explore further by the end of this chapter).

Another element which is frequently seen as synonymous to assessment and that strongly contributes to keeping the quantitative at the center are grades. Grades are seen as one

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[62] Own translation: "principles arising from its origins in the field of psychology, individualistic and cognitively oriented" (SCARAMUCCI, 2011, p. 117).

of the most important parts of assessment, as they are used to represent knowledge acquisition and to classify learners in relation to pre-established goals. Blum (2020) discusses many problems with this prevalence of grading: a) it flattens characteristics and subtleties of students' individualities; b) it places our focus on ranking rather than on learning; c) students often disregard written comments or other feedbacks when they are accompanied by grades; d) despite intending to be objective and solid, it is inconsistent and subjective since teachers have different conceptions of the same criteria; e) it fails to communicate feedback, with numbers saying little about the learning. Concerning the issue of grades, some of the participants of the practice at UTFPR Idiomas shared their frustrations:

> *[...] sempre relacionei o meu bom desempenho a notas altas, o que me gerou muitos problemas psicológicos ao longo da vida.* (ST6)
>
> *Avaliação por nota não reflete a competência do aluno* (ST9)
>
> *Isso é tópico de terapia, viu? Eu fico muito mal com uma nota baixa, principalmente com uma nota baixa em algo que eu sei mas esqueci um sinal.* (ST11)

> [...] I always related my good performance to high grades, which caused me many psychological problems throughout my life. (ST6)
>
> Assessment by grade does not reflect the student's competence (ST9)
>
> This is a therapy topic, you know? I feel really bad about a low grade, especially a low grade on something I know but forgot a sign. (ST11)

In addition to all that, I would also say that the culture of grading foments an atmosphere of competition, meritocracy, self-imposed pressure and low self-esteem. As I see it, the worst consequence is how students see themselves defined by a number, and how this number hides a very complex and multifaceted process and the whole person that is behind it. This phenomenon reminds me of the COVID-19 pandemic and our current datafied society, when people become numbers and therefore are emptied out from their histories, individualities and humanities (what is criticized in a beautifully written but heartbreaking poem, "Inumeráveis", by Braulio Bessa, musicalized by Chico César (2020): "Se números frios não tocam a gente, espero que nomes consigam tocar"[63]). The point is, traditional assessment practices are based on the illusion that grades attest to how much and what students have learned (JORDÃO, 2014a), and they dictate whether a student can or cannot move on. Duboc (2019, p. 136) explains that this need to control results and measure learning makes evaluation an
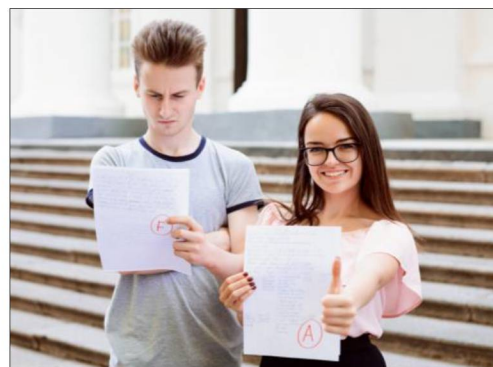
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[63] Own translation: "Innumerable - If cold numbers don't touch us, I hope names can".

operation of exclusion, punishment, "disciplinamento e normatização de discursos, corpos, tempos, espaços, comportamentos"[64].

IMAGE 22: TWO STUDENTS WITH TEST RESULTS

"Tem que ser selado, registrado, carimbado, avaliado, rotulado se quiser voar!"[65]

O Carimbador Maluco
Song by Raul Seixas

SOURCE: Shutterstock (2022)

A recent phenomenon has highlighted the culture and expectation of control when it comes to assessment: the emergency of adapting all teaching and learning to the online medium due to the COVID-19 pandemic. Since our conversations took place in 2021, Dé and I were already teaching online for some time and were also expecting to have our experiences at UTFPR for my research in this mode. Therefore, we could not prevent ourselves from discussing the impacts of such reality to the assessment practices we were used to:

> Dé - Porque assim, as provas na [name of the other school he works] que é onde eu estou, que é o curso exclusivamente online, as provas são feitas até fora de sala de aula, de horário de aula. Então o aluno reserva uma hora e meia do dia dele, entra no site e faz. E até aquelas coisas bobas de ah, e o aluno vai estar usando livro ou não? Não faço ideia!
>
> Eu - aham vai estar consultando ou não?
>
> Dé - Acabou isso aí... É. E tipo, o que eu tenho percebido é que os resultados têm sido muito o que eu esperava que os alunos fossem tirar sabe? Eu não tenho notado ninguém indo absurdamente bem, sendo que não deveria ir. Ai porque usou o livro ou porque ou whatever. Não. [...] E é bizarro porque é uma preocupação louquíssima que metade dos prof teriam antigamente. Se a gente falasse: "ai a prova vai ser online e fora do horário de aula". Aaah [in a shocking tone], nooossa! Até quando a gente falava de mandar o PC pra casa... Ai mas eles vão consultar...
>
> Eu - Uhum. Eu acho que tem um, tem um monte de teoria um pouco mais antiga de avaliação [...] e eu acho que uma das coisas era isso... como que era o nome? Con... não era confiabilidade. Mas tem um termo assim que tinha a ver com essa preocupação, da autenticidade do resultado. Coisa assim, né? E o online fez questionar isso, né?

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[64] Own translation: "disciplining and standardizing discourses, bodies, times, spaces, behaviors" (DUBOC, 2019, p. 136).

[65] During an online event, Prof. Ana Paula M. Duboc referred to this song when she was discussing the standardization and control in the use of digital technologies - The talk is available in: https://www.youtube.com/wat ch?v=Der9e6ylhoM. Own translation: "It has to be sealed, registered, stamped, rated, labeled if it wants to fly".

Dé - Super. Né? E acabou confirmando de certa forma e... mexeu com isso. (C1 transcript, 2021)

Dé - Because so, the tests at [name of the other school he works], which is where I am, which is an exclusively online course, the tests are done even outside the classroom, the class hours. So the student sets aside an hour and a half of his day, enters the website and does it. And even those silly things like ah, and will the student be using a book or not? I have no idea!

Me – Uh-huh, will he/she be consulting or not?

Dé - That's the end of this... Yeah. And what I've noticed is that the results have been very much what I expected students to get, you know? I haven't noticed anyone doing absurdly well when they shouldn't. Oh, because you used the book or because or whatever. No. [...] And it's bizarre because it's a crazy concern that half of the professors would have in the past. If we said: "the test will be online and outside of class time". Aaah [in a shocking tone], wooow! Even when we talked about sending the PC home... Oh, but they will consult...

Me – Uh-huh. I think there's a, there's a lot of slightly older theories of assessment [...] and I think one of the things was this... what was the name? Re... it wasn't reliability. But there's a term like that that had to do with this concern, the authenticity of the result. Something like that, right? And the online made you question that, right?

Dé - Super. Huh? And it ended up confirming in a way and... messed with it.

In this fragment, we consider how some of the principles previously seen as fundamental in assessment were shaken by the emergency of doing it online (at that moment I did not recall the terms exactly but I was trying to refer to *validity* and *reliability*). As discussed, assessment is largely seen as a tool to verify information that students memorized individually and cognitively. In order to do this, evaluation requires control and surveillance, once learners need to prove that they have acquired certain knowledge, without using other sources but their own minds. As denounced by Duboc (2019, p. 135):

> é comum relacionarmos o ato avaliativo com rituais fortemente marcados por uma normatização estabelecida nas seguintes imagens: alunos trabalhando individualmente; alunos sentados enfileirados; proibição de consulta a livros e cadernos; proibição do uso de celular; tempo de duração da prova estritamente controlado[66].

Before the COVID-19 pandemic, Dé and I, along with many other teachers, were used to experiencing situations of tests or other rigid types of assessment in this configuration, where we could watch students carefully and they could not interact with anyone in any way. If they did so, it would compromise their results in the evaluation, which would no longer be valid to check if they had really learned. These circumstances definitely recall Foucault's idea of the Panopticon:

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[66] Own translation: "it is common for us to relate the evaluative act with rituals strongly marked by a norm established in the following images: students working individually; students sitting in a row; prohibition of consulting books and notebooks; banning the use of cell phones; strictly controlled test duration time" (DUBOC, 2019, p.135).

IMAGE 23: FOUCAULT'S PANOPTICON
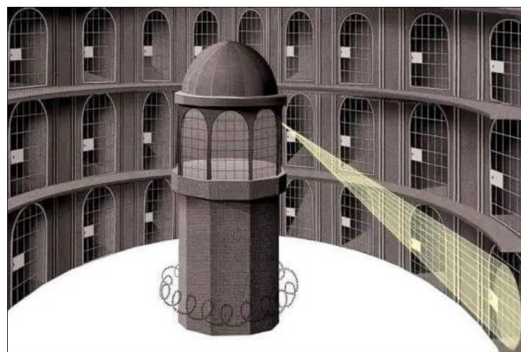
Each individual, in his place, is securely confined to a cell from which he is seen from the front by the supervisor; but the side walls prevent him from coming into contact with his companions. He is seen, but he does not see; he is the object of information, never a subject in communication. [...] And this invisibility is a guarantee of order. [...] if they are schoolchildren, there is no copying, no noise, no chatter, no waste of time (FOUCAULT, 1995, p. 200-201).

SOURCE: Universo da filosofia (2017)

I would add that teachers are also victims of this control. We are expected to perform inside this objectivity, to impose discipline and to reproduce practices inside these logics, applying tests or instruments that many times we cannot change or have an opinion about. When I was introducing this thesis, I explained that one of the reasons that moved me towards this research were the emotions involved in assessment situations. I truly believe this atmosphere of surveillance, both for teachers and students, contributes to triggering some of these feelings. However, when efforts were made to continue schooling during COVID-19 with online education, traditional measures that were used to keep this control were shaken. In our positions as teachers, we could not regulate or clearly see what our students were doing on the other side of their screens.

> *Dé - porque eu não sei, eu acho que alguns alunos se sentem mais confortáveis com online, outros se sentem menos, têm medo de tecnologia...*
> *Eu - Verdade*
> *Dé - Outros já estão muito mais de boa, o fazer prova parece que diminuiu um pouco a pressão, não sei se é porque os meus alunos fazem lá fora de sala.* (C1 transcript, 2021)

> Dé - Because, I don't know, I think some students feel more comfortable with online, others feel less, are afraid of technology...
> Me – That's true...
> Dé - Others are already much relaxed, taking the test seems to have its pressure reduced a little, I don't know if it's because my students do it outside the classroom.

On the one hand, we might ask ourselves: could this difficulty with surveillance be an opportunity for us to question the premise that assessment implies control and start bringing other emotions into perspective? As I stated elsewhere (HAUS, 2023, p. 156), maybe this uncomfortable and emergency situation we were put in during the pandemic will help us shake some old habits and change to less controllable attitudes, more open to "uma ideia de construção

colaborativa ao invés de verificação individual de conhecimento"[67]. Likewise, Borja, Oliveira and Radin (2021) investigate recent published papers (from 2010 to 2021) about online assessment, motivated by the COVID-19 emergency online education, and reflect on how these experiences may change some traditions. On the other hand, as I stated before, the feature of control surrounding assessment surpasses students and affects teachers too. In this sense, Dé and I found some problems in online assessment:

Dé – É porque por lá [referring to the other school he works] eu não crio. Então ela [the test] vem pronta. E eu não opino muito também não. Ela existe. [...]

Eu - Qual que você acha que é o teu poder de ação assim então? Se ela vem pronta e você não pode opinar você vê alguma brecha? Alguma coisa que você consegue colocar? O que que é teu ali, entendeu?

Dé- Quando era presencial existia uma brecha de sei lá, a leitura e o contato em sala de como... sabe? Às vezes falar uma coisa, olhar a prova. Existia essa orientação até, do tipo, quando você receber a prova de volta, dê uma olhada, não deixa o aluno ir embora, tipo, olhe e sugira alguma coisa se for o caso. Existia esse, essa instrução ali [...]. Mas o poder de criação é nenhum, é pronta a prova.

Eu - E na correção, tipo flexibilidade de correção, você por exemplo tem um gabarito e você tem que corrigir aquele gabarito ou você pode tipo assim sabe: ai, eu vou aceitar isso aqui porque isso aqui é possível... Você sente isso ou não?

Dé - Presencial podia. Eu podia mexer ali e tals. Online não. A prova já é autocorrigível. Eu não corrijo nada. (C1 transcript, 2021).

Dé – It's because there [referring to the other school he works] I don't create. So it [the test] comes ready. And I don't give much opinion either. It exists. [...]

Me - What do you think is your power of action then? If it comes ready and you can't give an opinion, do you see any gaps? Anything you can put? What is yours there, you see?

Dé- When it was face-to-face, there was a gap of, I don't know, reading and contact in the classroom of how... you know? Sometimes say something, look at the exam. There was even this guidance, like, when you get the test back, take a look, don't let the student go, like, look and suggest something if that's the case. There was this, this instruction there [...]. But the power of creation is none, the test is ready.

Me - And in the correction, like correction flexibility, you, for example, have an answer key and you have to correct with that answer key or you can, like, you know, oh, I'm going to accept this here because this is possible... Do you feel that or not?

Dé - In presential classes I could. I could change there and such. Online no. The exam is already self-correcting. I don't correct anything.

Dé - nessa adaptação pro modelo online a gente tem feito cada vez mais coisa fechada né? [...] A [name of the other school he works] é só múltipla escolha, só o texto que eu corrijo. [...] Tipo é eu, eu não posso, eu não posso mudar nada na avaliação, não tenho poder nenhum... e daí assim, a gente corrigiu a prova junto e os próprios alunos falaram de outras interpretações. E sabe, aluno de básico 2, então não é um absurdo de outra interpretação, é outra interpretação de estar atrás de um objeto. Pela figura não dá pra saber se eu estou atrás ou na frente. Onde

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é lá atrás? E daí o exercício dizia que era "behind". E eles falavam não, que era "in front". E aí eu não posso fazer nada. Eu não posso fazer nada! (C2 transcript, 2021).

Dé - in this adaptation to the online model, we have been doing more and more closed things, right? [...] The [name of the other school he works] is just multiple choice, just the text that I correct. [...] It's like, I can't, I can't change anything in the assessment, I don't have any power... and so, we corrected the test together and the students themselves talked about other interpretations. And you know, elementary 2 students, so it's not nonsense of another interpretation, it's another interpretation of being behind an object. I can't tell from the figure if I'm behind or in front. Where is behind? And then the exercise said it was "behind". And they said no, it was "in front". And then I can't do anything. I cannot do anything!

The situations narrated by Dé show that, although online assessment may make us question some surveillance practices, the control on form, meaning and agency is kept tight. In fact, it seems that some practices of assessment during these times of adapting to distance education have not only maintained conventional conceptions of learning, but have narrowed even more the possibilities for teachers to defy tradition and for students to explore creatively and integrally their repertoires. Take for instance the recent platformization of education in Brazil, following the Reforma do Ensino Médio (High School Reform), approved in 2017 (Lei nº 13.415/2017). The adoption of digital platforms in schools, according to Barbosa and Alves (2023, p. 22), "se trata de uma janela de oportunidades para a privatização e padronização dos currículos e dos processos pedagógicos"[68], hidden behind the assumption that implementing technology is a synonym of educational improvement. Besides acting inside the principles of the market and in consonance with neoliberalism, by aligning with private organizations and their interests, this phenomenon turns the pedagogical to an instrumental process. At least in the case of the platforms adopted in the state of Paraná, while students answer mechanical quizzes and watch classes on video, teachers are seen as appliers of materials created by individuals outside schools. Their work is even more regulated and consequently, their autonomy emptied. In sum, platformization, "diferentemente do que se anuncia, se assenta na perspectiva neotecnicista e instrumental do controle e da padronização, como uma janela de oportunidades para novos processos de privatização"[69] (Ibidem, p. 21).

Once we focus our attention on assessment, we notice a dehumanization of this process that, as I pointed out in the beginning of this thesis, is an inherently human act: "[p]resencial

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[68] Own translation: "is a window of opportunities for the privatization and standardization of curricula and pedagogical processes" (BARBOSA; ALVES, 2023, p.22).
[69] Own translation: "contrary to what is announced, is based on the neotechnical and instrumental perspective of control and standardization, as a window of opportunities for new privatization processes" (BARBOSA; ALVES, 2023, p.21).

podia. Eu podia mexer ali e tals. Online não. A prova já é autocorrigível. Eu não corrijo nada"[70] (Dé, C1 transcript, 2021). Amidst this unhopeful scenario, we can at least see an example of how centripetal and centrifugal forces get into conflict and the dialectic between the established order and resistant impulses: the dissatisfaction and frustration with the High School Reform prompted an immediate movement of opposition amongst teachers and students, with a national repercussion that has been leading to its revocation by the current government of Luis Inácio Lula da Silva (see for instance this piece of news: "Após críticas e consulta pública, projeto de lei que muda Novo Ensino Médio é enviado para o Congresso", 2023[71]).

Considering this complex reality of possible transformations on the one hand and drawbacks on the other, it is essential for us to analyze critically, deeply and carefully the technological innovations and their relation to education, at the same time as we position ourselves reflexively to comprehend our possibilities and limitations inside such a reality.

Following this section's purpose of analyzing how ELT assessment relates to coloniality, it is possible to affirm that it is one of the main tools to preserve and carry on the structuralist/modern/colonial view of language. In assessment, we witness a) language being measured in relation to a series of stable rules, which are acquired linearly/progressively; b) focus on accuracy, with correctness judged in relation to the uses of native speakers (SHOHAMY, 2018); c) a monolingual stance and the penalization of students when they mix named languages (GARCÍA; ASCENZI-MORENO, 2016); d) objective or short-answer tests as the most used instrument, since the focus is on the accurate use of specific structures. In sum, assessment in English language classrooms is mainly based on measuring how close students get to a system, in a monolithic view of language. As a consequence, it imposes hegemonic norms, serving as an oppressive tool delegitimizing speakers' own repertoires (HAUS; SCHMICHECK, 2022).

> *Dé - Penso mais na continuidade no que foi feito naquela unidade. Gosto de pensar nisso porque é... os níveis ali da [name of the other school he works] são bem fechadinhos, iguais os nossos [referring to UTFPR Idiomas] também são. Então, né? A partir do momento que a gente entende meio que esse contínuo a gente sabe o que exigir e o que, né? Poderia estar mais em evidência em cada uma dessas atividades.*
>
> *Eu - E queira ou não né, acho que todos, tanto na [name of the other school he works] parece né, pelo que você está falando, e na UTFPR, todos os contextos que a gente conhece, é nível que define um pouco o que a gente faz na avaliação né? Então tipo eh, eu vou avaliar pra saber se ele está realmente dentro desse nível que a gente espera. Tipo ah, eu espero que no básico 3*

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[70] Own translation: "In presential classes I could. I could change there and such. Online no. The exam is already self-correcting. I don't correct anything" (Dé, C1 transcript, 2021).

[71] Available in: https://g1.globo.com/educacao/noticia/2023/10/24/apos-criticas-e-consulta-publica-sobre-reforma-mec-apresenta-proposta-para-novo-ensino-medio.ghtml. Accessed on Oct 26, 2023.

ele fale mais ou menos nesse ritmo, ou que ele tenha mais ou menos isso aqui de vocabulário, e que ele consiga, que ele reconheça pelo menos o passado, sabe? (C1 transcript, 2021).

Dé - I think more about continuity in what was done in that unit. I like to think about it because it's... the levels at [name of the other school he works] are very closed, just like ours [referring to UTFPR Idiomas] are too. So, huh? From the moment we understand this continuum, we know what to demand and what, right? It could be more in evidence in each of these activities.

Me - And like it or not, I think everyone, both at [name of the other school he works] it seems, from what you're talking about, and at UTFPR, all the contexts that we know, it's level that defines a little bit what we do in the assessment, right? So, like, eh, I'm going to evaluate him to see if he's really within the level that we expect. Like ah, I hope that in basic 3 he [the student] speaks more or less at that pace, or that he has more or less this vocabulary, and that he can, that he recognizes at least the past, you know?

At first, it sounds interesting to think about assessing considering learning as a process, as when Dé uses the word "continuidade" (continuity), instead of looking at students' productions in an isolated point in time to check final results. Yet, the problem is that this process is seen as linear and progressive in relation to levels of language proficiency, usually grounded on purely linguistic criteria. This perspective is reinforced not only by the predominant structuralist conception of language, but also by hegemonic discourses carried by textbooks, international proficiency tests and the CEFR. Actually, these instruments work for preserving coloniality and neoliberalism in several ways, largely reproducing modern/colonial/neoliberal epistemes. Shohamy (2011; 2018) and Hynninen (2014) cite some of these ideologies, such as the language-nation-identity correlation, monolingualism and the native speaker model. It is true that these instruments, such as the CEFR as explained by Diniz de Figueiredo and Siqueira (2021), have advanced in some ways in relation to recent literature, but they still have a long way to go. Plus, "esses instrumentos estão carregados de pretensões universalistas, ao ditar conceitos de língua e proficiência para serem replicados/utilizados em qualquer contexto"[72] (HAUS, 2021, p. 151). The predominant use of international tests and the CEFR by the vast majority of professionals in ELT may be explained both by the belief in the superiority of what is produced in the North and the desire for systematicity, objectivity and transparency, which these tools claim to provide.

Dé - eu comecei a pensar, sistemas de avaliação diferentes tipo... sei lá, prova de concurso público ou vestibular, esse tipo de coisa... essas avaliações a gente não vai ver elas mudando... Sei lá.

Eu – Cara, se muda é muito mais lento, né? Tipo, muito mais lento. Porque é muito high-stakes, né? [...] Essas coisas oficiais não tem... elas são totalmente, a gente precisa totalmente brechas nelas porque, elas já partem de um princípio totalmente, ela já parte do princípio de ter que

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[72] Own translation: "these instruments are loaded with universalist pretensions, by dictating concepts of language and proficiency to be replicated/used in any context" (HAUS, 2021, p.151).

padronizar e universalizar o negócio, então ela já parte do ponto que é totalmente, não é o que a gente quer, né? A gente quer uma coisa mais localizada, etc. (C3 transcript, 2021).

Dé - I started to think, different evaluation systems like... I don't know, civil service exams or entrance exams, that kind of thing... we won't see these evaluations changing... I don't know.

Me – Man, if they change it is much slower, right? Like, much slower. Because it's very high-stakes, right? [...] These official things don't have... they are totally, we totally need gaps in them because, they already start from a principle totally, it already starts from the principle of having to standardize and universalize the thing, so it already departs from the point that it is totally, it's not what we want, right? We want something more localized, etcetera.

So much research has been done in LA about learning, language, communication, but assessment seems to be resistant to change. Why so? With these questions, I am not trying to naturalize the Enlightenment premise that "theory propels practice, or that practice is the product of theory" (MENEZES DE SOUZA; MONTE MÓR, 2018, p. 445) or saying that research implies change. I recognize that science might be developed for reinforcing the status quo, to "ensure the reproduction of the established order" (BOURDIEU, 1991, p. 136). However, I need and want to believe that it can also put to service "a politics oriented towards completely different ends which (…) would arm itself with the knowledge of these mechanisms in order to try and neutralize them" (Ibidem). Therefore, considering that I am referring to research inside the critical AL (PENNYCOOK, 2021) and the AL "made in Brasil" (JORDÃO, 2021) I mentioned in Chapter 2, which are usually destined to somehow propel change or at least question the state of affairs, I wonder why traditional assessment policies and practices are so enduring.

When discussing the barriers to approaching language testing with an ELF perspective more specifically, Harding and McNamara (2018) list three concerns that result from ideological conservatism: for stability (verification is unequivocal if there is a standard to be mastered), for fairness and reliability, and for acceptability (from test-takers and commercial viability). The authors affirm that "[t]he ideological conservatism resisting this change is likely to come more from native speakers and the language teaching and language testing industries dominated by organizations in English-speaking countries than from the learners themselves." (Ibidem, p. 575). I agree with them, as I see that textbooks, international proficiency tests and the CEFR, all of which influence our assessment, are part of the big business around English I mentioned before. This and other centripetal forces are not actually about language practices: "while language variety and difference will keep bubbling up from below, the interests of language planners in the regulation of such diversity is always connected to other economic, cultural and political goals" (PENNYCOOK, 2013, p. 5). Given how this structure keeps power

and money in specific hegemonic countries, how high stakes these instruments can be, and how colonial and neoliberal discourses are imbricated in our society, it is indeed extremely hard to witness any significant changes. Traditional assessment corresponds to the modern desires for control and systematicity, and these desires are also part of us, both teachers and learners, as the situations narrated by Dé and me below illustrate:

Dé - É, e assim, esses sistemas, eles são muito mais fáceis pra você ter muitas pessoas envolvidas né? Porque daí tipo a gente já pensa na nossa equipe do inglês, né? Quando a gente foi falar de ILF e etc, a gente percebeu o quanto algumas pessoas tipo super não estão nessa. E daí você tendo um sistema padrão de coisas você faz um treinamento e fala ó: É assim, o fulaninho tem que falar de tal jeito. Segue e vai.

Eu – Padronização é sempre mais fácil.

Dé - É, você consegue replicar essas coisas. (C1 transcript, 2021)

Dé - Yes, and like, these systems are much easier for you to have many people involved, right? Because then, like, we already think about our English team, huh? When we talked about ELF and so on, we realized how much some people aren't into it at all. And then, having a standard system of things, you do a training and say: It's like this, the guy has to talk like that. Follow this and go.

Me – Standardization is always easier.

Dé - Yeah, you can replicate these things.

Dé - O aluno que veio de [teacher's name, repeated 3 times], gostando do método [teacher's name, repeated 2 times] [he was referring to one of our colleagues who follows traditional approaches to language and teaching]. Ele vai chegar... Ele pode [...]

Eu – "What's happening?!" [laughter].[...] eu tive uma outra turma na academia que a aluna tipo colocou: "eu gostaria que você tivesse eh, brigado" ela usou essa palavra, "brigado mais comigo pelos meus erros", ela usou a palavra "brigado", eu fiquei muito tipo, meu Deus! [laughter] Eu não vou brigar com a aluna, né?! Então realmente depende muito das experiências que o aluno tem, o que ele entende de aprendizado. (C1 transcript, 2021)

Dé - The student who came from [teacher's name], liking the [teacher's name]'s method [he was referring to one of our colleagues who follows traditional approaches to language and teaching]. He will get... He can [...]

Me – "What's happening?!" [laughter]. [...] I had another class at "Academia" where the student said: "I wish you had, eh, scolded" she used that word, "scolded me more for my mistakes", she used the word "scold", I was really like, oh my God! [laughter] I'm not going to scold the student, right?! So, it really depends a lot on the experiences that the student has, his understanding of what is learning.

Throughout this section, we have seen that traditional assessment has reinforced coloniality and neoliberalism with its monolithic and structuralist view of language and knowledge, so we need to think and act decolonially by envisioning ways to assess otherwise. The first step, and I say this in consonance with several others (ANDREOTTI, 2013; MENEZES DE SOUZA; DUBOC, 2021; SILVA, 2021), is to recognize our implication in

coloniality, i.e., to be aware that we are constituted and were socialized in western/modern/colonial values. They are part of who we are, of how we think about teaching, language and learning, and we thus need to be constantly criticizing and questioning ourselves.

Second, our locus of enunciation should be transparent and unconcealed. This means that any ideas and practices of assessment that I explore and reflect on in this thesis should be seen as ideological, non-neutral and local, not intended to be universal. Most importantly, it also means that all the aspects considered in this subsection, which tried to identify the colonialities present in our assessment in ELT, show that our practices do not take place in a vacuum. What we do with our students happens inside a social structure (schools, universities, media discourses, global market and society in general) with stronger and bigger driving forces that operate to control and limit our agency. In the following conversation, Dé and I mention some of these limitations:

Eu – [...] Às vezes eu tô na aula, daí o aluno pergunta alguma coisa e eu: hm! Legal que você perguntou isso! [laughter] Aí eu falo... [referring to talking about critical language perspectives].

Dé – O ruim é quando, é quando surge daí você pensa tudo, daí você fala: ai não. Hoje eu não vou. Hoje não vamos porque...

Eu – Não, com certeza. Nós somos humanos e...

Dé – E tem públicos e públicos, né? [...] E existem práticas institucionais que a gente não pode ignorar, né?

Eu - Expectativa dos alunos...

Dé – Você tem prazos, expectativa dos alunos né? Sempre. (C6 transcript, 2021).

Me – [...] Sometimes I'm in class and the student asks something and I: hm! Cool that you asked that! [laughter] Then I talk... [referring to talking about critical language perspectives].

Dé – The bad thing is when, it comes up, then you think everything, then you say: oh no. Today I won't. Today we're not going because...

Me – No, for sure. We are human and...

Dé – And there are publics and publics, right? [...] And there are institutional practices that we cannot ignore, right?

Me - Students' expectations...

Dé – You have deadlines, expectations from students, right? Always.

Therefore, we may question ourselves: how do we dialogue and work with these centripetal forces of neoliberalism and coloniality? To answer this, it becomes essential to acknowledge how the rigidity of reality lies in the power structures that are the most difficult to change (VASCONCELLOS, 2012, p. 52-53):

> quando restabelecemos o vínculo da avaliação classificatória com o movimento histórico concreto, com a ordem mundial excludente, com a sociedade altamente seletiva, com os exames e concursos, etc., as coisas se complexificam demasiadamente (...). Quando o professor defende a reprovação, provavelmente sua intenção é de inclusão, mas não se dá conta de que se trata de inclusão num projeto que é excludente... Não é que o professor não queira a avaliação emancipatória; até quer, mas quer também preparar o aluno para a vida...[73]

In recognizing this inflexible, rigid, and tight reality, we assume the tensions, ambiguities, contradictions and conflicts that are part of assessment. This acknowledgement, however, must not take us to a hopeless acceptance of the established order. Rather, it should encourage an examination of the material effects and impacts of neoliberal and colonial mechanisms in our local contexts (by our students as well). Both teachers and students being aware of the economic, political and ideological intricacies of education and assessment might be what we need to finally start thinking about alternative practices that negotiate with and move inside normativity. As Martinez (2017, p. 21) reminds us, "ao mesmo tempo em que as forças centrípetas reproduzem as linhas da colonialidade e do neoliberalismo, as forças centrífugas as desafiam, permitindo que as coisas possam sempre ser diferentes"[74].

Third, it is important to remember that decoloniality is not going to be an extra content to be taught in the English classroom or a list of characteristics to be added to assessment methods. As I have posed before, we have to resist our temptations of methodologization and perform decoloniality, changing the terms of the conversation (MIGNOLO, 2000). This change will not come through simply proposing alternative practices of assessment. As I stated before, neither this research nor our practices can suddenly become decolonial or anti-neoliberal, considering how we are all implicated in the same modern/colonial/neoliberal structure. Even so, as Kohn (1999, p. 225) believes, "we can take small and, yes, realistic steps in the right direction". Hence, we must start by looking at our own reality by facing the constraints imposed on us and understanding where our limitations lie in this macrostructure, so that only then we can make critical use of *brechas* (DUBOC, 2012), *grietas* (WALSH, 2013), *wiggle rooms* (MORGAN, 2010), *critical moments* (PENNYCOOK, 2012) and *little revolutions* (SIQUEIRA; DOS ANJOS, 2012), in the microstructures of our classrooms.

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[73] Own translation: "when we reestablish the link between the classificatory assessment and the concrete historical movement, with the exclusionary world order, with the highly selective society, with exams and competitions, etc., things become too complex (...). When the teacher defends failure, his intention is probably inclusion, but he does not realize that it is about inclusion in a project that is exclusionary... It is not that the teacher does not want emancipatory assessment; Yes, he wants it, but he also wants to prepare the student for life..." (VASCONCELLOS, 2012, p. 52-53).

[74] Own translation: "at the same time that centripetal forces reproduce the lines of coloniality and neoliberalism, centrifugal forces challenge them, allowing things to always be different" (MARTINEZ, 2017, P. 21).

These gestures should, in turn, point towards opening spaces for *border thinking* (MIGNOLO, 2000), *Southern theory* (MAKONI; KAIPER-MARQUEZ; MOKWENA, 2023), *pluriversality* (DUSSEL, 2016), *critical interculturality* (WALSH 2010; CANDAU, 2016) and *Ubuntu* (CORNELL; VAN MARLE, 2015; RETTOVÁ, 2021; MAKALELA 2023) in our assessment practices (going beyond textbooks, hegemonic discourses and traditional takes on culture and diversity), for *thinking communication otherwise* (MENEZES DE SOUZA; DUBOC, 2021) (problematizing our notions of dialogue and languaging English glocally), for *bringing the body back* (MENEZES DE SOUZA, 2019c) (questioning universalisms, identifying localities behind supposedly global voices and opening space for whole bodies and emotions) and so many other decolonial strategies. In the next chapter, I intend to explore different theories to reflect on how they can assist us in developing dispositions to guide our decisions, choices and movements when exploring the tensions and ambiguities of ELT assessment.

4 READING, THINKING AND DOING ASSESSMENT OTHERWISE

When problematizing assessment in ELT in the previous chapter, I have raised the issue of the Cartesian, positivist and modern concept of knowledge behind our institutions, as well as the hegemonic neoliberal mindset on the role of education. Therefore, before focusing on assessment, I would like to mention some different perspectives of what it means to learn, teach and educate. Changing our assessment practices will only have potential for transformation if we first conceive education from other onto-epistemologies.

Against the logic of *banking education*, we have Freire's *critical pedagogy*, where teachers and students, both unfinished and incomplete beings, participate in the act of teaching, which is not "transferir conhecimento, mas criar as possibilidades para a sua própria produção ou a sua construção"[75] (FREIRE, 1996, p. 21), and learning, a process of becoming through dialogue. One of the goals of education in this perspective is *conscientização* (FREIRE, 1996; 2013), an awareness and self-reflexivity of one's own time and space, as well as of this unfinishedness and the consequent constant social process of transforming reality. Coming from Freire's thoughts and anticolonial, critical, and feminist readings, hooks (1994) elaborates on an *engaged pedagogy*, criticizing the division between mind and body and emphasizing the interaction among teachers and students. For this author, teaching is not sharing information, "but to share in the intellectual and spiritual growth of our students. To teach in a manner that respects and cares for the souls of our students is essential if we are to provide the necessary conditions where learning can most deeply and intimately begin" (hooks, 1994, p. 13). In an engaged pedagogy, our role as educators is to create an environment where it is possible to build a community, where students are seen as whole, complex human beings that can be honest and voice their thinking. In order to do that, we must also see ourselves, the teachers, as vulnerable and empowered in the process. To sum up:

> Engaged pedagogy establishes a mutual relationship between teacher and students that nurtures the growth of both parties, creating an atmosphere of trust and commitment that is always present when genuine learning happens. Expanding both heart and mind, engaged pedagogy makes us better learners because it asks us to embrace and explore the practice of knowing together, to see intelligence as a resource that can strengthen our common good (hooks, 2010, p 22).

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[75] Own translation: "transfer knowledge, but to create possibilities for its own production or construction" (FREIRE, 1996, p. 21).

Finally, one last approach I would like to contemplate comes from Biesta (2005). He conceives learning as a response, instead of an attempt to master or acquire knowledge. This response is a reaction and consequent reorganization after the contact with otherness or difference, with challenges or discomforts. In this reorganization, learners go through the process of *coming into presence*, i.e., "to show who they are and where they stand". (BIESTA, 2005, P. 62). Since it is a response to something, learning is not an individual process, rather it "means to come into presence in a social and intersubjective world, a world we share with others who are not like us" (Ibidem). Therefore, education is actually the setting for opportunities to *come into presence*, i.e., for confronting students with otherness, difference and difficult questions.

After thinking about teaching, learning and education within these frameworks that put into focus society's transformation, diversity and all forms of life, we can look at languages more specifically. Much research has been constructed confronting the idea that they are neutral/fixed, highlighting relations of power, race, and gender, and bringing criticality to the front. Among these approaches, we can find ideas to help us read and do assessment in ways that legitimize our students' meanings and languagings, opening spaces to expand possibilities of existing through English. Within the movement I mentioned in Chapter 2 called AL "made in Brasil" and moving away from an uncritical importation of western scientific knowledge, I hope to draw from these theories considering my own context while also trying to bring Brazilian authors and what we have been saying about them. This is not to essentialize nationality, but to approximate ideas to our lived experiences and onto-epistemologies.

I dedicate this section to exploring perspectives I believe can be viewed through decolonial dispositions, and how they might help us assess students in a different way. I start with translanguaging, taking it as a framework to understand language and communication that detaches from many colonial and modern assumptions.

4.1 ASSESSMENT AND TRANSLANGUAGING

> *Eu - [...] Freire, que ele fala que toda prática educativa é um ato de conhecimento e não de transferência de conhecimento. E eu acho que isso é muito visível nas nossas aulas. Como a gente acha que a gente está transferindo conhecimento, né? [...].*
>
> *Dé - Ah e está preenchendo um receptáculo vazio.*
>
> *Eu - Exato. A gente está colocando conhecimento neles.*
>
> *Dé - É. Por isso que essas metodologias de English Only ou de tal é tão besta porque você nega todo o conhecimento que a pessoa tem de uma, duas ou três línguas. E você finge que aquilo é absurdamente novo. Né, tipo, a criatura não está falando, usando sei lá vamos, se for pensar*

em estrutura, ele não usa futuro em português, não nossa, você vai ensinar o futuro! [ironic tone] (C2 transcript, 2021).

Me - [...] Freire, he says that every educational practice is an act of knowledge and not of knowledge transfer. And I think this is very visible in our classes. How we think we are transferring knowledge, right? [...]

Dé - Oh and it's filling an empty receptacle.

Me - Exactly. We are putting knowledge into them.

De - Yeah. That's why these methodologies of English Only or such are so silly because you deny all the knowledge that the person has of one, two or three languages. And you pretend that it's absurdly new. Right, like, the creature isn't talking, using I don't know, if you're thinking about structure, he doesn't use the future in Portuguese, no, you're going to teach the future! [ironic tone]

As me and Dé were discussing conceptions of teaching and learning, the idea of adding a new language as a completely new knowledge to our students came up. One of the consequences of the colonial and modern logics, as we have discussed previously, is the clear-cut boundaries between the named languages and their connection to a specific people, culture, and nation. In this perspective, speakers have separated competences for each language, once they exist as discrete boxes inside our brains. Dé is problematizing the influence of this notion in our classrooms, when we teach students as if they did not have any communicative knowledge prior to the ones we are bringing, or as if the ones we bring, by belonging to the named language English, did not have any relation to what students already know about communication.

As I have mentioned in section 3.4, Khubchandani (1998) defies this logic of named and bounded languages through his grasp of a plurilingual paradigm. He starts by describing how multilingual societies, such as India, are formed by a mosaic of complex relations (religious, linguistic, socio-cultural) that do not rigidly identify in isolation, but as integral parts of a whole. In this connection, people do not commit to learning the standards of other languages or cultures, but engage with each other through their wide repertoires and complementary use of more than one language, such as by codeswitching and pidginization. The needs of a speaker is never met by only one language, and the choices he or she makes are determined by the demands of the situations, the interlocutors' repertoire and identification factors such as status, prestige and other feelings towards one or another language.

> People belonging to oral cultures, by and large, are not very conscious of the speech characteristics which bind them in one language or place them across the neighbouring boundary (...). People do not associate labels precisely with grammatical or pronounciation stereotypes, and the standardization and other propriety controls in verbal behaviour generally tend to be 'permissive'. Consequently, it is often difficult

to determine whether a particular discourse belongs to language A or B (Ibidem, p. 20).

As we can see from the example of Khubchandani (1998), the advocacy for a shift in research towards the fuzzy and transactive realities of plural societies, challenging the essential view of monolingualism, is not new (see for instance Bakhtin's (1981) ideas of *heteroglossia* or Rampton's (1995) *language crossing*). However, in the last two decades, several studies have designated new terms such as *polylingual languaging* (JØRGENSEN, 2008), *superdiversity* (VERTOVEC, 2007; BLOMMAERT, 2010), *metrolingualism* (OTSUJI; PENNYCOOK 2010), *transglossia* (GARCÍA, 2013; 2014) and *translanguaging* (CANAGARAJAH, 2013; VOGEL; GARCÍA, 2017). According to Pennycook (2016, p. 201), "[a]ll share a desire to move away from the language of bi- or multilingualism, castigating earlier work for operating with the idea that multilingualism is the sum of several, separate languages". Whether these different terms represent a real shift in theory or are just neologisms for earlier observations, they can help us open up for pedagogical frameworks that are more adequate to genuine language practices. We might learn "that language is the norm and does not need explanation, that communication occurs across what have been thought of as languages, that speakers draw on repertoires of semiotic resources, and that language is best understood in terms of social practices" (Ibidem, p. 212).

Amongst these terminologies, I opt for translanguaging since, as I explained in section 2.7, I have had a significant contact with readings on this topic throughout my academic experiences. In addition, this approach has emerged from and is driven by a concern with the sociolinguistic and pedagogical context of education. The idea of translanguaging has gained attention in AL, and it comes as a transformative paradigm, an energy that unfolds into conceptions, practices and resistant attitudes (ROCHA, 2021) with different approaches and focuses. For instance, Ofélia García's positioning is usually turned to the reality of bilingual children or speakers and their racialized status, to linguistic aspects and social justice. Alternatively, Canagarajah's approach seems to go beyond strictly linguistic features, analyzing the multimodal and spatial facet of translanguaging (he actually draws from Khubchandani (1997) and other South Asian applied linguists). In my attempt to take a decolonial perspective, I read translanguaging from several authors and try to bring the ideas closer to my locality of an English teacher in Brazil, taking this as the conception of language to ground my practice and approach to other theories in this work.

According to Canagarajah (2013; 2017), the 'trans' in translanguaging refers to transcending: a) the idea of languages as autonomous entities; b) the focus on verbal resources; c) the division between text/context; d) the restrictive monolingual and modern language policies and ideologies. Let us look at each of these movements of transcendence.

a) Transcending the idea of languages as autonomous entities: translanguaging starts by problematizing the invention of languages as separated entities. In a translingual conception, real-life interactions involve all resources of participants, since people have a unique semiotic repertoire whose resources are only marked as belonging to a language or another socio-politically (VOGEL; GARCÍA, 2017). Breaking away from structuralism and taking a Bakhtinian (ROCHA; MACIEL, 2015) discursive approach, translanguaging conceives language as a social and situated practice of meaning-making, where interlocutors negotiate with each other by languaging through their repertoires. From this point of view, meaning and intelligibility are not ensured by a shared form or system: "but through negotiation practices in local situations" (CANAGARAJAH, 2013, p. 7). Although this conception does not ignore the existence of grammar, it does not see it as fixed or pre-existent, but as originated in practice. Consequently, even uses considered non grammatical for deviating from a so-called standard can produce meaning which is negotiated according to the speakers' interests and needs, as well as to social norms (Ibidem). The following video brings an explanation of some of these ideas by Mike Mena, a Mexican American linguistic anthropologist, who created a Youtube channel "designed to bring complex theoretical academic work on language and race into the realm of public discourse in a way that is simple, but never simplified" (2023[76]):

VIDEO 6: Mike Mena - Ofelia Garcia & Li Wei: Translanguaging

b) Transcending the focus on verbal resources: translanguaging theory also recognizes that people's repertoires are not only composed of linguistic items, since there are also semiotic

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[76] Mike Mena - The Social Life of Language: Theorizing Language and Race – Youtube channel mission statement. Available at: https://www.youtube.com/@MikeMena/about. Access on: September 20, 2023.

resources, modes, identities, and cultures being negotiated. People "make meaning by drawing from complex, interrelated linguistic-semiotic and multimodal repertoires grounded in deeply valued cultural-historical roots." (GARCÍA et al, 2021, p. 19). Therefore, translanguaging takes communication as mobile resources (BLOMMAERT, 2010) and multimodal semiotic work (KRESS, 2010). One consequence of this perspective of repertoires is that "even so-called monolingual native speakers are engaging in translingual practice to negotiate different registers, semiotic resources, and cultures on a daily basis" (KIMURA; CANAGARAJAH, 2018, p. 296). As I discuss in the following excerpt with Dé, this perspective questions the very idea of monolinguals:

Eu - [...] Ah eu adoro na página 314 (DUBOC; SIQUEIRA, 2020) quando ela aproxima do Bakhtin que fala que monolinguals don't exist, não existe falantes monolíngues. No one is monolingual. Eu sempre pensei isso, cara se você embrace, se você assume uma visão de translanguaging, não existe mais monolingual porque você... Porque claro, existe se você considera a invenção e a construção das línguas, né? Beleza, daí eu reconheço que existe português, que existe, tudo bem. Mas realmente na, no corpo do falante ali, não existe. É um repertório ali que a gente separa, né? A gente... então ninguém é monolíngue se você pensa assim [...].

Dé - É porque eles já tão vindo dessa história, né? Do desinventar as named languages. Isso. Aham. Daí tem tudo a ver, inclusive com Bakhtin. (C5 transcript, 2021)

Eu - [...]Ah, I love page 314 (DUBOC; SIQUEIRA, 2020) when she approaches Bakhtin who says that monolinguals don't exist, there are no monolingual speakers. No one is monolingual. I've always thought that, man, if you embrace it, if you assume a translanguaging view, there is no longer a monolingual because you... Because of course, there is if you consider the invention and construction of languages, right? Okay, so I recognize that there is Portuguese, that there is, okay. But really in, in the speaker's body there, it doesn't exist. It's a repertoire that we separate, right? We... so no one is monolingual if you think like this [...].

Dé - It's because they're already coming from that story, right? Of desinventing named languages. That. Yup. Then it has everything to do with it, including Bakhtin.

c) *Transcending the division between text/context:* In our traditional structuralist perspective, language is a cognitive process, based on a system that is isolated from space. In translanguaging, all communication resources are "embedded in a social and physical environment, aligning with contextual features such as participants, objects, the human body, and the setting for meaning" (CANAGARAJAH, 2013). Pennycook (2017) expands our view of repertoires when he explains that they are distributed in spatial and semiotic *assemblages* (the temporary arrangements of several elements such as bodies, material surroundings, actions, feelings, and so on). In turn, Busch (2012; 2017) also re-examines the concept of repertoire to foreground both a biographical/bodily/emotional perspective as well as a social/interactive/political one. According to this author, the repertoire is not a cognitive, static

nor individual set of competences. It is a *heteroglossic* and *chronotopic* whole (Bakhtin's concepts) achieved situationally, "formed and deployed in intersubjective processes located on the border between the self and the other." (BUSCH, 2017, p. 346). She highlights that restrictive categorizations (language ideologies and discourses, constructs of national identity, normativity, policies and so on) and strategies or forms of acting and reacting to such categories are also part of our repertoires. In sum (Ibidem, p. 356):

> the linguistic repertoire reflects the synchronic coexistence of different social spaces in which we participate as speakers, and it points diachronically to different levels of time. It not only points backward to the past of the language biography, which has left behind its traces and scars, but also forward, anticipating and projecting the future situations and events we are preparing to face.

With this in mind, translanguaging highlights the idea that languaging is a distributed practice, where all speakers and the ecology are part of meaning-making, which is "always fluid, in the sense that you can't be sure, you can't be committed to one meaning. I can't say this is what I wanted to say and the other person didn't take it up [...] I would say that a new possibility emerges, a new meaning that neither of us anticipated" (CANAGARAJAH in MACIEL; ROCHA, 2020, p. 23). This characteristic seems to be aligned with the ideas of *mutual misunderstanding* (PENNYCOOK, 2017), *synergy* and *serendipity* of the *plurilingual ethos* (KHUBCHANDANI, 1998), and the alternative cognitive practices of *uncertainty, complexity*, and *open-endedness* (LUGONES; PRICE, 1995).

> *Eu - [...] Mas eu também reconheço que se eu começar a use other words you will understand as well porque eu, eu tô lendo o contexto que eu estou. Entendeu?*
>
> *Dé - E fazer isso é só você que está falando e não quem está ouvindo?*
>
> *Eu - É, exato. Eu estou usando isso. Né? Mas não, você também faz parte, é verdade! Tipo a coisa do ouvinte, né? Também fazer parte da situação.* (C6 transcript, 2021)

> Me - [...] But I also recognize that if I start using other words you will understand as well because I, I'm reading the context I'm in. You see?
>
> Dé - And if you do that, is it only you who is talking and not who is listening?
>
> Me - Yeah, exactly. I'm using this. Huh? But no, you are part of it too, it's true! Like the listener thing, right? Also being part of the situation.

d) Transcending the restrictive monolingual and modern language policies and ideologies: Part of the 'trans' in translanguaging has become connected to the idea of being *transgressive*. By considering language as a practice performed in/with spatial, distributed, and mobile resources, this theory goes against the modern/colonial concept and ideologies of language. Vogel and García (2017) make a distinction between the external perspective (how

society constructs and views named languages) and the internal perspective (how people actually language by using their unique repertoire). So, at the same time that the internal perspective is advocated as the legitimate languaging of speakers, it is important to acknowledge how named languages and their metadiscursive regimes have material impacts, imposing different social and racialized hierarchies (MAKONI; PENNYCOOK; 2007; VOGEL; GARCÍA, 2017).

IMAGE 24: PRINCESS CHARLOTTE SPEAKS TWO LANGUAGES

SOURCE: Murderedbywords (2018)

Discourses such as the one depicted in Image 24 above are very common, in a colonial framework "that assigns legitimacy only to the knowledge systems and practices stereotypically associated with dominant white monolingual people" (GARCÍA et al, 2021, p. 3). Through naming and invention, power was given to colonial languages and specific bodies, so speaking several languages is only impressive provided these are European (English, French, Italian, and so on) and that your body is *unmarked*. Not only dominant languages are imposed on minority populations, but also "race and class index positive or negative meanings attached to being plurilingual (Lo and Kim 2012)" (KUBOTA, 2014, p.16). With a focus on the neoliberal logic, Kubota (2014, p. 14) explains that "desirable immigrants are those from middle-class backgrounds who will make economic contributions, whereas undesirable immigrants are from lower socioeconomic backgrounds in need of social services, causing a burden". The same devaluation applies to the repertoires of these undesirable immigrants, always taken from a deficit perspective.

Considering this reality, the perspective of translanguaging commits to social justice by understanding the "complexity and heterogeneity of language practices, avoiding their conception as problems and their evaluation in the negative terms of the colonial imaginary line that values only those socially situated as being above and making invisible those assigned to being below". (GARCÍA et al, 2021, p.6)

> *Eu - Uma das coisas que ela [Ofélia Garcia] mais fala é isso, dessa coisa de que a ideologia monolíngue normativa ela inibe tipo, mais de 50% do repertório da pessoa e isso é uma violência. Então a justiça social está em, em permitir e dar espaço pra que a pessoa use o repertório dela. Inteiro! E daí assim ela possa se expressar, possa construir sentidos, possa aprender né? É próximo disso assim, o que ela quer falar de justiça social. Pelo que eu lembro* (C6 transcript, 2021).

> Me - One of the things she [Ofélia García] talks about the most is this, this thing that the normative monolingual ideology inhibits, like, more than 50% of the person's repertoire and that's violence. So social justice is in, in allowing and giving space for people to use their repertoire. As a whole! And so she can express herself, can build meanings, can learn, right? It's close to this, what she wants to talk about in social justice. From what I remember.

Translanguaging theory, therefore, has potential for social justice as, instead of silencing speakers (racialized bilinguals or other minoritized speakers considered nonnative), it legitimizes their repertoires and linguistic practices, giving them the same opportunities to communicate (GARCÍA et al, 2021). Canagarajah (2013) explains that translanguaging is also transgressive by challenging hegemonic language codes and norms, but it can go even further. Rocha and Maciel (2015, p. 428), for instance, approximate translanguaging with Bakhtinian ideas of dialogism and heteroglossia, since communication becomes an enunciative act where languagings (i.e., voices, styles and multiple resources) come into play. This perspective helps us to understand that translanguaging is not only a way of allowing different linguistic forms, "mas também pressupõe um compromisso perante à multidiscursividade e a multivocalidade"[77]. Pennycook (2019), in his turn, talks about broadening available meanings through *translingual activism*, by bringing a more critical perspective to translanguaging. He explains that it must go beyond a term that simply describes the mix of linguistic repertoires, encompassing transformational practices in language education in three aspects: "(1) a need to decolonize and provincialize English; (2) an expanded notion of resourcefulness and resourceful speakers; and (3) the need for a politics that can engage with the Commons" (PENNYCOOK, 2014, p. 171).

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[77] Own translation: "but it also presupposes a commitment to multidiscursivity and multivocality" (ROCHA; MACIEL, 2015, p. 428)

Finally, Makalela and Silva (2023) argue for a reinterpretation of translanguaging by approximating such a concept with the Ubuntu philosophy. Considering African and Brazilian sociolinguistic scenarios, the authors advocate for *Ubuntu translanguaging*, "an alternative conceptual framework to understand the disruption of orderliness and the simultaneous recreation of new ones in languaging practices" (Ibidem, p. 85). In the same way as human existence in Ubuntu philosophy depends on co-existence and cosmological intertwining, "one makes similar deductions about the languages spoken: a language is because another language is" (Ibidem, p. 90-91). Therefore, this perspective highlights the decolonial potential of translanguaging, by orienting towards a plural, fluid, and interdependent view of languages, which align to the everyday interactions "where the use of one language is incomplete without the other" (Ibidem, p. 95).

Bearing in mind these transcendent movements that defy traditional colonial notions, I would like to highlight the idea of translanguaging as a language conception, not as a specific type of language practice. I discuss this with Dé in the following excerpt:

Eu - [...] tem um momento que ela [Vogel and García (2017)] fala: ah quando os alunos "usam translanguaging". Eu não gosto dessa ideia de tipo usar translanguaging ou que nem, tem muita gente que fala: "ah o aluno está translinguajando", só quando vê o aluno code-switching[78]...

Dé - Fazendo tal coisa... Code-switching, é, seria isso!

Eu - É tipo assim, misturar português com inglês. Aí ele está translinguando. Eu, eu já gosto mais da perspectiva todo mundo translingua o tempo todo, por quê? Porque existe a diferença entre o que a gente visualiza e é construído, que nem ela fala, external perspective, que tipo beleza, então na external perspective, eu sei português, inglês e um pouco do francês. Beleza. E eu posso misturar in a sentence the trois langues, sei lá, né? Tipo, beleza, fiz um code-switching pela external perspective. Mas por...

Dé – Você tava translanguaging

*Eu - é tipo, eu **sempre** [emphasis] estou... mesmo que eu, por exemplo, na minha frase eu esteja só falando o que você reconhece como português, eu estou lançando mão do meu repertório. [...] Então eu acho estranho principalmente dela, que ela fala, né? É um repertório que o indivíduo, né... só que daí ela mesmo fala, used translanguaging parece que translinguagem é uma coisa, é uma... aqui: "the use of translanguaging in education" ou "the students use translanguaging". Eu não sei, parece meio conflituoso assim. Com a própria teoria dela. Tanto que tem outros textos que ela fala em languaging. Tipo, como verbo...*

Dé - aham. É, eu já vi também.

---

[78] According to Canagarajah (2013, p. 11), scholars working with the concept of code-switching "still operate within a monolingual framework as they perceive the codes involved as coming from and leading to distinct language systems". Translingual practice is not this simple act of mixing codes from separate languages (despite this practice being part of languaging). It is a whole perspective which "adopts a more dynamic orientation to language systems and semiotic resources" and therefore sustains that "mobile codes can freely merge to take on significant meaning and new indexicalities in practice" (Ibidem).

Eu – Isso eu prefiro, eu prefiro translanguage como verbo. Tipo people translanguage, que seria teoricamente a mesma coisa que falar que people communicate, tipo se eu parto do pressuposto que translanguaging é a regra, entendeu? (C6 transcript, 2021)

Me - [...] there is a moment when she [Vogel and García (2017)] says: ah when students "use translanguaging". I don't like this idea of using translanguaging or whatever, there are a lot of people who say: "ah the student is translanguaging", only when they see the student code-switching...

Dé - Doing such a thing... Code-switching, that's it!

Me - It's like, mixing Portuguese with English. There he is translanguaging. Me, I like better the perspective of: Everyone translanguages all the time, why? Because there is a difference between what we visualize and what is constructed, like she says, external perspective, that like, ok, so in the external perspective, I know Portuguese, English and a little French. Great. E eu posso misturar in a sentence the trois langues, right? Like, okay, I did a code-switching from the external perspective. But from...

Dé – You were translanguaging

Me – Yeah, like, I'm **always** [emphasis]... even if I, for example, in my sentence I'm just saying what you recognize as Portuguese, I'm using my repertoire. [...] So I think it's strange, especially from her, that she says, It's a repertoire that the individual, right? But then she says, "used translanguaging", it seems that translanguaging is one thing, it's a... here: "the use of translanguaging in education" or "the students use translanguaging". I don't know, it seems kind of conflicted like that. With her own theory. So much so that there are other texts in which she speaks in languaging. Like, as a verb...

De – Uh-hum. Yeah, I've seen it too.

Me – That I prefer, I prefer translanguage as a verb. Like people translanguage, which would theoretically be the same thing as saying people communicate, like if I start from the assumption that translanguaging is the rule, get it?

Therefore, when considering translanguaging for my context of teaching English in Brazil, I believe that it is more than a specific practice that students can develop, it is a conception of how languaging and communication really work. Considering how this perspective resonates with my personal experiences, beliefs, values, and goals in this research, I opt to conceptualize language (and consequently the other theories that I bring here to discuss assessment) through this framework.

In the third chapter of this thesis, I have questioned and problematized the modern and colonial views of language that prevail in ELT. What would be the consequences for this field if we shifted the way we see language itself? In the basis of our teaching goals and practices, we carry some view of what language is, so any pedagogy that intends to be critical and relevant must be aware of how teaching and learning change if we make this shift. It is not a matter of including specific types of activities or a fixed teaching methodology, it is about developing a new *disposition* as teachers.

Eu – ela (VOGEL; GARCÍA, 2017) mantém essa coisa do monolíngue-multilingue né? Ela coloca o porquê ela mantém e eu acho que faz sentido na causa dela, é a coisa da justiça social de tipo enfatizar que existe uma diferença do jeito que as pessoas são tratadas, diferença de poder, racialização e tal. Acho que nossa, a justificativa dela é ótima. Mas daí num momento ela fala que tipo multilingues fazem tal coisa e monolíngues necessariamente não fazem. Daí é justamente isso que o Cana (LEE; CANAGARAJAH, 2019) está fazendo [...]. Que é uma forma bem interessante de quebrar essa dicotomia, esses binarismos mostrando que não é a pessoa ser nativa ou não ser nativo, ser multilingue ou ser monolíngue, mas as disposições [emphasis], eu amei isso. Disposição à translinguagem. Eu achei sensacional.

Dé – Esse conceito, filosofia, abordagem, visão, não sei, que ele chama ao tratar como, chamando de disposição, é muito legal. Por que daí quebra com tudo isso, né? Tipo, deixa de ser biológico, né? Na questão de você nascer onde se fala uma língua, ou seja, você nascendo tendo uma língua. E se torna igual a gente fala, tipo, não é uma teoria, não é uma pedagogia, é uma disposição para se entender coisas de certa forma e trabalhar com elas a partir disso, né?

Eu - Sim, e essa disposição envolve ações, práticas, o que eu faço, ou o que eu acredito, né? Ele fala de crenças e práticas e ideologias. Então tudo isso é a minha disposição. Então é muito legal, ele fala que uma pessoa sendo multilingue ela pode ter disposições monolíngues ou nativas eh... no sentido negativo, né? Do nativo assim. Normativas, melhor.

Dé - Normativo ou estruturalista, aham

Eu - Pode falar várias línguas nomeadas que a gente chama né, mas ser totalmente normativo. Então não é uma identidade fixa que define... (C6 transcript, 2021)

Me – she (VOGEL; GARCÍA, 2017) keeps this monolingual-multilingual thing right? She explains why she keeps it and I think it makes sense in her cause, it's the social justice thing to kind of emphasize that there's a difference in the way people are treated, difference in power, racialization and such. I think wow, her justification is great. But then, in a moment she says that multilingual types do such a thing and monolinguals don't necessarily. Hence, this is precisely what Cana (LEE; CANAGARAJAH, 2019) is doing [...]. Which is a very interesting way to break this dichotomy, these binarisms showing that it's not the person being native or not being native, being multilingual or being monolingual, but the **dispositions** [emphasis], I loved that. Willingness to translanguaging. I found it sensational.

Dé – This concept, philosophy, approach, vision, I don't know, which he calls when he treats as, calling it disposition, is very cool. Because then it breaks with all this, right? Like, it's not biological anymore, right? In the sense that you are born where a language is spoken, that is, you are born having a language. And it becomes like we say, like, it's not a theory, it's not a pedagogy, it's a willingness to understand things in a certain way and work with them from there, right?

Me - Yes, and this disposition involves actions, practices, what I do, or what I believe, right? He speaks of beliefs and practices and ideologies. So all this is at my disposal. So it's really cool, he says that a person being multilingual can have monolingual or native dispositions eh... in a negative sense, right? From the native... Normative, better saying.

Dé - Normative or structuralist, yeah

Me - You can speak several named languages as we call them, right, but be totally normative. So it's not a fixed identity that defines...

I understand the resistant standpoint of authors such as Ofélia García who keep the use of words and binarisms like bilingual vs. monolingual to emphasize the social struggle that certain forms of existences endure (similarly to how I justified keeping the words native vs.

non-native). Yet, when reading translanguaging theory locally by considering the needs and realities of my students, I believe Lee and Canagarajah's (2019) notion of dispositions to be an interesting way to approach the matter. According to these authors, dispositions are what guide and orient teachers' performances and their positionings in relation to discussions, practices, and literacies.

Before these authors, Bourdieu (1991) had already explored the notion of dispositions as our inclinations to act, react and perceive things in specific ways. These dispositions are formed by our lived and embodied experiences, so they are social, affective, and emergent. In other words, they are acquired throughout our lives and reflect the social conditions of our surroundings. Also, they operate ingrained in our bodies in a way that is "not readily amenable to conscious reflection and modification" (Ibidem, p. 13), but only orient and not strictly determine our inclinations. When we act, we do it based on the socially constructed dispositions we have but also influenced by the structures of our settings. Bourdieu (1991) uses the term *habitus* to refer to one's set of dispositions.

Lee and Canagarajah's (2019) definition goes hand in hand with Bourdieu's (1991), focusing on how these dispositions are mutable, as they argue that "one's dispositions change in light of ongoing socialization experiences and facilitate further changes in one's practices" (LEE; CANAGARAJAH, 2019, p. 354). The authors then define the *translingual disposition* as an engagement with language and social diversity, an openness to negotiation and difference. Along the same lines, I would add the three cognitive practices of *uncertainty, complexity,* and *open-endedness* (LUGONES; PRICE, 1995) as well as the *synergy* and *serendipity* of the *plurilingual ethos* (KHUBCHANDANI, 1998) as other possible dispositions inside a translingual perspective.

> *Eu - [...] Por isso que eu não acho por exemplo que a gente vai, ah, vamos trazer atividades em que os alunos possam fazer práticas translíngues. Não, eu acho que é... vamos o tempo todo, a forma com que a gente lida com língua permite que os alunos lancem mão dos repertórios deles completos. Sem ficar separando e tal, e ao mesmo tempo reconhecendo que existe. Tipo nós somos professores de inglês que é uma língua nomeada, e que a gente reconhece essa coisa. Né?*
>
> *Dé – É, pensar por disposição, pensar que a gente tem que ter a disposição e não, não criar elas nos alunos, mas mostrar que ela existe, apresentar ela.*
>
> *Eu - Sim. Eh... dar oportunidade pra que eles desenvolvam algo próximo a isso. E não próximo ao normativo ao...*
>
> *Dé – É, ou pra que eles saibam que essa é uma disposição possível e que ela é OK. Né? Ela pode acontecer em sala de aula, que ela é bem-vinda e que, é benéfica e etc e tal*
>
> *Eu - Aham. É tipo, é aquela coisa que a gente sempre fala, está em tudo que a gente faz. Por exemplo, quando a gente está ensinando gramática. Como a gente ensina gramática? [...] Então*

tipo, as pequenas formas com que a gente traz os conteúdos e a gente ensina, o que a gente corrige nos alunos e etc. Tudo isso é disposição... (C6 transcript, 2021).

Me - [...] That's why I don't think, for example, that we're going, ah, we're going to bring activities in which students can do translingual practices. No, I think it's... we are going to, all the time, the way we deal with language, allow students to use their complete repertoires. Without separating and such, and at the same time acknowledging that it exists. Like, we are teachers of English, which is a named language, and we recognize this thing. Huh?

Dé – Yes, thinking through disposition, thinking that we have to have the disposition and not, not creating them in the students, but showing that it exists, presenting it.

Me - Yes. Eh... give them the opportunity to develop something close to that. And not close to the normative, to...

Dé – Yeah, or to let them know that this is a possible arrangement and that it is OK. Huh? It can happen in the classroom, that it is welcome and that it is beneficial and etc.

Me – Uh-hum. It's like, it's that thing we always talk about, it's in everything we do. For example, when we are teaching grammar. How do we teach grammar? [...] So, like, the small ways in which we bring the contents and we teach, what we correct in the students and so on. All this is disposition...

What does it mean to have translingual dispositions in teaching? As I exemplify with Dé, these dispositions can be translated into how we work with grammar. As Rocha and Maciel (2015) put it, it is about rethinking our normative, uniform, and rigid goals and discourses, favoring practices that open spaces for different subjectivities, languages, and knowledges. It is about helping students in expanding their repertoires by appropriating new resources and by practicing in social interactions, as well as providing opportunities for them to challenge language hierarchies and inequalities. In a translingual disposition, we can think about more meaningful language practices, setting up "affordances for students to engage in discursive and semiotic practices that respond to their cognitive and social intentions" (VOGEL; GARCÍA, 2017, p. 10).

Eu - Então por exemplo, eles fizeram o projeto e daí um dos alunos, [...] como é que ele falou? Let's not have a goal. [laughter] Tipo ele falou a fala da Dilma [former Brazilian president Dilma Roussef] em inglês, entendeu? E traduziu, e daí teve uma outra, uma outra expressão bem brasileira que daí ele traduziu tipo, enfiar o pé na jaca, não lembro era alguma coisa assim, e daí ele usou né... porque eu mostrei pra eles um dia aquele greengo dictionary[79] (C2 transcript, 2021) [The student actually wrote what Dilma Roussef said after, "quando a gente atingir a meta, nós dobramos a meta" as "when we get in the goal, we duplicate the goal" and used the idiom "por a boca no trombone" as "put the mouth in the trombone" – see Image 25].

Me – [...] So, for instance, they did the project and then one of the students, [...] how did he say? Let's not have a goal. [laughter] Like, he said Dilma's [former Brazilian president Dilma Roussef] speech in English, get it? And he translated it, and then there was another, another

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[79] Greengo Dictionary is a famous Instagram account in Brazil, which plays with multimodality by translating cultural expressions or current trends in Brazil to English (Image 16 was an example of post from this page). The profile is available at: https://www.instagram.com/greengodictionary/.

very Brazilian expression that he translated like, stick your foot in the jackfruit, I don't remember, it was something like that, and then he used it, right? Because I showed them that greengo dictionary.

IMAGE 25: PART OF STUDENTS' PROJECT AT UTFPR IDIOMAS
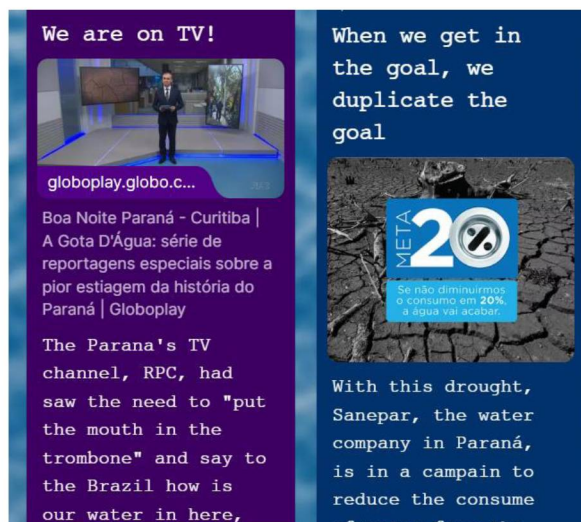
SOURCE: The author (2020)

Dé - Só que daí a gente fica pensando também, né? Tipo tá, e se o desejo dele for fazer uma, passar no TOEFL por exemplo, e ele ir lá, tiver uma proposta de texto e ele brincar com ela e fizer uma narrativa. Numa proposta de essay argumentativo, digamos.

Eu - Por isso que o que eu acho importante é a parte que ele [Lee and Canagarajah (2019)] fala de negotiate norms também. [...] Que nem a minha aluna me mandou um texto [...] e eu fiquei pensando: tá, meus alunos demonstraram umas aulas atrás uma expectativa, eles querem melhorar a escrita e nanana, então o que que eu falei? Eu primeiro escrevi pra ela falando que o texto estava muito bom por causa disso, disso e disso, tipo, porque ela usou perguntas pra ir orientando o que ela ia escrever e fazia todo sentido porque ela está falando sobre uma coisa misteriosa, então são perguntas né? Então tipo, eu elogiei tudo, aí depois eu falei: "oh, mas assim, tem uma coisa ali ou outra que, que não vai afetar na compreensão do texto mas que se quiser saber, né?" Que era por exemplo, ela não usava o pronome, o sujeito em algumas frases né? [...] Então eu falei, indiquei os dois momentos e expliquei a diferença, falei, a gente geralmente, a gente, eu entendo super bem porque a gente omite no português, né? E teve uma hora que ela escreveu de, "d-e" ao invés de "the" aí eu só, principalmente essa eu ressaltei falei oh, pode ser que alguém, algum leitor que não seja familiarizado com o português, não entenda. Então assim, ao mesmo tempo que a gente tem, por trás eu tenha uma disposição translíngue, eu não posso ignorar essa diferença português-inglês né? Tipo, porque existe. Então foi isso que eu fiz né? Eu, eu fiquei insegura porque eu não sabia, será que eu estou realmente sendo aberta a diferença? Será que eu tô... é dificil, né? Mas eu fiz...

Dé - É, eu acho que foi a mesma coisa.

Eu - É, né? Tipo, eu não vou simplesmente falar, tá lindo. Ele tá lindo pra mim, porque eu tenho toda essa disposição, eu tenho toda essa noção, mas aí… (C6 transcript, 2021)

Dé - But then we keep thinking, right? Like, what if he wants to make a, to pass the TOEFL, for example, and he goes there, has a text proposal and he plays with it and writes a narrative. In an argumentative essay proposal, let's say.

Me – That's why what I think is important is the part where he [Lee and Canagarajah (2019)] talks about negotiating norms as well. [...] Like, my student sent me a text [...] and I was

thinking: ok, my students showed an expectation some classes ago, they want to improve their writing and etc, so what did I say? I first wrote to her saying that the text was very good because of this, this and this, like, because she used questions to guide what she was going to write and it made perfect sense because she is talking about something mysterious, so they are questions huh? So, like, I praised everything, then I said: "oh, but like, there is something there or another that will not affect the understanding of the text, but if you want to know, right?" Which was, for example, she didn't use the pronoun, the subject in some sentences, right? [...] So I said, I showed the two moments and explained the difference, I said, we usually... I understand very well because we omit in Portuguese, right? And there was a time when she wrote "de", "d-e" instead of "the" then I just, especially this one I highlighted, I said oh, maybe someone, some reader who is not familiar with Portuguese, won't understand. So, at the same time that we have, I have a translingual disposition, I cannot ignore this Portuguese-English difference, right? Like, because it exists. So that's what I did, right? Me, I was insecure because I didn't know, am I really being open towards difference? Am I... it's hard, right? But I did...

Dé - Yeah, I think it was the same thing.

Me - Yeah, right? Like, I'm not just going to say, it's beautiful. It is beautiful to me, because I have all this disposition, I have all this notion, but then...

Eu - Então tipo, isso que é importante trabalhar com os alunos né, não é simplesmente estar correto ou não estar correto. Tipo você ter um texto e você corrigir: aqui está certo, aqui tá errado, pronto! Não! É tipo tá, isso aqui funciona aqui, não funciona aqui. Por quê? Pra quem? Quem é o leitor? Quem que é, quem que tá interagindo com você? Né? (C6 transcript, 2021)

Me – So, like, what is important to work with students is not simply being correct or not being correct. Like, you have a text and you correct it: here it is right, here it is wrong, that's it. No! It's like, this works here, it doesn't work here. Why? For who? Who is the reader? Who is it, who is interacting with you? Right?

Eu - [...] ela (VOGEL; GARCÍA, 2017) também fala "assessment of language", daí quando é ensino de língua específico. Daí ela falou que geralmente é limitada a convenções linguísticas e punir alunos se eles usam coisas que são de outros sistemas. É um, é um problema que a gente já identifica né? Com certeza, no nosso contexto super. Quantos professores sublinham uma frase e falam: "Portuguese" [laughter]. Tipo a estrutura da frase, "Portuguese influence".

Dé - Uhum. Não deu pra entender ela? O que que incomodou de verdade?

Eu - Aham exato. [...] Tipo, tem essa coisa do contexto também. Eu não vou simplesmente qualquer momento aceitar tudo que eu compreendo. Né? Tipo, tem que ter uma leitura da situação. Daí ah, é um e-mail pra um amigo, tipo dá pra deixar, né? Acho que dá pra deixar. É um e-mail pra um amigo. É uma mensagem do Whats...

Dé – Writing é muito engraçado porque acho que é um dos que fica mais evidente como umas práticas que a gente faz elas não tem sentido nenhum. [laughter] É umas escrita de ninguém pra ninguém. (C6 transcript, 2021).

Me - [...] she (VOGEL; GARCÍA, 2017) also says "assessment of language", when it is specific language teaching. Then she said that it is generally limited to linguistic conventions and punishing students if they use things that are from other systems. It's a, it's a problem that we have already identified, right? Absolutely, in our context. How many teachers underline a sentence and say: "Portuguese" [laughter]. Like, in the sentence structure: "Portuguese influence".

De – Uh-hum. Couldn't you understand her? What really bothered you?

Me - Yeah right. [...] Like, there's this context thing too. I'm not going to just, at any time accept everything I understand. Huh? Like, you have to have a reading of the situation. Then ah, it's an

email to a friend, like you can leave it, right? I think it's okay to leave it. It's an email to a friend. It's a WhatsApp message...

Dé – Writing is very funny because I think it's one of the most evident ways of how some practices that we do, they don't make any sense. [laughter] It's writing from nobody to nobody.

By promoting such practices as the ones exemplified in my conversations with Dé, we might be changing our focus from language form to the processes that our students actually engage in daily, "creating learning opportunities where the students are encouraged to pursue their own ways of "doing" the writing, and ultimately, being and becoming a user of English on their own terms." (LEE; CANAGARAJAH, 2019, p. 360). Nevertheless, it is essential to keep in mind that, while allowing students to achieve their desires and explore creativity through languaging (CANAGARAJAH, 2013; ROCHA; MACIEL, 2015; LEE; CANAGARAJAH, 2019), we have the responsibility of helping them develop critical awareness of norms and rhetorical sensitivity. As the situations above (of my corrections in the student's writing or what linguistic forms to accept in different contexts) show, teachers and students must be aware that normativity exists, in order to develop strategies to cope with it and its consequent tensions and ambiguities.

To sum up, in a translingual take on language, the traditional assessment goals of verifying the correct use of a linguistic, monolingual, fixed, and predetermined system become obsolete. We understand that form is emergent in each situation, but that norms are also ever-present. So, the essential is to reflect on our students' abilities to be both creative but also aware of contexts and limitations in their languagings. Besides, considering the dialogical and heteroglossic nature of language, we must assess acknowledging the importance of dealing with difference, unpredictability, and uncertainty (ROCHA; MACIEL, 2015).

Before moving on to the next subsections of this chapter, I wish to stress the argument that promoting a translingual or any other perspective I will discuss here in assessment does not entail applying or developing specific methods or activities. It is about positioning as well as exploring *brechas* (DUBOC, 2012), *grietas* (WALSH, 2013), *wiggle rooms* (MORGAN, 2010), *critical moments* (PENNYCOOK, 2012) and *little revolutions* (SIQUEIRA; DOS ANJOS, 2012), or as Vogel and García (2017) call, *shifts*:

Eu – o que eu acho legal é que ela tipo, ao mesmo tempo que ela traz "plan" depois ela vem com o "shift". E tipo OK, você tem o seu plan ali que é baseado nessas ideias mas você também consegue fazer mudanças do momento.

Dé - Do momento...

Eu - É. Eu relacionei essa coisa dos shifts com as brechas da Duboc (2012) ou com o que Pennycook (2012) chama de critical moments, que são coisas que você, você aproveita aquilo pra: ok, você perguntou isso? Ah então agora nós vamos...(C6 transcript, 2021)

Me – what I think is cool is that at the same time she brings "plan", then she comes with "shift". And like OK, you have your plan there that is based on these ideas, but you can also make changes on the fly.

De - At the moment...

Me - Yeah. I related this thing about shifts to Duboc's gaps (2012) or to what Pennycook (2012) calls critical moments, which are things that you, you take advantage of for: ok, did you ask that? Oh so now we are going to...

This means that "pedagogical practices to teach, assess, learn about, engage, and challenge students must emerge from teachers' stances and students' meaning-making practices" (GARCÍA et al, 2021, p. 16). In other words, pedagogies ought to be developed locally, considering each context's limitations and particularities. This is essential if we wish to evade the neoliberal, capitalist, modern and colonial tendency of transforming theories into applicable pedagogical practices. For that reason, (and for Dé's suggestion in a conversation: "adota esse termo pra sua escrita"[80] (C6 transcript, 2021)) I have opted for taking up Lee and Canagarajah's (2019) idea of dispositions further. Instead of reflecting on how to use or apply theories, I wish to explore how they can transform our dispositions. We then highlight performativity and action, since we are talking about orienting our practices as teachers and researchers from specific onto-epistemologies. Also, we keep in mind that we will not always be able to perform according to our principles, since the driving forces of coloniality and neoliberalism will often be stronger. Dispositions are what give us a direction when navigating the conflicts, entanglements and contradictions of assessment.

To sum up, I dedicate the next subsections of this chapter to theories of CL, ML and ELF, all within a translingual concept of language, and how I believe they can affect our dispositions when thinking about assessment otherwise.

4.2 ASSESSMENT AND CRITICAL LITERACIES

Eu - [...] não adianta eu mudar nada no processo avaliativo sem pensar objetivo educacional, sabe? Tipo assim, qual é o meu objetivo no ensino de inglês no nosso contexto, né? Pensando no, bem local, tipo a gente que dá aula de inglês, um curso de idiomas, no caso na UTFPR Idiomas, qual é o nosso objetivo ensinando inglês? Acho que não tem como: vou repensar avaliação sem eu pensar qual que é esse objetivo. E eu acho que essas visões assim de Letramento Crítico (LC) elas podem ter muito a ver com isso. [...]

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[80] Own translation: "use this term, adopt this term in your writing" (C6 transcript, 2021).

Dé - Não, com certeza, porque não tem como mexer a produção, a base, sem saber pra quê, né? É igual você falou. Então, tipo: ah tá, a gente vai sair do preencher lacunas, gramatical, tá mas ok. Daí isso condiz com a instituição, condiz com práticas, condiz com, com as coisas que a gente faz, com o curso de língua, né, dos objetivos como curso? Porque daí é igual aquela coisa, vai ficar algo que você faz, que eu faço, mas que se não muda muito institucionalmente, não... os outros não vão fazer.

Eu - Exato [...]. Eu lembro de uma vez, eu ouvi uma fala da Walkyria inclusive, que ela desenhou uma árvore e daí ela falou que tipo, a árvore representava a educação (MONTE MÓR, 2007). Aí por exemplo as folhas são as práticas, as metodologias, que é o que a gente enxerga. Então tipo: o que eu vou fazer em sala de aula? Isso é bem visível. Daí as folhas. Daí o tronco seria a pedagogia, né? Então tipo qual ideia de pedagogia, de práticas pedagógicas que baseiam essa minha metodologia? E a raiz é filosofias. Tipo assim o, qual minha visão de ensino que embasa a minha pedagogia, que embasa minhas práticas. Né? Então não adianta a gente só mudar...

Dé - As folhas (C2 transcript, 2021).

Me - [...] it's no use for me to change anything in the assessment process without thinking about the educational objective, you know? Like, what is my goal in teaching English in our context, right? Thinking about the, very local, like, we who teach English, a language course, in this case at UTFPR Idiomas, what is our goal in teaching English? I think there's no way of: I'm going to rethink assessment without thinking about what that objective is. And I think those views like, that of CL, they can have a lot to do with that. [...]

Dé - No, for sure, because there's no way to change the production, the base, without knowing why, right? It's just like you said. So, like: oh ok, we're going to get out of filling in the gaps, grammar, ok but OK, and then this matches the institution, matches practices, matches, with the things we do, with the language course, huh, with the objectives as a course? Because then it's the same thing, it's going to be something that you do, that I do, but if it doesn't change a lot institutionally, no... the others won't do it.

Me - Exactly, yes, or even what I do, sometimes it doesn't make much sense, right? Actually, I remember once I heard a speech by Walkyria [referring to prof. Walkyria Monte Mor] that she drew a tree and then she said that like, the tree represented education (MONTE MÓR, 2007). Then, for example, the leaves are the practices, the methodologies... which is what we see. So like: what am I going to do in class? This is very visible. Hence the leaves. Then the trunk would be pedagogy, right? So what kind of idea of pedagogy, of pedagogical practices that base this methodology of mine? And the root is the philosophies. Like this, what is my teaching vision that underlies my pedagogy, which underlies my practices. Huh? So it's no use for us to just change...

De - The leaves

When it comes to transforming assessment in a decolonial and critical project, the changing in the terms of the conversation cannot be out of focus. Thinking solely about practices will not break away from colonialities of power, being, knowledge and language for two main reasons: first, because we have external forces and challenges to face in our neoliberal society, whose change are, most of time, out of our reach; second, alternative methods do not necessarily mean different concepts of learning, teaching, dialogue, etc., as I have previously stated. When I mentioned Monte Mór's (2007) metaphor with Dé, I was considering how we must go to the roots and the trunk of the tree to interrogate conceptions, thoughts and

orientations that are embedded in education. Now, I would like to expand on that within a more rhizomatic thinking, in order to make clear that I do not see the roots of the tree as more important or as first in sequence. As explained by Franco (2021) (based on Deleuze and Guattari, (1987)), arboreal thinking presupposes linearity and summation, while the rhizome sees connection, heterogeneity, and multiplicity. I believe education is formed by all these parts Monte Mór (2007) represents through the tree and more, but they are connected through assemblages and not continuations (FRANCO, 2021). Philosophies, methods, classrooms, bodies, epistemologies and so on are woven and intrinsically moving, transforming, and expanding. It is precisely because of this amalgamation that changing assessment practices alone may not have the necessary impact in this assemblage.

Vasconcellos (2012) has already observed that changes in content and form of assessment do not bring substantial transformation if there is no change in *intentionality*. The main obstacle resides in the traditional intention defined by logics of classification, control and surveillance, "enraizada nos sujeitos (através de representações, hábitos, valores), mas também nas estruturas (através de normas, leis rituais, ambiente de trabalho)"[81] (Ibidem, p. 53). In other words, he advocates for a resignification of assessment and modification of our posture in relation to its results, recognizing that we might start experimenting on different techniques, but that these must be directed towards a new *intentionality*. For this author, assessment should rather be compromised with a democratic and non-selective learning process for all students, as a tool to perceive needs and overcome them, "contribuindo no processo de humanização, de efetiva democratização da sociedade, onde todos —inteiros— caibam!"[82] (Ibidem, p. 89).

Hence, along with his proposal (which I believe is in line with *engaged pedagogy* (hooks, 1994; 2010) and learning as *coming into presence* (BIESTA, 2005; 2016a; 2016b)), let us question and rethink our goals and purposes in ELT by looking at literacy through a critical and South perspective: the fertile field of study of CL, especially the one made in Brazil (MONTE MÓR; DUBOC; FERRAZ, 2021).

According to these authors, the studies of CL in Brazil, which have Paulo Freire's ideas as background, start from expanding the notion of literacy as a cognitive practice of decoding signs (called "alfabetização" in Portuguese) to a sociocultural and critical approach to meaning-making. In this perspective, CL can be defined as a philosophical attitude towards

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[81] Own translation: "rooted in subjects (through representations, habits, values), but also in the structures (through norms, ritual laws, work environment)" (VASCONCELLOS, 2012, p. 53).
[82] Own translation: ""contributing to the process of humanization, of effective democratization of society, where everyone — entirely — fits!" (VASCONCELLOS, 2012, p. 89).

a critical education that "urge nossa ação informada e atenta aos espaços e necessidades que emergem no cotidiano da sala de aula"[83] (SILVA, 2021, p. 156). This attentive attitude is both pedagogical and epistemological, since it transforms our perspectives on agency, diversity, meaning-making, and the purposes of education. It is our task as teachers to foment discussions about paths in a multisemiotic reality, about possibilities to position oneself critically and act upon the world. Therefore, instead of reinforcing a certain modern/colonial *interpretative habitus* (MONTE MÓR, 2018), education would be a space of questioning and understanding difference, knowledge, and power distribution.

Eu - [...] ele começa o texto (MENEZES DE SOUZA, 2011a) falando dessa coisa de evitar conflitos, preparar alunos pros conflitos e etcetera né? E pra convivência com a diferença, então eu acho que isso é uma coisa que a gente tem que trazer pra objetivo de ensino pra daí a gente pensar em como colocar isso na avaliação, né? Tipo assim, um dos meus objetivos ensinando inglês é mostrar a variedade mesmo, multiplicidade, diversidade e auxiliar o aluno a conviver com essa diferença, com essa multiplicidade de visões de mundo e tudo mais, né? Não sei se você concorda.

Dé - [...] Eu acho que, que nem você comentou, o meu objetivo como, na aula de inglês, é mostrar a variedade e etc. E acho que a gente pode ir além também, né? Porque agora a gente está dando aula online. Né? E o que é o espaço online? Se não um espaço no qual tem muito conflito?

Eu - [...] E enfim, como os alunos reagem a isso? Entendeu? Está ali. Seja presencial, seja online né? O conflito tá ali né? A gente está praticando língua, a gente está falando, a gente está construindo sentidos o tempo todo. Então não tem como não, não ter, né? (C2 transcript, 2021)

Me - [...] he starts the text (MENEZES DE SOUZA, 2011a) talking about this thing of avoiding conflicts, preparing students for conflicts and so on, right? And to live with the difference, so I think this is something that we have to bring to the teaching objective so that we can think about how to put this in the assessment, right? Like, one of my goals teaching English is to show the variety, multiplicity, diversity and help the student to live with this difference, with this multiplicity of worldviews and everything else, right? I don't know if you agree.

Dé - [...] I think, like you said, my goal as, in the English class, is to show the variety and so on. And I think we can go further too, right? Because now we are teaching online. Huh? And what is the online space? If not a space in which there is a lot of conflict?

Me - [...] And anyway, how do the students react to this? Get it? It's there. Whether in person or online, right? The conflict is there, huh? We are practicing language, we are speaking, we are building meanings all the time. So there's no way not to have it, right?

Dé - [...] a gente tem uma certa dificuldade na forma de expressar tipo, de discordar ou de dar opiniões diferentes, tanto na forma de expressar quanto no impacto que isso causa, eu acho que é meio [...], nas experiências que eu tenho de mundo, eu noto que é muito difícil discordar sem brigar né, e que às vezes as pessoas querem concordar, ou concordam por concordar então sabe tipo...

Eu - aham, pra evitar conflito

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[83] Own translation: "it urges our informed and attentive action to the spaces and needs that emerge in the daily life of the classroom" (SILVA, 2021, p. 156).

Dé - exato.

Eu - E eu acho que é por isso que o LC, e é o que o Lynn Mário fala, tipo, a gente saber lidar com a diferença com, com outras perspectivas e tudo mais (C2 transcript, 2021).

Dé - [...] we have a certain difficulty in the way we express, like, in disagreeing or giving different opinions, both in the way of expressing it and in the impact that it causes, I think it's kind of [...], In the experiences I have of the world, I notice that it is very difficult to disagree without fighting, right, and that sometimes people want to agree, or they agree for the sake of agreeing, so you know...

Me - Uh-hum, to avoid conflict

De - Exactly.

Me - And I think that's why CL, and that's what Lynn Mário says, like, to know how to deal with the difference with, with other perspectives and everything else.

Bearing in mind the conceptions of language and communication I have explored in this thesis (*mutual misunderstanding* (PENNYCOOK, 2017), *equivocal translation* (VIVEIROS DE CASTRO, 2004) and translanguaging), we take conflict as ever-present in any interaction, since there is always some kind of incompatibility between meanings, knowings and beings that are in relation. As I express in my conversation with Dé, "[o] conflito tá ali né", in the sense that there is no contact without conflict. However, when we see the world through modern and neoliberal onto-epistemologies, conflict is necessarily negative and homogeneity/agreement the ideals to pursue. Talking about classrooms more specifically, hooks (2010, p. 162) explains that students and teachers are usually afraid of disagreeing when they believe conflict might arise. They "tend to see the presence of conflict as threatening to the continuance of critical exchange and as an indication that community is not possible where there are differences of thought and opinion".

In a counter movement regarding the modern desire for conformity, CL sees potential in learning from difference. Actually, this take on conflict appears in the Diretrizes Curriculares Nacionais da Educação Básica (DCN), which acknowledges the existence of social diversities and the conflicts that their encounters generate in the microcosm of any educational institution. In that regard, conflict is pedagogical once it allows "que as diferentes visões de mundo se encontrem e se confrontem por meio de processos democráticos e procedimentos éticos e dialógicos, visando sempre o enfrentamento das injustiças e das desigualdades"[84] (BRASIL, 2013, p. 524). The school's mediation, then, helps subjects deal with these confrontations "de forma autônoma, pacífica e solidária, por intermédio de um diálogo capaz de empoderá-los para a participação ativa na vida em comum, orientada por valores baseados na solidariedade, justiça

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[84] Own translation: "that different worldviews meet and confront each other through democratic processes and ethical and dialogic procedures, always aiming to confront injustices and inequalities" (BRASIL, 2013, p. 524).

e igualdade"[85] (Ibidem, p. 525). This is unfortunately suppressed in the Base Nacional Comum Curricular (BNCC), which only mentions conflict as something to overcome and resolve.

So, instead of erasing conflicts to mold subjects into the same modern/colonial/neoliberal ideal citizen, CL brings to the fore this need to prepare students for being in contact with difference, for developing "uma visão plural e inclusiva, que se abre para quem pensa diferente de nós" [86] (BRAHIM et al; 2021, p. 57) and for feeling legitimized when constructing meanings outside the *interpretative habitus* (MONTE MÓR, 2018). Within CL, education should have as a goal *conscientização* (FREIRE, 1987) and openness to multiple different ways to see and construct meanings in the world (MONTE MÓR, 2018; MENEZES DE SOUZA, 2011a; 2011b; JORDÃO, 2014b), instead of acquiring pre-established fixed knowledge. Caution is in order, though, considering our intention of thinking decolonially: we must not conceive difference and plurality from a neoliberal or multiculturalist standpoint (KUBOTA, 2014; WALSH, 2010):

> *Eu - [...] Então por exemplo: "ah, como é que é o café da manhã no tal país, em tal país?" Então a gente faz, só que é muito limitado e é muito estereotipado, né? Então eu acho que... só é um comentário que eu anotei aqui.*
>
> *Dé - É por isso que é legal às vezes trazer o outro.*
>
> *Eu – É, vamos em vez de ficar falando do outro, vamos fazer o outro falar dele mesmo e vamos aprender com o outro e não sobre o outro. Essa é outra coisa bem forte também da decolonidade, a gente não aprende sobre, a gente aprende com a pessoa, né? Com o outro* (C2 transcript, 2021)

> Me - [...] So for example: "ah, what is breakfast like in that country, or in that country?" So we do it, but it's very limited and it's very stereotyped, right? So I think... it's just a comment that I wrote down here.
>
> Dé - That's why it's nice sometimes to bring the other one.
>
> Me – Yeah, let's instead of talking about the other, let's make the other talk about himself and let's learn from the other and not about the other. This is another very strong thing about decoloniality, we don't learn about it, we learn from the person, right? With the other

> *Eu - [...] alteridade... resumindo, nós não somos, nós somos porque convivemos em sociedade né? E o que a minha, o que eu sou diferente do outro me define. Ou seja, somos todos diferentes e nisso somos iguais. Somos iguais porque somos diferentes, sabe? Eu tento ir pra esse lado assim.*
>
> *Dé - É, e o ser Camila é não ser André, é não ser o Dalton, é não ser...*
>
> *Eu - É não ser homem, é não ser... Preta, é não ser... né?* (C2 transcript, 2021)

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[85] Own translation: "autonomously, peacefully and in solidarity, through a dialogue capable of empowering them to actively participate in common life, guided by values based on solidarity, justice and equality" (BRASIL, 2013, p. 525).

[86] Own translation: "a plural and inclusive vision, which is open to those who think differently from us" (BRAHIM et al; 2021, p. 57).

Me - [...] alterity... in short, we are not, we are because we live in society, right? And what mine, what I am different from the other defines me. In other words, we are all different and in this we are all the same.

Me - We are the same because we are different, you know? I try to go that way.

Dé - Yeah, and being Camila is not being André, it's not being Dalton, it's not being...

Me - It's not being a man, it's not being... Black, it's not being... right?

In the first extract, Dé and I mention the stereotyped perspectives on culture that prevail in our classrooms, in addition to the modern tendency to speak about/for the other. Inside the modern/colonial logic, we have celebratory discourses of multiplicity that mask intentions of subordination and silencing. Reyhner (2013, p. 73-74) raises the North American ideology of the "melting pot" as one example of the ones in power wishing to erase difference: "with its ideology of equality, assimilation is seen as the way to make subordinate ethnic and racial minorities gain equality with the "white" majority in a big "melting pot."". And this discourse is constantly present in the textbooks we use, which are produced in the Global North.

VIDEO 7: World Link 1 - National Geographic Learning - 3ed, 2016
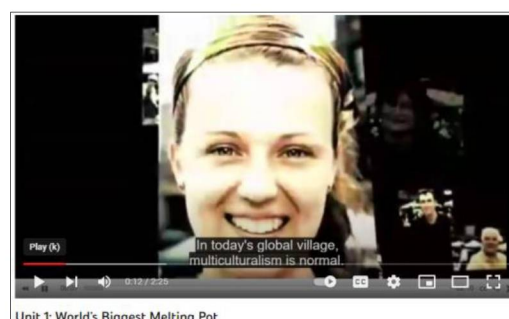
In CL, the idea is to learn how to be in and with the world (MENEZES DE SOUZA, 2011a), with this critical conscience of alterity, i.e., being part of a socio-historical collectivity, recognizing the co-presence of different knowings and beings. Therefore, CL mirrors a perspective of *critical interculturality* (WALSH 2010; CANDAU, 2016). It also dialogues with the decolonial possibilities of *pluriversality* (DUSSEL, 2016), *Ubuntu* (CORNELL; VAN MARLE, 2015; RETTOVÁ, 2021; MAKALELA 2023), and *alternative cognitive practices* of *uncertainty, complexity,* and *open-endedness* (LUGONES; PRICE, 1995). In Chapter 6, I explore how the focus on learning in relationality might be an important shift to take in conceptualizing ELT assessment.

Another aspect of CL is the expansion beyond linguistic resources. We have seen that ELT has been mainly focused on developing linguistic proficiency, based on structuralist and monolingual ideals, and also in reproducing hegemonic knowledge. In dialogue with a translingual heteroglossic and dialogical conception of language, CL emphasizes that meanings

are multiple and communication is always ideological, socio-historically situated and nonneutral. Therefore, learning a language would also involve critical thinking and going beyond the *habitus*:

Eu - Então por exemplo, num listening desse né [referring to a listening activity Dé had just mentioned about a girl who had to cope with rules of noise disturbance in her apartment, from American English File: Level 1, Oxford University, 3ed. 2013]. O que que a gente espera que ela entenda? Só o linguístico? Só a mensagem que teoricamente é dada: ah então é sobre arrastar móveis e tal, beleza. A gente para aí ou a gente quer que ela pense sobre isso, né? E daí pensar naquela coisa, tá mas o que tem a ver com a minha vida? [...] E daí usar os recursos em inglês pra falar sobre tudo isso. Pra construir esses sentidos, né?

Dé - Aham. E é onde a gente não chega, né? (C2 transcript, 2021)

Me - Yeah, So, for example, in a listening like this, right [referring to a listening activity Dé had just mentioned about a girl who had to cope with rules of noise disturbance in her apartment, from American English File: Level 1, Oxford University, 3ed. 2013]. What do we expect her to understand? Just the linguistic? Just the message that is theoretically given: oh so it's about dragging furniture and such, great. We stop there or we want her to think about it, right? Then thinking about that thing: okay, what does it have to do with my life? [...] And then use the resources in English to talk about all this. To build these senses, right?

Dé - Aham. And that's where we don't get, right?

Dé - Daí a gente pode expandir pra muita coisa que é muito atual, a gente pode expandir pra racismo, expandir pra feminismo, a gente pode expandir pra LGBTQ. Que não tem como, eu acho, não ir além. Daí tipo não ir além é dizer que cada coisa está no seu quadrado quando elas não tão.

Eu - Sim sim... fingir que não, que não existe, né? Que não é um real. [...] E eu acho que quando a gente falar de decolonialidade isso vai fazer sentido, porque a ideia da colonialidade é de que existe uma matriz de pensamento que é o moderno, e que domina total e eu acho que essa coisa, esse habitus interpretativo que a Walkyria fala tem tudo a ver com esse pensamento moderno né? E o pensamento moderno tem várias narrativas: machismo, o patriarcal... é do moderno né? Então, por isso que a gente vai falar de feminismo, porque, porque existe esse pensamento que domina e agora a gente está questionando, então vai vir feminismo. Racismo, vai vir porque existe a supremacia branca etc, etc, então tipo todos esses discursos que são coloniais quando a gente fala de decolonialidade vai fazer sentido, que é isso que a gente acaba falando. Que é isso que vem quando a gente fala de LC. Porque é isso que precisa ser questionado. (C2 transcript, 2021)

Dé - Then we can expand it to a lot of things that are very current, we can expand to racism, expand to feminism, we can expand to LGBTQ. There is no way, I think, not to go further. Then like, not going further is saying that everything is in its separate box when they are not...

Me - Yes yes... to pretend it doesn't... that it doesn't exist, right? That it is not real. [...] And I think that when we talk about decoloniality it will make sense, because the idea of coloniality is that there is a matrix of thought that is the modern, and that totally dominates and I think that this thing, this interpretive habitus that Walkyria talks about has everything to do with this modern thought, right? And the modern thought has several narratives: sexism, patriarchy... it's modern, right? So, that's why we're going to talk about feminism, because, because there is this thought that dominates and now we are questioning it, so feminism will surface. Racism will appear because there is white supremacy etc, etc, so like, all these discourses that are colonial, when we talk about decoloniality it will make sense, which is what we end up talking about. Which is what comes when we talk about CL. Because that's what needs to be questioned.

Eu - [...] Eu perguntei pra uma outra turma agora também no inglês 5 eu mostrei pra eles o Infographic de Pandemic Trends né? Tendências na pandemia e tal. E daí eu perguntei "are these trends good or bad? For whom?" Porque tinha lá por exemplo a Amazon crescendo. Pra quem que isso é bom? Pra Amazon, pro dono da Amazon

Dé – Pro dono...

Eu - Ou pra gente que está recebendo as coisas muito mais rápido, a gente que tem dinheiro e que pode ter um Amazon Prime

Dé – Tem poder aquisitivo (C4 transcript, 2021)

Me - [...] I asked another class now also in English 5, I showed them a Pandemic Trends Infographic, right? Trends in the pandemic and such. And then I asked "are these trends good or bad? For whom?" Because there was, for example, Amazon rising. Who is this good for? For Amazon, for the owner of Amazon

De – For the owner...

Me - Or for people who are getting things much faster, people who have money and can have an Amazon Prime

Dé – That have purchasing power.

We start asking different questions when we conceive reading through a CL disposition. The learners not only codify something from a conversation they heard in a listening activity, but also develop their ability to critically reflect upon what is being said, making connections to their reality. Also, as raised by Dé and me, themes such as feminism, racism, sexism will definitely appear in our classrooms, since critical reading entails questioning knowledges which are set as absolute truths and opening more possibilities of interpretation. Finally, in the last excerpt I selected above, having CL dispositions is also about putting different perspectives on the table, not only questioning sources of meanings and their ideologies, but also acknowledging the diverse possible forms of experiencing. Keeping in mind the decolonial dispositions, I would like to highlight that when CL sees discourses and reality as constructions, it is not proposing a complete relativism:

*Eu - Porque muitas vezes quando a gente fala disso, numa palestra, sempre tem aquela pessoa que pergunta, tá, mas então qualquer interpretação vale, se o meu aluno falar que ele acredita no nazismo e blá blá blá? [...] eu acho que é uma coisa que a Clarissa [Prof Clarissa Menezes Jordão] sempre fala que eu gosto muito, é a coisa da, da resistência, né? Se fere qualquer existência, serei resistência. Então, por exemplo, qualquer leitura é válida? É válida, mas não vou aceitar todas. Né? Ah o meu aluno está lá falando, a gente entrou no assunto feminismo e um aluno lá: não, mas a mulher **tem** [emphasis] que ficar na cozinha. Daí eu me sinto na obrigação de questionar e tentar fazer pensar nisso mais criticamente por quê? Porque é uma construção válida, mas que fere a existência de certas... das mulheres, por exemplo.* (C2 transcript, 2021).

Me - Because often when we talk about this, in a lecture, there's always that person who asks, okay, then is any interpretation valid, if my student says he believes in Nazism and blah blah blah? [...] I think it's something that Clarissa [Prof. Clarissa Menezes Jordão] always says that I

like a lot, it's the resistance thing, right? If it hurts any existence, I will be resistance. So, for example, is any reading valid? It is valid, but I will not accept them all. Huh? Ah, my student is there talking, we got into the subject of feminism and a student there: no, but the woman **has** [emphasis] to stay in the kitchen. So I feel obliged to question and try to think about it more critically, why? Because it's a valid construction, but it hurts the existence of certain women, for example.

Dé – [...] uma outra acusação que existe em relação a algumas coisas tipo, nossas assim da área de humanas, outras pesquisas que a gente faz. Ah, mas então pode tudo. Ou pode nada.

*Eu - Sim, é uma coisa que eu gosto da decolonialidade, né? [...] pra uma ideia meio pós-moderna você tem essa coisa de que não existe uma verdade né? Tudo é verdade. Pra decolonialidade, existem verda**des** [emphasis] né? No plural, e toda a verdade pressupõe uma ignorância que ele fala isso no texto (MENEZES DE SOUZA, 2019a) também então, [...] tudo é construído sócio historicamente então tipo, não é do nada* (C4 transcript, 2021)

Dé – [...] another accusation that exists in relation to some things like, ours, in the humanities area, other researches that we do: Ah, but then everything is possible. Or nothing is.

Me - Yes, decoloniality is something I like, right? [...] for a somewhat postmodern idea, you have this thing that there is no truth, right? Everything is true. For decoloniality, there are truths [emphasis] right? In the plural, and the whole truth presupposes an ignorance, and he says this in the text (MENEZES DE SOUZA, 2019a) also so, [...] everything is historically constructed so like it's not out of nowhere.

Eu - Tipo, muitas vezes alunos devem se privar de falar a opinião deles por medo de... serem julgados ou...

Dé - Né? E quantas vezes a gente também escuta umas e fica tipo: nossa!

Eu - Não sei como reagir.

Dé - Aí você fala: eu vou entrar ou eu vou "haha" e...? (C2 transcript, 2021)

Me - Like, students often have to refrain from speaking their opinion for fear of... being judged or...

Dé - Right? And how many times do we also listen to some ideas and be like: wow!

Me - I don't know how to react.

Dé - Then you say: am I going to go in or am I going to "haha" and...?

In Menezes de Souza's (2011a, p. 136) words: "a produção de significação não é um ato aleatório e voluntarioso de indivíduos independentes: pelo contrário, a produção de significação é um ato complexo sócio-histórico e coletivo"[87]. He also explains that there are foundations, norms and ethics for truths to emerge, but that "esses fundamentos são vistos como contingentes e comunitários - não universais – e, portanto, temporais, locais e mutáveis"[88] (Ibidem, p.137). Therefore, from a decolonial and resistant disposition, I assume that no

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[87] Own translation: "meaning-making is not a random and willful act of independent individuals: on the contrary, meaning-making is a complex socio-historical and collective act" (MENEZES DE SOUZA, 2011a, p. 136).
[88] Own translation: "these foundations are seen as contingent and communal – not universal – and therefore temporal, local and changeable" (MENEZES DE SOUZA, 2011a, p. 137).

knowledge should impose itself as a single truth and that the meanings that hurt and silence peoples and their existences should not and cannot be accepted. As pointed out by Monte Mór, Duboc and Ferraz (2021, p. 139), ethical responsibility (the ability to speak, listen and respond to the world) "is what lies behind Freire's notion of dialogue and what seems to be urgent for those involved with literacy research and practice". Also, when Biesta (2005, p. 62 - 63) discusses the idea of *coming into presence*, he explains that it entails allowing students to express their thoughts and feelings, what does not mean that all ideas should be accepted:

> Coming into presence is not about self-expression; it is about responding to what and who is other and different. (...) This means that coming into presence requires careful attention to hear and see what and who is other and different. Coming into presence is as much about saying, doing, acting and responding, as it is about listening, hearing and seeing. In all cases, therefore, coming into presence is about being challenged by otherness and difference.

According to this author, it is our responsibility as teachers and educators to confront learners with otherness and to challenge them to respond. So for instance, in a situation like the one raised by Dé in the last excerpt above, we should look at our context's limitations and, if possible, definitely intervene and say something when facing opinions or ideas that we believe should be problematized. The openness to different knowledges in CL becomes essential in learning how to live and learn through conflicts, alterity and difference.

Another author who reflects on the challenge of dealing with the multiplicity of points of view in assessment is Duboc (2016). Once CL is not about accepting all meanings and ideas arbitrarily, she points to the possibility of *situated validity*: "a validade de uma resposta advém do seu contexto de uso, ou seja, das significações consideradas plausíveis ou não em determinada coletividade, daí eu denominá-la aqui de "validade situada""[89] (Ibidem, p. 72). In other words, teachers, students and other agents involved become co-responsible for negotiating, locally and situatedly, the validity of ideas, attitudes and responses.

The acknowledgement that all meanings are constructed, including our own, is one of the characteristics that differentiates CL made in Brazil from other critical perspectives, that usually only problematize the mainstream. According to Jordão (2014b), one of the goals is social transformation through a different interpretative attitude, from a post-structuralist stance on reality as a subjective, discursive and ideological construction. Bearing this in mind, we recognize that we produce our own meanings rooted in our experiences, values, beliefs,

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[89] Own translation: the validity of an answer comes from its context of use, that is, from the meanings considered plausible or not in a given community, hence I call it "situated validity" (DUBOC, 2016, p. 72).

identities and so forth. So, when questioning how discourses are constructed, CL highlights the importance of self-reflexivity, which Menezes de Souza (2011b) refers to as an act of *ler se lendo* (reading oneself reading).

> *Dé – E principalmente no LC redefinido que o Lynn Mario fala porque... fazer a primeira etapa a gente até faz às vezes. Quem escreveu, onde escreveu, onde foi publicado etc. Mas e onde você está lendo? Por que você tá lendo? Quando você tá lendo? Quem é você lendo?* (C2 transcript, 2021)

> Dé - And especially in the redefined CL that Lynn Mario talks about because... we even do the first step sometimes. Who wrote it, where the person wrote it, where it was published, etc. But what about where are you reading? Why are you reading? When are you reading? Who are you reading?

Ergo, when embracing CL dispositions, there are even more questions to ask our students. As teachers, our role is not to give answers to these inquiries, but to explore our localized and situated repertoires of strategies and approaches that are adequate in different specific teaching situations. We should develop such a repertoire in a localized and reflexive way, i.e., taking into account where these come from and what makes them possible or adequate in each context (JORDÃO, 2014b). In our positions as educators, we ought to promote questionings, share our readings of the world, and not inferiorize meanings, but reflect with our students on their origins.

Considering all I have mentioned in this subsection, I believe there are four essential characteristics in CL: a) language can be seen through a translingual perspective (emphasizing the fact that meanings are marked and hierarchically positioned by collectivities, histories, ideologies and power relations); b) difference and conflict are positive, since every knowledge is constructed and valid in its own socio-historical position; c) it is necessary to recognize our own constructions of meanings, learning to hear and read not only the genealogy of the readings of others, but also of our owns. Finally, there is a consequence to all these characteristics, which question traditional perspectives of banking education: d) the agency of teachers and students, once both become authors and producers of knowledge, instead of reproducers: "[h]á uma abertura para participação ativa na produção de interpretações e nas decisões na e sobre a escola, uma vez que o aprendiz também seleciona, busca, age e interage em sala"[90] (HAUS, 2021, p. 156).

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[90] Own translation: "[t]here is an opening for active participation in the production of interpretations and decisions in and about the school, since the learner also selects, seeks, acts and interacts in the classroom." (HAUS, 2021, p. 156).

Provided we think about education from a CL disposition, how can and should we assess? In one of our conversations, Dé and I reflect on such a question:

Eu - [...] como a gente insere isso na avaliação? Ou seja, é possível a gente observar se o aluno está fazendo essa leitura crítica e como? Talvez na interação, por exemplo, como que ele se posiciona em relação às leituras diferentes da dele, se ele é, se questiona da própria leitura, como que a gente observa isso numa avaliação sabe?

Dé - Isso fica complicado porque daí parece que a gente está estabelecendo o que é fazer uma leitura crítica. Que daí eu acho que é quase contraproducente, só que a gente precisa conseguir enxergar isso de alguma forma, né? (C2 transcript, 2021)

Eu - [...] How do we include this in the assessment? That is, is it possible for us to observe whether the student is doing this critical reading and how? Maybe in the interaction, for example, how does he position himself in relation to readings different from his, if he is, if he questions his own reading, how do we observe this in an evaluation, you know?

Dé - This gets complicated because then it seems that we are establishing what it is to do a critical reading. Which I think is almost counterproductive, but we need to be able to see it somehow, right?

When I read this excerpt, it made me consider to what extent modernity/coloniality is part of us. As someone who was constituted by modernity and who has experienced school inside such a structure, it is really hard to abandon the desire of using assessment to verify something. With this desire, I raised the question to Dé about including CL in our assessment as finding ways to check student's critical thinking. He brightly reminds me that this would mean to establish what we are measuring, in this case, a specific way to read critically. Once again, in order to really change our practices, it is necessary to change the terms of the conversation, to think knowledge and learning otherwise. Thus, first we move away from the idea of education as a space of transmission (where assessment is a summative verification of knowledges) and start approaching it as a place of critical collaborative construction, by taking, for instance, the idea of *situated validity* (DUBOC, 2016). Then, we can begin working towards a truly formative assessment. Along with Duboc (2019, p. 131), I believe that: "avaliar não significa mensurar; avaliar não significa excluir; avaliar não significa normatizar"[91]. Assessment is not about measuring fixed predetermined knowledges, it is not about excluding students who do not pass a certain *rite of institution* (BOURDIEU, 1991), it is not a way to normativize meanings and forms in a fixed *habitus*. If knowledge is construction, assessment should follow this development in a dynamic and procedural way, and therefore, be formative in the sense that it becomes "an intrinsic part of the learning process, and where teachers and

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[91] Own translation: assessing does not mean measuring; assessing does not mean excluding; assessing does not mean standardizing (DUBOC, 2019, p. 131).

students collaboratively observe and reflect upon their developments and goals in relation to English as a social, ideological, and multimodal practice" (HAUS; SCHMICHECK, 2022, p.772).

Finally, Duboc (2016) lists essential aspects of assessment rethought in light of CL:

- *Purpose:* formative and inclusive, with comprehension rather than punishment of a learner's performance and focus on its improvement;

- *Characteristics:* collaborative and horizontal, welcoming multiple perspectives;

- *Content:* attitudes, ideas, perceptions and positionings, focused on the expansion of perspectives and an ethical and responsible relation with others;

- *Instruments:* based on the same knowledge and language concepts as CL;

- *Criteria and feedback:* constant intervention with attention to opportunities for expansion of perspectives, inviting students to rethink attitudes or ideas.

In conclusion, I believe the main change when embracing CL dispositions in our assessment practices lies in opening possibilities for multiple interpretations and meanings from our students, considering the notion of *situated validity* (DUBOC, 2016). Instead of tests or instruments that have correct answers, that use TPs, that expect the student to reproduce specific meanings and predetermined readings, our assessment attitudes should allow students to language their discourses and ideas in multiple ways. A formative assessment with a CL disposition entails a promotion of the learner's critical competence of meaning-making, of observing how knowledge is constructed in the world and how she/he realizes this process. So, it does not mean that we should develop instruments to check how critical our students are. It means that we must promote opportunities for these questioning moments and readings to take place and dialogue with our students to collaborative follow up on this process.

Another contribution of CL to assessment that I have previously explored with a colleague in an article (HAUS; SCHMICHECK, 2022) is what we call *avaliar se avaliando* (assess oneself assessing). Coming from Menezes de Souza's (2011b) idea of *ler se lendo* (reading oneself reading) and in view of the importance of this constant self-reflexivity, we believe it is essential for any teacher to be constantly aware and questioning oneself about the theories, beliefs and concepts that guide one's practices. In relation to assessment, Segat and Sarmento (2022) point out the absence of a more elaborate exercise of reflection, with teachers asking themselves questions such as how to assess and why to assess. Thus, assess while assessing yourself means:

> being aware all the time of how I am evaluating, how I am constructing my assessment goals (...), rather than thinking that evaluation is a transparent process, what I evaluate is what is valid... To keep thinking, why did I evaluate this way? Why this feedback? Where did my criteria or my instruments come from? (HAUS; SCHMICHECK, 2022, p.778)

A concept that comes close to our idea is Language Assessment Literacy, mostly discussed in Brazil by Prof. Dr. Matilde Scaramucci. Based on Inbar-Lourie's (2008) and Fulcher's (2012) notion of Assessment Literacy and bringing the topic closer to AL, Scaramucci (2016) defines Language Assessment Literacy as the mastery of competencies and constructs about assessment and language that support the understanding, analysis, decision-making, and construction of assessment procedures, as well as the awareness of the impacts of such procedures in society, institutions, and subjects. It also involves asking questions about the purpose of assessment or the consequences of choosing this or that instrument.

Therefore, I would say that our idea of *avaliar se avaliando* can be seen as an expansion of that concept towards developing a Language Assessment **Critical** Literacy, in the sense that it goes beyond the importance of knowing and being able to work with assessment theories. In order not to perform unjust, unequal, violent, oppressive, colonial or racist discourses and practices in our classrooms, we ought to: a) know but also challenge the Assessment Literature and its concepts (such as washback effect, validity, reliability and so on), since most of these ideas were historically built within a positivist and quantitative perspective by researchers from the North, with an excessive focus on technical issues of measurement; b) not to reproduce blindly and without question the practices of evaluation that we are used to or that institutions impose on us. In his book *Pedagogy of Freedom*, Freire (1996) explores the idea of the teacher assessing his or her own doing with the students as *permanent critical reflection*, arguing that this realization is part of our responsibility to respect the dignity, autonomy, and identity of the learners. Regarding assessment:

> O ideal é que, cedo ou tarde, se invente uma forma pela qual os educandos possam participar da avaliação. É que o trabalho do professor é o trabalho do professor com os alunos e não do professor consigo mesmo. Esta avaliação crítica da prática vai revelando a necessidade de uma série de virtudes ou qualidades sem as quais não é possível nem ela, a avaliação, nem tampouco o respeito do educando.[92] (FREIRE, 1996, p. 64).

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[92] Own translation: "The ideal is that, sooner or later, a way is invented in which students can participate in the assessment. It's just that the teacher's work is the teacher's work with the students and not the teacher's work with her/himself. This critical evaluation of the practice gradually reveals the need for a series of virtues or qualities without which it is not possible either the assessment or the respect of the student". (FREIRE, 1996, p. 71).

An important point he raises is this inclusion of the student in the process. In our traditional takes on assessment as measurement, we have seen that the role of the teacher is to be the evaluator, giving knowledge and subsequently checking if the student has acquired it. However, in the epistemological shift I have been trailing in relation to language, knowledge and learning, these roles lose their raison d'etre. Knowledge and language as constructed, situated, negotiated, ideological, multiple, performative and so on, highlights the importance of the student actively participating in this dialogical process of learning with assessment. In the next chapters, I intend to explore this possibility further while analyzing the practices Dé and I developed at UTFPR Idiomas, where students also *avaliaram se avaliando*.

To sum up, the practice of *avaliar se avaliando* and the development of a Language Assessment Critical Literacy would entail asking oneself questions such as: What are the ideas behind my school's policies in relation to learning and teaching? What are its understandings of subject, knowledge and language? What society project is it aiming at? What does it see as the role of education in this project? Where do all these onto-epistemologies come from? What are the driving forces that limit my everyday teaching practices? Where are my possible *wiggle rooms* (MORGAN, 2010)? Then, one can start looking more specifically into the assessment practices: How are these understandings and forces reflected into the evaluation system? What are the reasons that base our choices for one or another assessment tool/instrument? Why do we need grades and why are they distributed in this or that way? Why is this or that the criteria I use to assess my students? Where do they come from? How should I give them feedback? What are the implications of giving feedback the way I do? How am I implicated in the grades or feedback I give? Some of these questions have motivated this research, some I have discussed with Dé during our meetings and some we have tried to address while developing our experiment at UTFPR Idiomas.

Besides, it is our role to provide opportunities for learners to develop this ability to self-assess in a critical way, as they also participate in *avaliar se avaliando* and start asking their own questions such as: How have I changed in this process? What were my difficulties? What did I achieve in relation to my own goals? Students must be aware of the tensions and ambiguities around language and assessment as well, and ask themselves: How do my goals relate to my context? What are the implications of these goals? What are the assessment policies of my school? What are the normativities around language? How can I language among these forces? Dé and I have tried to provide our students with such opportunities for questioning, as I will explore in Chapter 5. Overall, as teachers engaged in critical teaching, it is paramount

that we know why we act the way we do, the impacts of our own subjectivities, the need for students to engage in this process and what the implications are for our classrooms.

4.3 ASSESSMENT AND MULTILITERACIES

IMAGES 26 – 29: MULTIMODAL SILENCE
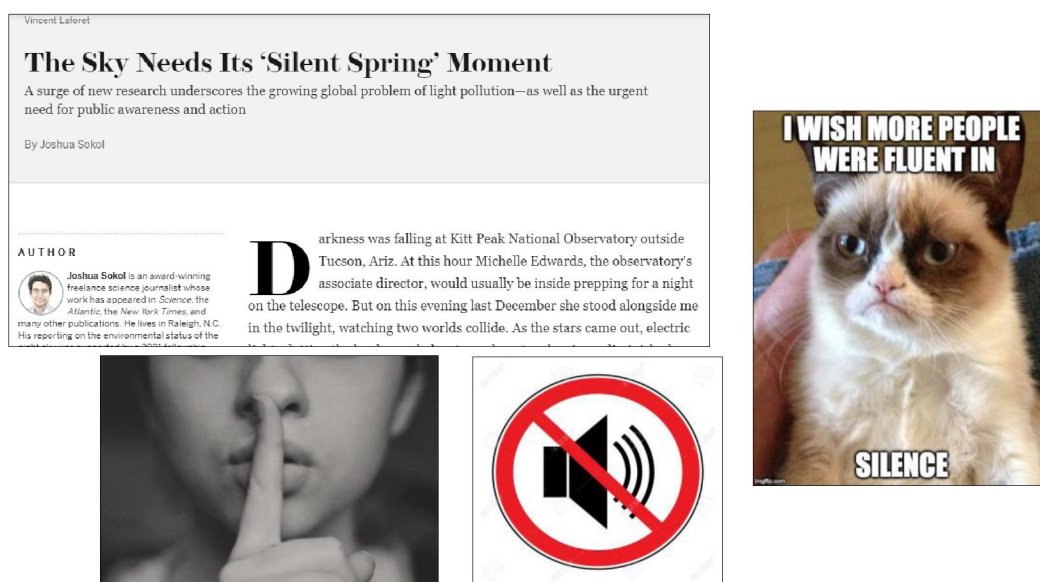
SOURCES: SOKOL (2022), 12RF (2022), UNSPLASH (2017), IMGFLIP (2022)

What is text? In the dictionary, it is defined as: "the written words in a book, magazine, etc., not the pictures" (Online Cambridge Dictionary[93]). This definition is based on modern concepts of language, on the graphocentrism typical of Western logic. However, from a translingual perspective, all of the images above (26 – 29) depict some type of text. Following Duboc (2015, p. 669), digital media has deeply transformed society ontologically and epistemologically, and in this new logic, "diferentes modos semióticos se justapõem e se amalgamam, culminando em um novo entendimento do que constitui "texto""[94]. When we talk about reading through this angle, we are moving beyond written texts, considering all the multimodality that surrounds us and that also influences our readings of the world. Several other modes, whether bodies, sound, color, layout and so on, play an important role in the process of meaning, working beyond mere complements of the verbal text. Besides, even the way we think and process information is reconsidered, from a linear, progressive and individual paradigm to a more dynamic, multi-directional and collective perspective. This onto-epistemological change

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[93] Available in: https://dictionary.cambridge.org/us/dictionary/english/text. Accessed on: September 27, 2022.
[94] Own translation: "different semiotic modes juxtapose and amalgamate, culminating in a new understanding of what constitutes "text"" (DUBOC, 2015, p. 669)

is explained by Monte Mór (2017) in her difference between the written language vs. digital societies and by Duboc (2015) with the idea of typographical vs. post-typographical societies. Based on these two authors, I summarize this paradigm shift as follows:

TABLE 4: PARADIGM SHIFT IN SOCIETY

Typographical/Written Language Society	Post-typographical/Digital Society
privilege of written language centralized/concentrated knowledge individual authorship private sphere normativity learning from models simplicity/homogenization linearity/sequentiality	multimodality distributed/shared knowledge collaborative authorship public sphere experimentation learning with the absence of models complexity/heterogeneity non-linearity/multidirectionality

Historically, we have witnessed our society and education giving greater focus and importance to the written text, keeping the graphocentric perspective of the typographical/written language society. Within ELT, textbooks, activities, and tests are some examples:

IMAGE 30: FOUR CORNERS TEXTBOOK SAMPLE

IMAGE 31: TOEFL iBT® FREE PRACTICE TEST

SOURCE: Cambridge University Press (2022)   SOURCE: TOEFL iBT practice tests (2023)

Dé - [...] Mas o nosso instrumento de trabalho é total tipográfico. Limitado por uma série de coisas de tipo data né, tempo de produção, publicação, direito autoral, muito do que a Duboc (2015) fala disso né, total de direito autoral ali. E no livro didático isso é muito difícil, né? Tipo, você não vai pagar pros autores pra colocar música deles. Ou colocar link de vídeo. Sei lá, se a gente for procurar esses vídeos que a Duboc cita aqui no texto de 2015 provavelmente a gente nem ache mais esses links, não tão mais ativos. Então é muito fluido. Só que né... o livro tá ali e daí? (C3 transcript, 2021)

Dé - [...] But our working tool is totally typographic. Limited by a series of things like, date, time of production, publication, copyright, much of what Duboc (2015) says about it, right, total copyright there. And in the textbook this is very difficult, right? Like, you're not going to pay authors to put their music on the textbook. Or put a video link. I don't know, if we look for these videos that Duboc mentions here in the 2015 text, we probably won't even find these links anymore, they are not active anymore. So it's very fluid. But... right? The book is there, so what then?

Dé - [...] Que tipo de writing as pessoas têm feito, hoje em dia, né? Que práticas de escrita a gente tem no nosso mundo digital, elas são muito diferentes do que o livro didático vai pedir e etc, né?

Eu - Aham. Não e isso tem muito, volta muito lá pros multiletramentos ou pro letramento, né? Tipo, a gente deixa de valorizar os letramentos que alunos já trazem, por exemplo, ai, criar memes ou postar no Instagram um textão, sei lá, coisas assim, a gente ignora total [...] mas tem muita coisa aí fora tipo a gente finge que não existe e continua pedindo pra eles escreverem...

Dé – postcard

Eu - É, carta de intenção de estudar numa universidade estrangeira... Que claro, não precisa ser ignorado, mas porque que a gente foca tanto nisso, os nossos alunos querem isso, eles vão fazer isso? (C6 transcript, 2021)

Dé - [...] What kind of writing people have been doing nowadays, right? What writing practices do we have in our digital world, they are very different from what the textbook will ask for and etc, right?

Me – Uh-hum. No, and that's a lot, it goes back a lot to ML or literacy, right? Like, we stop valuing the literacies that students already bring, for example, creating memes or posting a "textão" [an informal way to call long texts] on Instagram, I don't know, things like that, we totally ignore [...] but there's a lot out there like, we pretend it doesn't exist and keep asking them to write...

Dé - postcard

Me - Yeah, personal statement to study at a foreign university... Of course, it doesn't need to be ignored but why do we focus so much on it? Do our students want it? Will they do that?

As professionals engaged in ELT, we must use these materials in critical ways and think about activities and tasks considering the post-typographical and digital society paradigm. This way, we can develop practices that correspond not only to our student's daily languaging and literacies, but ours too. You can ask yourself: what do you read every day? You probably turn on your computer or cellphone and surf the internet, navigating through social networks, blogs, podcasts, YouTube videos, posts, tweets, memes, among others. Walking down the streets, you are surrounded by traffic, marketing, and shopping signs. All these new (and old)

forms of communication have expanded the notion of text from linear and sequential to spatial and simultaneous, from graphocentric to multimodal. As readers, we have more autonomy and freedom, since we can jump from one text to another through links. With digital technologies, "[t]he reader is involved in the task of finding and creating reading paths through the multimodal, multidirectional texts on the screen" (JEWITT, 2008, p. 42). Besides, we also develop more agency and participation, as we can interact with texts through comments and reactions or even produce content ourselves.

When discussing our readings of Duboc (2015), Dé has made an observation in relation to this division of typographic vs. post-typographic society which I would like to bring here for reflection:

Dé - às vezes esses conceitos, esses termos que são associados ao, ao pós-tipográfico digamos, eles parecem, como que eu posso dizer? Parece que eles funcionam muito harmoniosamente, sabe?

Eu - Nossa é verdade.

Dé - Tipo coletivo, compartilhar...

Eu - Autoria é colaborativa.

Dé - Aham, então eles dão uma ideia de que estamos todos de mãos dadas.

Eu - Nossa é verdade. Eu acho que faltou ali um pouco de... a formação das bolhas. Polarização.

Dé - Total. Nossa polarização. Eh, e alguma forma de... não sei, acho que a gente falou isso na conversa passada... de espaço de disseminação de crítica, de discursos, de múltiplos discursos mas também de tipo, de ódio, de coisas desse gênero também porque é muito forte, né? [...] É porque todos são termos oka tipo né, é autonomia, é autoria, é divulgação, é tornar público, é estar distribuído mas... há consequências né? Tipo, nem sempre tão harmoniosas (C3 transcript, 2021).

Dé - sometimes these concepts, these terms that are associated with... the post-typographic, let's say, they look like, how can I say? They seem to work very harmoniously, you know?

Me - Wow, it's true.

Dé – Like collective, sharing...

Me - Authorship is collaborative.

Dé – Uh-hum, so they give an idea that we are all holding hands.

Me - Wow, it's true. I think there was a little bit of... the formation of bubbles missing there. Polarization.

De - Total. Oh my, polarization. Eh, and some form of... I don't know, I think we mentioned this in the last conversation... of a space for the dissemination of criticism, of discourses, of multiple discourses but also of like, of hate, of things like that also because it's very strong, right? [...] It's because they're all okay terms, right, it's autonomy, it's authorship, it's disclosure, it's making public, it's being distributed but... there are consequences, right? Like, not always so harmonious

Despite the democratic and promising potential of post-typographic tendencies such as collaborative authorship, shared knowledge and so on, we must not mistake them as neutral, or forget about the relations of power and the dominance of colonial and modern thinking in society. I have written a chapter once (HAUS, 2018b) about a dystopian future where people literally lived in bubbles. In the chapter, the narrator finds herself intrigued by the origin of such an existence, and in her investigations, concludes that those bubbles were a result of three main factors: a) the predominance of the positivist perspective of reality; b) the structuralist conception of language; c) the use of the internet within these logics. Nowadays, we actually live in *filter bubbles* (PARISER, 2012) reinforced not only by big companies' algorithms, but also by our own choices of sifting and excluding those we do not agree with. According to An et al (2014), studies have shown an effect called *cognitive dissonance*. Instead of accepting and being transformed by our exposure to different opinions mainly due to the internet, we increase our affiliations to our earlier perceptions.

I believe this critical take on communication in the post-typographical era is very important mainly if we look at elections such as the ones in the US in 2016 and 2020 or the ones here in Brazil in 2018 and 2022. All have been examples of how the characteristics that may seem so positive in the digital society are also permeated by relations of power, violence and hate. When I was writing this chapter, 5 days from the 2022 elections, people in Brazil were being killed for declaring their support to the candidate Luis Inácio Lula da Silva, a tragic result of the dissemination of discourses of hate.

IMAGE 32: NEWS ON POLITICAL VIOLENCE

SOURCE: Buzzfeedbrasil (2022)

I am not saying that we should aim at conformity, equality or erasing differences, as the modern/colonial project has strongly perpetuated. On the one hand, we must admit that collaborative and shared production of knowledge does not entail peaceful and harmonious encounters. On the other hand, we have to understand how this highlights the importance of promoting spaces of conflict and difference in our classrooms. The CL goal of learning how to deal and live with different ways of seeing the world, of being and of knowing, is imperative, if we do not want to see violence and oppression take control.

Besides this aspect of CL, the change to a post-typographical society brings to the fore the need for subjects to learn how to deal with the amount of information and semiotic modes available to them. In 1996, a group of theorists called The New London Group (COPE; KALANTZIS, 2000) met to discuss and expand literacy theories considering the challenges they were facing in their context (the majority worked in the United States) regarding multilingualism, multiculturality and multimodality. The group coined the term multiliteracies (ML), considering that "multi" referred both to the multiple semioses and modes made possible by digital media and to the multiple meanings constructed in different social and cultural contexts. Much work has been done since, with the Pedagogy of ML (COPE; KALANTZIS, 2000; 2015) being frequently discussed in Brazil, especially after its inclusion in educational laws (such as BNCC). Given its groundbreaking ideas in relation to communication and language in our digital society, I believe this to be another important theory to consider when revisiting and rethinking assessment in ELT.

Notwithstanding, before exploring fruitful ML dispositions that I believe dialogue with my thinking in this thesis, I stand with Duboc and Menezes de Souza (2021) in their critical reading of ML through decolonial lenses. It is interesting that Dé and I had not read the aforementioned texts by the time of our conversations, but have actually problematized the same things the authors do, when we read Cope and Kalantzis (2015):

> Eu - [...] o que ela (DUBOC, 2020[95]) estava criticando era assim, essa ideia de que agora sentidos são multimodais. Não, peraí. Sempre foi multimodal. [...]. Só que claro, sem deixar de reconhecer o quanto a tecnologia tem impactado nisso. Tipo, tem ressaltado essa coisa multimodal e essa coisa rápida também. E principalmente eu acho que a questão de participação. Quanto os leitores participam um pouco mais. [...]Mas eu acho legal que ela fala isso. Tipo, calma aí. Sempre foi multimodal, mas tudo bem. Agora tem algumas diferenças, né? Epistemológicas e até ontológicas...
>
> Dé - é, não é por isso só em função de tecnologia, né?

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[95] At the time of my conversation with Dé, I was not aware of the chapter (DUBOC, 2021) Prof. Ana Paula Duboc had written based on this talk of the Applied Linguistics Q&A Sessions (DUBOC, 2020).

Eu - Isso é bom, por exemplo, tem professor que "ah, mas eu não tenho tecnologia nenhuma na minha sala de aula aqui, o que isso faz sentido pra mim?" Não, não é só sobre tecnologia, né? É sobre o que significa ler, o que significa texto. Tudo isso é, é outra perspectiva que, eu gosto desse lado, eu gosto bastante também, nos multiletramentos... (C3 transcript, 2021)

Me - [...] what she (DUBOC, 2020) was criticizing was like this, this idea that senses are now multimodal. No, wait. It has always been multimodal [...]. But of course, without failing to recognize how much technology has had an impact on this. Like, it's been emphasizing this multimodal thing and this fast thing as well. And mainly I think the issue of participation. When readers participate a little more. [...] But I think it's cool that she says that. Like, calm down. It's always been multimodal, but okay. Now there are some differences, right? Epistemological and even ontological...

Dé - yeah, it's not just because of technology, right?

Me - This is good, for example, there are teachers who say "ah, but I don't have any technology in my classroom here, what does that make sense to me?" No, it's not just about technology, right? It's about what it means to read, what text means. All this is... it's another perspective that, I like this side, I like it a lot too, in ML...

Dé - E esse primeiro capítulo aqui do livro do Cope e Kalantzis (2015) [...]. É definir. Aí definir o definir. Aí fazer tabela e daí o que a gente faz a gente põe na tabela. Até a foto que tem deles trabalhando pra criar tipo uma, ah enfim, um plano, né? Um Learning Design Plan. Eles têm um quadro com cada uma das áreas e subáreas, daí eles iam criando as atividades pra encaixar dentro desse formato. Me lembra muito lá em [name of the university][96] que eles ficavam tipo, ai porque a pessoa aprende quinhentas palavras novas por ano e daí depois tipo assim...

Eu - Era muito isso: você tem que ensinar cinco palavras por aula né?

Dé – Aham! E daí fica um qualitativo muito quantitativo. Porque ele é qualitativo, sei lá, no topo digamos. Mas a forma de fazer e de mensurar se foi feito ou não é quantitativa (C3 transcript, 2021)

Dé - And this first chapter here from the book by Cope and Kalantzis (2015) [...]. It's defining. Then define the defining. Then make a table and then what we do we put in the table. Even the photo you have of them working to create like a, oh well, a plan, right? A Learning Design Plan. They have a board with each of the areas and subareas, so they created activities to fit within that format. It reminds me a lot back in [name of university, see footnote 97] that they were like, oh, you learn five hundred new words a year and then later... like this...

Me – it was pretty much like that! You have to teach five words per class, right?

De – Yes! And then there's a very quantitative qualitative. Because it's qualitative, I don't know, at the top let's say. But the way of doing and measuring whether it was done or not is quantitative

Eu –[...] pedagogia é "formalized learning. It is conscious, premeditated and structured" (COPE; KALANTZIS, 2015, p. 23) e daí eu até anotei: é por isso que a ideia de pedagogia não funciona numa perspectiva decolonial, porque é puro controle, é muito moderno é muito assim, premeditado. Que nem você falou do sistema, põe na tabela, tudo codificado né? E isso é totalmente não, não decolonial né? Muito controlador.

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[96] Both Dé and I had the experience of visiting a university in the United States during a month for an exchange program for teacher education. Even though we went in different years (he in 2016 and me 2017), we noticed the same: a strongly positivist, quantitative and modern perspective in ideas about learning and in research development.

Dé - Existe quem seleciona, né? E que quem seleciona é quem tá criando porque eles falam que a criação é parte importante disso, e são poucos os momentos que eles dizem que essa criação é, é permeada por vontades de alunos por exemplo né? Não...

Eu - Sim. [...]é muito sistematizado. E principalmente, é uma coisa feita em um lugar totalmente diferente do nosso, né? Um contexto totalmente, lá nos Estados Unidos (C3 transcript, 2021).

Me – [...] pedagogy is "formalized learning. It is conscious, premeditated and structured" (COPE; KALANTZIS, 2015, p. 23) and then I even wrote it down: this is why the idea of pedagogy does not work from a decolonial perspective, because it is pure control, it is very modern, it is very much like, premeditated. Just like you mentioned the system, put it in the table, everything encoded, right? And this is totally not, not decolonial right? Very controlling.

Dé - There are those who select, right? And those who select are those who are creating because they say that creation is an important part of this, and there are few moments when they say that this creation is, is permeated by the wishes of students, for example, right? No...

Me - Yes. [...] it is very systematized. And mainly, it's something done in a place totally different from ours, right? A context totally... there in the United States.

Eu - [...] a impressão que eu tenho é que é uma coisa bem neoliberal de que eu preciso vender uma coisa que [...] você vai pegar e se eu assumir isso eu vou fazer exatamente passo a passo, tipo como uma coisa que eu comprei mesmo. E tem muito professor que tem esse desejo disso né? De uma pedagogia mágica que vai funcionar e vai né? E é uma posição que eles, a impressão que eu tenho é isso, bem científico, bem estruturado pra vender

Dé - Parece as nossas, os nossos textos de... que regem tipo práticas de educação de escola, né?

Eu - BNCC?

Dé - Diretrizes curriculares, aham. Porque muitas das reuniões de início de ano de escola estadual e tals apresentava-se um novo plano quando tinha um e daí o que os professores faziam nos outros dias de reunião era olhar como criar planos de aula dentro daquilo. Então...

Eu - Sim. É. Bem guidelines né (C3 transcript, 2021).

Me - [...] the impression I have is that it's a very neoliberal thing that I need to sell something that [...] you're going to take and if I assume that I'm going to do it exactly step by step, like something I bought myself. And there are many professors who have this desire, right? Of a magical pedagogy that will work and will... right? And it's a position that they, the impression I have is this, very scientific, well structured to sell

Dé - It seems our texts, our texts of... which govern school education practices, right?

Me - BNCC?

Dé - Curriculum guidelines, uh-hum. Because many of the public state schools start-of-year meetings and such had a new plan, when they had one, and then what the teachers did on the other meeting days was to look at how to create lesson plans within that. Then...

Me - Yes. They are really guidelines, right?

In sum, Dé and I had our criticisms aligned with Duboc and Menezes de Souza's (2021, p. 4) arguments, both in relation to "claiming that multiliteracies is old stuff (thus, not necessarily digital stuff)" and also in resisting the pedagogization and tendency to universalize "with little critical appraisal of the loci of enunciation of the bodies of the subjects that produce and describe these epistemologies" (Ibidem, p. 24-25). Ferraz (2018) had already written about

these concerns before, and the importance of understanding ML not only pedagogically, but also onto-epistemically (aligned with what I discussed earlier about dispositions vs. methodologies).

In a recent publication, Cope and Kalantzis (2023) revisit their Pedagogy of ML and look at current conditions of communication and society. Amongst diverse revisions, I believe two aspects might indicate some change in relation to our second criticism. First, looking at their pedagogy as an *epistemological theory* of learning, they emphasize that it involves social and material actions, emotions and bodies, and that it is a repertoire of pedagogical moves, not a linear process to follow. Second, they highlight diversity and digital media as challenges that need to be addressed through *education justice*. They recognize the existence of inequalities consisting of material, embodied and symbolic differences and therefore "call for a more inclusive and engaging multiliteracies pedagogy" (Ibidem, p. 3).

In her chapter, Duboc (2021, p. 80) explains the importance of "inviting teachers to acknowledge multimodal and multiliterate experiences beyond the digital realm", and thus, "acknowledging the potentialities of the semiotic modes that are available to us, that are at hand so that we are able to delink ourselves from any methodologized orientations to literacy teaching practices" (Ibidem, p. 82). Considering her statements, what I discussed with Dé about teachers that do not have access to technologies, and the conflicts that are part of our education realities here in Brazil, it is interesting to consider Windle et al's (2017) idea of *gambiarra*. They question ML's fixed notion of *design*, characterized by careful planning and coherence, proposing this alternative make-do technique, where teachers improvise and deal with contradictions between curriculum, public policies, resources, and their critical thinking on education. This notion dialogues better not only with what I mentioned in Chapter 2 (that teachers are constantly reflecting, reinterpreting, adapting, and producing knowledge), but also with my intentions of working with dispositions and within *brechas* (DUBOC, 2012), *grietas* (WALSH, 2013), *critical moments* (PENNYCOOK, 2012), *wiggle rooms* (MORGAN, 2010) and *little revolutions* (SIQUEIRA; DOS ANJOS, 2012), in a decolonial effort of not dictating practices to be reproduced in contingent, unpredictable, unique, and local contexts.

> Eu - [...] não gosto dessa ideia de uma pedagogia, eu gosto da ideia de pós-método assim do Kuma (KUMARAVADIVELU, 2006), ou por exemplo a Duboc (2012) fala em atitude curricular, as brechas, o Pennycook (2012) fala em critical moments... Então eu sou muito mais assim... contingente. Eu gosto de fazer uma coisa muito menos planejada. A gente tem que planejar, a gente planeja porque a gente também não pode: vamos fazer tal coisa. Tipo, porque daí também a gente não tem, a gente não tá seguindo objetivo nem nada então é, alguma coisa

a gente planeja porque a gente tem objetivos e tudo, mas pra mim é muito mais fluido assim uma coisa muito...

Dé - é, não tipo a totalidade, não pegar isso daqui inteiro, pegar o quadro e falar beleza, vamos pensar todas as etapas.

Eu – É, reproduzir... E eu acho que isso que é tipo, decolonial, sabe? É você... [...], você não vai tipo: ah não gostei, joga fora. Não. Tipo você vai fazer a sua leitura, a sua tradução pro seu espaço, pro seu local. Ah, a Clarissa fala de epistemofagia (JORDÃO, 2011), né? Ela fala lá um negócio de tipo, é como se fosse você come e digere e usa só o que te convém (C3 transcript, 2021).

Me - [...] I don't like this idea of a pedagogy, I like Kuma's idea of a post-method (KUMARAVADIVELU, 2006), or for example Duboc (2012) talks about curricular attitude, gaps, Pennycook (2012) talks about critical moments... So I'm much more like that... contingent. I like to do something much less planned. We have to plan, we plan because we can't either: let's do such a thing. Like, because then we don't even have, we're not following a goal or anything so it's something we plan because we have goals and everything, but for me it's much more fluid like that, something very...

Dé - Yeah, not like the totality, not taking this whole thing, take the frame and say great, let's think about all the steps.

Me – Yeah, reproducing... And I think that's like, decolonial, you know? It's you... [...], you don't go and like: oh I didn't like it, throw it away. No. Like, you will do your reading, your translation for your space, for your place. Ah, Clarissa talks about epistemophagy (JORDÃO, 2011), right? She talks about something like that, it's like you eat and digest and only use what suits you.

In my readings and interpretations of ML, what could be some of its contributions for ELT and assessment in my context? What ML dispositions could guide us in transforming our practices while dealing with our institutional limitations? Besides the expansion of the concept of text, which dialogues with my translingual perspective of language, we also move beyond the idea of learning as processing information or deciphering knowledge. Cope and Kalantzis (2015, p. 32) emphasize that we *learn by doing*, in a sequence of "knowledge actions, using multimodal media to externalize our thinking. [...] Learning for this reason is also very social, as we rely on the artifacts of collective memory, and work with others in the essentially collaborative task of knowledge making". Therefore, we give space to a more collaborative, non-cognitive perspective that shifts our understanding of education. The authors also suggest seven principles (COPE; KALANTZIS, 2017) that can be observed by teachers when planning and teaching, considering the new ways of learning that occur in the online and offline digital space. In order to organize some of my thoughts, I created the following table: on the left, I summarize the affordances based on Cope and Kalantzis (2017) and Fernandes and Gattolin, (2021); on the right, I try to explore them in relation to what I believe their potentials or impacts could be when thinking about ELT and assessment:

TABLE 5: AFFORDANCES, ELT AND ASSESSMENT

Affordance	Definition	Impacts in ELT and Assessment
Ubiquitous Learning	Learning extrapolates spatial and temporal confinements because students construct knowledge at any time and any place.	> Inclusion and higher valuation of learning and literacies other than the ones institutionalized by school; > Disillusion with the possibility of assessment as measurement or verification of specific, fixed, controlled knowledge.
Active Knowledge Making	Students are knowledge producers and not consumers; The teacher instigates them to investigate and practice critical thinking and analysis.	> Distancing from traditional perspectives of knowledge acquisition; > More active participation of students in learning, enabling distributed and shared responsibility in assessment.
Multimodal Meaning	Communication is multimodal. When constructing meanings, people make use of the most varied semiotic modes (words, images, sound, bodies, etc.)	> Free space for students to represent knowledge in different ways, with respect for their diversity and agency (FERNANDES; GATTOLIN, 2021); > Assessment in consonance with the real languaging practices of learners in the multisemiotic world.
Recursive Feedback	Based on a defined and transparent criteria, students are given continuous feedback throughout their learning process, from both the teacher and their peers.	> Consistent with a truly formative and procedural assessment. > All agents involved analyze what has been done and what can still be developed in relation to learning goals. > Distributed and shared responsibility in assessment.
Collaborative Intelligence	Change in focus from individual cognition to collaborative meaning-making. Students and teachers all learn together.	> Problematization of assessment practices that require control and surveillance, that test students individually; > Possibilities of collaborative tasks in assessment.
Metacognition	The importance of students reflecting on what is being done during the process of knowledge construction, as well as understanding the possible consequences of this production.	> Students are conscious of their own learning process, what enables a more horizontal assessment that includes their participation; > More possibilities for self-assessment practices.
Differentiated Learning	Classrooms are heterogeneous, with different learning rhythms, styles and needs.	> Recognition of heterogeneity and difference, which problematizes the idea of a teaching formula; > Impossibility of creating a one-size-fits-all assessment instrument or practice.

Even before this research, I had been experimenting on assessment practices at UTFPR Idiomas that try to embrace these affordances. Some of them I even narrated in recent publications (FERNANDES et al, 2022; HAUS; SCHMICHECK 2022), and one of them I mentioned with Dé:

Dé - [...]a Duboc (2015) sugere tipo, umas coisas bem legais e diferentosas assim né? Tipo paródia de música, vídeo, esse tipo de coisa... você tem feito algo mais visual, musical e etc.?

Eu – Total... eu tenho tudo salvo do projeto que eu fiz do inglês 8 [...]. Eles tinham que criar um padlet[97] [Image 25 is part of one of these productions] e nas orientações eu falei pra eles que tinha que ser bem multimodal, falei que não podia ser só texto escrito, que tinha que ter imagem, que tinha que ter link, podia ter música e não sei o quê [...]. Então depois de fazer toda a pesquisa sobre o tema deles e ir fazendo os posts e criando o material no padlet, o último material que eles iam ter que postar era tipo um resumo dessas informações todas em um vídeo. [...] Por exemplo, teve um grupo que usou algum aplicativo legal de fazer vídeo que eu nem sabia, ficou um monte de animação, superlegal. Só com a voz deles no fundo. [...] Teve um grupo que gravou eles discutindo no Zoom. Eu achei isso tipo cara, foi totalmente nossa, eu nunca pensaria nisso (C3 transcript, 2021)

Dé – [...] it's because Duboc (2015) suggests like, some really cool and different things like that, right? Like music parody, video, that sort of thing... have you been doing anything more visual, musical and et cetera?

Me – Totally... I have everything saved from the project I made in English 8 [...]. They had to create a padlet [Image 25 is part of one of these productions] and in the guidelines I told them it had to be very multimodal, I said it couldn't just be written text, it had to have image, it had to have links, it could have music and whatever [...]. So after doing all the research on their topic and making the posts and creating the material in the padlet, the last material they were going to have to post was like a summary of all this information in a video. [...].For example, there was a group that used some cool app to make videos that I didn't even know about, it was a lot of animation, super cool. Only with their voice in the background. [...] There was a group that recorded themselves discussing on Zoom. I thought it was like, man, it was totally wow, I would never have thought of that.

Dé - [...] não sei se os vídeos foram compartilhados entre todo mundo mas tipo, após assistir os vídeos dos outros como você avalia o seu próprio em relação aos deles, ou a produção da turma [he was thinking about possible questions for the students]? Tipo, porque sabe, você tira de você ali. A visão do todo ela não é mais tua, ela é de todo mundo que está envolvido no processo.

Eu - Exato. Nossa, é muito mais distribuído que nem ela (Duboc,2015) fala, né? Eu posso... Já que nós temos que dar uma nota, essa é a nossa realidade, nós temos que dar uma nota. Eu posso dar essa nota baseada numa interpretação muito mais coletiva do todo, né? Aham. Uma coisa...

Dé - E não precisa ser só você a dar a nota. Todo mundo dá a nota junto, né, de alguma forma. (C3 transcript, 2021).

Dé - [...]I don't know if the videos were shared between everyone but like, after watching the others' videos how do you rate your own against theirs, or the class's production [he was thinking about possible questions for the students]? Like, because you know, you take away the vision of the whole from you, it is no longer only yours, it belongs to everyone involved in the process.

Me - Exactly. Wow, it's much more distributed like she (Duboc, 2015) says, right? I can... Since we have to grade, this is our reality, we have to grade. I can give this grade based on a much more collective interpretation of the whole, right? Yup. A thing...

Dé - And you don't have to be the only one to give the grade. Everyone gives grades together, right, somehow.

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[97] Padlet is a digital notice board for teachers and students. Available at: https://padlet.com/.

In this enriching experience, I would like to point out how I felt the position of teacher as knowledge holder problematized, when students explored different ways of producing their padlets and mainly their videos and how I have learned from them. Recently, teachers have shown concern about working with digital tools that they do not master, or that students show more expertise on (WYATT-SMITH; KIMBER, 2009). But this is a wonderful opportunity to say: so what? Ubiquitous Learning, Active Knowledge Making, Collaborative Intelligence, and the mere idea of knowledge as a social and situated construction may translate into dispositions that question the fact that the teacher must always know more than students do, and always teach, never learn. Besides, ideas of Recursive Feedback and Metacognition include students in assessment, as they participate actively in the process, such as giving and receiving feedback along with the teacher.

In fact, Recursive Feedback has an enormous potential when one thinks about formative and procedural assessment, a practice that really considers assessment as part of the learning process. However, one must be careful with the expectations behind this constant feedback:

*Eu - Eles (Profs. Bill Cope and Mary Kalantzis) fizeram umas palestras lá na UFPR, e um dia eles apresentaram esse Scholar[98], esse site aí. Cara, deu medo, deu medo porque uma das coisas que eles mais falavam era que você conseguia ver **tudo** [emphasis] que seu aluno fazia, **tudo** [emphasis] que ele postava ficava lá registrado e não sei o que, daí como se isso fosse bom, por quê? Porque daí você pode fazer uma avaliação processual, não sei o que. A gente ficou nossa, mas, eu lembro que todo mundo [...] ficou com essa impressão, nossa, meu Deus, é meio Big Brother*

Dé - É tudo, mas nunca vai ser tudo, né? [...] e assim, aqui fala o tempo todo que você parte, e principalmente no da Duboc (2015), fala que você parte das, das práticas e das interações, ah aqui (COPE; KALANTZIS, 2015) também fala né? Do que eles conhecem... Você não tem como saber tudo que eles conhecem fora das interações de sala de aula, está presumindo que o tudo é o tudo de sala de aula (C3 transcript, 2021).

Me - They (Profs. Bill Cope and Mary Kalantzis) gave a lecture there at UFPR (Federal University of Paraná), and one day they presented this Scholar, this website... man, it scared me, it scared me because one of the things they talked about the most was that you could see **everything** [emphasis] that his student did, **everything** [emphasis] he posted was recorded there and etc, so as if that was good. Why? Because then you can do a procedural assessment, and so on. We were like wow, but, I remember everyone [...] was with this impression, wow, my God, it's kind of Big Brother

Dé - It's everything, but it will never be everything, right? [...] and so, here it says that all the time you depart from, and especially in Duboc (2015), it says that you start from practices and interactions, ah here (COPE; KALANTZIS, 2015) they also say it, right? From what they know... You can't know everything they know outside of classroom interactions, you're assuming the everything is the classroom everything.

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[98] Scholar is a website available at: http://CGScholar.com, "a 'social knowledge' technology developed as part of a series of research and development projects at the University of Illinois" (COPE; KALANTZIS, 2013, p. 332).

In this idea of Recursive Feedback, I sometimes feel a modern/colonial desire of "dar conta de tudo", to handle everything. As we discussed above, it is not only an illusion considering the very concept of Ubiquitous Learning, but also our own realities of teaching in Brazil (the number of students, the working conditions, and so on). Besides, I also have some criticism in relation to the *Analytics* tool at Scholar. It really seems a very interesting way to look at students' productions and progress during a specific period, but I understand that it still represents a datafied and quantitative perspective on assessment, which continues to quantify learning.

Finally, we should also take a step back with the idea of using "defined and transparent criteria". Although it is essential for us to be transparent with our students in what concerns possible goals in learning, we must not lose sight of our emotions and subjectivity and how they influence our reading and use of any set of criteria. So, reading this affordance locally, I believe it should be explored as an opportunity to give more importance to the process, the feedback, and the formative character of assessment, than to a final product, the grades, or the summative. Besides, if students are given the opportunity to participate in the construction of this criteria, it might be one way to include and make them part of the process.

To conclude this section, I want to highlight the affordances of Collaborative Intelligence and Differentiated Learning, along with what Jewitt (2008) has referred to as the "design of learning environments". When discussing the traditional perspectives of assessment, we saw how the physical organization of the classroom, recalling Foucault's (1995) Panopticon, is essential to keep control and surveillance. In a contrary movement, we can try to arrange our classrooms and allow our students to physically position themselves in ways that promote an environment of participation, collectiveness, and horizontality, considering "the importance of the design of places to learn as setting the framework for participation and a sense of learning" (JEWITT, 2008, p. 17).

4.4 ASSESSMENT AND ENGLISH AS A LINGUA FRANCA

In 2013, I was in my third year of the Letras course at UFPR. I had been working as a kindergarten teacher for the last two years, due to the technical course for teaching (Magistério) I had taken during high school. In my classes of Oral English III, I was starting to lose confidence when speaking English, since most of my classmates were freshmen and had started

on that class (i.e., they had skipped Oral English I and II) as a consequence of a placement test. I began to compare myself with them, who were more fluent, had more vocabulary and were already teaching English somewhere. For me, that was a moment of decision: in order to keep up with them, I had to invest more in developing the language and start teaching it. For that, I quit my job and used the money I had saved to travel to the US. I was so excited that a dream, which seemed so distant, would come true. I would visit this amazing country and have an immersion experience to finally become fluent!

Indeed, this was one of the most significant experiences I have had in my career, just not in the way I expected. Once I was taking the English course, I realized that it was not better than my Letras course in Brazil. At UFPR, I was practicing academic writing, speaking about a variety of themes, studying linguistics, analyzing literature written in English, and most important of all: I was already reflecting on the idea of teaching this language. At the language school in the US, I was placed in the Advanced level (with the evaluator saying that it had been one of the highest grades on the written test he had ever seen), I defied my native speaker teacher when she said that "much more" was not grammatically possible, and I helped another teacher when he could not explain to my Japanese classmate how the position of "just" in a phrase could change its meaning. Much more (and I use this expression here proudly) than becoming fluent in English because I was living in the US, this experience showed me that I could speak English already. That my experiences here in Brazil were also legitimate, that I was an English speaker and I did not need native speakers to tell me that.

Sometime after this experience, at the end of 2014, I was deciding on the theme for my major's final paper. My advisor at the time, Prof. Janice Inês Nodari, lent me a book to suggest a topic: "English as a Lingua Franca: Attitude and Identity" by Jenkins (2007). As I read the book, it was as if the author was exploring my own lived experiences, thoughts, and feelings. It was extremely easy for me to embrace those ideas, to decide on studying more about it, because they simply just made so much sense to me. Years have passed since that first contact, ELF has been studied and explored by many in different ways, and it has been part not only of my academic life (HAUS, 2015; 2016; 2018a; 2018b; 2019; 2021; GALOR; HAUS, 2019; ALBUQUERQUE; HAUS 2020) but also of my teaching principles, beliefs, and practices.

ELF studies are extremely plural and multivocal, as researchers come from different assumptions, objectives, and localities. Jenkins (2015), one of the most prominent ELF theorists from the North, brings an overview of the transformation of the concept since the early 2000s,

dividing it into two "outdated" phases (ELF 1 and ELF 2), and a phase she presents as the future of the field (ELF 3). In a previous publication (HAUS, 2019), I have created a table comparing ELF 1 and ELF 2. Now, I expand it with ELF 3, according to Jenkins (2015):

TABLE 6: THE 3 PHASES OF ELF ACCORDING TO JENKINS (2015)

	ELF 1	ELF 2	ELF 3
Definition	English variety used in the contact between speakers of different L1s (usually not including native speakers)	English as a contact language between speakers with different mother tongues	"Multilingual communication in which English is available as a contact language of choice, but is not necessarily chosen" (JENKINS, 2015)
Language concept	Structuralist: a linguistic system to be learned	Linguistic resources used in a situated negotiation of meanings	Multilingualism standpoint, different languages composing a linguistic repertoire
Intelligibility	Based on structural aspects shared between speakers	Shared linguistic repertoires, grounded in contexts of Communities of Practice	Repertoires in flux, from shared and on the spot co-constructed resources
Research focus	Pronunciation and Lexicon	Communication processes involved in diverse situations of ELF	Language fluidity and multilingual practices, without focusing on English.
Criticism	Focus on structure; Trying to describe Englishes or create a single international variety;	English as the main unity of focus; Linguistic repertoires as previously shared	She does not cite any, since she presents it as a new field.

When I wrote this article (HAUS, 2019), I was trying to make sense of the way we were looking at ELF here in Brazil. Of course, not everyone, since I have had many experiences with other Brazilian scholars taking an ELF 2 or even ELF 1 position in their research and works. I figured that the ones who were looking at ELF from a localized perspective as I was, were definitely closer to ELF 3. However, as others have criticized (O'REGAN, 2014; KUBOTA, 2014), this ELF movement developed typically in the North has a celebratory tone, ignoring (or at least does not paying enough attention to) ideologies, power relations, discourses and inequalities related to race, gender, class, and so on. As recent studies and publications have shown (GIMENEZ; EL KADRI; CALVO, 2018; DUBOC; SIQUEIRA, 2020), we have actually been producing a different type of ELF, aligned with the premises of decolonial thinking, translanguaging, and critical pedagogies, placing our local realities at the center of the

debate. Duboc and Siqueira (2020) have called this movement and tendency "ELF made in Brazil".

The recognition of coloniality, our critical takes on education and our discursive and translingual approaches to language permeate our conceptions of the processes of globalization, of knowledge construction, and of teaching and learning English. This positioning has led us to seek decolonial paths and options in our researches in LA, "em uma tentativa de observar os fenômenos que envolvem a língua inglesa de forma menos opressora e hierárquica, bem como mais realista e adequada aos nossos objetivos comunicativos atuais"[99] (ALBUQUERQUE; HAUS, 2020, p. 203). Therefore, ELF made in Brazil is mainly based on notions that challenge the colonial/modern logic, object the centrality of the native speaker model, and bring to the front local teaching and learning needs and experiences.

In this understanding from the South, Diniz de Figueiredo and Siqueira (2021) explain that ELF can be seen as: a) a field of research, an area that researchers identify with, an approach in studies related to the English language; or b) a phenomenon that is taking place in the world. Following their perspective, I would add that we can take ELF as an attitude, along the same lines of Duboc's (2012) *attitude curricular* (curriculum attitude), or as I have been arguing here, dispositions from which we act upon, relate with, and make sense of all these interactions that involve English. Anyway, ELF as it is conceptualized by Brazilian researchers walks hand-in-hand with the translingual perspective: it assumes that languages are not separated entities, recognizing their historical invention (MAKONI; PENNYCOOK, 2007); it conceives language as social and situated practice; it brings negotiation to the front, since speakers language through their repertoires; and it acknowledges that this repertoire is formed by semiotic and linguistic resources, modes, identities and cultures.

> *Eu - [...] não tem como você mudar nada se você continua com a mesma perspectiva de língua. Conceito de língua. E por isso que eu até anotei aqui: hence, translanguaging. Tipo por isso que a gente quando fala de ILF também fala de translanguaging, também fala de línguas como inventadas, etc, etc, no Brasil principalmente que é o outro texto lá né? Que a gente leu (DUBOC; SIQUEIRA, 2020), a gente traz muito isso, por quê? Porque a gente sabe que não adianta só ficar... se eu não mudar o como eu enxergo língua, vai ficar a mesma coisa.* (C5 transcript, 2021)

> Me - [...] there's no way you can change anything if you continue with the same language perspective. Language concept. That's why I even wrote it down here: "hence, translanguaging". Like, that's why when we talk about ELF, we also talk about translanguaging, we also talk about

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[99] Own translation: "in an attempt to observe the phenomena that involve the English language in a less oppressive and hierarchical way, as well as more realistic and adequate to our current communicative objectives" (ALBUQUERQUE; HAUS, 2020, p. 203)

invented languages, etc, etc., in Brazil, mainly, which is the other text there, right? That we read (DUBOC; SIQUEIRA, 2020), we bring it up a lot, why? Because we know that it's no use just… if I don't change the way I see language, it will stay the same.

Eu - Ela (KORDIA, 2018) fala assim na página 198: "Since ELF is not a typical bounded variety, it cannot be taught as such". Concordo né, a gente já insistiu que ao final não é uma variedade. Só que eu só escrevi: "Is any language?" Tipo, alguma língua é uma bounded variety?

Dé - Dá a entender que sim, né?

Eu - É, ELF não é, mas o resto é? Claro, a gente sabe que existem repertórios que são mais fixos que outros. Então, por exemplo, se eu disser: ah, eu vou ensinar inglês britânico. Por mais que isso, o que que isso significa? O que é inglês britânico? Claro ele vai ter um repertório um pouco mais limitado do que eu falar que eu vou ensinar inglês sem especificar, mas... (C5 transcript, 2021)

Me - She (KORDIA, 2018) says this on page 198: "Since ELF is not a typical bounded variety, it cannot be taught as such". I agree, we have already insisted that in the end it is not a variety. But I just wrote: "Is any language?" Like, is any language a bounded variety?

Dé - It seems that yes, right?

Me - Yeah, ELF isn't, but the rest is? Of course, we know that there are repertoires that are more fixed than others. So, for example, if I say: oh, I'm going to teach British English. Even though this is… what does that mean? What is British English? Of course, it will have a slightly more limited repertoire than if I said that I would teach English without specifying, but...

The need to have a different concept of language basing ELF research and practice lies on the fact that, as I discuss with Dé in the first excerpt, it is impossible to really transform English teaching and learning without epistemic breaks (KUMARAVADIVELU, 2012), without seeing language in a different way. As mentioned in the second extract, some ELF researchers with whose work I am familiar, mainly from the North, do not necessarily conceive language differently when theorizing ELF, or end up thinking about these fluid characteristics as only pertaining to English or to something that is called ELF. On this line, a possible criticism to my decision of talking about English as a Lingua Franca is its contradiction to a translingual perspective. In translanguaging, we do not see languages as separate entities, so why insisting on English? Why not talk only about translanguaging (a criticism that can be made about Jenkin's (2015) third phase of ELF, once she claims a multilingual take but continues centering on English)?

To answer these questions, I go back to a point I have already raised: the fact that named languages were invented does not make them unreal, hence the internal vs. external perspective presented by Vogel and García (2017). In a conversation with Prof. Suresh Canagarajah[100], he even mentioned Thomas theorem: if a situation is defined as real, it is real

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[100] Discussion in his office on November 17, 2022.

in its consequences. Furthermore, I recognize Diniz de Figueiredo and Siqueira's (2021) argument that the research with ELF, prompted by the global expansion of English, raised questions and challenged some presumed notions about language itself, going beyond English and monolingualism. Therefore, I insist on using the term ELF since: a) I am speaking from its critical and localized Brazilian approach (ELF made in Brazil), which points to important issues for language teaching as a whole; b) I am trying to act upon my own space-time surroundings and conditions, where I am a teacher of this so-called English language and where the system and its institutions work with named languages separately (as Dé and I discuss below:)

Eu - Acho que é o Cana (CANAGARAJAH, 2006) mesmo que daí ele, [...] ele fala: não, ao invés de ensinar inglês, ensina linguagem. Faz sentido, mas tipo...

Dé – Faz, mas calma [laughter]

Eu – [laughter] A gente não pode. É isso que eu acho que é interessante a gente falar. Eu pelo menos falar na, na pesquisa né. De que no mundo ideal, pensando em translanguaging, que nem o próprio Cana (CANAGARAJAH, 2006) fala, ele: ah, não vamos falar mais ILF, né? Só língua franca, tipo, sim, mas a gente está num centro de idiomas que está dividido por línguas. Então eu, eu tenho que lidar com essa realidade, né? [...] Eu acho que é aquela coisa de tipo, ensinar linguagem no sentido do que a gente já discutiu até hoje. Consciência linguística, negociação, multimodalidade, isso tudo independe de ser inglês ou não. A gente vai estar trabalhando com repertório do inglês. Porque é o que a gente tem que fazer. Mas junto com isso, junto com trabalhar o repertório do inglês a gente vai estar trabalhando todas essas outras coisas que são linguagem em geral. Então eu acho que nesse sentido beleza. Se a gente for pra esse sentido.

Dé – Tem que ir pra esse sentido (C7 transcript, 2021).

Me - I think it's Cana (CANAGARAJAH, 2006) that then he, [...] he says no, instead of teaching English, teach language. It makes sense, but like...

Dé – It does, but calm down [laughter]

Me – [laughter] We can't. That's what I think is interesting for us to say. For me at least to talk about, in the research, right. In the ideal world, thinking about translanguaging, like even Cana himself (CANAGARAJAH, 2006) talks about, he: let's not say Lingua Franca English anymore, right? Just lingua franca, like, yes, but we are in a language center that is divided by languages. So I have to deal with this reality, right? [...] I think it's that kind of thing, teaching language in the sense of what we've discussed up till now. Linguistic awareness, negotiation, multimodality, all this does not depend on being English or not. We will be working with the English repertoire. Because that's what we have to do. But along with that, along with working on the English repertoire, we will be working on all these other things that are language in general. So I think in that sense it's ok. If we go in that direction.

Dé – We have to go in that direction.

Another important difference between ELF made in Brazil and other ELF approaches are the attention we give to power relations:

Eu - [...]o que eu gostei muito é essa crítica da língua franca que... como esse espaço super democrático e sem poder né? Assim, todo mundo negocia sentido e é tudo lindo. Isso é um

problema né? Tipo quando o ILF ignora relações de poder, diferença colonial, etc, etc. Que precisa ser problematizado sempre (C5 transcript, 2021)

Me - [...] what I really liked is this critique of the lingua franca that... as this super democratic and powerless space, right? So everyone negotiates meaning and it's all beautiful. That's a problem, right? Like when ELF ignores power relations, colonial difference, etc, etc. That always needs to be problematized.

In a decolonial disposition of ELF, we do not ignore that power is ever-present (JORDÃO; MARQUES, 2018), so when we talk about social practice, negotiations and meaning-making processes, we are not talking about cooperative or smooth interactions. They are always nonneutral, filled with hierarchical relations, conflict, authoritarian, racist, sexist, homophobic (and other) discourses, emotions, intolerance to difference, among other factors. Moreover, we cannot lose sight of the inequality of access to the English language as a resource and its "local embeddedness in relation to class, culture, and politics. (...) It is a language that creates barriers as much as it presents possibilities" (PENNYCOOK, 2019, p. 171), as I have mentioned before in Chapter 3. With this in mind, Siqueira (2018a) refers to ELF as a "transcultural power space".

In this power space, one of the resisting discourses of ELF is the defiance of the native speaker's superiority. Contrary to the modern concept of the Herderian triad, languages are not seen as belonging to a specific country, nation or culture. There are more speakers of English considered non-native around the world than natives, and they should also be seen as legitimate, since they all produce knowledge and interact by languaging through their repertoires. In this perspective, the role and notion of the native speaker are questioned. Besides, dominant cultures of specific countries, which are usually depicted in textbooks, do not need to be overvalued, learners do not have to assimilate practices, habits and customs of certain peoples in order to speak English. It is possible to teach and learn this language while not talking about Halloween or afternoon tea:

Eu - Isso é uma coisa que o Siqueira fala nos textos dele sobre livro didático (SIQUEIRA, 2015) tipo, ele falou uma vez até numa live (SIQUEIRA, 2020) que ele ficou muitos anos da vida dele ensinando lá como é que fazia guacamole aí tipo: pô, eu estou na Bahia e tal, e se eu falar em inglês sobre como faz acarajé? Tipo, eu vou estar ensinando inglês ainda, eu não vou deixar de ensinar inglês se eu falar como é que faz acarajé em vez de falar como é que faz guacamole, né? Então...

*Dé - Sempre tem umas bem tradicionais, né? Os livros de inglês adoram a do Peru lá. O ceviche. [...] Nossa a gente tem uns três livros de inglês diferente com três coleções diferentes que te ensinam a fazer ceviche. Nossa, legal, está sendo **bem inclusivo** [with an ironic tone].* (C5 transcript, 2021).

Me - This is something that Siqueira talks about in his texts about textbooks (SIQUEIRA, 2015) like, he even said once in an online seminar (SIQUEIRA, 2020) that he spent many years of his life teaching how to make guacamole, like: I'm in Bahia and all, what if I talk in English about how to make Acarajé?" Like, I'll still be teaching English, I won't stop teaching English if I talk about how to make acarajé instead of how to make guacamole, right? Then...

Dé - There are always some very traditional ones, right? English books love the one from Peru there. The ceviche [...] Wow, we have about three different English books with three different collections that teach you how to make ceviche. Wow, cool, it's **very inclusive** [with an ironic tone].

Seeing that the dominant native speaker (an idealized version, usually a white American or British) has been traditionally taken as the model, its decentralization as well as the idea of language as social practice raise the question of intelligibility. Influenced by structuralism, we have traditionally seen language as a closed system that, if shared, could be used to exchange meanings in a conversation. However, once we take the translanguaging perspective of repertoires as fluid and meanings as constructed in negotiation, intelligibility would not be guaranteed via the use of structures or forms speakers have in common. Subjects resort to strategies in localized and context-specific interactions, so that meanings are negotiated and renegotiated based on their communicative goals and interests, as well as on social norms (JORDÃO; MARQUES, 2018; SIQUEIRA, 2018a; PENNYCOOK, 2019).

Bearing in mind this take on intelligibility, many ELF scholars have been saying that the important thing in communication is to be understood. Although I recognize the value of this well-intentioned discourse in relation to our students' rights to speak English on their own terms, the decolonial movement of *thinking communication otherwise* (MENEZES DE SOUZA; DUBOC, 2021) pushes us to go further. Due to the predominance of the modern and structuralist view of language, we have historically carried the assumption that the purpose of language is to communicate, and that communication implicates (or should result in) mutual comprehension. Provided we decolonize this perspective of dialogue, by engaging in conversation with practices of *uncertainty, complexity* and *open-endedness* (LUGONES; PRICE, 1995), *synergy* and *serendipity* (KHUBCHANDANI, 1998), with the assumption of *mutual misunderstanding* (PENNYCOOK, 2017) and *equivocal translation* (VIVEIROS DE CASTRO, 2004), it does not make sense anymore to continue discussing ways to guarantee intelligibility as a convergence of meanings, or to think about forms to be taught in our classes which would assure some type of comprehension. For instance, I believe the work on *corpus* research is relevant for including fragments of authentic interactions in textbooks and other language sources. However, some corpora are used or developed with the purpose of determining what linguistic elements define intelligibility or even how people should speak, as

the Lingua Franca Core (JENKINS, 2000) that emerged from the ELF 1 perspective. Decolonizing intelligibility would entail abandoning this specific use of corpus research, which is something I believe to be totally based on a structuralist notion of language and dialogue:

> *Eu – Tem alguém (DEWEY, 2018) que fala tipo: [...] vamos deixar de focar nesse standard, vamos olhar mais pra corpus. Tipo, "more oriented to spoken corpus data". [...]Aí eu escrevi assim: "prefiro a perspectiva do ensina o inglês que dá, nossas experiências e as dos alunos enquanto multilinguals que serve como parâmetro, o local e contextual", não um corpus do inglês brasileiro que tipo, que mantém essa ideia muito nacional.*
>
> *Dé - Mantém ideia nacional, mantém uma ideia datada de sistema. E o troço vai ficar parado, cê vai levar cinco anos fazendo corpus e aí quando você publicar ele daqui seis... Você vai deixar ele online, e a galera não vai mais sei lá, estar usando metade dessas palavras que a gente tava usando ali.* (C5 transcript, 2021).

> Me – There is someone (DEWEY, 2018) who says: [...] let's stop focusing on this standard, let's look more at the corpus. Like, "more oriented to spoken corpus data". [...] Then I wrote: "I prefer the perspective of teaching the English "que dá" [an expression in Portuguese that means: to do what we can, what it is in our reach], our experiences and those of the students as multilinguals that serve as a parameter, the local and contextual", not a corpus of Brazilian English that like, maintains this very national idea.
>
> Dé - Maintains a national idea, maintains a dated idea of a system. And the thing will be there, it will take you five years to make a corpus and then when you publish it in six... You will leave it online, and people will no longer, I don't know, be using half of those words that we were using there.

If we could delink (MIGNOLO; WALSH, 2018) from neoliberal desires and pressure towards normativity and conformity, it would be possible to focus on "ensinar a lidar com situações em que ninguém se entenda"[101] (C5 transcript, 2021), teaching how to: language in unpredictability, explore new resources and expand repertoires, adapt in different rhetorical situations, and deal with interlocutors who may not be open to negotiation. Most importantly, we would be able to start centering our concerns on how to face and resist monolingual, normative, racist, homophobic, or any other silencing attitudes. On the one hand, I am not defending a complete abandonment of intelligibility as a desire or possibility, nor that we stop teaching forms, grammar, and pronunciation (after all, they are part of language):

> *Eu – Acho que é isso... balance teaching norms with "having students think critically of such norms" (LEE; CANAGARAJAH, 2019, p. 358) and perform our own translingual practices. Isso é importante, né? A gente não vai deixar de ensinar gramática. A gente vai balancear, vai ler o nosso contexto ali, balancear o quanto a gente ensina a norma e o quanto a gente faz os alunos pensarem criticamente sobre essas normas.* (C6 transcript, 2021).

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[101] Own translation: "to teach how to deal with situations where no one understands each other" (C5 transcript, 2021).

Me – I think that's it... balance teaching norms with "having students think critically of such norms" (LEE; CANAGARAJAH, 2019, p. 358) and perform our own translingual practices. This is important, right? We will not stop teaching grammar. We will balance, we will read our context there, balance how much we teach the norm and how much we make students think critically about these norms.

On the other hand, I do not believe it is necessary to develop corpus data in order to know what linguistic structures to teach, seeing that these change constantly and locally. It is important to be aware of the hegemonic rules that exist (and we can have a better picture of how they operate through corpus-based studies, indeed) and at the same time to understand that they are mutable, that they are racist, gendered and heteronormative inventions, in a way that one may be empowered or not if reproducing them (it is not a simple matter of following certain norms, as we have discussed previously). Let us start by finding ways amidst our normative society to teach "o inglês que dá", a resistant expression that has been repeated by diverse English teachers in Brazil. Maybe this means a mix between recognizing hegemonic norms and their actual situatedness but effective power, while finding spaces to develop dispositions to language creatively and to respect different repertoires.

Another common discourse associated with the delegitimization of the native speaker and intelligibility is the urgency to validate students' accents. In a decolonial perspective, we problematize the idea of accent itself:

Eu - Ela (BAYYURT, 2018) fala de, de permitir que os alunos usem os seus próprios sotaques e nanana, daí eu acho legal a importância de problematizar a palavra sotaque. O conceito sotaque, porque você dizer que o aluno tem sotaque, então você tá assumindo que existe uma forma da qual o seu aluno varia. Então, mesmo o discurso de tipo, ah, o aluno valorizar o próprio sotaque, manter o próprio sotaque. Sim, claro. Faz sentido, mas você está presumindo que existe uma forma da qual a tua fala está variando. E daí nisso, vou te mostrar que num grupo lá que eu participo do Facebook, o Lynn Mário compartilhou um poeminha com o comentário dele[102], né? [...] Essa parte aqui ó: "Antes de dizer que tenho sotaque, lembra que o sotaque é seu e não meu. É você que ouve o som da minha voz e conclui que eu tenho sotaque. Eu não ouço. No afã de viver na língua não tenho tempo de ouvir sotaque. Quando você ouve música de terras longínquas, é você que ouve o exotismo", etc, etc. Então o sotaque tá no ouvido de quem está escutando. (C5 transcript, 2021)

Me - She (BAYYURT, 2018) talks about, about allowing students to use their own accents and blah blah blah, so I think it's nice the importance of problematizing the word "accent". The concept of accent, because you say that the student has an accent, so you are assuming that there is a way your student varies from. So, even the discourse of, ah, the student should value his own accent, keep his own accent. Yes sure. It makes sense, but you're assuming that there is a way your speech is varying from. And about that, I'll show you that in a group there that I participate on Facebook, Lynn Mário shared a little poem with his comment, right? [...] This part right here: "Before saying I have an accent, remember that the accent is yours and not mine.

[102] This was a post by Prof. Lynn Mario Menezes de Souza in a closed group on Facebook, on June 9, 2021.

You are the one who hears the sound of my voice and concludes that I have an accent. I do not hear. In my eagerness to live in the language, I don't have time to listen to an accent. When you hear music from distant lands, you hear exoticism", etc., etc. So the accent is in the ear of the listener.

The basic concept of accent as a *distinctive* way of pronouncing words already departs from the idea that there is a standard form to distinguish from. My accent is distinctive from what? Who does not have an accent? Probably the ones who traditionally are seen as the owners of the language, the ones who are *unmarked*. In Image 33 below, I bring an example from a textbook activity, where students had to choose a candidate for a job. I cut the candidates' profiles from the book's pages to highlight how all of them had "strong accents" characteristic from the country they were born, whereas the Australian spoke in a "loud voice":

IMAGE 33: TEXTBOOK ACTIVITY – JOB CANDIDATES

Elayne: Australian, aged 22
Comes from a large family (two older brothers, three sisters). Smiles a lot, has a sunny personality. Speaks in a loud voice. Very self-confident. Maybe over-confident?

Rashid: Indian, aged 25
A calm person. Speaks in a soft voice with an Indian accent.
Serious at all times during the interview. Has strong opinions about everything. Likes discussing economics and politics.

Daniela: Italian, aged 30
An only child. Confident and sensible. A good sense of humour. Laughs a lot. Speaks English with a strong Italian accent.

Mitsuo: Japanese, aged 20
Family emigrated to Australia when he was 14 years old. Speaks English with a strong Japanese accent. Thoughtful, polite, sociable.

SOURCE: Adapted from New Language Leader Intermediate coursebook (2014)

As it can be seen in the example, the idea of accent usually ends up reinforcing nationalistic bounded views of language, such as American English, Brazilian English, or even racialized views such as "português caipira" and so on. Once, in a group of English 1 at UTFPR Idiomas, I was trying to motivate students to question discourses of British vs. American English, better English, etc. So, I gave an example from Portuguese. It was something like this:

Me - So, in Portuguese we have porta (['pɔɹtɐ]), porta (['pɔɾtɐ]), porta (['pɔɾ̄tɐ])... Which one is the correct form?

Student - Ah teacher, é porta (['pɔɾtɐ]) né. [Ah teacher, it is porta (['pɔɾtɐ]), huh.]

Me - Really? But why?

Student - Porque é o correto né… Como a gente vê os profissionais na TV por exemplo. [Because it is the correct form, right? Like we see the professionals on TV for instance].

Me - ah, então existe um português que é o mais correto no Brasil? [Ah, so there is one Portuguese that is the most correct in Brazil?]

Student - Sim, de São Paulo! [Yes, from São Paulo!]

As a movement characteristic from the coloniality of language, value judgments are socially, historically, and racially attributed to specific languagings. There is nothing intrinsically superior or inferior in pronunciation forms, and the mere idea of accent is an invention to work inside this logic. I would argue that an ELF disposition could move us towards valuing people's different languagings, without necessarily characterizing them by geographical attachments (that are actually just hiding racial and sexist hierarchizations). Bringing such a disposition to our classrooms would entail the responsibility of discussing these racialized and prejudiced discourses with our students, so that they develop an awareness of how these mechanisms work, understand which situations they might face and critically make decisions on how to deal with them.

Within these conceptualizations, how else can ELF theory impact English teaching and assessment? As I mentioned in the beginning of this subsection, multiple voices in ELF answer this question via different logics and ideologies. For instance, some perspectives end up objectifying it as a pedagogy or a variety, inside the neoliberal and modern desire for systematicity and stability:

Eu – outra coisa que chama atenção no dele (DEWEY, 2018), mas em vários outros, [...] tem vários momentos que ele fala: "implementation of an ELF perspective in English Language pedagogy", implementation, daí tem application, apply não sei o quê... essa coisa de aplicar, implementar, não tem como não ter uma ideia de que o ELF é uma coisa, ou que o ELF é uma pedagogia, se você fala de aplicar, implementar. Tipo, fica muito, aproxima muito...

Dé - Existe uma coisa feita...

Eu - Que você vai adquirir.

Dé – Um passo a passo.

Eu – Daí se aproxima muito do discurso neoliberal assim né? Tipo, você vai comprar esse discurso pra você aplicar e você ser mais produtivo, mais effective, mais... né? Então tipo eu sempre be careful né? Com essas coisas. A gente não vai implementar ILF na sala de aula, a gente não vai aplicar atividades de ILF em sala de aula. A gente vai explorar perspectivas que são mais próximas da nossa visão de ILF né, entendeu? É outra forma de falar e pensar as coisas (C5 transcript, 2021)

Me – another thing that stands out in his text [referring to Dewey, 2018], and in several others, [...] there are several moments when he says: "implementation of an ELF perspective in English Language pedagogy", "implementation", then there's "application", "apply" whatever... this thing of applying, implementing, there's no way not to have an idea that ELF is something or that ELF is a pedagogy, if you talk about applying, implementing. Like, it gets too close, too close...

Dé - There is one premade thing...

Me - That you will acquire.

Dé – A step by step.

Me – So it's very close to the neoliberal discourse, right? Like you're going to buy this discourse for you to apply and you'll be more productive, more effective, more… right? So like, I'm always careful right? With these things… we are not going to implement ELF in the classroom, we are not going to apply ELF activities in the classroom. We're going to explore perspectives that are closer to our vision of ELF, right? Yeah, it's another way of talking and thinking about things.

The text Dé and I are discussing above (SIFAKIS et al 2018) is a collective effort from a group of researchers, who are reflecting upon ELF by putting together theory and practice. On the one hand, they emphasize that ELF is not a fixed entity, and therefore cannot be just added to our curricula. In this line of thought, they advocate for an ELF-awareness, a way of adapting practices of ELT by taking an ELF approach. On the other hand, the authors do not escape the modern and neoliberal trap in some of their writing when choosing expressions like "ELF users/usage" and "communication via ELF", which reinforce the idea of a variety or a system/instrument that can be used. In addition, we see statements such as "applicability of ELF" and "implementing ELF-aware teaching", that may bring an idea of pedagogy to be reproduced. I agree with Menezes de Souza (2019b, p. 248) criticism towards the idea of *teaching ELF* when it becomes a way of "transformar uma prática que varia de acordo com os usuários e o contexto em um modelo a ser reproduzido. É pegar algo que surge de baixo para cima e transformá-lo em um modelo que vai ser reproduzido de cima para baixo"[103].

Duboc (2019) discusses a practical example of adding ELF into curricula. She analyzes the presence of this concept in the English Language Curriculum Component of BNCC and "o conflito epistemológico que emerge da natureza fluida e situada em certo entendimento de ILF em colapso com a normatividade e padronização de um currículo nacional comum"[104] (DUBOC, 2019, p. 16). The introduction of the document highlights the social and political function of language, ELF as a way to rethink English in society, and the value of creative and local practices. Conversely, didactic tables bring systematized contents to be taught, keeping a linear, hierarchized and normative approach to language. Seeing that the very premise of this type of official document, namely to standardize education, contradicts the emergent and multiple nature of ELF, one might wonder if this insertion could be helpful or positive at all.

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[103] Own translation: "to transform a practice that varies according to users and context into a model to be reproduced. It's taking something that emerges from the bottom up and turning it into a model that will be reproduced from the top down" (MENEZES DE SOUZA, 2019b, p. 248)

[104] Own translation: "the epistemological conflict that emerges from the fluid and situated nature of certain understandings of ELF collapsing with the normativity and standardization of a common national curriculum" (DUBOC, 2019, p. 16).

Duboc (2019) raises a relevant point in her conclusion, explaining that this conflict itself and the refractory discourses around ELF might open *brechas* (DUBOC, 2012) for ruptures and possibilities of resistance in our classrooms.

Diniz de Figueiredo and Siqueira (2021) take a similar stance, saying that it is not a matter of ELF being teachable, but of considering the implications of ELF and how they can inform our classroom practices in a more localized way. Therefore, the notion of dispositions that I would like to encourage here gets closer to Sifakis et al (2018) work when they say "ELF-oriented approach" or "take an ELF perspective". As I said in the beginning, ELF can be seen as an attitude, a framework to act upon and make sense of all interactions that involve English. ELF made in Brazil must be seen as local action (DUBOC; SIQUEIRA, 2020):

> *Dé – E daí de novo, indo pro caminho, é um caminho muito mais de reflexão do que de dar exemplos, de prática ou de: faça isso.*
>
> *Eu - Uhum. Porque não dá, né? Tanto que ela chega... eles, né? A Duboc e o Siqueira (2020), tem um momento que eles chegam no: afinal, o que é o ILF made in Brasil? É local action. O que que é um decolonial ILF? Local action. É local, não tem, não tem como você estabelecer critérios. Não tem como você estabelecer formas de como fazer. É local.*
>
> *Dé - Heterogêneo, fluido, híbrido.* (C5 transcript, 2021)

> Dé – And then again, going down the path, it is a path much more of reflection than of giving examples, of practice or of: do it.
>
> Me – Uh-huh. Because we can't, right? So much so that she arrives... them, right? Duboc and Siqueira (2020), there is a moment when they arrive at: after all, what is the ELF made in Brazil? It's local action. What is a decolonial ELF? Local action. It is local, there is no way for you to establish criteria. There's no way you can establish ways to do it. It's local.
>
> Dé - Heterogeneous, fluid, hybrid.

In the beginning of this chapter, I highlighted the importance of developing dispositions instead of methodologies in order to resist the impulse of converting theories into applicable pedagogies. With this in mind, we can address the question: How can an ELF attitude/disposition change English teaching and assessment? The first possible impact is the empowering character of such a transformation, once this way of thinking can help us defy normativism, the native speaker ideology, and acculturation (the assimilation to a dominant culture) in our local interactions. Constantly reminding ourselves of the dialectic between centrifugal and centripetal forces, our classrooms might become spaces where learners can claim ownership over English, develop more confidence, and confront the *impostor syndrome* (BERNAT, 2008; KRAMSCH, 2012), at the same time acknowledging that normative ideologies still operate and constrain our actions in our social, political and economic relations.

Thus, we develop an awareness of these constraints while practicing ways and possibilities of defying them.

Siqueira (2015, p. 254) refers to ELF as a dance, "where all and everyone can recognize themselves and exercise in their own and peculiar way". In turn, Schmicheck (2022, p. 83) uses the metaphor of upcycling fashion, once speakers stop trying to fit clothes not made for them and start using their "agency and creativity to come up with new and unique outfits from these materials". When identifying *brechas* (DUBOC, 2012), *grietas* (WALSH, 2013), *critical moments* (PENNYCOOK, 2012) and *wiggle rooms* (MORGAN, 2010) in their contexts, teachers can start *little revolutions* (SIQUEIRA; DOS ANJOS, 2012) by changing their classes' focus from normativity to exploring repertoires, power relations, CL and ML. As a performative action, ELF can be a way of glocalizing English, recontextualizing and transforming it in non-hegemonic locations (MENEZES DE SOUZA, 2019a). As a colleague and I have previously stated:

> Considerando a perda do espaço privilegiado do modelo de falante nativo, o empoderamento dos falantes considerados não nativos, cada qual com seus recursos e estratégias de negociação, e o foco na fluidez, na diferença e na translinguagem, essa visão de ILF tira a centralidade dos que sempre estiveram no poder, volta-se para a contingencialidade e localidade[105] (ALBUQUERQUE; HAUS, 2020, p. 190).

In previous work (GALOR; HAUS, 2019), Dé and I explored ELF practices in the context of another language center in Brazil (very similar to UTFPR Idiomas), and identified core components to be considered in developing a translingual and ELF competence. Considering the framework I have used in this thesis, I bring these components again but would like to replace the idea of competence to think of them as essential in developing translingual and ELF *dispositions*:

a) Shifting focus from form to practice;

b) Valuing the presence of other named languages;

c) Linguistic awareness;

d) Intercultural awareness (cultural sensitivity, positive attitudes towards difference, world knowledge, perception of one's own culture);

e) Critical awareness of language (awareness of power relations, critical analysis of the status of English, rhetorical sensitivity);

---

[105] Own translation: "Considering the loss of the privileged space of the native speaker model, the empowerment of speakers considered non-native, each with their own resources and negotiation strategies, and the focus on fluidity, difference and translanguaging, this view of ELF takes away the centrality of those who have always been in power, turns itself to contingency and locality" (ALBUQUERQUE; HAUS, 2020, p. 190).

f) Negotiation strategies.

In assessment, as I have already mentioned in the subsection 4.1, an ideal would be to abandon the goals of verifying the use of a linguistic monolingual system, whose accuracy is measured in relation to a structuralist take on intelligibility and the native speaker model. Once we assume the impossibility of defining structuralist and normative criteria a priori, since form is emergent in each situation, criteria should be negotiated, localized and consistent with these perspectives of language as emergent, fluid, heterogeneous, multimodal and so on.

Eu - Ah daí essa parte da BNCC eu anotei que tipo a gente pode fazer uma problematização muito parecida com a avaliação né? Porque tipo, ela (DUBOC; SIQUEIRA, 2020) fala desse, desse conflito epistemológico de tipo, traz uma concepção de língua como fluida, heterogênea e etc. E daí estabelece critérios gramaticais a priori pra avaliar, pra ser ensinada. [...] Eu acho que é bem isso, exatamente isso que acontece na avaliação tipo, beleza, eu quero assumir essa visão de língua e tal, mas eu vou usar uma avaliação que antes de avaliar eu já vou estabelecer critérios e esses critérios envolvem formas linguísticas específicas? (C5 transcript, 2021)

Me - Ah, so this part of the BNCC I wrote down that, like, we can problematize in a very similar way evaluation, right? Because like, she (DUBOC; SIQUEIRA, 2020) talks about this, this epistemological conflict, like, brings a conception of language as fluid, heterogeneous and so on. And then it establishes a priori grammatical criteria to be evaluated, to be taught. [...] I think that's exactly what happens in the assessment like, okay, I want to assume this view of language and such, but I'm going to use an assessment that, before assessing, I'm already going to establish criteria and these criteria involve specific linguistic forms?

Eu - É aqui da página 319 (DUBOC; SIQUEIRA, 2020), tem um trecho que eu destaquei que fala "If we take into consideration that English as a Lingua Franca is to emerge from communicative situations within the instructional setting as defended in the" tãnana, "language contents could not be previously determined if one denies the notion of ELF as system or variation" Então aí eu anotei: "Nós não podemos estabelecer critérios gramaticais a priori pra avaliação". Porque, se a gente está dizendo que a gramática, ela emerge na situação, a gente não, isso é uma coisa que a gente não vai poder fazer. Não. Não faz sentido.

Dé - Não usar esses critérios, aham.

Eu - É, não ter critérios... Isso, a gente pode... Claro, a gente vai estabelecer critérios porque a gente quer saber pra onde a gente vai olhar. Mas não vão ser critérios gramaticais. De tipo, formas predefinidas que os alunos vão ter que usar.

Dé - Nem gramaticais, nem super estruturais, né? A gente não vai tá avaliando aí tipo, a pronúncia dessas dez palavras que a gente viu na aula, né? Na página 35 de vocabulário

Eu - ou algum padrão de pronúncia que a gente queira. (C5 transcript, 2021).

Me – It's here on page 319 (DUBOC; SIQUEIRA, 2020), there is an excerpt that I highlighted that says "If we take into consideration that English as a Lingua Franca is to emerge from communicative situations within the instructional setting as defended in the" blah blah blah, "language contents could not be previously determined if one denies the notion of ELF as system or variation" So then I wrote down: "We cannot establish a priori grammatical criteria for assessment". Because, if we're saying that grammar emerges in the situation, we don't, that's something we won't be able to do. No. It does not make sense.

Dé - Not using these criteria, uh-hum.

Me – Yeah, not having criteria... Yes, we can, of course, we will establish criteria because we want to know where we are going to look. But they won't be grammatical criteria. Like, predefined shapes that students will have to use.

Dé - Neither grammatical, nor super structural, right? We're not going to be evaluating, like, the pronunciation of those ten words that we saw in class, right? On page 35 of vocabulary.

Me - Or some pronunciation pattern that we want.

To conclude this chapter, let us try to think about assessment in ELT while bringing together decolonial, translingual, CL, ML and ELF dispositions. First, it is important to remember that dispositions are not practices that one is able to apply as one pleases, but an energy orienting decisions amidst the limitations and contradictions of our daily experiences. Once we think about assessment from these dispositions, the idea is to move from measurement to empowerment, allowing students to stand in authorized positions, as subjects who feel legitimized to language and act within their own repertoires, but at the same time critically aware of the limits and challenges imposed by the modern, colonial and neoliberal system. Assessment can be a process for teachers (and students themselves) to observe this complex reality, while also working with learners' repertoires as a whole, not in the sense of "dar conta de tudo" (handle everything), but in analyzing more than just linguistic items.

Within this framework, instruments can be imagined with the goal of promoting a formative assessment that focuses on the process and performance of learners in relation to specific and locally defined goals, in ways that both teachers and students play active roles and engage in dialogical reflexive practices. The privileged space of grades, once seen as synonymous to assessment in its quantitative and competitive perspective, is then given to *feedback*. This feedback, in turn, should not be seen as "telling" (SADLER, 2013) nor corrections (MARTINEZ; DINIZ DE FIGUEIREDO; MILAN, 2023), as in *banking education* (FREIRE, 1987) where teachers are those solely responsible to provide judgment of quality. Taking assessment as a process of *dialogical reflexivity*, feedback translates into a two-way street. It means exchanging moments between teachers/students or students/students, where opportunities for *coming into presence* (BIESTA, 2005) raise, challenging questions are asked, and understandings about the situatedness of discursive choices (MARTINEZ; DINIZ DE FIGUEIREDO; MILAN, 2023) are developed.

Considering my context and all my conversations with Dé, I understand that it is important for teachers and students to reflect on the abilities to a) expand and explore resources creatively; b) choose styles, genres and discourses while critically and consciously reading the particularities of the spaces and relations (i.e., being aware of the limits of these choices within

the hegemonic system); c) develop tolerance and openness to differences and negotiation; d) recognize the socio-historical construction of self and other meanings; e) work collaboratively; f) distribute and construct multimodal meanings (HAUS, 2021). When creating assessment procedures, we must try to ground them in social practices (negotiation strategies, situated performance, repertoires, and linguistic, cultural and rhetorical awareness), developing interactive, collaborative, contextualized and performative instruments (CANAGARAJAH, 2006; HAUS; SCHMICHECK, 2022). Finally, it is important to remind ourselves constantly that the realization of these goals does not result from a simple replacement of practices, considering both the rhizomatic perspective I explored in subsection 4.2 (education is an assemblage and amalgamation of diverse aspects that transform, move and affect each other mutually) and the limitations imposed on us by different neoliberal, modern and colonial hierarchies.

Before working with Dé for this thesis, I had already experimented with alternative assessment practices, as I have previously mentioned. One of these was with another collaborating teacher, who co-authored an article with me (HAUS; SCHMICHECK, 2022). In that paper, we describe and analyze an evaluative project we developed together, which was characterized by students collaboratively creating booklets during one semester. Our reflections point out some of the same aspects I have mentioned in the previous paragraph as relevant in a critical, decolonial and contemporary assessment attitude, as well as for the importance of the constant movement of *avaliar se avaliando*. In sum, this is work already done in the same lines and with the same goals of this thesis, i.e., of rethinking assessment in ELT through possibilities of practice *otherwise*.

In the next chapter, I intend to continue going through some conversations I had with Dé, but now with the focus on describing and reflecting upon our processes of planning, developing, and experiencing a different assessment process with our students at UTFPR Idiomas.

5 DEVELOPING AN ASSESSMENT PRACTICE OTHERWISE

Eu – [...] vou terminar minha tese com respostas ou com mais perguntas? Mais perguntas, né?
Dé- Perguntas.
Eu – Perguntas... nós não vamos achar soluções pra avaliação, nós vamos fazer alguma coisa
e vamos sair dessa experiência com mais perguntas. (C5 transcript, 2021)

Me – [...] am I going to finish my thesis with answers or more questions? More questions, right?
Dé- Questions.
Me – Questions... we are not going to find solutions for assessment, we are going to do
something and we are going to come out of this experience with more questions.

Until this point of the thesis, I have tried to address my first research goal and question of investigating what onto-epistemologies are present in theories, practices and policies of assessment in ELT in Brazil. In a flow between my conversations with Dé and our readings, I tried to contrast such reality with decolonial perspectives of translanguaging, ELF, CL and ML, considering possible attitudes of resistance. Henceforth, I will explore the practices Dé and I developed at UTFPR Idiomas, keeping in mind the same theoretical-practical movement of the *bricolage* (KINCHELOE, 2004) I explained in Chapter 2. Just as I have already been interspersing empirical data and reflections throughout this work, I interweave the conversations Dé and I had (audio recorded meetings and WhatsApp interactions), my field notes, and the student's materials and questionnaires with the theoretical background I have built. I intend to focus on my research goals and questions (b) and (c):

- *Goal (b):* to develop and put into practice an assessment process during a semester of English course at the extension project UTFPR Idiomas, based on perspectives of translanguaging, ELF, CL and ML;

- *Questions (b):* What alternative practice of assessment could be developed at UTFPR Idiomas? How could it include a decolonial perspective of translanguaging, ELF, CL and ML?

- *Goal (c):* to reflect upon the implications and effects of such a practical intervention, considering possibilities of assessing English learners otherwise;

- *Questions (c):* How can my and my collaborating teacher's experience question traditions, tensions and ambiguities in assessment? What might it suggest towards a conception otherwise of assessment in ELT?

I would also like to take into account the excerpt that opens this chapter. I designed this section to present and reflect on the stages of our experience based on the framework

constructed so far, not in order to bring answers or solutions to assessment in ELT in Brazil, but to raise more questions that might help us imagine possibilities for moving towards a practice otherwise. Trying to embrace a disposition for *avaliar se avaliando* and a Language Assessment Critical Literacy, I intend to problematize, by the end of each section, our choices, positions and movements. My questioning will be an exercise to envision potentialities and limitations of this specific experience, and to highlight the importance of acknowledging and accepting the tensions, ambiguities and messiness of assessment or any pedagogical practice.

Before describing our experimentation, it is important to remember its context. The English classes at the extension project UTFPR Idiomas were online and synchronous via Zoom, with 60-hour courses. They followed a division by levels considering the CEFR and the textbook, and adopted a standard system of assessment with two written tests, one oral test and one extra grade. In order to go to the next level, students had to have a final grade of at least 70 (see Table 2 in Chapter 2). We had been teaching at this project since 2017 (when it started under a different name), and had been experiencing it in the online format since 2020.

In this space, we wanted to plan together an assessment process for the second semester of 2021, each of us trying to perform it in separate groups of students. We started talking about it since our first conversation, even when our meetings were focused only on discussing texts and we did not know which groups we would have (we knew this information would come on a very short notice). Anyhow, our readings, dialogues and experiences progressively led us to some fundamental characteristics for our assessment, and a few weeks before classes started, we had decided on four principles. The first and most basic one was the fact that we hoped our readings on decoloniality, translanguaging, ELF, CL and ML informed our decisions and goals organically, continuously and onto-epistemologically:

> *Dé - Você pensa em atividades separadas que representem cada um dos nossos temas de leitura ou você pensa que isso vai estar em tudo?*
>
> *Eu - Tudo [laughter]. Eu acho que, é, eu não quero por exemplo: ah, agora aqui vamos pensar em letramentos, agora aqui... Não. Eu quero tudo o tempo todo assim. É difícil mas é, é rizomático né.*
>
> *Dé - É mais rico também né?*
>
> *Eu – [...] É difícil mas, eu acho que, eu acho que dá pra fazer porque é uma questão de mudar várias perspectivas que informam a gente...* (C2 transcript, 2021)

> Dé - Do you think of separate activities that represent each of our reading themes or do you think that this will be in everything?
>
> Me - Everything [laughter]. I think, eh, I don't want for example: ah, now here we're going to think about literacy, now here... No. I want everything all the time like this. It's difficult but it's, it's rhizomatic, right?

Dé - It's richer too, right?

Me – [...] It's difficult but, I think, I think it can be done because it's a matter of changing several perspectives that inform us...

In the same lines that I have been arguing in this thesis, we hoped to see our readings as "várias perspectivas que informam a gente", i.e., as *dispositions* that would orient the choices and decisions we would make about how to teach and assess our students. Secondly, we believed that a formative and procedural assessment would fit best with such onto-epistemologies:

> *Eu – [...] Avaliação formativa e tal. Que é uma coisa assim, avaliação não com propósito de eu verificar coisas, então por exemplo, eu não quero verificar se ele está sendo leitor crítico né ou não... mas uma coisa mais, uma avaliação que contribua pro aprendizado também ao mesmo tempo né? É meio complexo, é meio difícil assim mas eu... [...].*
>
> *Dé - Eu acho que é... Não, e aí tem que ver o... a gente vai ter que ir construindo conforme os alunos também.* (C2 transcript, 2021).

> Me – [...] Formative assessment and such. Which is something like this, assessment not with the purpose of me checking things, so for example, I don't want to check whether he is being a critical reader or not... but something else, an assessment that contributes to learning as well, at the same time, right? It's a bit complex, it's a bit difficult, but I.... [...].
>
> Dé - I think it is... No, and then we have to see the, the... we will have to build according to the, the students as well.

While summative and test-based assessment usually dialogue with the educational agenda of neoliberal, modern and colonial interests, formative and procedural principles correspond to conceptions of education, knowledge and subject that are more in consonance with our democratic, social and decolonial interests. Formative assessment is focused on providing information and regulating the teaching and learning activity, facilitating "pedagogias mais abertas, ativas, individualizadas, abrindo mais espaço à descoberta, à pesquisa, aos projetos, honrando mais os objetivos de alto nível, tais como aprender a aprender, a criar, a imaginar, a comunicar-se"[106] (PERRENOUD, 1998, p. 66). Thus, it is more open to knowledge as situated, historically and collaboratively constructed, in consonance with conceptions of *engaged pedagogy* (hooks, 1994), *coming into presence* (BIESTA, 2005), *critical pedagogy* (FREIRE, 1996), CL and ML. Looking at the excerpt above, we also see that Dé mentions the construction of our practice according to our students. This leads us to the next characteristic of our practice:

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[106] Own translation: "more open, active, individualized pedagogies, opening more space for discovery, research, projects, honoring more high-level objectives, such as learning to learn, creating, imagining, communicating" (PERRENOUD, 1998, p. 66).

Eu – [...] a gente pode incluir mais os alunos nessas decisões e tal.

Dé - Acho super legal. Você pensa em, em falar algo dos alunos tipo, perguntar algo para eles já no início do semestre, antes da gente começar alguma coisa ou não?

Eu - Podemos pensar nisso. Aqui eu não coloquei, mas eu acho que faz sentido também. Porque o que, uma das coisas que eu falei pro Eduardo [advisor Prof Eduardo], foi isso... que eu, eu quero que os alunos contribuam (C1 transcript, 2021).

Me – [...] we can include students more in these decisions and such.

Dé - I think it's super cool. Do you think about saying something about the students, like, asking them something at the beginning of the semester, before we start anything or not?

Me - We can think about it. I didn't put it here but I think it makes sense too. Because what, one of the things I told Eduardo [advisor Prof. Eduardo] was this... that I, I want the students to contribute.

Eu – [...]o aluno vai estar sempre refletindo sobre o próprio aprendizado. Né? Então é uma coisa que tipo, não é avaliação pela avaliação. É avaliação pelo ensino, né?

Dé - Não e é, e tipo ele vai estar muito de posse do que ele está fazendo e da onde ele está indo.

Eu - Muito. E a gente não vai também sair do nosso papel de professor porque a gente vai estar acompanhando e vai estar... (C7 transcript, 2021).

Me – [...] the student will always be reflecting on her/his/their own learning. Right? So it's something that, like, it's not evaluation for evaluation's sake. It's assessment through teaching, right?

Dé - No, and it is, and it's like, he's going to be very much in control of what he's doing and where he's going.

Me - A lot. And we will also not leave our role as teacher because we'll be following and will be...

In the educational and linguistic frameworks that base this thesis, subjects are seen as agents engaged in the processes of meaning making, and not as passive absorbers. Creativity, repertoires and performance are highlighted and seen as more important than pre-established normativities. Therefore, the third fundamental we wanted to bear in mind was the students' inclusion in the assessment. We decided to think of activities and dynamics that allowed them to make decisions, to be aware of the process as a whole, where they were going and why, so that they could not only engage more on their own learning but also feel empowered and included.

Finally, Dé and I decided to have an organic practice, in the sense that it would be constructed over time, without being completely outlined by us before the semester started. This was not only essential because of our objective of including students (we would continuously make decisions with them), but also because all theories we had been reading

pointed towards the need for being open to the uncertainty, emergency and unexpectedness of language and education:

Dé – [...] Porque durante os quatro meses de aula é muito rápido, né? Então se a gente não fizer uma coisa antes a gente pode acabar... não perdendo alguma oportunidade, mas sei lá.

Eu - Não, claro. É por isso que a gente faz toda essa discussão antes, e talvez se der tempo dava pra gente tentar ler um negócio do Pennycook que é o Critical Moments, não sei se já, já viu isso...

Dé – Eu acho que já...

Eu – [...] então tipo, a gente vai ter coisas planejadas, mas pode ser que coisas que aconteçam na hora elas passem a fazer parte do processo (C4 transcript, 2021).

Dé – [...] Because during the four months of classes it goes very quickly, right? So, if we don't do something in advance we could end up... not missing an opportunity, but I don't know.

Me - No, of course. That's why we do this whole discussion beforehand, and maybe if we have time we could try reading something from Pennycook, which is Critical Moments, I don't know if you've already seen that...

Dé – I think I already...

Me – [...] so like, we will have things planned, but maybe things that happen at the moment become part of the process.

Dé – E depois a gente, a gente vai construindo. Não, é por isso que é legal a gente apresentar esse nosso calendário, cronograma, e etc. como em construção. Por quê? Vai super mudar. (C8 transcript, 2021).

Dé – And then we, we build. No, that's why it's cool for us to present our calendar, schedule and so on as under construction. Why? It's going to change a lot.

To summarize, before thinking about instruments, criteria or methods, Dé and I had agreed on the following principles for our assessment practice:

TABLE 7: PRINCIPLES OF OUR ASSESSMENT PRACTICE

DISPOSITIONS	Our decolonial, translanguaging, ELF, CL and ML dispositions would work as a framework to guide our decisions.
FORMATIVE AND PROCEDURAL	Assessment seen as a constant and continuous source of information for the teaching and learning processes and goals.
INCLUSION OF STUDENTS	Students are part of assessment, by making decisions and helping in negotiating all aspects of the process.
ORGANIC AND OPEN	Assessment features (instruments, criteria, feedback and so on) are under construction, being shaped and formed during the semester.

Inside such principles, we came up with five axes to constitute our assessment instruments and criteria: a) goals; b) journals; c) portfolios; d) sharing moments and e) self-

assessment. Besides, during the semester we also developed f) an individual feedback conversation with students and g) an activity to decide on the grades. When planning, we were talking about steps and records, and I would say that they were indeed records as they informed our analysis of performance and learning. However, we did not work with them as steps in sequence, they were rather continuous back and forth movements. For this reason, I chose to refer to them as axes, summarized in the table below:

TABLE 8: AXES OF OUR ASSESSMENT PRACTICE

GOALS	Goals oriented the teaching and learning process and therefore, the criteria of assessment: the students' goals; our goals; the institution's (UTFPR Idiomas) goals.
JOURNAL	Each student had a journal to register their experiences with English outside the classes.
PORTFOLIO	Dé and I proposed specific tasks throughout the semester for students to develop individually or in groups and post in a Google drive folder.
SHARING MOMENTS	Every week, students shared with the whole class and/or in small groups what they had registered on their journals or the task they had developed for their portfolios. They gave feedback and asked questions to each other.
FEEDBACK CONVERSATION	Among other forms of feedback, we had a teacher-student feedback in a conversation in the middle of the semester.
SELF-ASSESSMENT	Besides reflecting on their own learning processes in their journals, students answered a form at the end of the semester for self-assessment.
GRADES	Numbers and weights were decided together with the students, after a moment of debate and reflection about what grades are and the difference between grades and feedback.

Finally, one last decision we made before the beginning of the semester was related to feedback. Considering our principle of formative assessment, Dé and I believed continuous feedback was essential in assessing. Therefore, we tried to include it in all the axes and to conceive it as I mention in Chapter 4, i.e., a dialogical process of questioning and developing of critical understandings of language. In the excerpt below, I mention a problem I had in a previous class:

Eu – [...] Como podemos oferecer feedback de forma mais constante e durante o processo? Porque eu me ferrei naquela minha turma lá, né? Que eu fiz todo um feedback no final. E inclusive os meus alunos sentiram falta, né? Quando eles responderam sobre como foi o projeto. Teve gente que falou tipo: ah, dividir mais durante o semestre, né? Essa coisa do feedback. Eh, o quê que você acha?

Dé – Eh... A gente podia... não eu acho super importante, só penso a logística do fazer né? Tipo a gente vai fazer tipo...

Eu – A gente vai ter quantos alunos...

Dé - Eh... uma vez por aula? Mas daí vai ser na aula e daí os outros vão estar fazendo o que?
Todas essas coisinhas aí (C8 transcript 2021).

Me – [...] How can we offer feedback more constantly and during the process? Because I got screwed in my class there, right? That I gave all feedback at the end. And even my students missed it, right? When they responded about how the project went. There were people who said like: oh, spread more during the semester, right? This feedback thing. Eh, what do you think?

Dé – Eh... We could... no, I think it's super important, I just think about the logistics of doing it, right? Like we're going to do like...

Me – How many students are we going to have...

Dé - Eh... once per class? But then it will be in class and then what will the others be doing? All these little things there.

The experience I shared with Dé was problematic for three reasons: the workload accumulated, students missed having more comments during the semester, and I was prioritizing their final products, and not the whole learning process. Hence, for this new experience, Dé and I decided we would have a more continuous and dialogical feedback, despite still having our worries about the logistics. Then, as the assessment unfolded during the semester, we ended up developing: a) peer and teacher-student feedback during sharing moments; b) teacher-student feedback through comments on their journals/portfolio; c) teacher-student feedback in a conversation in the middle of the semester. A comment from one of my students, when asked about the feedback in her self-assessment form[107] by the end of the experience, indicates that we were able to carry out our objectives: "Contribuiu demais, essa ideia de feedback contínuo e qualitativo me agrada demais"[108] (Lorena's SA). I intend to dedicate a subsection for the conversation moment and explore the other forms of feedback in their due sections.

By the end of July 2021, preceding the beginning of the semester, Dé and I presented these ideas to the IDL research group[109], with the purpose of having feedback from our colleagues. One of their comments related to the approach we would have when first engaging with or proposing these ideas to the students:

Elza Dissenha –[...] o ponto principal assim é a negociação inicial e como você cria mecanismos de aproximação com esse grupo. [...] Que nem quando ela [referring to Prof Juliana Z. Martinez] falou do projeto [referring to a project they developed]. A gente foi, a gente não tinha uma coisa fechada, né, a gente foi vendo no processo como que a gente fazia, que encaminhamento, a partir das reações que os alunos iam tendo, né? [...] A gente teve uma

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[107] Excerpts from the self-assessment form will be indicated by "SA".
[108] Own translation: "It contributed a lot, this idea of continuous and qualitative feedback really pleases me" (Lorena's SA).
[109] I requested and had the consent of the members of the IDL research group to quote them and use their real and full names in this thesis.

receptividade muito grande, com os alunos do terceiro ano que estavam ali, alguns porque o pai queria que estivesse né? [laughter] Mas de repente todos eles tiveram uma participação muito legal. Então acho que essa é uma coisa legal de se pensar né? A aproximação inicial, ela é assim um ponto muito forte para gente conseguir desenvolver coisas depois (IDL transcript, 2021).

Elza Dissenha – [...] the main point is the initial negotiation and how you create mechanisms for approaching this group. [...] Like when she [referring to Prof. Juliana Z. Martinez] talked about the project [referring to a project they developed]. We were, we didn't have anything closed, right, we saw in the process how we would do it, what direction, based on the reactions that the students were having, right? [...] We had a great receptivity, with the third year students who were there, some because their father wanted them to be there, right? [laughter] But suddenly they all had a really cool participation. So I think this is a cool thing to think about, right? The initial approach is a very strong point for us to be able to develop things later.

Eduardo H. Diniz de Figueiredo – [...] Porque uma coisa é você trazer isso com um questionário, outra coisa é você trazer isso com o aluno fazendo uma coisa individual, outra coisa é trazer isso com uma conversa. Com a primeira roda de conversa já sendo assim. Porque eu acho que os objetivos dos alunos e a forma como a avaliação vai acontecer, vai tomar forma a partir desse primeiro momento. Ele vai tomar forma ao longo do semestre. Então, assim, a forma que isso pode tomar ou não como foi falado em várias falas aqui, vai ser negociada (IDL transcript, 2021).

Eduardo H. Diniz de Figueiredo – [...] Because it's one thing to bring this up with a questionnaire, it's another thing to bring this up with the student doing something individually, and another thing is to bring this up with a conversation. With the first sharing moment already being like this. Because I think that the students' goals and the way the assessment will take place will take shape from that first moment. It will take shape throughout the semester. So, the form that this may or may not take, as mentioned in several statements here, will be negotiated.

The negotiation that Profs. Elza and Eduardo mentioned was already part of our plan of including students in the process, but how we would develop this dialogue became clearer for us after these comments. As I will explain in the following subsections, much of our practices involved a lot of conversation and transparency with the learners about expectations (theirs and ours) and assessment itself, with the relations and interactions between all involved (considering not only teachers with students but also students with students) becoming a center point of our experience.

One week before classes started, Dé and I were finally aware that we would develop our assessment in groups of the English 4 level (A2.2 based on the CEFR). My group met on Mondays and Wednesdays from 6:40 pm to 8:20 pm. Dé's class was in the afternoon, from 4:40 pm to 6:20 pm on Tuesdays and Thursdays. The profile of both groups followed the pattern of the school, i.e., adult learners over 17 years old, from the university and the external community.

My class started with 15 students, but 2 left before the half of the semester for personal reasons. During the course, they attended classes regularly and were usually on time (with some arriving late due to commuting). Dé's class had a different and complicated profile. At first, 6 people were enrolled in his group, but only 4 (all women) really attended and finished the course. Still, even these 4 had many problems with attendance. According to what Dé shared with me in a WhatsApp audio, Regiane always left at 6 pm to go to work at 6:30 pm. Patrícia was a university professor and the time of the class was her office hours (so if she had a student coming to her office, she missed the class completely or partially). Finally, Samanta had an unstable internet connection and frequently got disconnected from the Zoom call. Dé told me he found the schedule (4:40 pm to 6:20 pm) complicated, because it seemed that his students had chosen it because it was a free time slot they had between other activities (unlike my schedule, which was probably a period after students' other commitments). Our groups' attendance patterns had different implications in our practices, as I intend to explore in the following subsections.

In the meetings Dé and I had during the whole semester, our principles and axes were central for our planning and development. We were constantly bearing them in mind while looking at the students' and our own goals, to the textbook (level 4 used *World Link 1*, units 7 to 12), and to the limitations and conditions of our situated classrooms. Despite the fact that all these factors were woven together and working simultaneously during the classes, this chapter is divided into 7 sections to explore each of the axes separately, for didactic reasons.

5.1 GOALS

Considering the fact that we were trying to promote a formative assessment (which works hand in hand with and to support teaching and learning), as well as how our dispositions highlighted the particularities, emergencies and intricacies of our local contexts, we needed to have a clear vision of what the objectives of that semester, with those groups, were. Therefore, the first axis that comprised our assessment was a list of the students', the institution's and our goals.

First, we wished to value students' own objectives in learning English, coming from the perspectives of education and language I mentioned in this thesis, which value locality and aim at not being authoritative nor normative. In addition, our principle of including learners in the assessment process and making it something horizontal demanded that we considered their

realities and voices. So, we thought about each student having her/his/their own set of goals for the semester, but after the IDL meeting, changed to one collaborative list of goals for each group:

Jhuliane Evelyn da Silva – [...]Eu acho muito difícil lidar e pensar no papel do professor, pensar na avaliação, pensar no, na educação linguística crítica, com, com foco ou com a vontade de realmente chegar e atingir todos os objetivos que os alunos colocaram. Acho que por isso que vai a negociação né? O que cada um, professores e alunos conseguem fazer ali. [...]

Dé – [...] conforme a gente vai conversando sobre os, os objetivos, se a gente percebe que tem coisas muito diferentes ou que elas conversem, talvez a gente possa decidir e acordar objetivos entre a turma, tipo: ai, vamos decidir como turma quais vão ser os objetivos que a gente vai ter aqui, como que a gente vai aplicar eles, e não tão individual, quer dizer, vai partir do individual, mas a gente vai acabar criando critérios e um consenso como turma (IDL transcript, 2021).

Jhuliane Evelyn da Silva – [...] I find it very difficult to deal with and think about the role of the teacher, think about assessment, think about critical linguistic education, with, with focus or with the desire to really reach and achieve all the objectives that the students have set. I think that's why the negotiation is going on, right? What each one, teachers and students can do there. [...]

Dé – [...] as we talk about the objectives, if we realize that there are very different things or that they relate, maybe we can decide and agree on goals among the class, like: oh, let's decide as a class the goals we're going to have here, how we're going to apply them, and not so individually, that is, it's going to start from the individual, but we will end up creating criteria and a consensus as a group.

Secondly, we were aware that our practice was not taking place in a vacuum, so the institution's criteria should also be included. As I already mentioned in Chapter 2, the ideologies of UTFPR Idiomas were not necessarily clear nor stated in any official document. Since the textbook determined the organization of the course into levels and the contents to be present in the standard system of the tests, we took its linguistic repertoire as the institutional goal to follow:

Eu – Tá, quanto a questão do institucional [...]. Será que a gente considera a questão do material do livro? Porque eu acho que é isso assim tipo, a gente enquanto professor nunca foi passado...

Dé – A prova é...

Eu – É! Os conteúdos né? Porque a prova é: Reading, listening, grammar, vocabulary e writing. Então a ideia...

Dé – Do livro.

Eu – Isso, o que eu entendo é que o aluno tem que ter o repertório linguístico do livro. (C9 transcript, 2021)

Me – Ok, regarding the institutional issue [...]. Do we consider the material in the book? Because I think that's it like, we as teachers, it was never given...

Dé - The exam is...

Me – Yes! The contents, right? Because the test is: Reading, listening, grammar, vocabulary and writing. So the idea...

Dé – From the book.

Me – Yes, what I understand is that the student must have the linguistic repertoire of the book.

Finally, there was our principle of making decisions about the assessment guided by our decolonial, translanguaging, ELF, CL and ML dispositions. Hence, we took all the readings and discussions we had as objectives, as dispositions for the students to develop as well:

Eu – [...] Eu acho que a gente deveria analisar tanto dentro do nível e a questão institucional quanto a gente depois de todas as nossas leituras e conversas e reflexões, o que que a gente também quer colocar. Como objetivo. Tipo a gente quer que os nossos alunos eh... trabalhem a multimodalidade, a gente quer que os nossos alunos desenvolvam o letramento crítico né? Tipo assim. A gente também pode colocar os nossos... (C7 transcript, 2021).

Me – [...] I think we should analyze both inside the level and the institutional issue, as ourselves after all our readings and conversations and reflections, what we also want to put. As goal. Like, we want our students to, uh... work on multimodality, we want our students to develop critical literacy, right? Like that. We can also put ours...

Once we really wanted the learners' engagement in this horizontal process and therefore had to make it transparent for them, Dé and I listed four specific goals and discussed how we could explain them to the students. The first we decided on was multimodality:

Eu – [...] Bom, eu gostaria que os alunos desenvolvessem habilidades pra trabalhar o multimodal também, por exemplo.

Dé – Então, eu pensei nisso. Pensei que esse tem que ser. Eu só não sei como que a gente explica ele...

Eu - Pros alunos, né? Tá, então habilidade com o multimodal. É, eu acho que a gente tem que explicar pra eles o que que é essa ideia do multimodal, a gente explicar como, né, hoje em dia com a internet, com a tecnologia, a gente tem essa coisa muito mais visual na linguagem, vídeo, som, etc, e estudar língua também envolve todos esses outros tipos de leitura de modos diferentes, né? (C9 transcript, 2021).

Me – [...] Well, I would like students to develop skills to work the multimodal too, for example.

Dé – So, I thought about it. I thought this one has to be. I just don't know how to explain it...

Me - To the students, right? Okay, so skills with the multimodal. Yes, I think we have to explain to them what this idea of the multimodal is, we explain how, right, nowadays with the internet, with technology, we have this much more visual thing about language, video, sound, etc., and studying language also involves all these other types of reading in different ways, right?

From our readings, we believed it was important for our students to work with dispositions of multimodality, to understand that language goes beyond written texts, words

and grammar, to express and produce meanings through different modes, and to develop literacy for critically using technological resources. Our second goal was language awareness:

> *Eu – Tá. Mais objetivo nosso... Eu acho que talvez a awareness do ILF?*
>
> *Dé - É eu pensei nele.*
>
> *Eu - Uhum. Eh... [typing] "consciência linguística, a partir da..." [...] não só o ILF né, eu acho que juntar ILF e translanguaging, e daí pra eles o que que é isso, qual que é esse objetivo? Eh... talvez entender o funcionamento, entender como a comunicação realmente funciona e qual é o seu papel de negociar, ou trabalhar estratégia de negociação, não sei [...] O objetivo é desenvolver... uma abertura para a negociação, na comunicação, através do inglês. Algo desse tipo. [...]*
>
> *Dé - Questões de gramática como estrutura, a importância do nativo, imitação, essas coisas, a gente... está tudo no consciência linguística de ILF né?*
>
> *Eu - Eu acho que sim* (C9 transcript, 2021).

> Me – Okay. More of our objective... I think maybe ELF awareness?
>
> Dé - Yes, I thought about it.
>
> Me – Uh-hum. Eh... [typing] "linguistic awareness, from..." [...] not just ELF, right, I think that combining ELF and translanguaging, and then for them what that is, what is this objective? Eh... maybe understanding how it works, understanding how communication really works and what your role is in negotiating, or working with negotiation strategy, I don't know [...] The objective is to develop... an openness to negotiation, in communication, through English. Something like that. [...]
>
> Dé - Issues of grammar such as structure, the importance of the native speaker, imitation, these things, we... it's all in the ELF's linguistic consciousness, right?
>
> Me - I think so.

Starting from ELF theory but expanding to our other readings, we thought about the goal of language awareness. It included working with the dispositions of language as performance and the notion of repertoires, the expansion of resources, openness to difference and negotiation, and the questioning of traditional assumptions such as the native speaker model and other normativities. At the same time, we wanted students to recognize norms and develop rhetorical sensitivity, so that they could be equipped to navigate through normativity. For this reason, we decided to incorporate the institution's objective of working and practicing with the textbook linguistic repertoire inside our language awareness goal.

Our third goal was to develop critical literacy:

> *Eu – A questão do LC né? [...] Desenvolver o LC... uma leitura crítica*
>
> *Dé – É, a gente pode deixar amplo e daí vendo o que vai fazendo na aula e daí depois a gente volta nesse nosso objetivo né? Tipo, a gente, nesse primeiro momento a gente só apresenta o que faria... o como, ou de que forma. O quão específico a gente poderia abordar o LC a gente deixa pra conhecer a turma primeiro. Ver os tipos de texto que a gente já traz.* (C9 transcript, 2021).

Me – The issue of CL, right? [...] Develop CL... a critical reading

Dé – Yes, we can leave it broad and then see what we do in class and then we can return to our objective, right? Like, we, in this first moment, we just present what we would do... how, or in what way, or how specifically we could approach CL, we leave it to get to know the class first. To see the types of text we bring.

This objective was related to a disposition for respecting multiple meanings, attitudes, perceptions and positionings in the classroom, focusing on an ethical and responsible relation with the world and others. Also, it included the disposition for an *avaliar se avaliando*, with students taking part and responsibility in their assessment. Finally, our last goal was collaboration. Many aspects of our readings highlighted the importance of this competence, such as language as social practice, the understanding of learning as a collective and interactive process, the ML affordance of Collaborative Intelligence, and the need to foster openness to differences and negotiation.

Therefore, the four goals we presented the students were multimodality, language awareness, critical literacy and collaboration:

Eu – [...] Eu acho que todas as nossas leituras e tal vai estar perpassando, mas pra gente deixar explícito pros alunos acho que esses quatro tão legal.

Dé - Uhum. E foi uma coisa que eles comentaram bastante né, na conversa lá no grupo [IDL]. E o objetivo de vocês, e onde entram os de vocês nisso, né? Acho.

Eu – Uhum, sim. E daí a gente deixa bem transparente pros alunos (C9 transcript, 2021).

Me – [...] I think that all our readings and such will be present, but for us to make it explicit to the students, I think these four are cool.

Dé – Uh-hum. And it was something they mentioned a lot, right, in the conversation in the group [IDL]. And your objective, and where do yours fit into this, right? I think.

Me – Uh-hum, yes. And then we make it very transparent to the students.

To summarize this first axis of the goals, we decided on focusing on the objectives of our students, the institution, and ours. When we shared this with the IDL group, Prof. Juliana Z. Martinez raised an important issue:

Juliana Z. Martinez – [...] me parece que quando vocês colocam ali os objetivos de vocês, dos alunos e da instituição, vocês estão querendo buscar um lugar comum. [...] Mas às vezes não vai existir esse lugar comum. Né? Vai ser muito difícil de ter um consenso entre o que essas teorias estão dizendo pra vocês, e o que vocês estão entendendo delas, e do que a instituição por exemplo, tem uma cultura de avaliação. Então isso também talvez seja um outro ponto pra pensar, como lidar com a divergência disso. Não encontrar um consenso, mas como, como lidar com a divergência desses locais e dessas instituições que são muito distintos. [...]

Eu - [...] a gente, né, pensou como que a gente vai investigar esses objetivos mais institucionais e daí como que a gente vai fazer essa, essa conversa que não vai ser harmoniosa, né? Porque, a gente sabe que vai ter muita coisa que a gente vai teoricamente discordar e daí como que a gente vai fazer essa leitura disso, né? A gente já começou a conversar, porque a gente sabe que não vai ser essa harmonia, né? (IDL transcript, 2021).

Juliana Z. Martinez – [...] it seems to me that when you put your goals, those of the students and the institution there, you are trying to find a common place. [...] But sometimes there won't be this common place. Right? It will be very difficult to have a consensus between what these theories are telling you, and what you understand about them, and what the institution, for example, has a culture of evaluation. So this might also be another point to think about, how to deal with the divergence of this. Not finding a consensus, but how, how to deal with the divergence of these places and institutions that are very different. [...]

Me - [...] we, you know, thought about how we are going to investigate these more institutional objectives and then how we are going to do this, this conversation that is not going to be harmonious, right? Because, we know that there will be a lot of things that we will theoretically disagree with and then how are we going to read this, right? We've already started talking, because we know it's not going to be that harmony, right?

IMAGE 34: SLIDE USED IN THE IDL MEETING
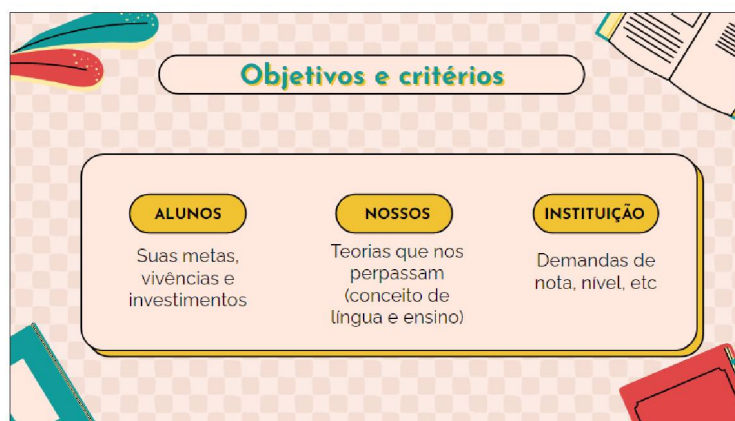
SOURCE: The author (2021)[110]

Aware of the dominant traditional discourses of language, we were expecting both the students' and the institution's perspectives to be in conflict with our objectives. Even before getting to this set of goals, we acknowledged the different language perspectives and expectations that would be part of our experience:

Dé - Legal pensar essa questão da visão de língua nas várias instâncias que a gente tá lidando ali. Tem a minha e a sua como professor, então a avaliação que a gente vai fazer vai refletir a nossa, digamos. Mas aí tem a dos alunos, daí que tipo de avaliação refletiria a visão de língua deles?

Eu - Exatamente.

Dé - Daí tem a da instituição. Aham. Na forma da [name of the coordinator].

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[110] Own translation: Goals and criteria. Students: Their goals, experiences and investments; Ours: Theories that are part of us (language and teaching concepts); Institution: grade and level demands, etc.

Eu – É, que ela é a pessoa que cobra da gente, né?

Dé - Que pedagogicamente meio que manda né, de certa forma ali dentro, então tem a dela também.

Eu - E existe algo acima dela daí, que é o institucional.

Dé - O institucional. Porque daí muito da prova e do site, do etc. (C5 transcript, 2021)

Dé - It's cool to think about this issue of the vision of language in the various instances we are dealing with there. There's mine and yours as teachers, so the assessment we make will reflect ours, let's say. But then there's that of the students, so what type of assessment would reflect their view of language?

Me - Exactly.

Dé - Then there is the institution. Yup. In the form of [name of the coordinator]...

Me – Yes, she is the person who demands from us, right?

Dé - Which pedagogically kind of manages, right, in a way in there, so there's hers too.

Me - And there is something above her, which is institutional.

Dé - The institutional. Because that's a lot of the test and the website, etc.

In relation to the textbook linguistic repertoire, we had to negotiate with it and its normativities. Even though our dispositions of ELF, translanguaging and so on did not match with defining linguistic criteria a priori, our students had a textbook that presented specific vocabulary and grammar to be learned. Instead of seeing the material as an enemy, we used it in our favor: we included its linguistic repertoire as part of our goals, but removed it from the center as the only or most important objective to achieve, taking grammar and language from our translingual dispositions. We were trying to find the balance between our dispositions and the normative limitations in the *wiggle rooms* (MORGAN, 2010) we had:

[27/07/2021 11:24:25] Dé: fica fácil criar critérios para algumas coisas - podíamos pedir critérios para a [name of coordinator], como instituição
[27/07/2021 11:24:36] Dé: tipo, quais critérios para aprovar um aluno pro inglês 5
[27/07/2021 11:25:04] Dé: que ele saiba "x, y, z" daí podemos dissolver eles na nossa, sabe?
[27/07/2021 11:26:33] Camila: siiim! só temos que ver o conflito que isso pode gerar... por ex, com base nas teorias de ILF e translinguagem, não acreditamos na ideia de modelos, então temos que tomar cuidado se por ex da [name of coordinator] venha algo do tipo: "saber e usar tal gramática" = daí nós vamos interpretar o que isso significa né rs (WhatsApp, 2021[111]).

[27/07/2021 11:24:25] Dé: it's easy to create criteria for some things - we could ask for criteria from [name of coordinator], as an institution
[07/27/2021 11:24:36] Dé: like, what criteria to pass a student to English 5
[07/27/2021 11:25:04] Dé: that he knows "x, y, z" so we can dissolve them in ours, you know?
[07/27/2021 11:26:33] Camila: yes! we just have to see the conflict that this can generate... for example, based on the theories of ELF and translanguaging, we don't believe in the idea of models, so we have to be careful if, for example, from [name of coordinator] something like

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[111] As the transcriptions of the audio-recorded conversations, the WhatsApp interactions between Dé and I are represented in italics, indented 0.5 in, font size 11. A translation to English is given following the originals, with no italics.

this comes up: "know and use such grammar" = then we will interpret what that means, right lol.

In the next subsections, I will explore how we performed these negotiations further. The other conflict we faced was between our dispositions and the students' goals. When we thought of including the learners' realities by embracing their objectives, we did not believe we should simply comply with all expectations they had, as it is possible to see in these moments below:

Eu – [...] eu quero que seja esse cooperativo, mas ao mesmo tempo, eu não quero que eles [the students] coloquem só aquela perspectiva de inglês língua estrangeira, ou de normatividade que eles podem ter, e que é bem provável que eles tenham porque é o discurso predominante. Então com certeza tem que, a gente vai ter que ter algum tipo de discussão com eles, pra entender quais são as expectativas deles, mas fazer, fazer eles se questionarem também um pouco: tá eu quero que a minha pronúncia seja perfeita. Beleza, tudo bem. Por quê? Né, pra ver se ele realmente depois de uma discussão ainda quiser, tudo bem, né, óbvio. [...] eu não posso impor LC, multiletramentos, ILF, eu não posso impor, né? Pra ele. Mas, eu posso como professor optar por essa, não tem também como não optar, né? Enfim, a gente vai ter que ver, como é que a gente vai fazer isso, como é que a gente vai fazer essa, esse primeiro contato com os alunos e tal. [...]

Dé – Aham, eu sinto que tudo é muito novo pra eles ainda quando a gente entra nesses assuntos né, eles têm... então é como você falou, a gente vai ter que, tem que propor discussões e mostrar exemplos e trazer porque é muito fácil eles assistirem filme e falar, tá, eu quero falar igual a Scarlett Johansson. Porque é lindo. E é isso. (C2 transcript, 2021)

Me – [...]I want it to be this cooperative, but at the same time, I don't want them [the students] to only put that perspective of EFL, or of normativity that they may have, and it is very likely that they have it because it is the predominant discourse. So, of course we will have to have some kind of discussion with them, to understand what their expectations are, but to make them question themselves a little too: yeah, I want my pronunciation to be perfect. Okay, okay. Why? Right, to see if he really still wants to after a discussion, that's fine, right, obviously. [...] I can't impose CL, ML, ELF, I can't impose it, right? For him. But, as a teacher, I can choose this, there's no way not to choose it, right? Anyway, we will have to see, how we are going to do this, how we are going to do this, this first contact with the students and so on. [...]

Dé – Yes, I feel like everything is still very new to them when we get into these topics, you know, they have... so it's like you said, we're going to have to, we have to propose discussions and show examples and bring up because it's very easy for them to watch a film and say, okay, I want to talk like Scarlett Johansson. Because it's beautiful. And that's it.

Eu - Então acho que tipo uma das primeiras coisas que a gente vai ter que fazer é essa investigação né, com os alunos. No início já do semestre né?

Dé - Aham. A conversinha dos objetivos, metas, coisas do gênero.

Eu - Investimentos.

Dé - Aham. Aí tem que ser aquela conversa que sai do, do superficial. [...]

Eu - Eu acho que a gente podia talvez fazer uma conversa de reflexão antes pra daí depois eles responderem, que daí quem sabe eles já respondam considerando um pouco essa reflexão inicial né? (C7 transcript, 2021).

Me - So I think that one of the first things we're going to have to do is this investigation, you know, with the students. At the beginning of the semester, right?

Dé - Yes. The little talk about objectives, goals, things like that.

Me - Investments.

Dé - Yes. Then it has to be that conversation that surpasses the superficial. [...]

Me - I think we could perhaps have a reflective conversation beforehand so that they can respond later, and then who knows, maybe they will respond considering this initial reflection a little, right?

On the one hand, we did not wish to erase completely the learners' perspectives to impose our own. On the other, we believed in our responsibility as teachers to promote reflexivity and questioning. Along these lines, some colleagues at the IDL meeting were asking about the difficulties we could have if some students resisted our ideas or did not want to engage in the alternative assessment process. Once again, Prof. Juliana contributed with an interesting point, similar to the criticism to neoliberalism in education by Biesta (2005) I have mentioned in subsection 3.6.:

Juliana Z. Martinez - [...] querer atender as expectativas do aluno sempre, me parece meio que a gente lidar com um aluno como cliente, tipo assim, ele veio aqui como se ele tivesse vindo no restaurante, tem um cardápio ele vai escolher a opção e ele vai ser bem atendido né? Essa é uma ideia de educação e clientela. E aí, eu acho que não é isso. Educação, não é isso. [...] Se vocês estão trabalhando com essas teorias de, principalmente pensando em LC, tem um objetivo educacional aí, que talvez seja realmente trazer processos de reflexão que muitas vezes não vão estar nem explícitos para os alunos, mas que vão estar nas atividades, vão estar na rotina da sala de aula no dia a dia, e aquilo vai emergindo, aquilo vai acontecendo. Então eu acho que é um pouco de como a gente vê né? O nosso papel como professor, que a gente não tá simplesmente ali para oferecer um serviço, e também não é, o aluno não é só um cliente que ele vai fazer só o que ele quer, né? (IDL transcript, 2021).

Juliana Z. Martinez - [...] wanting to always meet the student's expectations, it seems to me like we deal with a student as a customer, like, he came here as if he had come to the restaurant, there is a menu he will choose the option and he will be well served, right? This is an idea of education and clientele. And then, I don't think that's it. Education, that's not it. [...] If you are working with these theories of, especially thinking about CL, there is an educational objective there, which perhaps is to really bring about processes of reflection that often will not even be explicit to students, but they will be in the activities, they will be in the classroom routine on a daily basis, and that will emerge, that will happen. So I think that's a little bit of how we see it, right? Our role as teachers, that we are not simply there to offer a service, nor is it, the student is not just a client who will do what he wants, right?

As exemplified with CL by Prof. Juliana, other educational perspectives that base this work (*engaged pedagogy* (hooks, 1994), *coming into presence* (BIESTA, 2005), *critical pedagogy* (FREIRE, 1996)) also go against neoliberal ideals, highlighting the teachers' role to create possibilities for building knowledge together, for reorganizing oneself in contact with otherness. Thus, when developing how we would approach the issue of the goals with the

students, we focused on the importance of dialogue, of exercising critical thinking by motivating them to understand their and our expectations "pra que daí a gente consiga fazer esse diálogo o tempo todo"[112] (C2 transcript, 2021), as Dé put it.

Bearing in mind this framework, we agreed on creating the list of goals with each group in our third class. We wanted to do it in the beginning of the semester so that the whole process of teaching and learning (and consequently, assessment) could flow around the goals. However, as part of our teaching experiences, we deemed it important to have the first week dedicated to getting to know our students and to have them know each other. This is essential in an *engaged pedagogy* (hooks, 1994), which entails building a community, and for opening spaces for all our other dispositions that demand active engagement from learners. I understand that their involvement can only happen if they feel comfortable and welcomed. Therefore, in the first class we explained basic features of the course (Zoom, schedule, textbook, grades), shared some of our expectations for their participation (cameras opened, active engagement, etc), developed activities for introductions, and invited them to be part of this research:

> *Eu – [...] tem que ser bem claro, bem óbvio que tipo: ó, eu sou uma aluna do doutorado, eu estou fazendo uma pesquisa e vocês farão parte dessa pesquisa se vocês quiserem, se vocês aceitarem, né, e tal, e a única coisa que vocês têm que fazer é participar da avaliação, que vai ser uma avaliação processual, não vai ser por prova, vai ser no decorrer do semestre como um todo, e aos poucos a gente vai entendendo como é que ela vai funcionar e tal, né?* (C9 transcript, 2021).

> Me – [...] Well, it has to be very clear, very obvious, like: hey, I'm a doctorate student, I'm doing research and you will take part in this research if you want, if you accept, right, and so on, and the only thing you have to do is participate in the assessment, which will be a procedural assessment, it will not be by test, it will be during the semester as a whole, and little by little we understand how it will work and so on, right?

Since Dé and I would build the assessment with students continuously, we only explained our positions as researchers and said that we intended to develop an alternative assessment, with no tests and throughout the semester. As I wrote in my journal, my students apparently accepted these ideas very well and even joked about participating in the research, using the expression "ser suas cobaias" (to be your guinea pigs). Dé told me his group also seemed to be welcoming to the proposal, which he attributed to the fact that most were from academia (two were professors and one was a PhD student). One of the questions of the final questionnaire was: "Quando a/o professora/professor foi explicando os procedimentos avaliativos que seriam desenvolvidos na sua turma, como você se sentiu? Quais eram suas

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[112] Own translation: "so that we can have this dialogue all the time" (C2 transcript, 2021).

expectativas?" (When the teacher explained the assessment procedures that would be developed in your class, how did you feel? What were your expectations?), and the answers confirmed our general impressions, as the following illustrate:

> *Achei interessante e estava disposta a testar esse tipo de avaliação.* (ST3)
>
> *Me senti aliviada, porque sabia que poderia aproveitar muito mais o processo, com muito mais prazer e vontade de estar em sala de aula.* (ST6)
>
> *No momento da explicação onde disse que não haveria avaliação formal/tradicional eu adorei.* (ST10)
>
> *Me senti curiosa e interessada pois seria uma proposta um pouco diferente dos demais semestres.* (ST14)

> I found it interesting and was willing to test this type of assessment. (ST3)
>
> I felt relieved, because I knew I could enjoy the process much more, with much more pleasure and desire to be in the classroom. (ST6)
>
> At the time of the explanation where [the teacher] said there would be no formal/traditional assessment, I loved it. (ST10)
>
> I felt curious and interested because it would be a slightly different proposal from other semesters. (ST14)

Nevertheless, two students expressed a certain discomfort and anxiety, one in the same question, and another when talking about the positive and negative aspects of the assessment:

> *Inicialmente eu não entendi, era muito fora da minha bolha, desta forma fiquei confusa e angustiada por não saber exatamente qual seria a nota de x trabalho. Mas eu caí nessa de braços abertos, estava pronta para essa abordagem, afinal as lembranças de avaliação tradicional não eram as melhores.* (ST11)
>
> *O negativo eu acho que tem haver com a habituação, pois estamos acostumados com provas formais, de inicio soa estranho, parecia que estava faltando algo, mas por fim, foi bem interessante* (ST6)

> Initially I didn't understand, it was way outside my bubble, so I was confused and distressed because I didn't know exactly what the grade for x work would be. But I fell into it with open arms, I was ready for this approach, after all, memories of traditional assessments weren't the best. (ST11)
>
> The negative, I think, has to do with habituation, as we are used to formal tests, at first it sounds strange, it seemed like something was missing, but in the end, it was very interesting (ST6)

As their answers seem to show, these students were apprehensive about the unexpected, with this assessment that would be different from the tests they were used to. Anyhow, they also explain they came to enjoy the process. Considering how certain practices and discourses have been historically reproduced in education, it is inevitable to face resistance when introducing alternative forms of thinking and doing in our classrooms. However, as I have

already mentioned about the discomforts that motivated this research, these feelings are not necessarily negative, but can be motivators for change: "sentimentos desconfortáveis de incômodo e inquietação fazem parte do nosso processo de aprendizagem" [113] (HAUS, 2023, p. 153).

After the first week, we dedicated the third meeting to developing the goals. Our purpose was to form the complete list for each group by: a) having a critical discussion about learning English; b) explaining and presenting our goals; and c) putting their goals together. In order to prepare students for this moment, we asked them to bring to the class a list of their personal reasons for learning English, considering their objectives for life and for that semester (from 3 - 5 goals). Two examples are:

Semester goals
I want this semester improve my english, mainly my conversation
English goals
1. Talking and understand 100% of a work meeting.
2. Listen music, see a fim and understand everything.
3. Travel abroad and don't need help of my husband.

(Rita's goals)

For my life:
- Get better jobs in my area in Brazil;
- possibility to work in other countries;
- possibility to learn things that are only found in english.
For this semester:
- fell less afraid of making mistakes when speaking;
- learn new words;
- learn some grammar.

(Elisa's goals)

To introduce the critical discussion we wanted to have before creating the groups' lists of goals, we talked about Tokyo and the Summer Olympics of 2020, since the first unit of the textbook was about cities and concluded with a task related to the Olympics. Below are excerpts from conversations between Dé and I that show how we planned the discussion, followed by some of the slides we used (for the complete material, see Appendix 5):

Eu – [...] Fazer primeiro uma conversa, uma reflexão sobre quais são os meus objetivos e porquê, e muitas vezes os objetivos são impostos, lalala, aí depois, ok, quais são meus objetivos, agora que eu já estou mais consciente...

Dé - isso a gente pode até tipo, brainstorming com eles tipo: ai, why study English? Daí eles falam. Daí a gente desmembra, vai desmembrando um pouquinho a partir da nossa perspectiva cada um deles. (C7 transcript, 2021)

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[113] Own translation: "uncomfortable feelings of distress and restlessness are part of our learning process" (HAUS, 2023, p. 153).

Me – [...] First have a conversation, a reflection on what my objectives are and why, and often the objectives are imposed, blah blah blah, then after, ok, what are my objectives, now that I am more aware. ..

Dé - we can even brainstorm with them like: oh, why study English? Then they talk. Then we break them down, we break each one down a little from our perspective.

Eu – A gente podia começar perguntando, né? Tipo, qual o papel do inglês hoje, sei lá [...]

Dé – Ou se tivesse aqueles também tipo... até de estatística assim tipo ai, quantas pessoas falam inglês, quantas como segunda língua.

Eu - Ah é verdade isso é legal.

Dé – Países... Umas coisas assim [...]. O que poderia chamar atenção a princípio seria: ai, que o inglês é falado em tantos países. Ah, legal, mas olha, eu tenho outros números que foram legais, tipo, eles falaram que tantos são nativos, tantos são outra coisa. E o que que vocês acham que isso implica? [...]

Eu – Daí, sobre essa coisa do, tipo o que importa é se comunicar e não falar uma gramática perfeita daí eu não sei, talvez daí agora sim entraria um vídeo de alguém falando né? (C9 transcript, 2021)

Me – We could start by asking, right? Like, what is the role of English today, I don't know […]

Dé – Or if we had those too, like... even statistics like oh, how many people speak English, how many as a second language.

Me - Ah, that's true, that's cool.

Dé – Countries... A few things like that [...]. What might attract attention at first would be: oh, English is spoken in so many countries. Ah, cool, but look, I have other numbers that were cool, like, they said that so many are native, so many are something else. And what do you think that implies? [...]

Me – Then, about this thing, like what's important is communicating and not speaking perfect grammar, so I don't know, maybe then there would be a video of someone speaking, right?

IMAGES 35 - 38: GOALS' ACTIVITY DISCUSSION

https://www.facebook.com/watch/?extid=WA-UNK-UNK-UNK-AN_GKOT-GK1C&v=253066123127325

Questions about the video

1 Where is Rayssa Leal from? What do you know about her?

2 Why is she speaking in English?

3 Did you notice any "mistakes" in her speaking? Which ones?

4 What was the purpose of the video?
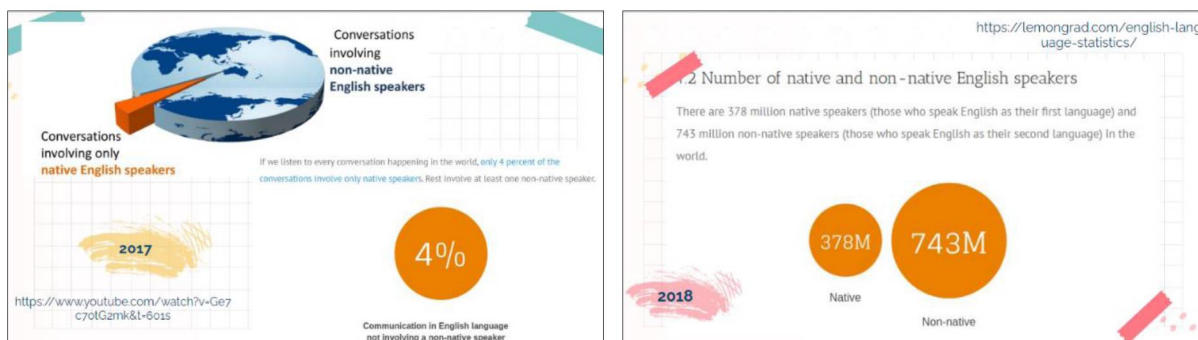
SOURCE: The author (2021)

After the discussion, I divided students into groups, where they shared the lists they had written about their reasons to learn English. Then, I explained the goals we had as teachers for their learning:

IMAGES 39 - 40: CONCLUSION OF GOALS' ACTIVITY

SOURCE: The author (2021)

To conclude the activity, I invited students to share with the class what goals they had found in common in their small groups, and finally collaboratively created one final list:

1. Multimodality
2. Language Awareness
3. Critical Literacy
4. Collaboration
5. Academic goals - Master's, Doctorate = learn English for these contexts
6. To speak and understand people, develop communication for traveling
7. English for exams (certificate)
8. To watch videos in English with/without subtitles in English
9. To understand the evaluation method
10. To learn all types of verbs (future, past, continuous)

Since Dé's group had problems with new students enrolling and not having a fixed group of people in the first weeks, he had to wait a little longer for all (five at the time) to write their goals. After that, they looked at all the goals they had and came up with the following:

1. Multimodality
2. Language Awareness
3. Critical Literacy
4. Collaboration
5. Feel comfortable to speak and make mistakes and talk to people
6. Enjoy learning English
7. Practice grammar: past, future, irregular verbs, words with /th/, pronunciation
8. Read texts in the area
9. Watch movies with subtitles in English / without subtitles;
10. Learn new words/improve vocabulary
11. Practice with podcasts.

The order of the goals in both lists do not represent a hierarchical relation. We did not intend for one to be taken as more important than the other, but that each student worked within the goals as they felt they were relevant. Besides, we would progressively focus on specific goals by analyzing the needs and other factors (such as the textbook) that would come up in our localized groups. Our four goals as teachers, therefore, were on the top of the list simply because we had introduced them to the students before they had decided on the rest.

As it is possible to observe, both lists ended up with very similar goals. One of the differences was my group's goal 7, but only two students showed interest in it. Another was number 9: "To understand the evaluation method". When Carina suggested it, I thought it did not make sense in a list of goals for learning English. However, when talking to Dé, I realized how that related to our formative, horizontal and reflexive process of assessment:

Eu – [...] eu não entendi muito bem isso como um goal, mas ela falou, então coloquei. Tipo "understand the evaluation". É um objetivo dela entender...
Dé – Vai ser, de certa forma.
Eu – Esse processo... é, ela vai entender. Vai ser reflexivo, né? Então...
Dé - Aham. A gente vai falar dele bastante (C10 transcript, 2021).

Me – [...] I didn't quite understand it as a goal, but she said it, so I put it. Like "understand the evaluation". It's her goal to understand...
Dé – It will be, in a way.
Me – This process... yes, she will understand. It's going to be reflective, right? So...
Dé - Yes. We're going to talk about it a lot.

As I intend to explore in the next subsections, the goals guided all other axes (journal, portfolio, sharing moments, self-assessment, feedback and grades). This continuous connection with goals, which were clear to students and they had contributed to create, gave meaning to their participation in class, prompting engagement once they recognized the process could and

would contribute to their learning. This was actually a questioning raised in the IDL meeting by Prof. Rodrigo Calatrone Paiva:

> *Rodrigo Calatrone Paiva – [...] lembro da minha pesquisa da minha tese, a noção de investimento da Norton (2013). Não só para os alunos quererem fazer, mas eles vão investir não em ter um, em receber lá no fim um capital, mas também, naquilo que eles veem como, que pode surtir efeito no aprendizado deles, eles vão investir. Se eles acharem que esse tipo de avaliação, de processo não... [...] Então, ele não vai investir nisso também, vai fazer por obrigação.* (IDL transcript, 2021).

> Rodrigo Calatrone Paiva – [...] I remember my research for my thesis, Norton's (2013) notion of investment. Not only for students to want to do, but they will invest not in having one, in receiving capital at the end, but also in, in what they see as, that can have an effect on their learning, they will invest. If they think that this type of evaluation, of process is not... [...] Then, he will not invest in this either, he will do it out of obligation.

Looking back at the experience, I believe developing the goals and constantly going back to them the way we did was very important in prompting students' investment and including them in the process. Some answers in the students' questionnaires attune to this belief:

> *Gostei, achei que nos motiva mais a alcançar os objetivos.* (ST4)
>
> *Gostei pelo fato de que o andamento foi explicado de forma bastante clara quanto ao que seria esperado.* (ST14)
>
> *Pontos positivos: clareza de objetivos, clareza de critérios, informações claras dadas pelo professor. [...] Me senti segura já que as regras eram claras e bem definidas. Não há nada pior que passar por uma avaliação sem critérios!* (ST9)

> I liked it, I thought it motivated us more to achieve our goals. (ST4)
>
> I liked the fact that the progress was explained very clearly as to what would be expected. (ST14)
>
> Positive points: clarity of objectives, clarity of criteria, clear information given by the teacher. [...] I felt safe since the rules were clear and well defined. There's nothing worse than going through an assessment without criteria! (ST9)

Finally, I would like to highlight how Dé and I included all goals students suggested, even the ones we did not necessarily think matched our dispositions. We did this because we wanted assessment to be a two-way street, and to involve self-reflexivity with students themselves critically thinking about these goals. For instance, I questioned my students about number 10 ("to learn all types of verbs"), but included it anyhow and told them we would think about it during classes. Besides, I shared my concerns with Dé about their wish to watch movies

without subtitles. Having the same goal in his class, he said: "não quis deixar de fora, falei para eles que podemos ir adaptando os objetivos ao longo do semestre"[114] (WhatsApp, 2021).

Considering the importance I have been giving to self-reflexivity, how do I see this axis of the goals? What were its implications in our teaching and learning? When reflecting on these issues, I believe this was extremely important in deciding the *intentionality* (VASCONCELLOS, 2012) of our assessment. The goals determined where we wanted to go with the students, what we would consider important when developing feedback, and what activities would be adequate, highlighting assessment as a tool to perceive needs and overcome them. In addition, constructing and putting these goals transparently to guide our classes helped Dé and me find balance between our dispositions and our contextual limitations, the textbook normativities and the students' expectations. Having the opportunity to somehow put into perspective the teaching and learning intentions seems essential in dealing with conflicting assumptions and discourses in ELT.

In this exercise of *avaliar se avaliando*, I could also ask myself several other questions, such as why did Dé and I choose those four goals (multimodality, language awareness, critical literacy, and collaboration)? What others could we have explored? Did we give more importance to the students' goals, the institution's or ours? Why? Different students would bring different goals? What goals, beliefs and perspectives were left behind or silenced? How would these differences affect our practice? How were the goals affected by society's discourses and ideologies surrounding English, education, norms, culture, subject and so on? Regarding the institutional goal, why did the institution choose this textbook? Where does it and its norms come from? How did Dé and I decide on what to work from the textbook or not?

In any case, this first axis connects with our dispositions towards assessment, once it is one of the steps for students to consciously read the particularities of their contexts and to recognize the socio-historical construction of their investments in language. However, as it was just one of the steps, we needed further moves to help students think critically on their own goals and learning processes. From this necessity arose the idea for the journals.

5.2 JOURNALS

Eu – [...] "reflective activities such as literacy narratives and autoethnography can provide a good space for teachers to begin this enquiry as language learners and users" (LEE; CANAGARAJAH, 2019, p. 361). Aqui ele está falando de formação de professores, mas eu acho

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[114] Own translation: "I didn't want to leave it out, I told them that we can adapt the objectives throughout the semester" (WhatsApp, 2021).

que pros alunos também, os alunos... essa coisa de narrativas ou autoetnografia. Então os alunos olharem pras situações que eles usam ou viveram ou tipo, a relação deles com a língua. Eu acho que é uma forma que a gente pode realmente sabe, fazer com que o aluno ele mesmo questione normatividades. [...] muitas vezes o próprio aluno traz desejos que não têm a ver com o que ele realmente precisa porque aquele desejo foi... encucado nele. Tipo é o discurso da mídia ou tipo, eu preciso falar igual nativo, e tal. Ok, eu respeito que você tem esse desejo, mas vamos refletir criticamente...

Dé – Tá, da onde, por quê?

Eu - Da onde surgiu isso? E daí o aluno fazer essas narrativas das próprias experiências, uma autoetnografia da sua própria história com relação ao inglês [...]. Fazer com que os alunos narrem ou pensem nas, nos usos deles né? Por que eles usam inglês? Com quem eles vão falar inglês?

Dé – É, eu acho que toda essa linha de pergunta que você seguiu é meio que essa que a gente tem que fazer ali o tempo todo tipo, porquê, quando você vai ser [an English speaker], se você é, se você não é, quando você vai ser... Ok, daí depois de um tempo: mas o quê que você já faz com a língua?

Eu – [...] Podia fazer um, um diário ou alguma coisa assim, pra eles irem registrando as vivências deles com o inglês. [...]

Dé - Uma atividade super legal. Porque daí a gente cria essa narrativa.

Eu - Né? Eles vão desenvolvendo essa narrativa e a partir dela a gente provoca, a gente enquanto o professor que vai, né? A gente vai provocando questionamentos, né? (C6 transcript, 2021).

Me – [...] "reflective activities such as literacy narratives and autoethnography can provide a good space for teachers to begin this inquiry as language learners and users" (LEE; CANAGARAJAH, 2019, p. 361) here it is talking about teacher education but I think for students too. The students, this thing about narratives or autoethnography. So students look at situations that they use or have experienced or, like, their relationship with the language. I think it's a way that we can really, you know, make students question norms themselves. [...] often the student himself brings desires that have nothing to do with what he really needs because that desire was... drilled into him. Like it's the media's speech or like, I need to speak like a native speaker, and so on. Ok, I respect that you have this desire, but let's reflect critically...

Dé – Okay, where, why?

Me - Where did that come from? And then the student writes these narratives of their own experiences, an autoethnography of their own history in relation to English [...]. Make students narrate or think about their uses, right? Why do they use English? Who are they going to speak English with?

Dé - Yeah, I think this whole line of question you followed is kind of the one we have to ask all the time, like, why, when are you going to be [an English speaker], if you are, if you're not , when will you be... Ok, then after a while: but what do you already do with the language? [...]

Me – We could have a, a diary or something like that, so they can record their experiences with English. [...]

Dé - A super cool activity. Because then we create this narrative.

Me - Right? They develop this narrative and from it we provoke, as the teacher, right? We keep provoking questions, right?

Dé – [...]a disposição dela vem do: "what you have done with your experiences you had in your life, and how you have reflected on those" (LEE; CANAGARAJAH, 2019, p. 356). Que é o que a gente falou, né? Se a gente faz o diário com os alunos e depois a gente reflete sobre tais experiências [...]. Porque acho que essa parte do reflect on é muito legal porque, é o que às

vezes a gente não faz né? A gente faz um, um álbum de figurinhas de acúmulo de experiências sem refletir sobre. [...]

Eu - A parte que é o crítico, né? Lá, é o ler se lendo, é a parte do ok beleza, é um, é o quê que isso, da onde isso veio né como isso foi... (C6 transcript, 2021).

Dé – [...] her disposition comes from: "what you have done with your experiences you had in your life, and how you have reflected on those" (LEE; CANAGARAJAH, 2019, p. 356). Which is what we said, right? If we keep a diary with the students and then we reflect on these experiences [...]. Because I think this part of reflecting on is really cool because, that's what sometimes we don't do, right? We make a, an album of stickers of accumulated experiences without reflecting on them. [...]

Me - The part that is the critic, right? There, it's the *ler se lendo* [read oneself reading], it's the part of ok beauty, it's um, what's that, where did that come from, right, how that was...

Dé and I first thought about having students writing journals when we were discussing Lee and Canagarajah (2019). The idea matched our principles, because it seemed an interesting way for students to *avaliar se avaliando*, to look at and express their feelings and experiences with English, and by doing so, be actively engaged in their own learnings: "a reflective journal enables one to gain a deeper understanding of oneself and one's practice through writing" (CUESTA-MELO; LUCERO-ZAMBRANO; HERRERA-MOSQUERA, 2021, p. 93). Then, we started thinking about how we would put this idea into practice:

Eu - Que mais? Ah, lembra que a gente tinha pensado em fazer a coisa do diário? Eu acho que... poderia ser uma forma de eles pensarem esses objetivos deles também.

Dé – Keeping track... [...] É, a gente pode casar o diário com esses objetivos. E pra esse diário não ficar tipo tão dependente deles, porque é uma atividade longa e que demanda, né? Tipo, tempo durante o semestre. A gente pode colocar provocações em datas específicas desse diário. Então tipo ah, o seu objetivo lá é [...] eu quero entender uma música toda. Beleza. Have you been listening to songs? Which ones? Are you enjoying? [...]

Eu - Tô pensando aqui como que a gente pode, porque assim, o diário tá, eles vão escrever sempre que eles tiverem algum contato com o inglês, alguma coisa, eles têm que registrar. [...] Então eles poderiam ter que registrar o que eles fizeram ou qual o contato que eles tiveram e qual a relação disso com o objetivo deles. E daí por exemplo [...] alguém fala, né? Eu quero ser proficiente em inglês pra falar com Americans. Aí no registro dele lá ele coloca que no trabalho ele teve que mandar um e-mail pra um polonês lá. Ok, qual que é a relação disso com o seu objetivo? Aí ele vai ficar tipo, ah eu pratiquei né e tal, beleza mas [...]

Dé – Não, porque daí a gente pode ir lá e provocar, né? (C7 transcript, 2021).

Me - What else? Oh, remember how we thought about doing the diary thing? I think... it could be a way for them to think about their goals too.

Dé – Keeping track... [...] Yes, we can combine the diary with these objectives. And so this diary doesn't become so dependent on them, because it's a long and demanding activity, right? Like, time during the semester. We can place provocations on specific dates in this diary. So like oh, your goal there is [...] I want to understand a whole song. Ok. Have you been listening to songs? Which ones? Are you enjoying? [...]

Me - I'm thinking here how we can, because like this, the diary is, they will write whenever they have any contact with English, something, they have to record it. [...] So they could have to

record what they did or what contact they had and how it relates to their objective. And then, for example [...] someone talks, right? I want to be proficient in English to speak with Americans. Then in his record there he states that at work he had to send an email to a Polish person there. Ok, what does this relate to your objective? Then he'll be like, oh, I practiced, you know, and so on, great but [...]

Dé – No, because then we can go there and provoke, right?

At the beginning, we wanted students to write weekly, but as we had the idea of the portfolio later (as I explain in the conclusion of this subsection), the entries in the journals ended up being less frequent. Anyhow, we explained what we expected from students in the same class we developed the activity of the goals (presented in the previous section). We pointed out that the idea was not only to report experiences, but also to reflect about them, to try to connect them to their goals and to share the most they could. To my students, I said they could write whenever they wanted, but I specifically asked for entries on four different occasions (some students wrote more, while others only when requested). When I asked for the fourth entry, I decided to provide a prompt, as I explained to Dé: "try to speak about your feelings with English (do you like it or not? Why? how do you feel speaking, listening, writing, reading in English?)" (WhatsApp, 2021). This idea came up because the textbook raised examples of anxiety related to learning English. Dé suggested the first journal entry and this one about English, leaving the students free to write whenever they wanted during the rest of the semester. Below, there are two examples of entries:

IMAGES 41 - 42: KÁTIA AND DENISE'S JOURNAL ENTRIES

My Journal

Saturday (28/08/21), I watched the movie "The Secret life of Pets". It's a story of a dog named Max and your friends, pets too. He lives in an apartment in Manhattan. His owner brought another dog, Duke, to live with them. That's where the confusion starts.

I chose to watch the movie with English subtitles. This way I could try to understand a little bit of the conversations. I confess it was difficult. I understand the story, but I cannot understand what they talked.

It was a good experience, and I learned some new words:

Owner = I have two cats, then I am their owner.

Sewers = The shower water or the dishwasher water goes to the sewers.

Deserve = I wok during the week, then I deserve to rest on the weekend.

After the movie, I listened some songs of The Beatles, Paul McCartney and Queen:

Beatles - Hey Jude, Yesterday, Here Comes the Sun;

Paul McCartney - No More Lonely Nights, Another Day;

Queen – Love of My Life, I Want to Break Free, Who Wants to Live Forever.

I liked to practice English this way.

See you!!

24 September

Today I decided to risk reading an academic text, I do continuing education, and in it are required to read several texts in English, the text I chose is called: Interpersonal Mindfulness Informed by Functional Analytic

Psychotherapy: Findings from a Pilot Randomized Trial. The main idea of the text is to test the efficacy of Mindfulness in enhancing the results of FAP therapy.

In the first moment, I chose to read the whole text, trying to understand the main idea, and the results of the research. In a second moment, I decided to underline some of the more academic words that I could not understand and then look up what they meant. At first it was very difficult to start reading without understanding much, but then I realized that I was able to understand the main point of the text.

Text source:Thinking Through Text Comprehension I: Foundation and Guiding Relations (ed.gov)

SOURCE: The author (2021)

Bearing in mind our objective to prompt self-reflection and our roles as teachers in the assessment, Dé and I discussed about the feedback in the journals:

Eu – [...] a gente não corrigiria nada de escrita, porque gente, é um diário né? Vamos corrigir a escrita da pessoa num diário? A gente tem que deixar claro pra eles que a gente não vai fazer isso. Porque pode ser que o aluno: não, mas você não vai corrigir? Não, não vou. Porque não é esse o objetivo, né? A gente não vai corrigir, a gente não vai avaliar...

Dé – Forma.

Eu - Não tem nada a ver com escrita, com forma. O diário é só pra ajudar eles mesmos a olhar pro próprio desenvolvimento (C7 transcript, 2021).

Me – [...] we wouldn't correct any writing, because guys, it's a journal, right? Shall we correct the person's writing in a journal? We have to make it clear to them that we are not going to do that. Because the student might say: no, but you're not going to correct it? No, I'm not. Because that's not the goal, right? We won't correct it, we won't evaluate...

Dé – Form.

Me - It has nothing to do with writing, with form. The diary is just to help them look at their own development.

Dé - [...] Eu acho que a maior parte do feedback que a gente pode ir dando é, sempre com relação ao que a gente tem listado de objetivo. E daí, e vendo se tipo, se o que eles estão produzindo tá conversando com aqueles objetivos que eles colocaram. Ou se seria tipo um momento deles revisarem, se aqueles objetivos realmente, sabe? São o que eles querem mesmo ou se tipo eles já perceberam que tão indo pra outro caminho (C8 transcript, 2021).

Dé - [...] I think that most of the feedback we can give is always in relation to what we have listed as objectives. And then, and seeing if, like, if what they are producing is in line with those objectives that they set. Or if it would be like a time for them to review, if those objectives really, you know? Are they what they really want or if they have already realized that they are going another way.

As our conversation shows, we decided not to look at linguistic structure. Correcting grammar, spelling and so on, did not match our dispositions, considering that the journal is
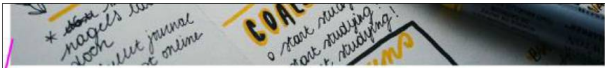
actually a genre where normativities can be challenged. To our students, we justified not correcting as a conscious transgression in a particular context, already touching upon our goal of linguistic awareness. It is important to highlight that not giving corrective feedback on form does not mean that the journals were not part of language learning. Through their writings, our students were organizing their experiences and ideas into words, which is a rich language experience. As testified by Norton (2013, p. 185) about the women who wrote journals in her research, they could "make themselves clearly understood in both spoken and written form in the target language. This is not to say that their grammar was excellent, their pronunciation clear and their vocabulary extensive – rather, they were able to give voice to the complexity of their experience".

In the journals, our intent was feedback focused on promoting critical questioning. Therefore, we would add comments in their texts dialoguing with the content, asking questions or making observations about the experiences they were having outside the classroom (mostly in English but sometimes in Portuguese). We wanted to acknowledge and legitimize students' narratives and literacies, at the same time that we challenged and helped them "bridge the gap between their learning of the target language in the language classroom and their opportunities to practice it in the wider community" (NORTON, 2013, p. 182). As Dé said in the excerpt above, our comments were meant to help students see "se o que eles estão produzindo tá conversando com aqueles objetivos que eles colocaram", by also asking questions that made them reflect on the relevance or practicability of some of their objectives. The images below are examples:

IMAGES 43 – 46: FEEDBACK IN THE JOURNALS[115]

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[115] Some images of students' material showed their names on it. In order to preserve the participants' identities, I edited these occasions with a yellow brush and wrote their pseudonyms.

MY JOURNAL

Dia 29/08:

I watched vídeos from Fluencytvingles page on instagram

DIFFERENT USES OF HOW:

1 - How do you Know?

Como você sabe?

Inglês Academia de Línguas do Paraná
Oct 1, 2021

that's nice! você achou que os vídeos te ajudaram? Vc gosta de listas assim? :)

15 September
Today I watched the video on Youtube channel "Speak English With Tiffani" called "DON'T SAY I'm Fine Thank You And You", to increment my goal: intend to learn many new words to grow my vocabulary.
In this video I learned that for native English speakers are unusual answer the question "How are you?" with "I am fine thanks, and you?". The right way to speak can be divided in 2 different ways to properly respond:

1. Give a response that also includes a **basic question** used by native english speakers.
   ex:
   - "I'm doing great, thanks. How about you?". (happy answer)
   - "I've been a bit busy, but okay. How have things been with you?". (busy answer)

2. Give a response that also includes a **connection question** used by native english speakers.
   ex:
   -"I'm doing great, thanks. I heard that you got a new job. How is that going?". (happy answer)
   -"I've been a bit busy, but okay. I remember that you said you were also working on some things. Any update?". (busy answer)

After I watched this video, I was shocked because in English classes at school we always learned it was like that, and now I find it's something weird for the nature english speakers.

Inglês Academia de Línguas do Paraná
Sep 30, 2021

That's a very interesting experience you've had Fernanda :) But be careful! There are many native speakers making videos online with such polemic ideas just to get more views. Maybe in their context it's not common to say "I'm fine, thanks", but that's not wrong! It's not the only way to respond, of course, but it is one of the ways a lot of people use :) Native speakers are not the only speakers... remember when I showed you in class those graphs with numbers of natives X non-natives? Just for you to reflect a little bit :D

8.To watch videos in English with/without subtitles in English

Monday (13/09/2021) i watched a episode of Netflix series with subtitles in english (Tipping Point: 11/9 and the War on Terror) - about the terrorism twenty years ago. More than 3000 people died in the fall from the twin towers.

Inglês Academia ...
Sep 30, 2021

was it difficult? Did you watch without stopping? tell me more :)

SOURCE: The author (2021)[116]

Another contribution of the journals, although it was not something Dé and I were planning, was how they provided us an opportunity to get to know our students, hear their voices and understand who they were and how they felt about their languagings. Students wrote about:

a) *Watching movies with subtitles in English:* students who referred to this practice talked about how difficult it was. Even so, most saw it as a good experience because they could understand the story, learn new words and have fun ("During the film I laughed, I felt emotion

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[116] Own translation, Image 43's feedback comment: "Do you believe the videos helped you? Do you like this type of lists?"

and in the end I cried a lot. It was amazing" (Stela's journal)). Lorena got frustrated for not understanding and changed the subtitles to Portuguese.

b) *Listening to music in English:* Students mentioned listening to songs, reading the lyrics and learning new words. Ivana talked about trying to sing along, failing, and then trying again with an easier song. Guilherme reported how he listened to the song with his mother while cleaning the house. Finally, Lorena printed the lyrics and painted it with different colors, mentioning that she liked the activity because it reminded her of good things and it did not involve explicit grammar.

c) *Watching videos on Youtube:* Students watched videos of teachers and explanations for learning English. Some were about grammar, others about specific situations (like being in the airport). Guilherme watched videos in English about other topics, saying how he was glad he could understand and practice with something he loved.

d) *Self-study experiences:* Some entries reported practices of self-study, usually focused on grammar or vocabulary. Students looked for materials online, created study summaries, read short news, used the Duolingo App, followed Instagram pages about learning English, participated in a Conversation Club and changed their phones/social media languages to English. The following image is an example from Kátia's journal:

IMAGE 47: JOURNAL ENTRY ABOUT SELF-STUDY EXPERIENCE
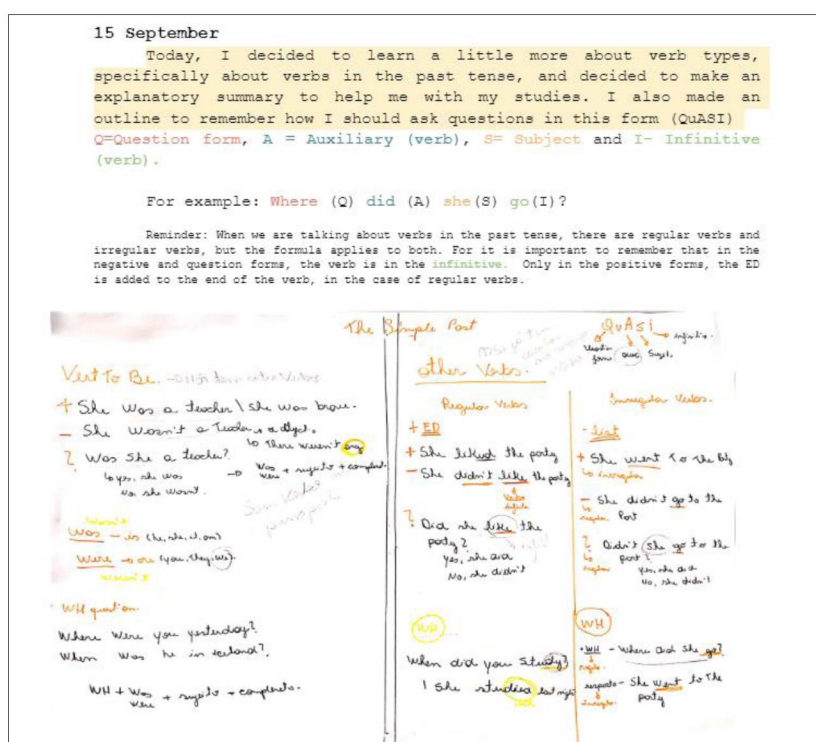
SOURCE: The author (2021)

e) *Reading academic texts:* Lorena and Kátia reported their experiences with reading articles from their respective areas of study. Both mentioned that it was difficult, but that they understood the main points and learned new words.

f) *English at work:* Three students narrated experiences of using English at work. Antônio wrote about conversations with people from different companies, and in his last report said: "I managed to get across the idea and notice that my English has improved" (Antônio's journal). Ivana talked about receiving requests from clients in English, and trying to read them without using the translator. Finally, Rita mentioned slides she had to present, and said that using English at work was helping her learning process.

In the fourth journal entry, when we asked them to speak about their feelings towards English, I was surprised. Considering my previous experiences with students' negative feelings towards this language (as I reported in Chapter 1), I did not expect to see all students mentioning how they like English and have wanted to learn it for a while. Denise mentioned that in the 80s, when she was a young girl, she used to record songs from the radio in cassette tapes and listen "to each word of the lyrics over and over again to write the sound" (Denise's journal). Kátia talked about the importance of these studies for her personal life: "I feel I am doing something for myself" (Kátia's journal). Guilherme and Lorena mentioned job opportunities and career. Four students talked about wanting to travel, Stela even saying she wants to "travel independently, without needing the help of other people" (Stela's journal). Denise mentioned that she is not ashamed of speaking in English, while four others said this is the most difficult ability and it makes them afraid.

Students also mentioned our classes. Four said they like them or feel good in class. Patrícia feels more comfortable speaking since classes started, and Roberta said: "I feel joy when I can speak complete sentences and also when I can understand the teacher and other students speaking" (Roberta's journal). Finally, Lorena explained how she liked English when she was young, but that when she entered High School and her classmates were fluent: "I thought that it would be better if I didn't like English, because this is just for people that know everything in grammar and have a big vocabulary. In summary, it wasn't for me" (Lorena's journal). Nevertheless, she narrates how she changed her feelings again after her professor at the university explained about the importance of reading in English and she started studying at UTFPR Idiomas: "Now I love English and the English class" (Ibidem).

All these entries in their journals informed our practices during the semester, and helped us think about classes that complemented and structured opportunities for them to

interact and expand their repertoires. I personally felt closer to them, and was very emotional about reading their entries and seeing they were open and comfortable about sharing themselves (even when it was only about how they felt when watching a movie). I was invested in this experience of teaching through an *engaged pedagogy* (hooks, 1994), sharing in the growth of my students, building a community and seeing them as whole human beings.

Finally, I noticed that having to write about their experiences motivated them to be more in contact with the language. They pushed themselves to find and explore more opportunities to practice and to language outside the classroom:

Eu – [...] A questão do diário fez com que muitos alunos buscassem muita coisa fora da aula. Tipo: nossa, hoje eu assisti filme, hoje eu conversei com um amigo, hoje eu não sei o quê. Porque eles queriam ter alguma coisa pra colocar lá no diário. E eles ficavam muito felizes com eles mesmos pelas coisas que eles estavam fazendo (C15 transcript, 2021).

Me – [...] The issue of the diary made many students look for a lot of things outside of class. Like: wow, today I watched a movie, today I talked to a friend, today whatever. Because they wanted to have something to put in the diary. And they were very happy with themselves for the things they were doing.

Students were looking at their learning as a movement that requires them to find and engage in opportunities for languaging. In their final questionnaires, they were talking about pros and cons of the assessment, and I regard the following as consequences of the journal:

Somente pontos positivos. Principalmente mais esforço em aprender. (ST7)

Positivo: Me obrigou a tirar mais tempo para estudar a língua, pois o único momento fora da aula que eu de fato conseguia praticar o idioma foi fazendo essas atividades. (ST15)

Only positive points. Mainly more effort in learning. (ST7)

Positive: It forced me to take more time to study the language, as the only time outside of class that I was actually able to practice the language was doing these activities. (ST15)

By reflecting on this axis and wondering how it affected our classrooms, I see that it was a vehicle that allowed students to truly assess themselves, and consequently feel more responsible for their own learning. Also, it was an interesting opportunity for them to language freely and detached from linguistic normativities. Finally, I believe the journals had a huge potential for promoting critical reflexivity, considering not only our comments and questions but also how they had to stop and consider their own practices in order to write about them. However, I feel that we could have encouraged students to write further entries and interact more with our feedbacks. Most of our comments were not answered by the students, which

makes me speculate: how much did students actually read and think about our comments? How could it have been more dialogical?

Other concerns I have are: to what extent were the students' goals questioned or reinforced in the journals? Were Dé and I expecting students to critically reflect about the four goals that we included ourselves as well? Did we give them space for that? How did we see ourselves as readers of the journals, once we were freed from the role of language correctors? What other contributions, beyond questioning their goals, could we have given in this practice? How much did knowing more about our students' experiences outside the classroom affect our relationships? Finally, I realize our students' journal entries revealed certain privileges and accesses, such as internet, movies and music in English, people who speak English, jobs that involve this language, and so on. How could this experience of the journals be different with students from a different reality? How did Dé's and my own privileged realities affect our expectations, impressions and responses to the journals?

To conclude this subsection, although we started with the idea of having the journals as the main source of assessment, they were not enough for working with all our goals:

> *Eu – [...]eu acho que a gente pode algumas semanas deixar livre, ó: só escreva lá, se tiver alguma coisa essa semana e tal. E outras a gente fala: hoje vocês vão escrever sobre tal, pesquisem e escrevam sobre isso. Ou escrevam um comentário para isso, que nem a gente pensou, tipo um gênero específico. Que nem a minha turma lá: ah, façam um infográfico. Teve um dia que eles fizeram infográfico e tal. Eu acho que...*
> *Dé - Tem o... Você tem a unidade de movie, daí já faz movie review.* (C8 transcript, 2021).

> Me – [...] I think we can leave it free for a few weeks, look: just write it down, if there is anything this week and so on. And others we say: today you are going to write about this, research and write about it. Or write a comment for this, like we thought, like a specific genre. Like my class there: oh, make an infographic. There was a day when they made infographics and such. I think that...
> Dé - There's... You have the movie unit, so you already do movie reviews.

> *Eu – [...] algumas semanas a gente pode ir pedindo coisas que tem a ver com o livro porque olha só, por exemplo o primeiro, a primeira unidade é City life. Então a gente pode pedir pra eles escreverem alguma coisa eh, que tem a ver com a cidade deles [...]. E daí nesse caso, por exemplo, que a gente pediu um texto específico no diário, a gente pode corrigir a questão linguística, né?*
> *Dé – É, eu acho que as atividades podem ser atividades no diário também, elas não precisam ser só escrita voluntária sobre momentos nos quais eu entrei em contato, pode ser isso mesmo. Tipo, conversando com as coisas que a gente está vendo em sala. Que daí fica mais fácil de corrigir. [...]*
> *Eu – Ele não necessariamente é um diário, só diário de, de vida, né? As coisas que estão acontecendo na minha vida. Mas é um journal assim, é um journal que vai ser... é tipo um portfólio na verdade* (C8 transcript, 2021).

Me – [...] some weeks we can ask for things that have to do with the book because look, for example the first one, the first unit is City life. So we can ask them to write something that has to do with their city [...]. And then in this case, for example, where we asked for a specific text in the diary, we can correct the linguistic aspect, right?

Dé – Yes, I think that the activities can be activities in the journal too, they don't just have to be voluntary writing about moments in which I came into contact, it can be that way. Like, talking about the things we're seeing in class. Which then becomes easier to correct. [...]

Me - It's not necessarily a diary, just a diary of, of life, right? The things that are happening in my life. But it's a journal like this... it's a journal that will be... it's like a portfolio actually.

When discussing ways for assessing their linguistic repertoire, multimodality and collaboration, we thought about asking for other types of writings. From this, the idea for the portfolios came up.

5.3 PORTFOLIOS

The conversation that closes the previous section shows our decision to use the portfolio, with students performing different tasks as another source for assessment. Our objective was to create opportunities for learners to develop specific goals, such as linguistic awareness, multimodality and collaboration, and receive our continuous feedbacks (and their classmates', in the sharing moments I will explore in the next section). The table below describes each activity that was included in the portfolio, followed by a list of examples of students' productions:

TABLE 9: PORTFOLIO ACTIVITIES

ACTIVITY	DESCRIPTION	TEXTBOOK UNIT	GUIDELINES
Writing about neighborhood/ city	Students wrote a paragraph about their neighborhoods or cities.	Unit 7: City Life. Unit goals: 1. Identify places in a neighborhood; 2. Ask for and give directions; 3. Give your location; 4. Explain why a city is or isn't a good place to live.	Write a paragraph (around 150 words) about your neighborhood/city: - What do you like about it? - What places can you find there? - Is English part of your neighborhood/ city? How?
Ad on Airbnb	Students created ads for the Airbnb website. Then, they gave reviews to each other's places.		Appendix 6
Olympic games poster	In groups, students chose a city to host the 2032 Summer Olympics. Then, they created posters to advertise their city.		Appendix 7

Character's personality	Students watched a movie or series of their choice and prepared material to share with their classmates about: a) the movie/series; b) one character and its personality.	Unit 8: All about you. Unit goals: 1. Talk about sports that you like and do; 2. Invite and offer using do you want; 3. Describe different personalities; 4. Talk about how often you do things.	Appendix 8
Interview about dreams	In pairs, students interviewed each other with predefined questions about goals and dreams. Next, they wrote a text reporting their classmate's answers and giving their opinion about them.	Unit 9: Change. Unit goals: 1. Talk about changes in your life; 2. Describe future goals; 3. Make and respond to requests; 4. Talk about future plans and goals.	Appendix 9
Advice for New Year's resolutions	After a video and a reading practice to warm up and introduce the topic, students chose a New Year resolution connected to body and health, and created a *padlet* (in groups) giving advice on how to achieve this objective.	Unit 10: Health. Unit goals: 1. Identify parts of the body; 2. Talk about health problems; 3. Make requests and commands; 4. Describe causes of stress and explain how to deal with them.	Appendix 10
Video/audio about talent	Students recorded a 2 minute video or audio about a talent they have/had.	Unit 11: Achievement. Unit goals: 1. Talk about past and present achievements; 2. Offer and respond to compliments; 3. Talk about taking risks; 4. Describe a challenging experience.	Record a 2 min video/audio about a talent you have/had.
Biography presentation	In groups of 2/3, students chose a talented person and gave a presentation about her/his/their life history, personality, achievements and curiosities. After each presentation, the others asked questions.		Appendix 11
Movie review	Students watched a movie and wrote a review following the guidelines.	Unit 12: At the movies. Unit goals: 1. Talk about types of movies and your favorite film; 2. Describe and rate movies; 3. Tell someone about your future plans; 4. Take and leave messages on the phone.	Appendix 12

IMAGE 48: PATRÍCIA'S NEIGHBORHOOD ACTIVITY

Butantã

I have lived in Butantã since the beginning of the pandemic. I love living in Butantã because it's a big neighborhood and there are many services.

Near my house is the Butantã Institute, there are being manufactured thousands of vaccines for the coronavirus daily. The Institute Butantã is also a great tour as there is a lot of nature and museums.

In Butantã is also the biggest university in Brazil, the University of São Paulo. The university is currently closed because of the pandemic but it is a great place to cycling, running and walking the dogs.

I like living here because there are many bars, restaurants, pharmacies, supermarkets, subway, shopping center and I don't have to go far to do everything I need.

SOURCE: The author (2021)

IMAGE 49: SAMANTA'S AIRBNB ACTIVITY

ai Samanta

Peace and Beauty in Cunha - SP   R$464/ night

Cunha - Boa Vista, São Paulo, Brasil - Fous people - Two rooms - Two beds - One bathroom - Good available - 4.2

Microhome just for you (full space)
Self check in
The view over the olive tree field and the Atlantic Forest is a spectacle in itself, framed by our exclusive architecture, our 45 m2 space who are looking for moments of rest, contemplation and reconnection with the nature.

ATTENTION: there is no cell phone signal and the wifi can present problems.

Equipped with a mini kitchen and all the necessary structure to complete your experiences in Cunha.
Our space is located in a field of olive trees where you can experience various experiences with our partners, including a guided tour of the orchard, sensory analysis of oils and artisan lunch in the small and cozy bistro.

Patrícia; loved to stayed in Samanta's house. I could relax during the weekend. The sunset from there is beatiful. The kitchen had all I needed to prepare my meals. The bad thing is the internet, there is not to possible work there because the connection is unstable.

SOURCE: The author (2021)

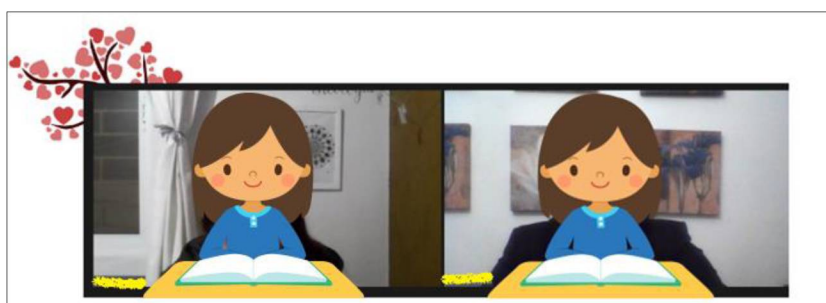**IMAGE 50: OLYMPIC GAMES POSTER ACTIVITY (FERNANDA'S GROUP)**
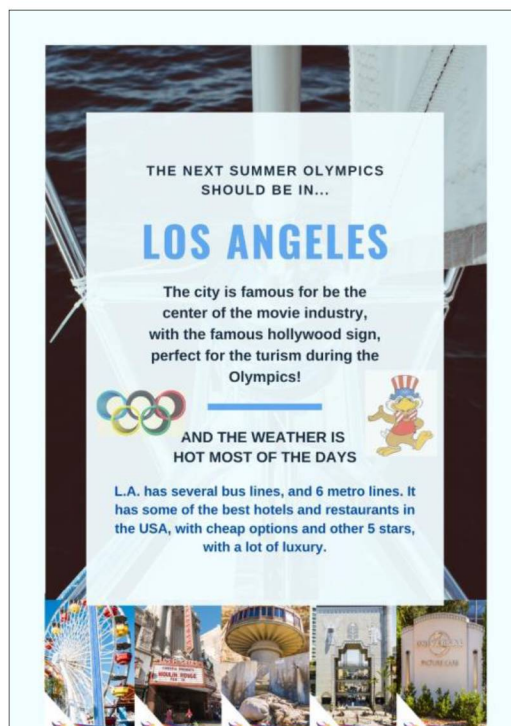
SOURCE: The author (2021)

IMAGE 51: IVANA'S CHARACTER PERSONALITY ACTIVITY

SOURCE: The author (2021)

IMAGE 52: KÁTIA AND SOFIA'S INTERVIEW ACTIVITY[117]

SOURCE: The author (2021)

IMAGE 53: NEW YEAR'S RESOLUTIONS ACTIVITY (RITA'S GROUP)

SOURCE: The author (2021)

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[117] I included cliparts on top of these students' pictures to preserve their identities.

IMAGE 54: DENISE'S VIDEO/AUDIO ABOUT TALENT ACTIVITY

[Link for the audio](#)

Hi, my name is Denise and I'm going to introduce you one of my habilities.
I like to cook, and today I will talk about loaves and pasta.
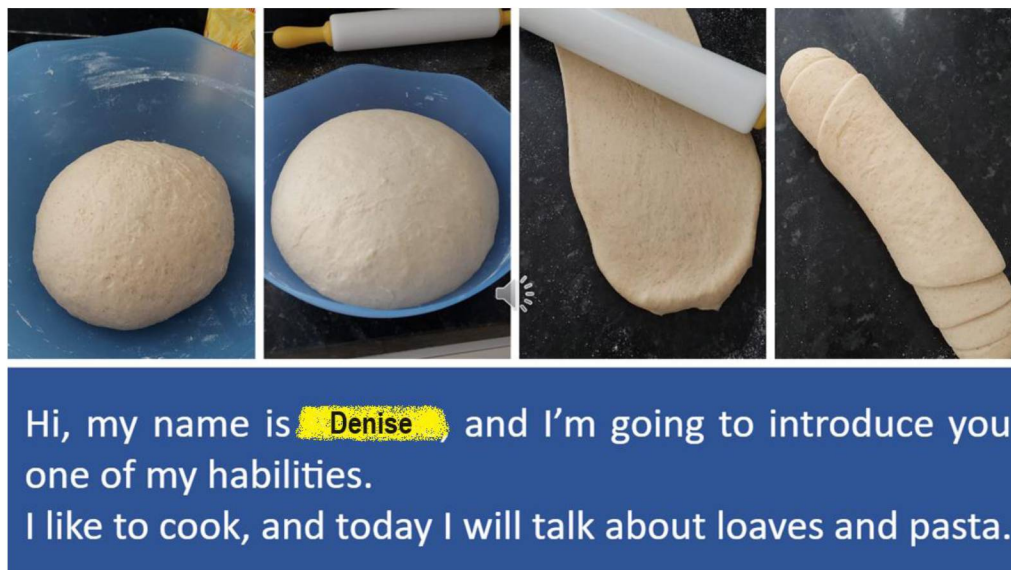
SOURCE: The author (2021)

IMAGE 55: LORENA AND SOFIA'S BIOGRAPHY PRESENTATION ACTIVITY
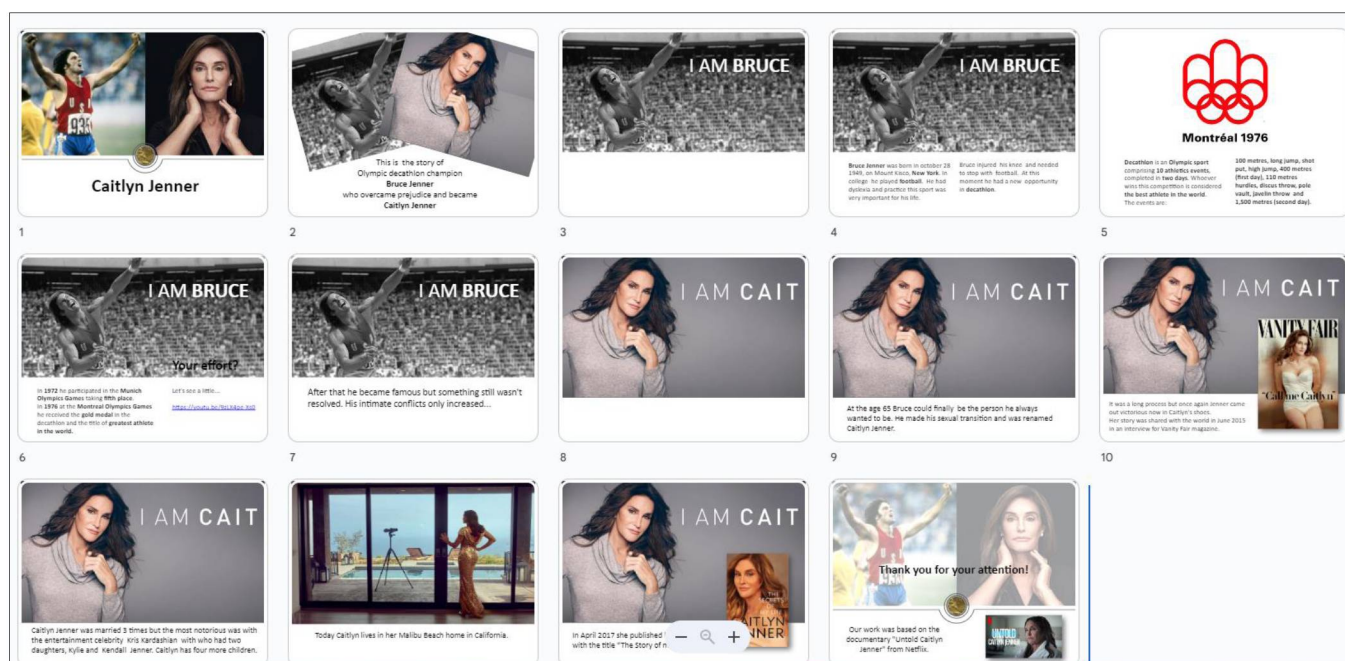
SOURCE: The author (2021)

IMAGE 56: GUILHERME'S MOVIE REVIEW ACTIVITY
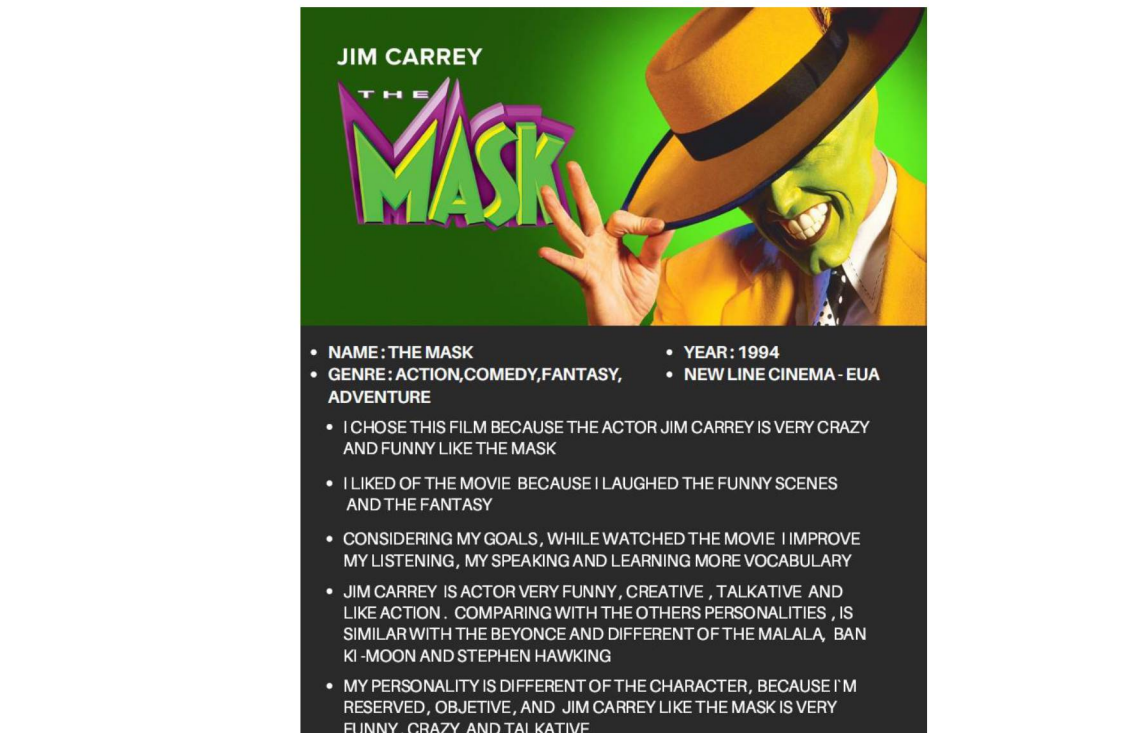
SOURCE: The author (2021)

With this idea of having multiple activities, we considered our online format and decided to use Google Drive. We created a folder for each group and asked our students to open individual folders with their names. Using this type of online resource facilitated our and the students' access to the material, and allowed them to post different types of media (pdf, slides, video, audio, etc.):

IMAGE 57: REGIANE'S GOOGLE DRIVE FOLDER
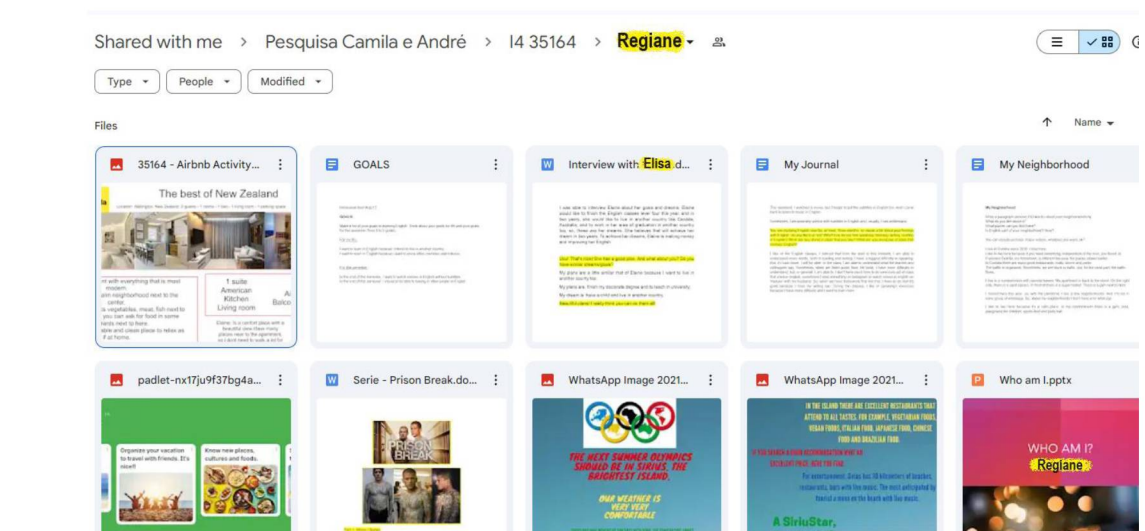
SOURCE: The author (2021)

During the semester, we developed each activity by taking into account the goals from our lists, but also the textbook and our context, as I mentioned in the beginning of this chapter. The conversations below illustrate these movements in our planning:

Dé – [...] Se a gente quer fazer o do Olympic Games ali na aula mesmo e ver o que sai, se a gente quer criar a atividade do Airbnb como um writing mais de conclusão dessa unidade [referring to the unit of the textbook].

Eu - Uhum. Então, eu tava pensando, se a gente olhar pros goals das nossas turmas, eles são parecidos, né? Por exemplo, um que tem no meu que acho que tem no teu também é esse falar e entender as pessoas... Comunicação em geral, pra viagem. No teu tem isso?

Dé - Não necessariamente pra viagem, mas tem tipo, falar sem medo e...

Eu – É, o teu tinha alguma coisa de medo. [...] É porque, o que eu estava pensando, considerando os objetivos deles, o que é mais importante né? A gente fazer... Eu acho que, considerando o nosso objetivo de colaboração por exemplo, que seria legal fazer a atividade das Olimpíadas

Dé - Das Olimpíadas

Eu - Que não só colaboração, mas multimodalidade também, né? Porque eles têm que criar...

Dé – Então isso que eu ia falar, ela, ela engloba muito mais coisa, né?

Eu – Uhum, dava pra criar brochure né? No Canva, etc. Mas eu acho que dava pra fazer as duas porque, uma em sala. Que eu acho que daí seria esse por ser colaborativo, que às vezes eles reclamam que não conseguem tempo pra que todo mundo consiga se reunir pra fazer fora da aula e tal, então como é em grupo fazer na sala, e fazer o Airbnb como homework (C10 transcript, 2021)

Dé – [...] If we want to do the Olympic Games one right there in class and see what comes out, if we want to create the Airbnb activity as a writing more towards the conclusion of this unit [referring to the unit of the textbook].

Me – Uh-hum. So, I was thinking, if we look at the goals of our classes, they are similar, right? For example, something that I have in mine that I think is also in yours is talking and understanding people... Communication in general, for travel. Does yours have that?

Dé - Not necessarily for travel, but like, speaking without fear and...

Me – Yes, yours had something on fear. Eh because, what I was thinking, considering their objectives, what is more important, right? We do... I think that, considering our collaboration goal for example, it would be cool to do the Olympics activity

Dé - The Olympics

Me - Not just collaboration, but multimodality too, right? Because they have to create...

Dé – So, that's what I was going to say, it encompasses a lot more, right?

Me – Uh-hum. They could create a brochure, right? On Canva, etc. But I think it's possible to do both because, one in class. Which I think would be this one because it is collaborative, because sometimes they complain that they don't have time for everyone to get together, to do things outside class and so on. So, since it's in group we do it in class. And do Airbnb as homework.

Dé – [...] eu acho uma pergunta muito vaga só um: describe the personality of the main characters. Tá, describe the personality de acordo com o quê? Tipo ai: he is brave, he is shy, tipo é só isso que a gente quer?

Eu - É, não, eu tava pensando numa coisa um pouco mais próxima com o que tem no livro do, desse texto lifestyle, né? Um pouco mais aprofundado, assim, mas eu não sei se eles, como que a gente vai pedir pra que eles entendam que é isso. Ou que nem eu tinha falado né, de comparação consigo mesmo. [...] Analisam o personagem e depois o quanto ele se parece com você.

Dé – Comparam... Uhum

Eu - Porque daí qual que é o nosso objetivo com essa atividade? Praticar esse goal de assistir filmes com legenda. Fazer com que eles reflitam sobre os objetivos deles mais linguísticos, e trabalhar o vocabulário do livro. Nossa, a gente vai fazer várias coisas. [...]

Dé – E daí os meus colocaram, a gente acabou listando como objetivo tipo, enjoy, have fun, alguma coisa do gênero. (C11 transcript, 2021)

Dé – [...] Okay, it's just that I, I think it's a very vague question, just a: describe the personality of the main characters. Okay, describe the personality according to what? Like oh, He is brave, he is shy, like, is that all we want?

Me - Yeah, no, I was thinking about something a little closer to what's in the book, this lifestyle text, right? A little more in-depth, like that, but I don't know if they, how are we going to ask them to understand that this is it. Or like I had mentioned, you know, comparing to yourself. [...] They analyze the character and then how much he looks like you.

Dé – Compare... Uhum

Me - Because then what is our objective with this activity? Practice this goal of watching films with subtitles. Make them reflect on their more linguistic objectives, and work on the vocabulary in the book. Wow, we're going to do a lot of things. [...]

Dé – And then mine put it, we ended up listing it as an objective like, enjoy, have fun, something like that.

As I described in subsection 5.1., the goal of language awareness included the development of negotiation strategies, the questioning of normativities such as the native speaker model, the creative use of language and the textbook linguistic repertoire. Thus, we proposed activities that dialogued with the topics, goals and language contents of the World Link 1 material and at the same time, tried to focus on authentic text formats and genres, bearing in mind our dispositions that see language as practice and repertoires as formed by semiotic and linguistic resources, modes, identities and cultures. We wanted to distance ourselves from tasks (common and frequent in our contexts) that focus only on linguistic structures and become artificial and disconnected from reality, ignoring students' literacies and the importance of social-context in language. Therefore, we thought about proposals that could not only connect with the students' goals, but also current society needs and practices:

Dé – Por isso que as propostas de, dos exercícios como um todo assim, elas têm que ser muito bem pensadas né? Porque é deixar de fazer o fazer por praticar estrutura. Né, que é os exercícios de preencha e etc. né? Então você está pedindo uma proposta de escrita porque existe um público leitor, porque existe um gênero de escrita, porque existe um... tananá, e daí dentro disso, na hora de corrigir a gente vê o que pode causar problemas pra, pro que ela tá querendo comunicar.

Eu - Sim, sim. [...] As pessoas que estão dando aula de escrita na UFPR atualmente... Pelo que eles (MARTINEZ; DINIZ DE FIGUEIREDO; MILAN, 2023) falam assim, é mais ou menos isso que eles fazem. Tipo, ao mesmo tempo que eles valorizam os usos, os usos não, os linguajares

Dé – Construções

Eu – As construções, é! Eles também trabalham essa consciência retórica dos alunos de, de saber que certas situações você vai ter poder de fazer isso ou não né? (C6 transcript, 2021)

Dé – That's why the proposals for exercises as a whole have to be very well thought out, right? Because it's stopping doing what's done to practice structure. Right, that are the filling exercises and so on, right? So you are asking for a writing proposal because there is a readership, because there is a genre of writing, because there is a... blah, blah, blah, and then within that, when it comes to correcting we see what could cause problems for what she wants to communicate.

Me - Yes, yes. [...] the people who are currently teaching writing classes at UFPR. From what they (MARTINEZ; DINIZ DE FIGUEIREDO; MILAN, 2023) say, that's more or less what they do. Like, at the same time as they value the uses, not the uses, the languagings...

Dé – Constructions

Me – The constructions, yes! They also work on the students' rhetorical awareness of knowing that in certain situations you will have the power to do this or not, right?

Eu – [...] pensar o linguístico cada vez que a gente for olhar, vai depender. Tipo, hoje a gente: tá, se a gente pediu essa atividade, a gente eh... o que que faz sentido a gente cobrar? Ah, aqui faz sentido a gente ver se ele tá usando vocabulário, se... Não sei, a gente pode em cada caso pensar o que faz sentido cobrar do linguístico né?

Dé – É. Por isso que daí é legal pensar que tipo de propostas esses textos vão ser né? Porque se a gente só pedir tipo: ah, escreva sobre a sua cidade daí tipo, é meio vago até pra gente pensar. Ou [...] tipo, apresente sua cidade pra alguém de fora. Como se fosse um blog apresentando um ponto turístico da sua cidade. Daí a gente pode corrigir pensando: tá, o quão entendível isso está...

Eu – Isso, se isso corresponde a teoricamente esse gênero que a gente tá pedindo né? (C8 transcript, 2021).

Me – [...] think about linguistics every time we look, it will depend. Like, today we: okay, if we asked for this activity, we eh... what makes sense for us to demand? Ah, here it makes sense for us to see if, if he is using vocabulary, if... I don't know, we can in each case think about what makes sense to demand linguistically, right?

Dé – Yeah. That's why it's cool to think about what kind of proposals these texts will be, right? Because if we just ask like oh, write about your city then like, it's a bit vague for us to even think about. Or, [...] like, introduce your city to someone from outside. As if it were a blog presenting a tourist attraction in your city. Then we can correct it by thinking: okay, how understandable is this...

Me – That's it. If this corresponds to... theoretically this genre that we are asking for, right?

Since our dispositions do not match with defining linguistic criteria a priori, we opted for an attitude of: "em cada caso pensar o que faz sentido cobrar do linguístico" (C8 transcript, 2021), taking into account a situated perspective of intelligibility. So, despite having specific linguistic repertoires that inspired our proposals and that we wanted students to put into

practice, our assessment was not meant to identify the use of these specific forms. It was supposed to guide learners to make a better use of norms (whatever norms came up in their productions, and not necessarily the ones that inspired our proposal), but at the same time direct them towards rhetorical sensitivity and focus more on language practice, promoting a critical ability to navigate between normative and creative languagings. Despite these intentions, our written feedbacks in the portfolio activities ended up being more corrective and norm focused than I expected (and one directional since students rarely responded to our comments). I selected some examples:

IMAGES 58 - 61: EXAMPLES OF CORRECTIVE FEEDBACK

SOURCE: The author (2021)

As I have argued in Chapter 4, I do not mean to say that we should not teach our students the norms or not give feedback related to structure. Even for developing negotiation strategies, students need to understand standards in order to find spaces of intelligibility, so corrections in language form are also important. Still, I believe other types of comments on our students' work could have guided them to see these norms not just as something to be reproduced, but as forms that are situated in context-specific interactions that involve negotiations, relations of power, interests and so on. In addition, considering the understanding of feedback I raised previously, it should not be about telling, but about asking challenging questions to promote these understandings about discourse. Therefore, maybe we could have asked questions about our students' linguistic choices, or given "the correct form" while explaining how the standard norm might be expected in this or that situation. For instance, in image 59, instead of writing: "Languages are always with capital letter", I could have talked about how English standard grammar, unlike Portuguese, capitalizes nationalities and languages, and the importance of being careful in formal contexts.

In other words, I am stating that we should have given students feedback on form differently. Moreover, we could have focused more on goals other than the linguistic repertoire. In Stela's talent video feedback (Image 60), for example, I talked about the song in her presentation. However, I could have asked her about the purpose of the song she used, about how it contributed (or not) to her presentation, instead of just telling her what I observed. We did write feedback about content and students' use of multimodality in other instances, but these were usually just praising the qualities of their productions as a whole, as the following examples illustrate:

IMAGES 62 – 65: EXAMPLES OF OTHER TYPES OF FEEDBACK
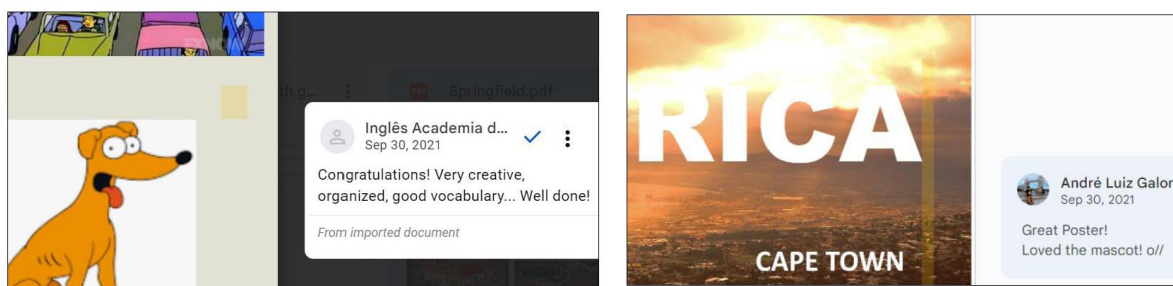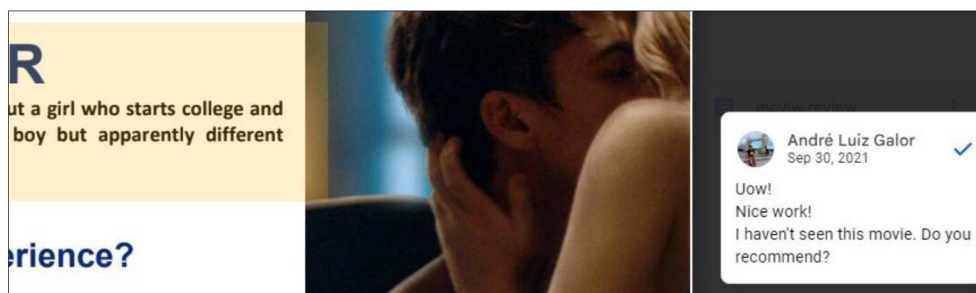
SOURCE: The author (2021)

Considering our goal of developing dispositions for multimodality, openness to difference, critical literacy, collaboration, and so on, what type of comments or questions could we have written in our students' activities? Evaluating our experience, I believe we ended up focusing on corrective, non-dialogical and structural feedback for two main limitations. First, due to time and workload, since writing detailed and reflexive feedback is more demanding than just checking the use of rules. Second, the limitation of normativities that surrounded us, not only those being imposed explicitly by the school at that moment, but also the ones that have been instilled in how we see ourselves as English language speakers and teachers. Nevertheless, this aspect of our practice is a good example of how we had to juggle with our dispositions (which envision the importance of an alternative type of guiding and dialogical feedback), the limitations of our context, and the normativities that are part of us.

Even so, neither the portfolio was reduced to the feedbacks nor the feedbacks were reduced to these written comments. The way we proposed these activities, the development of the sharing moments, the spoken feedback during these interactions, and the questions we asked about the portfolio in the self-assessment forms, all contributed for an assessment that removed the centrality of norms, brought practice to the front and involved feedback that promoted dialogical reflexivity. Actually, by the end of this chapter, I intend to look at how the whole articulated set of axes and our teaching attitudes led to this change.

Furthermore, despite not having written more detailed or thought-provoking comments in relation to other goals, the fact that we took into account multimodality and collaboration when constructing the activities was another contribution to a shift from traditional assessment. We tried to make our students aware, since the beginning, of what multimodality is and its importance in developing our languagings. When thinking about the activities, besides the idea of exploring authentic material, we tried to propose different genres (e.g. advertisement, review, interview, poster, presentation) and modes (e.g. video, audio, image), emphasizing to our students how their languagings go beyond written texts. Moreover,

we chose different digital platforms (e.g. Jamboard, Canva, Padlet) to present, teaching and guiding learners to explore these tools as a form of digital literacy (Dé and I also learned a lot planning and from students). Finally, we explained about the importance of collaborative work, of constructing meanings together, interacting and negotiating. The transcript below shows our plan to use Canva for the Olympic poster activity:

Dé - Eu acho que dá pra rolar. Tendo um, tendo um sample e daí tipo, a gente pedindo coisas específicas, eu acho que rola sim. [...] O layout do Canva é menorzinho, não é não?

Eu – Depende. Tem vários diferentes, tem cartaz, tem post de Instagram, tem não sei o quê. [...] Deixa eu ver aqui oh [with the Canva website opened]. Por exemplo, se eu entrar no Canva e colocar... que que eu colocaria? Eh... cartaz né? Cartaz. Daí se eu colocar "esporte" ou "olimpíadas", vamos ver o que aparece. "Sport" [typing]. Tem uns layouts bem legais. Mas não tem muitos. [...]

Dé- É que é um tema meio específico, né?

Eu - Bem específico, é. Não sei então. Eu coloquei "vôlei" e daí apareceu bem mais coisas. Então tipo, se você escolhe um esporte só, tem mais opção. "Athletes" [typing]. Só que será que eles vão ter esse feeling assim, de pesquisar palavras diferentes? Não sei. (C10 transcript, 2021).

Dé - I think it can happen. Having one, having a sample and then, like, asking for specific things, I think it works. [...] Canva's layout is smaller, isn't it?

Me – It depends. There are several different ones, there are posters, there are Instagram posts, there are whatever. [...]Let me see here [with the Canva website opened]. For example, if I go into Canva and put... what would I put? Eh... poster, right? Poster. So if I put "sports" or "Olympics", let's see what appears. "Sport" [typing]. It has some really cool layouts. But there aren't many. [...]

Dé- It's a somewhat specific topic, right?

Me - Very specific, yes. I don't know then. I added "volleyball" and then a lot more things appeared. So like, if you choose just one sport, you have more options. "Athletes" [typing]. But will they have this feeling, of searching for different words? I don't know.

At that point, I was not sure students would have the skills necessary to explore the Canva platform. Therefore, in the class, I presented the website, showed examples, and visited their groups in order to provide any help they needed. In my field notes, I wrote that most understood the task, but that Sofia did not want to create a login in the website, her group had difficulties with opening a template and progressed slowly in deciding each detail. I followed the group closely, motivated and guided them to explore the tool, and commented on how they could collaborate. By the end, all groups finished and could share very creative and interesting posters in the next class (see Sofia's group poster in Image 49).

At the same time that we had all these ideas, we did not want to ignore our principle of including students in the assessment. When we decided to use portfolios, Dé and I were not aware that they typically involve learners selecting which of their performances/tasks will be

assessed, so we established what these would be. Even so, we kept this instrument's characteristic of learners actively participating by considering their goals when creating the tasks (e.g. the Character's Personality activity involved watching movies/series in English; the Airbnb Ad involved communication for traveling), but also by trying to provide choices for them to make when producing their material. Some tasks were less flexible than others, but we respected students' opinions and decisions the most we could. When discussing the elements of ML and decoloniality in the assessment practice Dé and I were planning, Fernandes and Marson (2023[118], p. 277) explain how working with multimodality is a way to welcome differences and agency from learners:

> Alguns alunos encontram mais facilidade em expressar suas ideias e sentimentos por meio de palavras, outros por meio de desenhos, (...). Um ponto chave do trabalho com a multimodalidade é que, ao contrário do que usualmente acontece no contexto escolar, os alunos poderão explorar suas diferentes habilidades e saberes para construir conhecimentos e expressar o que aprenderam – o que valoriza maneiras distintas de ser, existir e se relacionar no mundo.[119]

In one of our last conversations, Dé mentioned how entering these possibilities of multimodality was a way for us to deepen our involvement with learners. He said that, by exploring different modes, students show themselves more, go beyond our expectations and break pre-conceptions we might have about who they are. I agreed with Dé that, by giving them these choices and options and going beyond the textbook, we provide opportunities and are more open for students to expose themselves. Consequently, as teachers, we develop more empathy and affection towards learners, by getting to know them better as whole human beings.

What I noticed in my group was that most students were very enthusiastic about this idea of exploring different modes beyond written language. Below, I exemplify this perception with answers from students' questionnaires to a question related to positive and negative aspects of the assessment, and with examples of how some embraced multimodality even in their journals (for which we did not give any guidelines for going beyond written texts).

Positivos são as atividades a serem realizadas de diferentes modalidades. (ST5)

---

[118] In September 2021, I presented my and Dé's ideas in a lecture broadcasted live on Youtube for an AL online event. This event (DELA – Decolonialidade e Linguística Aplicada) gave origin to a book (BRAHIM et al, 2023). Lecturers and audience members wrote chapters based on the lectures of the event, and Fernandes and Marson (2023) analyzed some aspects of my presentation.

[119] Own translation: "Some students find it easier to express their ideas and feelings through words, others through drawings, (...). A key point of working with multimodality is that, contrary to what usually happens in the school context, students will be able to explore their different skills and wisdom to build knowledge and express what they have learned – which values different ways of being, existing and relating in the world." (FERNANDES; MARSON, 2023, p. 277).

Acredito que esse método de avaliação só tem pontos positivos, afinal o aluno é avaliado por tudo o que ele apresenta e também pela forma como ele apresenta. **(ST13)**

Positive are the activities to be carried out in different modalities. **(ST5)**

I believe that this evaluation method only has positive points, after all the student is evaluated for everything he presents and also for the way he presents it. **(ST13)**

IMAGES 66 – 68: MULTIMODALITY IN JOURNAL ENTRIES

SOURCE: The author (2021)

Not all students felt comfortable with or excited about using the different tools we were presenting though. Some had difficulties, such as the ones who had troubles with the Olympic poster I mentioned before, or the student who said in her questionnaire: "Confesso

que fiquei apreensiva pois não tenho habilidade com os recursos tecnológicos propostos[120]" (ST13). Others demonstrated a resistant attitude towards multimodality, as Dé mentioned in a conversation we had after the end of the semester:

> *Eu – [...] E como você sentiu dos seus alunos essa questão da gente valorizar a multimodalidade assim tipo, teve gente que achava que era perda de tempo ou algo assim?*
>
> *Dé – Teve gente que, talvez não que achasse que fosse perda de tempo, mas que se coloca na posição do não tenho tempo, né? Então: eu não tenho tempo pra assistir filmes, eu não tenho tempo pra fazer não sei o que, eu não tenho tempo pra adicionar imagens no meu texto. Né? Tipo...*
>
> *Eu - Daí o interessante é a seleção que a pessoa faz, né? Tipo, ela tem tempo pra escrever um texto. Porque ela considera que o texto seja mais importante do que a imagem* (C15 transcript, 2021).

> Me – [...] And how did you feel about this issue of us valuing multimodality from your students, like, were there people who thought it was a waste of time or something like that?
>
> Dé – There were people who, perhaps not who thought it was a waste of time, but who put themselves in the position of: I don't have time, right? So: I don't have time to watch movies, I don't have time to do whatever, I don't have time to add images to my text. Right? Like...
>
> Me - Then the interesting thing is the selection that the person makes, right? Like, she has time to write a text. Because she considers the text to be more important than the image.

Recalling our experience, I do not see these students' difficulties or resistances as problems to be solved, as I do not take learners as clients to be pleased. Fernandes and Marson (2023, p. 277) say that including a diversity of modes for students to express themselves "não significa, entretanto, que os alunos não serão desafiados a saírem de suas zonas de conforto e a se expressarem também por meio de modos semióticos que não lhe são familiares"[121]. Besides, when giving students the opportunity to make decisions, we meant to help them understand these choices and their consequences, as this exchange about the Character's Personality activity illustrates:

> *[20/09/2021 19:55:24] Camila: "Teacher, can i do my homework where the cast speaks in another language and the subtitles in English?"*
> *[20/09/2021 19:55:31] Camila: o que vc acha??*
> *[20/09/2021 19:55:41] Camila: [emoji]*
> *[20/09/2021 19:55:46] Camila: to pensativa rs*
> *[20/09/2021 19:57:01] Dé: huuuuuuuummm*
> *[20/09/2021 19:57:17] Dé: é diferente, né?*
> *[20/09/2021 19:57:24] Dé: ela quer fazer la casa de papel? hahahah*

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[120] Own translation: "I confess that I was apprehensive as I do not have skills with the technological resources proposed" (Q13).
[121] Own translation: "This does not mean, however, that students will not be challenged to leave their comfort zones and express themselves through semiotic modes that are unfamiliar to them." (FERNANDES; MARSON, 2023, p. 277)

[20/09/2021 20:08:14] Camila: haha pois ée, não sei
[20/09/2021 20:08:15] Camila: eu vou falar que
[20/09/2021 20:08:26] Camila: se o objetivo dela é praticar listening, daí não ajuda
[20/09/2021 20:08:50] Camila: mas se ela quiser só focar em vocabulário e se ela conhece bem a língua original, daí td bem
[20/09/2021 20:08:51] Camila: o q acha/
[20/09/2021 20:08:55] Camila:? * (WhatsApp, 2021).

[20/09/2021 19:55:24] Camila: "Teacher, can I do my homework where the cast speaks in another language and the subtitles in English?"
[20/09/2021 19:55:31] Camila: what do you think??
[09/20/2021 19:55:41] Camila: [emoji]
[20/09/2021 19:55:46] Camila: I'm thinking lol
[20/09/2021 19:57:01] Dé: huuuuuummm
[20/09/2021 19:57:17] Dé: it's different, right?
[09/20/2021 19:57:24] Dé: does she want to make la casa de papel? hahahah
[20/09/2021 20:08:14] Camila: haha yeah, I don't know
[20/09/2021 20:08:15] Camila: I'm going to say that
[20/09/2021 20:08:26] Camila: if her goal is to practice listening, then it doesn't help
[20/09/2021 20:08:50] Camila: but if she just wants to focus on vocabulary and if she knows the original language well, then that's fine
[20/09/2021 20:08:51] Camila: what do you think/
[20/09/2021 20:08:55] Camila: ?*

Borrowing once again the words of Fernandes and Marson (2023, p. 277):

> não é uma questão de deixar o texto mais "bonitinho", nem de pura e simplesmente permitir que os alunos correlacionem diferentes modos e letramentos – de forma despropositada e não crítica. Trabalhar com a multimodalidade, em consonância com a perspectiva decolonial, é abrir espaços para os indivíduos (...) promovendo um ambiente em que eles tenham ciência de seu valor enquanto seres no e com o mundo, com todas as implicações complexas decorrentes desse processo.[122]

This inclusion of differences and agency of students also came through the goal of collaboration. For us, promoting a disposition to collaborate would mean to reflect on how not to be self-centered, generating knowledge by working with others. An assessment that considers work developed in pairs or groups is only possible from dispositions that see knowledge as collaboratively and socially constructed, unlike modern, colonial and neoliberal perspectives of individual compartmentalized and cognitive learning.

According to Hoffman (2001, p. 133), the instrument of the portfolio becomes "significativo pelas intenções de quem o organiza. [...]. Ele precisa constituir-se em um conjunto de dados que expresse avanços, mudanças conceituais, novos jeitos de pensar e de

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[122] Own translation: "is not a matter of making the text more "pretty", nor of simply allowing students to correlate different modes and literacies – in an unreasonable and non-critical way. Working with multimodality, in line with the decolonial perspective, means opening spaces for individuals (...) promoting an environment in which they are aware of their value as beings in and with the world, with all the complex implications arising from this process" (FERNANDES; MARSON, 2023, p. 277).

fazer, alusivos à progressão do estudante"[123]. Analyzing what Dé and I developed, I believe our dispositions guided our intentions with the portfolio, and it was indeed a way for not only us as teachers, but also the students, to explore and negotiate their learning goals, to reflect on how they were progressing, and to experiment on new forms and languagings. For instance, learners chose to use tools that they had learned about in previous classes, progressively included more multimodality in their performances, and employed linguistic resources they were being introduced with. As I see it, the portfolios contributed to students' self-determination, collaborative work, digital and other literacies, linguistic development and critical thinking. The development and sharing of these materials were an exercise towards the dispositions and goals we had collaboratively constructed.

On the one hand, Dé and I missed the essential aspect of portfolios where students choose the tasks they would like to include. This could indicate a need we felt to have some kind of control over what the learners would be practicing, focusing or receiving feedback on, an inheritance from traditional assumptions in our teacher education history. On the other hand, our assessment did not aim at checking if students had done all tasks or had strictly followed our guidelines. Our criteria for feedback was based on the goals we negotiated with them and our dispositions. These characteristics, plus the space for agency and freedom we tried to provide, contributed to a democratization of assessment, an openness to a less fixed and individual concept of knowledge and learning, and a more horizontal relation between teachers and students.

The juggling between a need to control and our will to embrace uncertainty, together with the difficulties we had with our written feedbacks, all illustrate the tensions I have previously mentioned in this thesis. About the written feedbacks on form, for instance, even though I felt they were too corrective, normative and non-dialogical, two students still demonstrated they missed grammar, when answering the questionnaire about changing something in our assessment process:

> *Talvez reforçar algum tópico ou gramática que normalmente cometemos erro na fala ou escrita.* (ST8)
>
> *Acho que ainda carrego um pouco do costume estudar mais para as provas e talvez uma ou duas avaliações no semestre poderiam ajudar a fixar principalmente a parte gramática.* (ST14)

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[123] Own translation: "significant due to the intentions of those who organize it [...]. It needs to constitute a set of data that expresses advances, conceptual changes, new ways of thinking and doing, alluding to the student's progression" (HOFFMAN, 2001, p. 133).

> Maybe reinforce some topic or grammar that we normally make mistakes in speaking or writing. (ST8)
>
> I think I still have a bit of the habit of studying more for exams and perhaps one or two assessments during the semester could help me to fix the grammar part in particular. (ST14)

Discourses of normativity, pedagogical traditional practices, and modern/colonial and neoliberal concepts of knowledge are part of our students' history and lives. Their expectations are connected to these ideas and will be in conflict with the alternative dispositions we wish to cultivate. This clash reminds us of how our dispositions are not fixed methods to apply, but a repertoire of ideas, values, and discourses that drive and orient us towards certain decisions and attitudes, amidst the limitations and contradictions of our own selves, our students, and society's macrostructure.

In an attitude of *avaliar se avaliando*, I raise several other questions to problematize this axis: If students had chosen what to include in the portfolio, would they stick to what they feel comfortable with? Would they challenge themselves to explore their difficulties? How did my and Dé's subjectivities affect our choices of tasks and feedback? How did we judge quality? What did we consider as good practices of multimodality or language? When creating the activities, we were constantly looking at the students' and our own goals, to the textbook, and to the limitations and conditions of our situated classrooms. What weighed more? How would other textbook, other goals, or other classroom conditions affect our experience?

According to Picón-Jácome (2020, p. 216), the practice of the portfolio is supposed to act "no tanto como procedimiento, sino como un espacio de encuentro entre el profesor y sus estudiantes para la consolidación de una cultura de la evaluación como-aprendizaje"[124]. In order to transform the portfolio into this encounter between teachers and students, we developed the idea of the sharing moments.

5.4 SHARING MOMENTS

Before having the idea of the sharing moments and the portfolio, Dé and I were worried about assessing students in relation to speaking (once the journal was focused on writing). In our seventh meeting (C7), we were thinking about how to work with interaction as a whole, providing opportunities for students to practice negotiation strategies, focus on performance and expand their repertoires in authentic situations. Our idea for assessing their speaking

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[124] Own translation: "not so much as a procedure, but as a meeting space between the teacher and his students for the consolidation of a culture of evaluation as learning" (PICÓN-JÁCOME, 2020, p. 216).

involved recognizing that we would observe students' oral communication at all times, but that we needed specific moments to grade and prepare feedback:

Eu – [...] a gente podia conversar com eles de que essas coisas vão ser avaliadas, a parte oral vai ser avaliada durante o semestre todo e daí a gente escolhe momentos específicos, hoje eu vou avaliar, entendeu? Porque a gente não consegue estar avaliando...

Dé - Tipo, a gente não faz um momento tipo, ah, um grande alarde assim tipo: hoje tem avaliação! Não, a gente só fala: vai ser sempre... E o que a gente pode fazer pra escolher esses temas ou situações que a gente vai criar em cima é ou usar o que eles mandam de objetivo pra gente lá no primeiro dia de aula, ou usar o que o livro já traz, porque daí até não, não destoa tanto do que já está tendo ali sabe?

Eu – É, eu acho que pode ser até as duas coisas tipo, a gente escolhe: [...] Dois momentos vai ser isso, interação. Aí a gente faz um momento que tem a ver com alguma coisa do livro e um outro momento que a gente percebe que sei lá, vários alunos dizem que precisam praquilo ou coisa assim. E daí não é que a gente vai estar enganando o aluno, pelo contrário. Eh, [...] quando a gente vai fechar uma nota, a gente não considera só aquele momento da prova oral. Né? A gente sempre... então: eu vou dar um pouquinho mais porque eu sei que esse aluno fala, ele'ficou nervoso. A gente faz isso. Então aí a gente vai estar fazendo a mesma coisa. Então a gente vai falar pros alunos oh: A oralidade nós vamos estar avaliando o semestre inteiro. Pronto. Eles não ficam nervosos, eles vão estar na aula normal e tal, e a gente sem revelar pra eles tipo, necessariamente a gente escolhe... porque a gente não vai conseguir pensar nisso o tempo todo e obviamente mesmo escolhendo a gente vai levar em conta tudo que a gente tem visto semestre inteiro. Então eu acho que não, não fica injusto ou algo assim. A gente está fazendo o que a gente sempre faz. Né? A gente só escolhe momentos específicos pra, parar e pensar um pouco mais aprofundado. Tá, agora eu vou olhar com mais atenção pra poder dar um número que é o que a gente tem que fazer institucionalmente (C7 transcript, 2021).

Me – [...] we could talk to them about how these things will be assessed, the oral part will be assessed throughout the semester and then we choose specific moments, today I will assess, you know? Because we can't assess...

Dé - Like, we don't make a moment like, oh, a big deal like: today there's an evaluation! No, we just say: it will always be... And what we can do to choose these themes or situations that we are going to create is to use what they send us as objectives on the first day of class, or use what the book already contains, because from then on, it doesn't clash too much with what's already there, you know?

Me – Yeah, I think it could be both things, like, we choose: [...] Two moments will be that, interaction. Then we have a moment that has to do with something in the book and another moment when we realize that, I don't know, several students say they need it or something like that. And then it's not that we're going to be deceiving the student, on the contrary. Eh, [...] when we decide on a grade, we don't just consider that moment of the oral exam. Right? We always... so: I'm going to grade a little more because I know that this student speaks, he was nervous. We do this. So then we will be doing the same thing. So we're going to tell the students: We're going to be evaluating speaking skills throughout the semester. That's it. They don't get nervous, they'll be in normal class and so on, and without revealing it to them, we'll choose... because we won't be able to think about it all the time and obviously, even if we choose, we'll take the whole semester into account. So I don't think, it's not unfair or anything like that. We are doing what we always do. Right? We only choose specific moments to stop and think a little deeper. Okay, now I'm going to look more closely so I can give a number that is what we have to do institutionally.

In the conversation above, I am juggling with dispositions I have developed about language/assessment and the limitations that I experience in relation to grading or giving systematic feedback. On the one hand, I recognize that we are always observing students' languagings, and that we unavoidably consider these uncontrolled daily interactions when assessing. On the other hand, considering how these unsystematic observations are invisible and delegitimized aspects in assessment, I also feel a need to choose specific moments to have more control in relation to what I am grading or analyzing. To deal with this ambiguity, we ended up assessing our students' oral languagings in two ways: by using activities of the portfolio to give feedbacks more focused on norms and language structure (as I discussed in the previous section, the video/audio about talent and the biography activities); and by developing the sharing moments, as I explain next.

In this same meeting (C7), we finally thought about having a kind of conversation circle, and in C8, we delve deeper into the idea after having read Norton (2013):

Eu – [...]tipo steps né? Registra, reflete sobre qual é a relação disso com os teus objetivos e o teu...

Dé – Share na outra aula

Eu – Ãh?

Dé – Tipo, você pode fazer um sharing. Faz lá um pair work, vamos lá galera, vamos contar suas últimas entradas do diário aí, troquem figurinhas

Eu – Nossa... esse próprio sharing do diário já pode ser uma avaliação da parte oral! (C7 transcript, 2021*)*

Me – [...] like steps, right? Register, reflect on how this relates to your goals and your...

Dé – Share in the other class

Me – Huh?

Dé – Like, you can do a sharing. Do some pair work, come on guys, let's share your latest diary entries, exchange ideas

Me – Wow.... this very sharing of the diary can already be an assessment of the oral part!

Eu – [...] essa parte colaborativa da nossa avaliação etc. poderia ser nesse sentido. Tipo por exemplo, toda semana [...] a gente fazia uma, como se fosse o tempo que a gente usaria pra corrigir homework, quinze, vinte minutos pra isso, pra tipo: ah, voluntários que queiram ler o que escreveram e daí conversar sobre o que eles escreveram, né? [...]Aí a gente poderia fazer um feedback meio oral assim, nem sempre nesse momento. Tipo pra quem, tanto pra quem leu quanto pra, pros colegas né? [...]

Dé – A gente pode dar esse, eu acho legal o que você comentou de uma vez por semana, a gente vê se dá tempo de uma vez por semana, uma vez a cada quinze dias. A gente lê um pouco os diários e compartilha em sala e dá feedback ali. Um feedback mais provocativo... (C8 transcript, 2021).

Me – [...] this collaborative part of our evaluation, etc. could be in that sense. Like for example, every week [...] we do one, as if it was the time we would use to correct homework, fifteen, twenty minutes for that, for like: ah, volunteers who want to read what they wrote and then talk about what they wrote, right? [...] Then we could give oral feedback like this, not always at that moment. Like for who, both for those who read it and for colleagues, right? [...]

Dé – We can do this, I think what you said is cool, once a week, and we'll see if we have time once a week, once every fifteen days. We read the diaries a little and share them in class and give feedback there. A more provocative feedback...

Therefore, we first thought about the sharing moments as a means for assessing our students' oral ability by looking at how they were performing, negotiating, using their repertoires and collaborating. In other words, we would exploit these moments for giving feedback more connected to our dispositions. To illustrate to Dé what I was thinking in relation to possible aspects to observe in speaking, I narrated two previous experiences I had had:

Eu – [...] teve duas alunas que eu elogiei e coloquei como ponto positivo porque durante a apresentação elas explicaram em português termos que elas usaram. Então por exemplo, uma delas estava falando sobre Scooby-Doo, e daí ela falou: "they are nosy friends. Nosy é tipo que..." daí ela explicou em português. E daí continuou. Cara, isso pra mim demonstrou uma consciência linguística e consciência do público dela muito grande.

Dé - Incrível.

Eu – [...] E teve uma outra também que ela estava falando, daí ela falou uma coisa em polonês, daí ela: "ai não, desculpa! Estou confundindo com o polonês", e ela achou isso horrível, e daí eu expliquei pra ela, falei tipo, não tem problema, você reconheceu que ali a gente não ia entender o polonês então...

Dé – Obrigado amiga [laughter]

Eu – [laughter] você se explicou e tal. Então né? Mas o problema não é confundir. Pelo contrário, você misturou e você conseguiu ler o contexto: não, espera aí, aqui não funciona isso. E você se arrumou. Então é isso. Então mesmo que eles interajam com os colegas deles, eles usarem português, a gente vai poder analisar como sendo uma coisa que nem o próprio Cana (CANAGARAJAH, 2006; 2013) fala, ele fala de erro, né? Às vezes o erro é um recurso né? Que o aluno está usando ali, ou facilitar a fala é um recurso e eu acho que no nosso caso, usar português ali vai ser um recurso. Eles vão reconhecer que aquele contexto, que aquele contexto permite né? (C7 transcript, 2021).

Me – [...] there were two students that I praised and put as a positive point because during the presentation they explained in Portuguese terms that they used. So for example, one of them was talking about Scooby-Doo, and then she said: "they are nosy friends. Nosy is like..." then she explained in Portuguese. And then she continued. Man, this to me demonstrated a very high linguistic awareness and awareness of her audience.

Dé - Incredible.

Me – [...] And there was also another one who was talking, then she said something in Polish, then she said: "oh no, sorry! I'm confusing it with Polish", and she thought that was horrible, and so I explained it to her, I said like, no problem, you recognized that we wouldn't understand Polish there so...

Dé – Thanks friend [laughter]

Me – [laughter] ...you explained yourself and stuff. So, right? But the problem is not to confuse. On the contrary, you mixed it up and you were able to read the context: no, wait a minute, that doesn't work here. And you fixed it. Then that's it. So even if they interact with their colleagues using Portuguese, we will be able to analyze it as something, like even Cana (CANAGARAJAH, 2006; 2013) himself talks about, he talks about mistakes, right? Sometimes error is a resource, right? That the student is using there, or facilitating speech is a resource and I think that in our case, using Portuguese there will be a resource. They will recognize that that context, that that context allows it, right?

At first, we were only considering how we, as teachers, could provide feedback. However, we realized how the sharing moments could become a rich experience of peer assessment:

Dé – A gente pode... fazer alguma medida de um peer assessment também. Porque se a gente vai tá tendo conversas, eu vou tá sabendo meio que o objetivo da Camila, eu vou tá sabendo o objetivo do Dalton, e daí eu posso comentar um pouco sobre eles, tipo nossa eu achei que o Dalton super focou no dele e foi muito legal, quando a gente conversava ele fez tal coisa. (C7 transcript, 2021)

Dé – We can... do some peer assessment as well. Because if we are going to be having conversations, I will know Camila's objective, I will know Dalton's objective, and then I can comment a little about them, like wow, I thought Dalton was like, he really focused on his and it was really cool, when we talked he did such a thing.

Eu – [...] "Collaboration is central, (...) students work together to help one another interrogate the frame in which memories are constructed" (NORTON, 2013, p. 187). Né, tipo, eles se questionarem, falarem sobre os seus registros. (C8 transcript, 2021)

Me – [...] "Collaboration is central, (...) students work together to help one another interrogate the frame in which memories are constructed" (NORTON, 2013, p. 187). It's like, they question themselves, talk about their registers.

To sum up, our idea for the sharing moments was to have a moment for teacher > student feedback, but mainly student > student feedback. It would take place once a week at the beginning of classes, with students volunteering to show their homework (a journal entry or portfolio activity), while others (including us) would make comments and interact. Yet, considering our principles of including students in the assessment and of keeping it open, we knew changes could be necessary:

Eu – [...] minha ideia nesse momento do diário é ser bem livre, tipo um ler e: daí galera, o que que vocês acham? Nossa, foi legal isso aqui né? E tal, que massa que ele usou inglês no trabalho, que legal não sei o quê sabe? Tipo conversar mesmo. Mas, pode ser que não funcione na turma. Né?

Dé – Daí a gente tem que puxar.

Eu - Daí a gente vai ter que ver como que a gente faz. Talvez essa coisa das regras, talvez até uma forma de organizar: ó, todo mundo tem que comentar pelo menos de um, sei lá, né? Colocar algumas coisas assim mais...

Dé – Umas regrinhas. Mas são coisas a construir e pensar ali... (C8 transcript, 2021)

Me – [...] my idea at this point in the diary is to be very free, like read and: so guys, what do you think? Wow, that was cool, right? And so, how great he used English at work, how cool, whatever, you know? Like really talking. But it may not work in the class. Right?

Dé – Then we have to prompt.

Me - Then we'll have to see how we do it. Maybe this thing of rules, maybe even a way of organizing: hey, everyone has to comment on at least one, dunno, right? Put some things more...

Dé – A few rules. But these are things to build and think about there...

After classes started, we gave students their first homework and explained the sharing moment we would have the following week. According to my field journal, I told my students that their comments to their classmates' sharings could be their opinions about the work and its connection to our goals, questions about the content or even suggestions in language structure. In the following excerpt, I tell Dé about my group's first experience and how I adapted our idea:

*Eu - [...] fiz um voluntário pra turma inteira, daí essa aluna se voluntariou, a Kátia [pseudonym], ela se voluntariou. Daí o que ela fez, ela leu o texto pra nós, daí eu nossa que legal e tal, mas não quis comentar muito e perguntei pro pessoal: o que vocês acharam? Silêncio mortal. Ninguém falou **nada** [emphasis in this word]. [...] Aí eu perguntei, vocês já conheciam Piraquara? O que vocês gostaram no texto? Quê que chamou atenção? Tipo, nada. Nada. Aí uma aluna: Ai eu conheço Piraquara [...]. Daí rolou uma mini conversinha mas foi meio estranho. Aí quando eu pus eles em grupos, aí foi legal. Que daí eu não sei o que aconteceu que daí a galera tipo super fazia pergunta pra pessoa que fez o texto sabe? Tipo ai, qual que é a panificadora que você mais gosta no bairro? Sabe, a galera tipo super interagiu mesmo, mas ninguém falava nada de forma, nada, nunca.*

Dé – Legal

Eu - [...] Enfim, então tá funcionando legal. Eu vou tentar na próxima vez fazer de novo isso. (C10 transcript, 2021).

Me - [...] I asked for a volunteer for the entire class, and then this student volunteered, Kátia [pseudonym], she volunteered. So what she did, she read the text to us, and then I thought it was cool and so on, but I didn't want to comment much and asked the people: what did you think? Dead silence. Nobody said **anything** [emphasis in this word]. [...] Then I asked, did you already know Piraquara? What did you like about the text? What caught your attention? Like, nothing. Anything. Then a student: Oh, I know Piraquara [...]. Then there was a mini chat but it was a bit awkward. Then when I put them in groups, it was cool. I don't know what happened and people were like super asking questions to the person who wrote the text, do you know? Like, which bakery do you like the most in the neighborhood? You know, people really interacted, but no one said anything on form, anything, ever.

Dé – Cool

Me - [...] Anyway, so it's working fine. I'll try to do this again next time.

Therefore, from this first experience on, I divided the sharing moments in two parts: first, I asked a volunteer to show the homework to the entire class and everyone would make comments. Then, I separated students using the Breakout Rooms tool at Zoom and everyone shared in these small groups. I was not worried about the fact that I would not see nor give feedback to all students' sharings, not only because our intention was for the classmates to also play this role, but also renouncing the modern/colonial/neoliberal need to control and the traditional position of authority given to teachers. Besides, I mentioned above that students were not giving any feedback on linguistic structure, and this remained true for the rest of the semester. We were also ok with this, considering how we wanted to develop different dispositions towards language and how we were already providing normative feedback in their portfolios.

In his turn, Dé had difficulties in implementing the sharing moments, in developing the sense of continuity and community that this practice required, due to the small and inconstant number of students he had:

Dé – [...] acho que o mais difícil era isso, sabe? Não ter, não ter uma turma constante, né? Ter uma turma que ficava indo e vindo e daí um dia com um, outro dia com outro, e daí tornava muito difícil você fazer alguma coisa mais, mais engajada ou mais contínua, porque não era contínuo né? Então, toda vez que sei lá, a gente, eu explicava uma proposta de atividade, tinha três alunos. Daí no dia de ver a atividade feita, o que faltou na explicação da proposta tava vendo feito, mas ele não sabia o que era o feito. E daí tipo dava uma sensação muito ruim de, ai meu Deus, né? Tá acontecendo, não tá acontecendo, mas as pessoas tão vendo, ou não tão vendo.
Me – Sim...
Dé – Daí isso era meio chato, mas... (C15 transcript, 2021).

Dé – [...] but I think that was the hardest part, you know? Not having, not having a constant group, right? Having a group that kept coming and going and then one day with one, another day with another, and then it made it very difficult for you to do something more, more engaged or more continuous, because it wasn't continuous, right? So, every time, you know, we explained an activity, there were three students. Then on the day of seeing the activity done, who was missing in the explanation of the proposal was seeing it done, but he didn't know what that was. And then it kind of gave me a really bad feeling of, oh my God, right? It's happening, it's not happening, but people are seeing it, or not seeing it.
Me – Yeah...
Dé - So that was a bit upsetting, but...

In another conversation, he added that while some students did not have anything to share, the one who had done the activity felt alone, exposed and ashamed for being the only one to talk. For this reason, their sharing moments were not continuous nor systematic as they were with my students, who had this practice once a week.

Looking back at the whole semester, I observe several benefits of the sharing moments in my group. The first relates to our goal of language awareness, once the sharings provided several opportunities for feedback that embraced open perspectives of communication (considering negotiation strategies, rhetorical sensitivity, multimodality, and so on). Since "multilingual learners are already involved in the process of linguistic exchange, despite the fact that their curriculum materials are biased towards monolingual outputs" (MAKALELA, SILVA; 2023, p. 93), some of them were finding space for translingual dispositions that they actually already had. Unfortunately, we do not have explicit records of these feedbacks such as the written ones from the journal and the portfolio, since these were oral exchanges and classes were not recorded. Still, I have some notes in my field journal about interesting instances.

One example is with the Character Personality activity. Lorena chose to talk about Gloria (played by the Colombian actress Sofia Vergara), a character from the television series Modern Family (created by Christopher Lloyd and Steven Levitan). In my field journal, I wrote about this moment, from September 9, 2021, when the student mentioned that Gloria is from Colombia and that the accent was what called her attention the most. She made comments such as: "she speaks like me", "I love her", "eu não entendo os outros, very American accent". Her classmates agreed and also made comments, such as "I love the Spanish accent". I took this opportunity to raise the issue of accent, of how this series' jokes about Gloria's languagings can be problematic, of respecting differences in speaking, of how the supposed American accent is not intrinsically better, and so on. I even shared this image in our WhatsApp group, from season 6, episode 7:

IMAGE 69: SCENE FROM MODERN FAMILY

Another disposition that we were able to work with was CL. In the sharing moments, students were in constant contact with different perspectives, multiple modes to represent meanings, diverse forms of languaging, classmates with contrasting backgrounds, cultures, identities and personalities. Thus, these sharings were opportunities for them to exercise an openness to difference and their abilities to negotiate. In my field journal, I took several notes that indicate how students were collaborating and learning to deal with their differences: they negotiated who had technological skills to share his or her screen and open Google Drive to present the activities; they learned these skills from each other, in addition to new vocabulary, expressions and how to use digital tools; they gave a lot of supportive feedback and showed interest in each other's sharings; they exchanged ideas to study and practice English outside class; and they demonstrated a lot of patience with each other when trying to communicate. These collaborations went beyond the sharing moment. For instance, on November 10 2021, I wrote in my journal that, after presenting a grammar topic that seemed difficult to them, students in Breakout Rooms were helping and explaining it to each other using their resources in Portuguese.

The fact that students were teaching and learning from each other leads us to the next benefit of the sharing moment: a destabilization of positions of authority. From our decolonial dispositions and also considering the critical perspectives of education I mentioned before, we wanted to challenge the traditional authority of the teacher as the knowledge holder and the students as the passive receptacles. Besides these peer feedbacks and exchanges I mentioned in the previous paragraphs, other notes from my field journal point towards this questioning of authority, such as: students feeling free when producing their homework differently from how we suggested; how Ivana was super excited because she taught me the word "locust" (I had never heard this word before and she used it in her homework); and Sofia motivating her classmates to volunteer in the first part of the sharing moment.

As a result of questioning our positions, I believe we could really perform an *engaged pedagogy* (hooks, 1994), creating opportunities for learners to *come into presence* (BIESTA, 2005) in a welcoming community, built on mutual relationship, trust, commitment and growth. It is interesting to see how this was actually a concern Dé and I had since one of our first discussions, due to the difficulties in promoting students interaction in online classes:

Dé – [...]online é muito mais complicado porque daí [...], eu tenho aluno que entra que nem dá oi pros outros, tipo ele dá oi pra mim e daí tipo sabe? Por quê? Você não tá vendo as outras

pessoas ali porque você não sabe expandir a caixinha do Zoom e ver os outros, você só vê a de quem fala?

Eu - Nossa eu não tinha pensado nisso, tipo eles, toda interação entre eles durante a aula em que está todo mundo junto não existe né?

Dé - É só você que guia.

Eu – É, tanto que... os meus alunos não usam o chat. Quer dizer, só se eles usarem o chat privado. Ou no Whats. Eu espero que eles façam isso porque... [...]

Dé - Daí tem muito de conexão, tem muito de tudo, então essas práticas tuas de sabe, parar pra fazer comentários tem que ser feito porque senão...

Eu - Sim, porque é como eles estão interagindo, né? Eu faço muito breakout rooms, muito. Porque é assim que eles falam, não tem, fora isso não tem... (C3 transcript, 2021)

Dé – [...] in online classes it's much more complicated because then, like [...], I have students who come in and don't even say hi to the others, like he says hi to me and then like, you know? Why? You can't see the other people there because you don't know how to expand the Zoom box and see the others, do you only see the person speaking?

Me - Wow, I hadn't thought about that, like them, all the interaction between them during the class where everyone is together doesn't exist, right?

Dé - It's just you who guides.

Me – Yes, so much so that... my students don't use the chat. I mean, only if they use private chat. Or on WhatsApp. I hope they do this because... [...]

Dé - Then there's connection, there's a lot of everything, so these practices of yours of, you know, stopping to make comments, have to be done because otherwise...

Me - Yes, because that's how they are interacting, right? I do breakout rooms a lot, a lot. Because that's how they talk, there isn't, other than that there isn't...

In the excerpt above, Dé talks about students' lack of ability with Zoom as one possible reason for this interaction problem in online classes: *"Você não tá vendo as outras pessoas ali porque você não sabe expandir a caixinha do Zoom e ver os outros, você só vê a de quem fala?"*. In our Post-typographical/Digital Society (see Table 4 in Chapter 4), skills to explore apps' functionalities, digital platforms and other resources are essential for communication. This highlights the importance of one of our goals with multimodality, which was the disposition for critically using technological resources and developing digital literacies. Anyhow, the sharing moments (together with the use of journals and the portfolio) were indeed very important in allowing for the relationships between students to grow, even through the screens. Cuesta-Melo, Lucero-Zambrano and Herrera-Mosquera (2021, p. 100) developed discussion sessions in their study in Colombia, similar to our sharing moments. They concluded that the "participants had the opportunity to understand that their English performance was associated with their experiences" and "realized that their classmates faced similar difficulties and concerns". Likewise, my students saw their differences and similarities as English learners and felt less lonely in their struggles in studying the language.

I observed and wrote in my field journal that, although some left their cameras closed and were afraid of volunteering when we were all together, everyone activated their videos and were less shy to speak in the smaller groups. As Fernanda wrote in her self-assessment form: "nos breakout rooms sim, quase sempre comentávamos alguma coisa da tarefa de cada um, mas quando estamos todos na mesma sala eu prefiro ficar mais quietinha somente escutando haha acho que por causa da minha personalidade mesmo"[125] (Fernanda's SA). Thus, feelings of insecurity were still present, but they could trust each other when the threat of a big audience was eliminated. In her journal, Ivana wrote "I missed our group, because we didn't have class last Monday because of the extended holiday. In group I learn more, interacting with people, talking even wrong".

Another indication of the attachment we developed was how their comments on each other's activities revealed identification and willingness to share about themselves, such as on November 3, 2021, when Guilherme told us about his drawing talent and three classmates talked about how that reminded them of their children/grandchildren. Finally, on this same date, I asked them if they wanted to choose whom they would like to work with for the Biography Presentation, and Denise responded that the whole group got along well and that "todo mundo é bem dedicado" (everyone is very dedicated). Sofia agreed and said that "it is a pleasure to work with everyone".

Lastly, one last advantage I have already mentioned concerning the goals, but that also came from the sharing moments, journals, and portfolio were the students' investment in our classes. I felt they were always excited about these sharings and were sad when they did not have time to do the homework. On September 22, 2021, I wrote in my journal that Guilherme, who would not be able to attend the class, informed us about his absence and shared his homework in the WhatsApp group. Later, he wrote in his self-assessment form: "todos os homeworks foram realizados afim de compartilhar com os colegas"[126] (Guilherme's SA). As this example shows, they worried about showing something to their classmates. I believe our and their peers' feedback gave them a reason, a motivation to develop their texts.

When explaining how feedback can be successful if a trusting relationship between teachers and students is developed, Benesch (2017) mentions a study by Sommers (2006) about students' perspectives of feedback in their undergraduate writing development. She found that

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[125] Own translation: "In breakout rooms, yes, we almost always commented on something about each other's tasks, but when we're all in the same room, I prefer to stay quieter and just listen haha, I think it's because of my personality." (Fernanda's SA).
[126] Own translation: "All homework was done in order to share with colleagues" (Guilherme's SA).

effective feedback plays a social role, more than a linguistic or corrective one, in the sense that it helps students feel less anonymous and build a sense of belonging. Her participants cared deeply about teachers' comments, once that meant they had a reader, a listener, someone willing to comment constructively, and in their own words, "it is with a thoughtful reader that the whole process is enriched, deepened, and inscribed in memory" (Ibidem, p. 251). Thus, the sharing moments were a feedback practice that prompted learner's investment, as their productions had real and engaged readers and interlocutors. Several students wrote on their self-assessment forms about how important these exchanges were, and some examples are:

Ter a oportunidade de partilhar com os colegas os resultados e receber feedbacks foi igualmente estimulante. (Sofia's SA)

[...] falando com os colegas a gente se esforçava muito para isso, e geralmente as conversas eram muito legais e eu terminava a aula feliz de ter conseguido me expressar nesses momentos. (Fernanda's SA)

The sharing moments were happy and relaxed moments in general. (Stela's SA)

Having the opportunity to share the results with colleagues and receive feedback was equally stimulating. (Sofia's SA)

[...] talking to our colleagues we made a lot of effort to do so, and generally the conversations were very nice and I ended the class happy to have been able to express myself in those moments. (Fernanda's SA)

It is interesting to highlight that, when I asked Dé about his group, he said that unfortunately they did not develop this affection nor sense of community with each other. This could be another indication of how the sharing moments, which his group did not develop as a frequent and consistent practice, had an impact in building a community in my class. In relation to engagement, their journals and portfolio had fewer entries and activities, another result of the attendance problem. Still, the investment prompted by establishing clear goals remained. Dé explained that they did not show this engagement with each other, but demonstrated a sense of commitment to themselves and felt responsible and included in their learning process.

To sum up, the sharing moments contributed to the horizontality of the relationship between all involved (teachers and students). Furthermore, it was a rich opportunity for peer-feedback and teacher feedback that went beyond the linguistic norms, touching on certain aspects that are often neglected in speaking (negotiation strategies, self-correction, rephrasing, conscious adoption of resources in Portuguese, tolerance and respect toward difference, etc.). Finally, considering the uncertainty, unpredictability and lack of control that characterized these moments, students definitely exchanged feedback, learned and exercised aspects we did not even predict nor have as goal. Thus, this axis illustrates how assessment is actually messy,

subjective and open, as opposed to the commonplace belief (and practice) that it is organized, systematized and objective.

Some questions we could raise to problematize our practice in the sharing moments are: How were these relationships between teachers and students established? What factors contributed to this conviviality? Is it possible to develop a sense of continuity, community and partnership in groups whose attendance is unstable (such as Dé's group)? How? How would we deal with students who do not engage in conversation? What does this lack of engagement mean and what is the role of the teacher? In a different context, could students have had more differences between themselves and disagreed more? How would Dé and I deal with conflicts? How would we deal with our colonial and modern desire of eradicating tension and finding common ground? Did we silence possible conflicts in our groups? How could we, in this kind of practice such as the sharing moment, promote a vision of conflict as actually essential for critical exchange?

Along with the sharing moments, another axis also contributed for nourishing a personal, intimate and trusting interaction, at least between the students and ourselves. As I explain in the following subsection, we had individual feedback conversations in the middle of the semester.

5.5 INDIVIDUAL FEEDBACK CONVERSATION

In the standard assessment at UTFPR Idiomas, students had a whole class (1h40min) for their first test in the middle of the semester. When Dé and I were getting to this point of the calendar, we were thinking about an activity for the portfolio that matched Unit 9, which was about change and future goals. In one of our first conversations, we thought it could be an opportunity for students to revisit and rethink their goals of the semester: have they changed? Why? Therefore, we seized the opportunity of this extra class (since we would not have the test) for promoting this self-reflexivity, through an individual moment of feedback with each student:

> Dé – [...] Já que a gente está com essa aula, você não pensa em fazer uma pausa e dar um feedback?
> Eu - Pode ser... podia ser, ótimo! Dá tempo tranquilo. Dá pra fazer a entrevista [referring to the Interview about dreams activity], dá pra...
> Dé – Então, porque daí, porque daí não fica aquilo de novo no final. Lembra a sobrecarga que você teve? (C12 transcript, 2021)

Dé – [...] Since we have this class, don't you think about having a pause and giving feedback?

Me - It could be... it could be, great! We have time. We can do the interview [referring to the Interview about dreams activity], we can...

Dé – So, because then, because then it won't happen again at the end. Remember the overload you had?

Dé – como você já tem dado o feedback, sei lá, mais linguístico ou estrutural nos comments, [...] talvez não dar tanta atenção pra isso, e daí abrir os goals da pessoa de novo e falar: E aí, você tem feito alguma coisa? Então às vezes não precisa nem ser tanto um feedback teu, pode ser um dele também tipo, uma troca de feedbacks. Né? Porque daí você pode ouvir um pouco, principalmente na tua turma que tem muita gente [...]. Pode ser até um feedback, na verdade, mais você recebendo também do que necessariamente [...]

Eu - Uma conversa né, das duas direções. (C12 transcript, 2021)

Dé – since you've already given feedback, I don't know, more linguistically or structurally in the comments, [...] maybe don't pay so much attention to this, and then open the person's goals again and say: So, have you been doing anything? So maybe it doesn't even need to be so much your feedback, it can also be his, like, an exchange of feedbacks. Right? Because then you can hear a little, especially in your class where there are a lot of people, [...] It could even be feedback, actually, more you receiving it than necessarily [...]

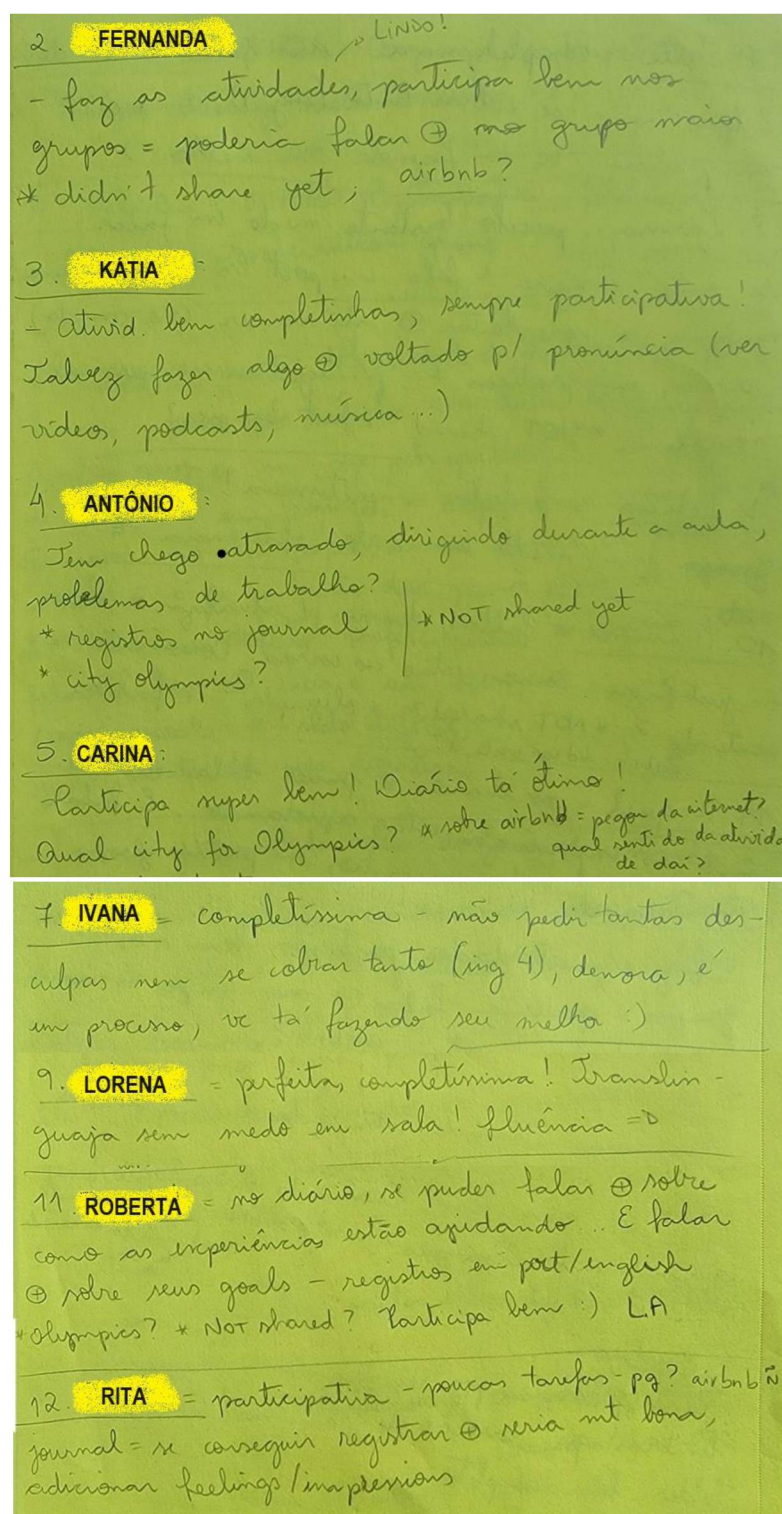Me - A conversation, right, from both directions.

Since we started planning this moment, we tried to keep in mind our dialogical perspective of feedback. Besides, we had provided enough linguistic input and corrections in their Google Drive folders. Therefore, our purpose with this individual conversation was not to tell students what we thought about their learning processes nor focus on language norms, but to co-construct a reflective moment, ask thought-provoking questions and give them space to speak. For this reason, these conversations were in Portuguese. Bearing in mind our goals, I took brief notes in my field journal, just to raise a few points with each student:

IMAGES 70[127] – 71[128]: NOTES FOR FEEDBACK CONVERSATION[129]

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[127] Own translation: 2. Fernanda: does the activities, participates well in groups = could speak more in the bigger group. 3. Kátia: very complete activities, always participative! Maybe do something more connected to pronunciation (watch videos, podcasts, music...). 4. Antônio: has arrived late, driving during class, work problems? *journal entries. 5. Carina: participates very well! Journal is great! What city for Olympics? *about aibnb: got from the internet? What is the purpose of the activity then?

[128] Own translation: 7. Ivana: super complete – not to apologize so much neither be too hard on yourself (English 4), it takes time, it's a process, you are doing your best. 9. Lorena: perfect, super complete! Translanguages without fear in class! Fluency. 11. Roberta: in the journal, if she can talk more about how the experiences are helping. And talk more about her goals – registers in Port/English. Participates well. 12. Rita: participative – few tasks – why? Journal = if she can record more it would be nice, add feelings and impressions.

[129] I edited the page of my journal represented in Image 71, in order to omit students 8 and 10. They are not participants of this research, student 8 because she was under 18 and student 10 because she gave up the course and did not send me her consent form.

2. **FERNANDA** Lindo!
– faz as atividades, participa bem nos grupos = poderia falar ⊕ no grupo maior
* didn't share yet ; airbnb?

3. **KÁTIA**
– Ativid. bem completinhas, sempre participativa! Talvez fazer algo ⊕ voltado p/ pronúncia (ver vídeos, podcasts, música...)

4. **ANTÔNIO**:
Tem chego •atrasado, dirigindo durante a aula, problemas de trabalho?
* registros no journal | *NOT shared yet
* city olympics?

5. **CARINA**:
Participa super bem! Diário tá ótimo! Qual city for Olympics? * sobre airbnb = pegou da internet? qual sentido da atividade de daí?

7. **IVANA** = completíssima – não pedir tantas desculpas nem se cobrar tanto (ing 4), demora, é um processo, vc tá fazendo seu melhor :)

9. **LORENA** = perfeita, completíssima! Translinguaja sem medo em sala! fluência =D

11. **ROBERTA** = no diário, se puder falar ⊕ sobre como as experiências estão ajudando... E falar ⊕ sobre seus goals – registros em port/english * Olympics? * Not shared? Participa bem :) LA

12. **RITA** = participativa – poucas tarefas – pg? airbn ñ journal = se conseguir registrar ⊕ seria mt bom, adicionar feelings/impressions

SOURCE: The author (2021)

My comments were intended to praise attitudes that I considered important in their learning process, and motivate other practices such as writing more in their journals, producing for their portfolio, speaking in class, trying different experiences with English and so on. However, the most important aspect for me were the possible questions I could ask them about

their engagement in class, from schedule details to volunteering for the sharing moments, posting on their journals or portfolios, and especially about feelings in relation to the classes, English, learning, and the whole process. As the picture above shows, I planned to talk to Carina about an activity where she copied the text from the internet. I intended for her to reflect on why she did that, what were the implications for her learning and what could be different if she had written the texts with her own words. Another example are my notes for the conversation with Antônio, which involved understanding his irregular attendance in class. I also tried to help students observe their learning as a movement, that is, to look at what they had already changed in their languagings since the beginning of the semester, as my notes to Ivana illustrate.

In relation to the logistics for this individual conversations, Dé only had 4 attendant students and could talk to each of them while the others were doing something else. Since I had 14 at the time, we created a schedule and allotted different times for each student to join our Zoom meeting. About his feedbacks, Dé said he opened the students' Google Drive folders to have a look with them, but that he also focused on asking the girls thought-provoking questions. He saw that our role in this moment was to recapture the students' goals, ask about their thoughts and feelings towards them and the classes, and from their answers, give or think about possible next steps or recommendations. As he shared with me, providing feedback becomes an easier task once we have clear goals and hear each other's impressions and experiences. In my case, I realized my students had a great deal to say:

[04/10/2021 20:36:57] Camila: Terminei os feedbacks kkkk
[04/10/2021 20:39:07] Camila: [Audio message transcribed]: "Nossa, foi super corrido que doideira 15 [it was actually 14] alunos! [laughter] Não, e daí a minha turma é muito tagarela, porque daí eu expliquei pra eles que o feedback ia ser: eu falava pra eles como eu tô percebendo a participação deles nas aulas e eles também, dar um feedback pra mim, ou falarem como eles tão se sentindo... e nossa, como eles falam! [laughter] A maioria fala muito, teve uma aluna que não falou praticamente nada, só tipo, ouviu e falou bem pouco. Mas outros tinham, queriam falar, sabe, bastante! então foi bem corrido [...]"
[05/10/2021 08:40:00] Dé: eles falam muitoooo!
[05/10/2021 08:40:09] Dé: ainda mais nesses tempos que todo mundo tá meio "carente"
(WhatsApp, 2021).

[04/10/2021 20:36:57] Camila: I finished the feedbacks lol
[04/10/2021 20:39:07] Camila: [Audio message transcribed]: "Wow, it was so crazy 15 [it was actually 14] students! [laughter] No, and then my class is very chatty, because then I explained to them that the feedback would be: I would tell them how I perceived their participation in classes and they would also, give me feedback, or talk about how they feel... and wow, how they talk! [laughter] Most of them talk a lot, there was one student who said practically nothing, just, like, listened and said very little. But others had it, they wanted to talk, you know, a lot! So it was very busy [...]"
[05/10/2021 08:40:00] Dé: they talk a lot!
[05/10/2021 08:40:09] Dé: especially in these times when everyone is a little "needy"

When analyzing my field notes on this day, October 4 2021, I could identify three main topics that arose from what students shared with me. First, learners mentioned positive feelings towards the classes. Kátia and Lorena mentioned the journal and homeworks more specifically, talking about how they stimulated practice or brought joy to their learning. Others talked about the dynamics of the sharing moments, which created great opportunities for interaction (as Kátia put it: "vai criando sintonia") and allowed people to speak without being corrected all the time. It is interesting to mention that Stela actually said she would like me to correct her more, but when I asked her why and explained in a few words my reasons for not interrupting students nor focusing on normativity, she agreed and considered the importance of developing self-correction. Two other students also made suggestions, Kátia mentioning that she missed more grammar-focused activities and Lorena asking for more pair work because she felt less ashamed and spoke more than in trios or bigger groups. At the same time that I somehow included their suggestions in my practice (tried to provide extra grammar material and to propose more pair activities), I asked them to think about the reasons for these needs, where they come from and how these practices can help them. Finally, I encouraged them to think about how something different (like practicing this grammar in real interactions or challenging oneself to speak in bigger groups) could also contribute to their developments.

The second subject that came up in five different conversations was their personal life experiences and adversities. Some talked about being very busy at work and lacking time for dedicating more. Denise reported having recently returned to in-office work, and feeling very tired in this process of readapting. Sofia shared about some family issues (she had talked to me about her situation previously via WhatsApp, after crying in one of our classes). By listening to them, I could better understand why sometimes they would be less engaged in activities, close their cameras or be late for class. In these reports, I mostly listened and respected their feelings, trying to develop more empathy and get to know them.

Finally, the third topic I identified is connected to my students sharing about their personal lives. At least 8 learners talked about their frustrations and how they wanted to be doing better in class. They wished they were more fluent, hesitated less to speak, or had more time to dedicate. While it is important to be always searching for improvement and making one's dissatisfaction a motivation (as I have mentioned in the introduction of this thesis about the feeling of discomfort), my students were too hard on themselves. Their linguistic repertoire was within the expectations of the level at UTFPR Idiomas, they were very open to negotiate and interact with classmates, and were indeed very dedicated. The excessive self-pressure they

demonstrated and the comparisons they were making with each other seem to be a result of several mechanisms I have touched upon throughout this thesis: normative and modern ideologies of language, the *impostor syndrome* (BERNAT, 2008; KRAMSCH, 2012), traditional perspectives of assessment as measurement and judgment, and neoliberal discourses of productivity, competition and meritocracy. I intend to reflect further on this issue by the end of this chapter. Anyhow, in our individual conversations, I inquired about the reasons for these feelings and asked questions to help them remember our discussions during class about the important aspects in communication, normativity, the native vs. non-native dichotomy, how learning a language takes time, etc.

After these feedbacks, I shared my impressions with Dé:

Eu – É, eu... quando eu fiz aquele feedback individual, eu acho que foi muito mais assim tipo, eles falando como que eles estavam se sentindo e como que estava sendo pra eles, do que eu. Eu falei pouco e eles falaram muito. Assim... Mas foi bem interessante, porque eu acho que é justamente isso. Eu... é uma coisa reflexiva. Eu enquanto professora vou poder fazer esses questionamentos e ajudar ele a olhar pro próprio, mesmo porque eu tenho tantos alunos, eu não vou conseguir olhar minuciosamente pra cada um (C15 transcript, 2021).

Me – Yeah, I... when I gave that individual feedback, I think it was much more like, them talking about how they were feeling and how it was going for them, than me. I said little and they said a lot. So... But it was very interesting, because I think that's exactly what it is. I... it's a reflective thing. As a teacher, I will be able to ask these questions and help him look at himself, even because I have so many students, I won't be able to look at each one in detail.

In sum, I see these conversations we had as genuine dialogical feedback. We did not see ourselves as knowledge holders who would look at our passive learners to tell them what they needed to change. As I shared with Dé, this is actually a very hard endeavor if you think about it: to know for sure what each of 15, 40, 100 students need in their languagings (to improve listening? To expand vocabulary? To develop negotiation strategies?) and be able to tell them how to develop it. Rather, our feedback was an exchange where students exposed their perspective and we, in our responsibility as teachers, helped them critically think and problematize it. These conversations demonstrated how much students have to contribute and to share, and how we can get to know them better, develop more empathy and make them feel more integrated in their own education. In addition, this feedback was another example of the messiness and subjectivity of assessment I have mentioned in the previous subsection, considering how I had notes and topics in mind but the conversations were open for the unpredictability of what students would bring. Finally, I see that this axis represented an actual

formative practice, once it was based on learning as a movement, and on the role of assessment to provide information for teachers and students about this process.

Important issues to consider about the individual conversations, or while constructing any feedback practice, could be: did our dispositions guide our feedback? Was our feedback based on standards/expectations? Where did they come from? Whose knowledge were they based on? How can we know which standards are fixed or can be negotiated? Considering the horizontality we were trying to establish, is it possible/desirable to completely erase any power relations? How can we problematize our positions of authority in feedback practices? What should our role as teachers be when our students open up, vent or share their feelings/personal lives with us? In our Cartesian and normative society, how can we find space and legitimization for these unpredictable, unfixed, open, emotional feedback experiences? In rigid contexts, how can teachers find *brechas* (DUBOC, 2012) to perform this type of dialogical feedback?

To conclude, it is important for us teachers to acknowledge that our own identities (formed by expectations, beliefs, discourses and so on) did affect the way we gave feedback. Along with what students told us, our subjectivities informed the questions we asked and how we saw each of them. Certainly, they also affected how we graded students, topic explored in the next subsection.

5.6 GRADES

Dé – [...] Eu acho que pros alunos que eu tenho que são muito, de idades muito diferentes e contextos até, de vida assim bem diferentes, ela [assessment] tem efeitos diferentes sabe? Pra muita gente tipo: "ai meu Deus", um troço que tem que fazer ali quando acaba duas unidades e eu preciso estudar loucamente e fazer. Pra outros ela é tipo, eu quero ver se eu aprendi. Então, essa coisa de fazer muita questão de voltar, de fazer uma correção junto, de olhar os exercícios, de entender...

Eu - É do aluno mesmo tipo sentir: aprendi, né?

Dé - Isso, aham. E pra outras é tipo: ah legal, eu gosto de tirar mais que 9, eu tirei mais que 9? Tirei, legal.

Eu - Tá bom. Nem olha a correção, né? (C1 transcript, 2021)

Dé – [...] I think that for the students I have who are very different in age and from very different backgrounds, it [assessment] has different effects, you know? For a lot of people like: "oh my God", something that has to be done when two units are finished and I need to study like crazy and do it. For others it's like, I want to see if I learned. So, this thing of making sure you come back, make corrections together, look at the exercises, understand...

Me - It's the student himself feeling: I learned, right?

Dé - That's it, yeah. And for others it's like: oh cool, I like getting more than 9, did I get more than 9? I did it, cool.

Me - Okay. Doesn't even look at the correction, right?

As the conversation above illustrates, it was clear from our first meeting that Dé and I agreed feedback would be more important than grading, and that we had experiences with students thinking in the opposite direction. Since we could not escape the institutional requirement of giving our students a grade, we hoped to at least shake our and the students' relationship with these numbers. In order to achieve that, we not only tried to make the process of grading more democratic, but also promoted an activity with students to discuss feelings, expectations and discourses surrounding grades. In line with our principles of an assessment that is organic, open and includes the students, we started the classes without knowing how we would grade, only convinced that our groups would be part of this decision as well:

> *Eu - Daí quando a gente for falar das notas a gente pode fazer mais uma conversa rápida eu acho que eh, a gente podia definir antes de falar com eles, a gente podia só definir o que que vai, como que a gente vai dividir. Tipo, vai ter uma nota pra isso, vai ter uma nota pra isso, uma nota pra isso, uma nota pra isso. Daí com eles a gente decide o peso de cada coisa. Né?*
>
> *Dé - Sim. Mas é, eu acho que super vale a pena esperar. Que daí até a gente vê que tipo de resposta a gente vai tendo.* (C9 transcript, 2021)

> Me - Then when we talk about the grades we can have another quick conversation, I think, we could define it before talking to them, we could just define what is going to happen, how we are going to divide it. Like, there's going to be a grade for this, there's going to be a grade for this, a grade for this, a grade for this. Then with them we decide the weight of each thing. Right?
>
> Dé - Yes. But I think it's super worth the wait. Then we can see what kind of response we get.

By October (in the middle of the semester), based on the unfolding of our classes, Dé and I decided to have grades divided into four: self-assessment, folder (their journals and portfolio), sharing moments and process, with students being included in the decision of the weights. Although we did not create a clear set of criteria, we were bearing in mind the list of goals we developed with students and our dispositions. All the conversations Dé and I had been having before the semester started brought us aligned somehow with expectations for our teaching and learning. We had similar perspectives of what dispositions were important to our students, to their ability to communicate, to develop rhetorical sensitivity, openness to difference, engagement in multimodality, critical thinking, and so on. In addition to sharing these dispositions, we were aware that our subjectivities would be part of our feedback and grading process:

> *Eu - Eu acho que uma coisa muito importante na avaliação é tacar, é chutar o balde e aceitar que é subjetivo, cara. Tem que aceitar, não tem como...*
>
> *Dé – Eu também acho*

Eu - ... fingir que todos os professores vão avaliar igual se a gente criar uma lista de critérios, sabe? Até os critérios, cada professor vai usar de uma forma muito: ah vou avaliar se o aluno está trabalhando colaborativamente. O que isso significa pra mim? O que isso significa pra você? [...] Tipo é muito subjetivo. Então eu acho que é muito legal pensar nessas coisas pra, né? Ter um... não objetivos comuns, mas assim, estar orientado pro mesmo lado, né? (C3 transcript, 2021)

Me - I think that a very important thing in the evaluation is to take a shot, it's to throw in the towel and accept that it's subjective, man. You have to accept it, there's no way...

Dé – I think so too

Me - ... pretend that all teachers will evaluate the same if we create a list of criteria, you know? Each teacher will use the criteria in a very different way: oh, I will assess whether the student is working collaboratively. What does this mean for me? What does this mean to you? [...] Like, it is very subjective. So I think it's really cool to think about these things, right? Having one... not common goals, but being oriented towards the same side, right?

Therefore, we graded students in these four parts (self-assessment, folder, sharing moments and process) from 0 – 10, considering our dispositions. For the grade of the folder, Dé and I looked at their whole engagement with the activities:

Eu – [...] A gente vai, por exemplo, esperar que o aluno tenha feito todas as atividades que a gente pediu? Ou é um conjunto, a gente vai dar nota pelo conjunto do diário, né?

Dé - Eu acho que tem que ser pelo conjunto, não pelo é... Ter feito todos.

Eu - Eu também acho. E daí por exemplo, se o aluno não fez um ou outro, isso não vai tirar a nota dele (C9 transcript, 2021)

Me - [...] For example, are we going to expect the student to have done all the activities we asked for? Or is it a set, we are going to grade it based on the diary set, right?

Dé - I think it has to be for the whole, not for... Having done them all.

Me - I think so too. And then, for example, if the student didn't do one or another, that won't hurt their grade.

Thus, not only because of our dispositions and our purpose with the portfolios, but also having met our students and acknowledging their busy lives and other responsibilities, we did not hurt their grades if they had not posted one or two activities. Next, the grade for the sharing moment focused on our goal of language awareness and collaboration. In the self-assessment, students would give themselves a grade. Lastly, we had a grade for what we called their process. This idea came from discussions Dé and I were having about his problems with students' attendances:

[16/09/2021 16:00:17] Dé: a utfpr reprova por falta?
[16/09/2021 16:07:29] Camila: Nops
[16/09/2021 16:07:39] Camila: Só não recebe certificado
[16/09/2021 16:08:48] Dé: a mesma história de sempre

[16/09/2021 16:08:50] Dé: hahahah
[16/09/2021 16:09:12] Dé: vc vai comentar sobre isso na tese?
[16/09/2021 16:09:23] Dé: pq as vezes eu acho isso ok, as vezes acho não ok
[16/09/2021 16:09:47] Dé: pq, por um lado, parece que se vc tiver nota na prova, vc passa,
independente do processo de aprendizagem ter ocorrido ou não (WhatsApp, 2021).

[16/09/2021 16:00:17] Dé: utfpr fails due to absence?
[16/09/2021 16:07:29] Camila: Nops
[16/09/2021 16:07:39] Camila: You just don't receive a certificate
[16/09/2021 16:08:48] Dé: same old story
[16/09/2021 16:08:50] Dé: hahahah
[16/09/2021 16:09:12] Dé: are you going to comment on this in the thesis?
[16/09/2021 16:09:23] Dé: because sometimes I think it's ok, sometimes I think it's not ok
[16/09/2021 16:09:47] Dé: because, on the one hand, it seems that if you get a grade on the test,
you pass, regardless of whether the learning process took place or not.

Dé - Ele [the student] pode, ele pode aprender por conta, ele não precisa estar na sala de aula porque não é só ali que acontece o aprendizado e etc. Tá. Mas daí de novo. Porque você está cobrando oitocentos e cinquenta reais dele? [...]

Eu – Não, outra coisa. Como é que a gente, se a gente está pensando em avaliação principalmente enquanto feedback, não enquanto mensuração, vou mensurar aqui quantos trabalhinhos ele fez no diário, quantas... não, não é isso! Nosso objetivo é sempre estar dando feedback porque é assim que a gente tá avaliando. Como é que eu vou dar feedback pra uma pessoa que eu não vejo na sala?

Dé – Exato

Eu - Eu não sei como é que ela produz, eu não sei como é que ela faz, eu vou dar nota pelo quê? Só pelo trabalho. E não é isso que a gente quer fazer. Se não eu faço uma prova [laughter] (C12 transcript, 2021).

Dé – He [the student] can learn on his own, he doesn't need to be in the classroom because that's not the only place where learning happens, etc. OK. But then again. Why are you charging him eight hundred and fifty reais? [...]

Me – No, another thing. How do we, if we are thinking about evaluation mainly as feedback, not as measurement, am I going to measure how many pieces of work he did in the diary, how many... no, that's not it! Our goal is to always be giving feedback because that is how we are assessing. How am I supposed to give feedback to someone I don't see in the classroom?

Dé – Exactly

Me - I don't know how she produces, I don't know how she does it, what am I going to give a grade for? Just for the task. And that's not what we want to do. Otherwise I'll apply a test [laughter].

Dé – Então, isso é bem curioso porque eu tenho uma [student] que vem uma vez a cada três aulas e ela não fez nada, tipo o folder dela está vazio.

Eu - Meu Deus. Pois é, daí faz o que né?

Dé – [...] Ela não, não conclui tipo, o em sala ela fez o comentário do Airbnb, só que daí fica ruim porque não teve o Airbnb dela. Então tipo, não rolou troca. A aula de entrevistar sobre o goals ela não veio. Então... [...]

Eu – Ai... Tá, isso é uma reflexão muito interessante pra gente fazer. [...] Então a nossa avaliação, ela é baseada só nessas atividades específicas? Ou a gente, porque a nossa ideia não era que fosse o tempo todo? Que fosse formativo, que fosse...

Dé – Uhum. A gente tem que ter a famosa nota de participação ou algo do gênero.

Eu – É, eu acho que...

Dé – De processo, a gente pode chamar de alguma forma assim.

Eu – É, isso que eu ia falar. A nota de processo... E daí por exemplo... lá no, no DELA lá, na minha apresentação, o Lynn Mário (MENEZES DE SOUZA, 2021a) falou um negócio que tipo, está muito na minha cabeça, porque pra mim fez muito sentido. Que pra ele, ele avalia o aluno pelo movimento que ele fez. Então por exemplo, se o aluno, ele é... tipo, que nem você falou: nossa ela é inglês 5, ela vai super bem e tal. Mas ela não mudou nada?

Dé – Não mudou nada. Que massa.

Eu – [...] E daí isso eu falei pros meus alunos dando aquele feedback. Eu falei pra eles: pra mim o que é importante é que você mude. Que você sinta que tem alguma coisa acontecendo (C13 transcript, 2021)

Dé – So, that's very curious because I have a [student] who comes once every three classes and she didn't do anything, like her folder is empty.

Me - My God. So what to do then, right?

Dé – [...] She doesn't, she doesn't conclude, like, in class she made the Airbnb comment, but then it gets bad because she didn't have her Airbnb. So like, there was no exchange. She didn't come to the interview class about goals. So... [...]

Me – Oh... Okay, this is a very interesting reflection for us to make. [...] So our assessment is based only on these specific activities? Or us, because our idea wasn't that it would be all the time? That it was formative, that it was...

Dé – Uh-hum. We have to have the famous participation score or something like that.

Me – Yeah, I think...

Dé – Process, we can call it something like that.

Me – Yeah, that's what I was going to say. The process grade... And then, for example... there, at DELA there, in my presentation, Lynn Mário (MENEZES DE SOUZA, 2021a) talked about something that, like, is very much in my head, because for me it made a lot of sense. For him, he evaluates the student based on the movement he made. So for example, if the student is... like, like you said: wow, she's English five, she does really well and so on. But hasn't she changed anything?

Dé – she hasn't changed anything. Cool.

Me – [...] And then I told my students, giving that feedback. I told them: for me what is important is that you change. That you feel like something is happening.

In the WhatsApp conversation, we are discussing the fact that UTFPR Idiomas does not consider students' attendance when passing or failing. On the one hand, we do not like practices that are controlling or ignore the students' realities (they are adults with responsibilities and being in class is not always a matter of choice), so we understand the flexibility with attendance. On the other hand, if the standard system is made of tests and does not rely on attendance at all, assessment is based on this single instrument and ignores the whole learning movement. In our formative student-inclusive assessment, we were worried about absences affecting the process. To think about the student Dé mentioned above also led us to realize we did not want the folder to be the sole or central aspect for grading, because this could

result once again in a focus on final products. Therefore, attendance might not be decisive, but we decided to grade the process/movement we observed students had made during the semester, also based on our dispositions and goals.

Having set these four parts, Dé and I created an activity to promote first a discussion about grades and then a decision on the weights. At the time, we were working with Unit 10 of the textbook, with its second part focused on stress. The excerpt below illustrate our planning, followed by Images 72-75 that represent some slides of the activity (for the complete material, see Appendix 13):

Eu - A gente podia falar sobre como as, a pressão das notas, os testes e etc. deixam a gente stressed, e entrar nesse assunto, falar sobre notas. E daí a gente tinha pensado em passar aquele videozinho, né? Do Charlie Brown[130]. [...]A gente podia falar com eles sobre a diferença entre a nota e o feedback. Tipo, o que que é mais importante? O que que diz mais sobre o teu aprendizado? O número ou o feedback que a gente deu, aquele dia, que a gente vai dando durante as aulas e tal, né? As correções que a gente faz nas produções, o que é mais importante, né? Depois entrar numa tomada de decisão, assim, né, com eles. (C13 transcript, 2021)

Me - We could talk about how the pressure of grades, tests, etc. make us stressed, and get into that, talk about grades. And then we thought about showing that little video, right? From Charlie Brown. […] we could talk to them about the difference between grades and feedback. Like, what's most important? What says the most about your learning? The number or feedback we gave, that day, that we give during classes and so on, right? The corrections we make in productions, which is most important, right? Then enter into a decision-making process, like, you know, with them.

IMAGES 72 – 75: SLIDES OF GRADES ACTIVITY

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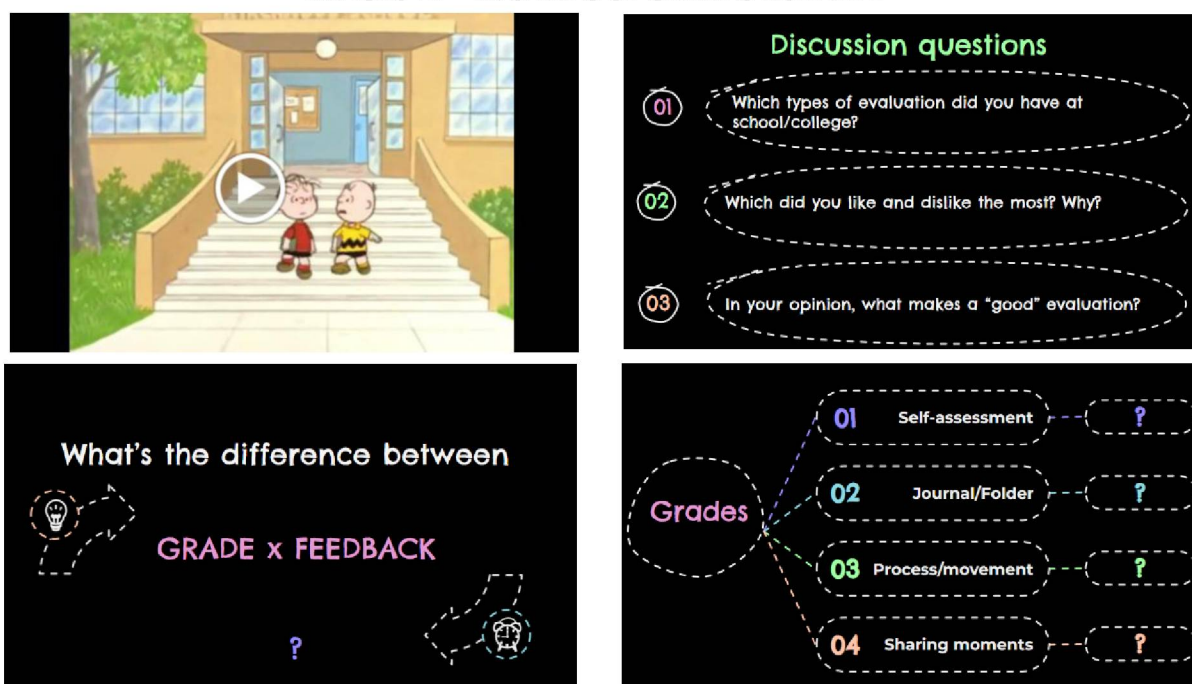
[130] Excerpt of: "There's No Time for Love, Charlie Brown". New York: CBS, March 11th, 1973. TV show.

As it is possible to see in the slides, we discussed the students' experiences/ideals of evaluation and the difference between grades and feedback. After these discussions, I explained the four parts of their grades and we decided together on the weights. Since I had 13 students, for my group I conducted a poll using a resource from Zoom and students voted on the weight they wished for each part, adding up to a total of 100%. The result in my class was: self-assessment 10%, journal/folder 40%, process/movement 30%, and sharing moments 20%. In the final questionnaire, one student expressed frustration with these weights:

> *Não gostei muito da divisão da nota escolhida pela turma, achei que todo mundo pensou somente no próprio desempenho para votar e não no geral ou no que mais contribui para o aprendizado. (Q4)*

> I didn't like much the division of the grade chosen by the class, I thought everyone only thought about their own performance when voting and not the overall performance or what contributes most to learning.

When something is decided by vote, the logic of the majority prevails. In other words, unfortunately not everyone's opinion about the weight of the grades could be contemplated. Accepting this is also an interesting exercise for our goal of developing dispositions for collaboration, critical literacy, openness to difference, and so on. In any case, this student's answer led me to the following conundrum: how can we identify/navigate this fine line between having different perspectives (in this case, of what is more important in learning) vs. thinking about oneself first and prioritizing individual interests?

According to my notes, I spoke more than the students did during the discussions. This might have happened for several reasons. One could be, as the sharing moments have shown, that some were afraid/shy to speak in the whole group. Another relates to positions of authority in the classroom. The fact that we were trying to build a more horizontal relationship and that positions were somewhat being challenged, would not completely change the way students see us. Hence, they could have been expecting me, as the teacher, to be the one who knows more about these topics. Another indication of this expectation was that all groups decided that the self-assessment, the only moment where they would grade themselves, would have the least weight.

Even so, my class joined contributions from different students and concluded that grades are objective, quantitative and result focused, while feedback is subjective, qualitative and process-focused. We also agreed that feedback is more relevant for helping their English

learning. It was clear from these conclusions that my and Dé's practices, dispositions and attitudes throughout the classes had had an impact on students' way of thinking and considering assessment and learning.

Reflecting on this axis, I see it as another practice that highlighted messiness and subjectivity. Traditionally, grading is what makes assessment more objective, once it represents the act of quantifying students' performances and knowledge, and validating a teacher's practice. Conversely, Dé and I did not have a clear set of criteria for deciding on these grades, an aspect usually seen as essential in most of the literature on assessment. That did not mean we had no criteria at all, but that we did not pre-establish a fixed and clear list of expectations. We were aligned with our dispositions, assuming the rhizomatic, subjective and unpredictable essence of the process, while reflecting on and sharing goals (and where they come from) with our students.

Furthermore, this practice of grading was another example of how we balanced our dispositions with the contextual limitations, considering the fact that our conceptions of knowledge, teaching and learning did not correspond with this premise of assessing by measuring. In our context, we could not avoid grading, but we at least managed to decenter and lessen the usual power and impact grades have, as students have shown in some of their questionnaire's answers:

Me senti bem, foi bom ver que meu desempenho não se resume a uma nota (ST6)

me senti muito a vontade, e sempre foi muito democrático. (ST8)

[...] achei esta experiência muito interessante pelo simples fato de que o indivíduo não é uma nota. As capacidades individuais estão muito além de números entre 1 à 10. (ST10)

I felt good, it was good to see that my performance is not limited to a grade. (ST6)

I felt very comfortable, and it was always very democratic. (ST8)

[...] I found this experience very interesting for the simple fact that the individual is not a grade. Individual capabilities are far beyond numbers between 1 and 10. (ST10)

This change in how students see and think about grades resulted not only from the fact that they could decide on the weights, or somehow contribute to the criteria for this grading when we defined the goals collaboratively. This critical thinking was also a result of the explicit discussions we had about assessment, grades and feedback. As I intend to explore further in the final chapter, including students in the process and in the debates about the intricacies and ambiguities of assessment, and thus giving them opportunities to develop this metaknowledge, is essential for truly transforming ELT.

In order to problematize our axis of the grades a little further, how did we translate our dispositions and goals into our students' grades? How did we balance our subjectivities and dispositions? Is it possible to really transform grades, conceived as something so objective, fixed and impervious, into something more flexible, open and subjective? If our perspectives take knowledge as something that cannot be represented by numbers, should we not stop grading students? Is it possible to eradicate grades within the current logic of education? How can we prepare our students for the competitive, normative and datafied neoliberal society, while at the same time resist traditional pedagogical practices, help them exercise critical thinking and promote alternative dispositions? Should we replace traditional assessment practices (such as grading) with alternative ones, or should we look for ways to integrate dispositions within our traditions, to the extent that it is possible? How can we problematize grading in contexts where it has strong material impacts or is placed as paramount?

As it is clear from the beginning of this chapter, Dé and I tried to promote constant reflexivity in our assessment, be it in the journals, sharing moments, grades, etc., with learners assessing themselves through the whole semester. Yet, the specific form we called *self-assessment* was the last activity they performed, and we see it as a clear movement in developing a disposition for *avaliar se avaliando*.

5.7 SELF-ASSESSMENT

Perhaps due to the dispositions Dé and I were developing together, the idea of including some kind of self-assessment in our practice came naturally for us. Since one of our first conversations, when we were discussing the intrinsic subjectivity of assessment, we started talking about how this was something we would like to include:

> Dé - *A partir do momento que você assume que é subjetivo você pode incluir a subjetividade do teu aluno também. Então por isso que eu acho que a auto avaliação é muito legal* (C3 transcript, 2021).

> Dé - From the moment you assume that it is subjective you can include your student's subjectivity as well. So that's why I think self-assessment is really cool.

Both Dé and I had had frustrating experiences with self-assessment, as students and teachers. In one of our talks, Dé remembered one experience we had together when we were undergraduate students and our professor gave us a piece of paper where we should write our grade and explain why we had decided on that number. It was disconcerting for us, because we

had no idea where to start from, what to consider, how to reflect and make this decision in an informed way. I shared another experience with Dé, but as a teacher:

> *Eu – Então, eles fizeram esse projeto aí eles fizeram autoavaliação também só que a autoavaliação eu achei que foi um trabalho muito pobre meu, por quê? Porque eu só montei um formulário de autoavaliação, pedi pra eles fazerem, li, adorei ler todos, foi sensacional, mas eu pronto, dei a nota que tava lá. Eu não conversei com eles sobre isso, né? (C3 transcript, 2021)*

> Me – So, they did this project and they also did a self-assessment, but I thought the self-assessment was a very poor job on my part, why? Because I just put together a self-assessment form, I asked them to do it, I read it, I loved reading them all, it was amazing, but I, that's it, I gave the grade that was there. I didn't talk to them about it, right?

Later, we read the article "Where are we with ELF and language testing? An opinion piece" (JENKINS, 2020). Our goal was to reflect about possibilities of assessment inside ELF theory, and the practice of self-assessment the author reports in this text called our attention:

> *Eu – [...]eu fiz o self-assessment com os meus alunos e eu acho que isso realmente faz muito sentido porque que nem ela (JENKINS, 2020) fala: quem melhor do que a gente pra dizer se eles estão preparados pra algo ou não são eles mesmos. Se eles, claro, se a gente ajuda eles a fazer uma reflexão consciente, né? Por exemplo: ah eu não falo igual um native. Mas será que ele precisa, né? Então, tipo assim, a gente ajuda ele a fazer essa reflexão. E daí fiquei pensando se a gente não pode juntar a nossa ideia de fazer uma avaliação processual e tal com uma coisa diagnóstica no final a partir deles mesmos. Tipo uma self-assessment deles mesmos no final, mais diagnóstica. Já que nós temos essa coisa dos níveis na, na UTFPR e uma expectativa de que a, pra ele terminar o inglês 4 ele tem que ter determinado repertório né, mais ou menos, ele tem que estar próximo desse repertório aqui. Então a gente podia fazer essa parte mais diagnóstica como autoavaliação, pensando nesse repertório específico que a instituição espera que o aluno tenha nesse nível. Sabe?*
> *Dé - A gente podia fazer em duas, os dois juntos. A gente podia fazer esse do que a instituição espera. E a gente podia fazer o que eles esperam deles mesmos. [...] E daí no fim do, do semestre, eles olham e fazem o self-assessment em cima desses itens. (C7 transcript, 2021).*

> Me – [...] I did the self-assessment with my students and I think this really makes a lot of sense because like she (JENKINS, 2020) says: who better than us to say if they are prepared for something or not but themselves? If they, of course, if we help them to make a conscious reflection, right? For example: oh, I don't speak like a native speaker. But does he need it, right? So, like, we help him do this reflection. And then I wondered if we couldn't combine our idea of doing a procedural assessment and such with something diagnostic at the end based on themselves. Kind of like a self-assessment of themselves at the end, more diagnostic. Since we have this thing about levels in the UTFPR and an expectation that, for him to finish English 4, he has to have a certain repertoire, right, more or less, he has to be close to this repertoire here. So we could do this more diagnostic part like self-assessment, thinking about this specific repertoire that the institution expects the student to have at this level. You know?

> Dé - We could do it in two, both together. We could do what the institution expects. And we could do what they expect of themselves. [...] And then at the end of the semester they look and do self-assessment on these items.

As it is possible to see in the conversation above, my first idea included students thinking about their linguistic repertoire, required by the institution. By the end of November, taking into account what we had constructed with our groups so far, we decided to go for Dé's suggestion, of making students reflect on their learnings by focusing on the list of goals we had created:

Dé – Eu acho que é legal fazer, começar a autoavaliação com uma recapitulação de tudo que foi pedido e feito. Então, eu acho que é legal colocar, tipo, pensando que a gente faça um slide, vamos supor... [...] acho que o primeiro slide tem que ser os objetivos, o segundo slide tem que ser a decisão de peso de cada coisa. E daí o terceiro slide o discriminado de cada uma dessas coisas. Então... Como que a gente avaliou o, a folder deles? Tá, que a gente fez essa atividade, essa atividade, essa atividade, tipo, remostrar todas. Independente de quem fez ou não, só pra tipo ajudar nesse refresh, assim, né?

Eu – [...] Então tipo, a gente em algum momento tem que explicar pra eles que é, talvez quando a gente mostrar os objetivos, que o que a gente quer que você olhe é não se: ah, eu fiz tudo. Tá tudo bem, eu fiz tudo, claro que isso conta muito pra você, que bom, mas não fiz tudo porque tava na correria, tudo bem né? Tipo não, não vai ser quantidade, vai ser qualidade. Então eu fiz muito pouco e poderia ter feito mais? Daí sim, daí você pode tipo, sei lá, tirar uma nota sua. Mas, o principal assim seria: com relação aos objetivos que eu tenho e os objetivos que a professora colocou também, né? Que a gente colocou...

Dé – Como é que eu estava...

Eu - Eu senti um movimento? É, eu senti uma diferença do começo do semestre pra agora? (C14 transcript, 2021)

Dé – I think it's a good idea to start the self-assessment with a recap of everything that was asked and done. So, I think it's cool to put it, like, thinking about us making a slide, let's say... [...] I think the first slide has to be the objectives, the second slide has to be the weight decision for each thing. And then the third slide breaks down each of these things. Then... how did we evaluate their folder? Okay, we did this activity, this activity, this activity, like, re-showing them all. Regardless of who did it or not, just to kind of help with this refresh, like that, right?

Me – [...] So, like, at some point we have to explain to them that it is, maybe when we show the objectives, that what we want you to look at is not: oh, I did everything. It's okay, I did everything, of course that counts a lot for you, that's good, but I didn't do everything because I was in a rush, that's okay, right? Like no, it's not going to be quantity, it's going to be quality. So I did very little and could have done more? Then yes, then you can, like, I don't know, hurt your grade. But, the main thing would be: in relation to the objectives that I have and the objectives that the teacher set too, right? That we put...

Dé – How was I...

Me - Did I feel a movement? Yes, did I feel a difference from the beginning of the semester to now?

Dé and I created a slightly different Google Form for each group (Appendixes 14A and 14B) due to our different lists of goals. In addition, Dé wanted to include a list of the activities we proposed in the portfolios for students to remember all the work that was done, but I decided not to because I was afraid my students would think about them in a quantitative way. In relation to using Portuguese in the form, I told Dé and he agreed with my choice:

[26/11/2021 14:04:35] Dé: Pq vc pensa em fazer as [questions] da auto avaliação em port?
[26/11/2021 14:05:11] Camila: porque não vejo motivo pra fazer em inglês
[26/11/2021 14:05:20] Camila: em português eles vão conseguir se expressar melhor
[26/11/2021 14:05:39] Camila: entender melhor as perguntas
[26/11/2021 14:05:40] Camila: não sei
[26/11/2021 14:05:43] Dé: Perfeito
[26/11/2021 14:05:55] Dé: Hahahah so queria pensar qual seria o motivo
[26/11/2021 14:05:58] Dé: Mas, faz sentido
[26/11/2021 14:06:11] Dé: Pode deixá-los mais livres
[26/11/2021 14:06:12] Camila: hahaha sim
[26/11/2021 14:06:18] Dé: E com menos cara de avaliação até (WhatsApp, 2021)

[26/11/2021 14:04:35] Dé: Why are you thinking about doing the self-assessment in Port?
[26/11/2021 14:05:11] Camila: because I don't see any reason to do it in English
[26/11/2021 14:05:20] Camila: in Portuguese they will be able to express themselves better
[26/11/2021 14:05:39] Camila: understand the questions better
[26/11/2021 14:05:40] Camila: don't know
[26/11/2021 14:05:43] Dé: Perfect
[26/11/2021 14:05:55] Dé: lol I just wanted to think about what the reason would be
[26/11/2021 14:05:58] Dé: But, it makes sense
[26/11/2021 14:06:11] Dé: It can make them freer
[26/11/2021 14:06:12] Camila: hahaha yes
[26/11/2021 14:06:18] Dé: And looking less like evaluation

In the form, students had to consider the same three aspects that we would grade them: folders (journal and portfolio), sharing moments and process. In view of our dispositions, which take teachers as responsible for promoting critical thinking and meaning making, we naturally presumed that, for students to reflect and make conscious decisions about their grades, we had to ask them questions. These should not be to check if students believed they had learned or not, but thought-provoking inquiries to guide them in this reflection about their goals and their process as a whole. On the day of the self-assessment, November 29, 2021, Sofia asked what criteria they should use. I told them to remember our goals and that the questions they would answer in the form were supposed to help them reflect. The excerpts below are examples of how we conceived the questions as guidance for critical thinking (to see the questions, refer to Appendix 14A and 14B).

Dé- E a gente não vai perguntar só, tipo, Camila, você aprendeu cinquenta palavras? Não. Tipo, essa pergunta a gente não precisa nem fazer no final. A gente vai perguntar: e aí, como que você se sente quanto a esse objetivo e o que você performou dentro dele? Você largou ele no meio? Por que? (C7 transcript, 2021)

Dé- And we're not going to just ask, like, Camila, did you learn fifty words? No. Like that question we don't even need to ask at the end. We will ask: so, how do you feel about this objective and what did you perform within it? Did you drop him in the middle? Why?

[29/11/2021 11:44:00] Camila: nossa, mais uma coisa que pensei agora... olhando pros objetivos dos alunos, na minha turma apareceu: "To learn all types of verbs". Na época a gente deixou por isso mesmo, mas acho que seria interessante questionar
[29/11/2021 11:44:19] Camila: to tentando pensar tipo, perguntar se algum objetivo deixou de fazer sentido pra ele durante o semestre ou algo assim, to tentando formular
[29/11/2021 11:47:33] Camila: "Durante o semestre, você percebeu se algum objetivo deixou de ser importante ou há algum objetivo de nossa lista que não se aplicou/se aplica para você? Qual? Por quê?"
[29/11/2021 11:54:04] Dé: hummm - super, uma questão só para isso
[29/11/2021 11:55:23] Dé: Talvez inverter: "olhando para os objetivos que traçamos, você sente que algum deles não foi "praticado" (?) durante o semestre? Qual(is) dele(s)? pq não?" dai será que eles vão falar que "não se aplica" ou algo assim?
[29/11/2021 12:05:57] Camila: tenho medo que eles interpretem só como uma "cobrança"
[29/11/2021 12:06:15] Camila: tipo, que tem algum objetivo que vc não foi atrás e deveria ter ido
[29/11/2021 15:31:32] Camila: deixei assim: "Olhando para os objetivos que traçamos, você sente que algum deles deixou de ser (ou talvez já não era) importante para você? Qual? Por que?" (WhatsApp, 2021)

[11/29/2021 11:44:00] Camila: wow, one more thing I thought of now... looking at the students' objectives, in my class it appeared: "To learn all types of verbs". At the time we left it at that, but I think it would be interesting to question
[11/29/2021 11:44:19] Camila: I'm trying to think, like, ask if any goals stopped making sense to him during the semester or something, I'm trying to formulate
[29/11/2021 11:47:33] Camila: "During the semester, did you notice if any objectives were no longer important or were there any objectives on our list that did not apply/apply to you? Which one? Why ?"
[11/29/2021 11:54:04] Dé: hmmm - super, just a question for that
[29/11/2021 11:55:23] Dé: Maybe invert: "looking at the objectives we set, do you feel that any of them were not "practiced" (?) during the semester? Which one(s) ? why not?" So will they say it "does not apply" or something like that?
[29/11/2021 12:05:57] Camila: I'm afraid they'll interpret it as just a "demand"
[29/11/2021 12:06:15] Camila: like, is there a goal that you didn't pursue and should have gone for?
[29/11/2021 15:31:32] Camila: I left it like this: "Looking at the goals we set, do you feel that any of them are no longer (or perhaps never were) important to you? Which one? Why?"

For Dé and I, this objective of "Learning all types of verbs" meant using all verb tenses in this level (English 4), and therefore an impractical and unrealistic goal. In the beginning of the semester, Dé and I could have ignored this and other goals or just told students how we thought they were unachievable. However, I am relieved we decided to include all their ideas, because it was indeed an opportunity for critical reflection for both us teachers and for our students. Two of my students problematized specific goals in their answers to the question Dé and I mentioned in the WhatsApp conversation: "Olhando para os objetivos que traçamos, você sente que algum deles deixou de ser (ou talvez já não era) importante para você? Qual? Por quê?" ("Looking at the goals we set, do you feel that any of them are no longer (or perhaps already was not) important to you? Which one? Why?"):

Acredito que o objetivo 7 [English for exams (certificate)] não tenha mais tanto significado quanto tinha antes, eu queria muito ser B2 logo e ter o certificado... Hoje eu aprendi a valorizar o processo (Lorena's SA, 2021).

I believe that objective 7 [English for exams (certificate)] no longer has as much meaning as it did before, I really wanted to be B2 soon and have the certificate... Today I learned to value the process (Lorena's SA, 2021).

10 [Learning all types of verbs]. Ainda estamos num nível muito básico onde conhecer/aprender todos os tipo de verbos e suas conjugações acredito que nem os nativos os sabem corretamente, assim como nós não temos total domínio da língua portuguesa em seus inúmeros tempos verbais (Carina's SA, 2021).

10 [Learning all types of verbs]. We are still at a very basic level where knowing/learning all types of verbs and their conjugations, I believe that not even natives know them correctly, just as we do not have complete command of the Portuguese language in its countless verb tenses. (Carina's SA, 2021)

These students' answers illustrate the development of language awareness, one of the dispositions we were aiming at, as they start questioning the validity of international certificates, of the native speaker model and correctness ideals. About the goal of "Learning all types of verbs", Lorena saw it as important and indeed developed during the semester, but also from the perspective of language that we wanted to foster. I felt that she interpreted it not as mastering all verb tenses before the end of the semester, but as practicing different and varied forms of language, with the idea of "learning" as an unfinished process: "O diário foi importante também para o objetivo 10, pois eu sempre tentei misturar os tempos verbais nele"[131] (Lorena's SA).

In one of my last conversations with Dé, we discussed how satisfied we were with how we created this form, with questions and a format that connected to the whole process we had developed (goals, journals, portfolio and sharing moments). The questions not only stimulated students to go back to their goals, but also to see their learning as a movement/process. Some answers from their forms exemplify this reflection:

Sim, principalmente evolui meu vocabulário, porque durante as aulas e durante as dinâmicas em grupo sempre surgiam palavras que eu não conhecia e eu anotava e depois da aula revia elas para memorizar. Também acho que evolui muito no aspecto do speeking e na comunicação com outras pessoas, porque antigamente eu era muito travada para falar em inglês, e agora eu sinto uma liberdade muito maior para me expressar, uma segurança maior. (Fernanda's SA).

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[131] Own translation: "The diary was also important for objective 10, as I always tried to mix the verb tenses in it" (Lorena's SA).

No início estava com receio de participar mais por vergonha mesmo. Comecei a me desafiar e acreditar que errando se aprende muito mais (Carina's SA).

I think the biggest evolution that I see, is in my greater understanding of sentences, and talking. And also to have understood that English is not only theory, but that we have to live with it on a day a day. (Kátia's SA).

Yes, mainly my vocabulary improved, because during classes and during group dynamics, words that I didn't know always came up and I wrote them down and after class I reviewed them to memorize. I also think that I have evolved a lot in terms of speaking and communicating with other people, because in the past I was very reluctant to speak in English, and now I feel much greater freedom to express myself, greater security. (Fernanda's SA).

At first I was afraid to participate out of embarrassment. I started to challenge myself and believe that by making mistakes you learn much more (Carina's SA).

Besides answering the questions, students had to grade themselves. We could not avoid this numerical institutional requirement, but managed to have it paired with critical reflection. It was interesting to notice how the process of *avaliar se avaliando* (made possible not only but also through the self-assessment form), affected students' relationship with assessment in general. As one student wrote in the final questionnaire:

Ao final, depois que definimos as métricas fiquei nervosa novamente, tentando calcular uma nota e imaginando qual seria a minha média final, até pensei em uma autoavaliação bem ruim algo como 5/6. Mas depois de ler o questionário de avaliação [the self-assessment form], pude olhar pra mim e entender o meu processo, consegui enxergar essa avaliação como algo formativo e não punitivo. (ST11)

In the end, after we defined the metrics I got nervous again, trying to calculate a grade and wondering what my final average would be, I even thought about a very bad self-assessment, something like 5/6. But after reading the assessment questionnaire [the self-assessment form], I was able to look at myself and understand my process, I was able to see this assessment as something formative and not punitive.

When analyzing the outcome of this axis, I notice it was an interesting instance of teacher collaborative and reflexive work, as Dé and I could learn from our past experiences with self-assessment and allow these to impact the way we conceived the form together. As I have previously mentioned in this thesis, doing assessment otherwise is not a matter of changing instruments, so simply using self-assessment tools does not automatically transform traditional pedagogical assumptions. For instance, students could have answered their form and given themselves a grade only with the purpose of fulfilling a requirement, as they come from an educational culture of being passive, "doing what they are told" and getting a grade and feedback from the teacher. Moreover, we could have built the form upon structuralist and normative criteria, if it were not for the dispositions that oriented us. Therefore, the points I see as relevant are first, how we worked with students through dialogues and discussions about

assessment, grades and feedback, building a culture of self-reflection since the beginning of the semester, and secondly how we created the form based on our goals and dispositions and with thought-provoking questions. Another important decision we made was to ask questions in Portuguese. Similar to Cuesta-Melo, Lucero-Zambrano, and Herrera-Mosquera's (2021) experience with self-assessment using students' mother tongue, we feel our students were more comfortable to provide details and develop deeper reflections.

The questions of the self-assessment form motivated students to look at themselves and their own performance, rather than at ideals/standards or at other colleagues. Thus, I see that we were trying to diminish the usual tone of comparison/competition in neoliberal and modern traditions of assessment. However, students still expressed their frustrations and self-pressure:

> *gostaria de ter podido me dedicar mais nas aulas.* (Antônio's SA)
>
> *I would have liked to do more activities, besides what the teacher asked for, to practice more.* (Kátia's SA)
>
> *Poderia ter me organizado melhor para afetar de forma positiva no meu engajamento. Gostaria de ter mais tempo livre para me dedicar como devo ao aprendizado do inglês* (Carina's SA)
>
> *I would like to participate more. Sometimes I was tired.* (Stela's SA)
>
> *Sometimes I don't have many time to dedicate for my homework, and I don't know how to make some homeworks... But I try. Yes, I would like to have make better presentations for to share in the class.* (Denise's SA)
>
> *I believe that I should review some homework or a better presentation, but my days are always tiring... :(* (Ivana's SA)
>
> *Gostaria de não ter tido tantos problemas e ter conseguido me dedicar ao nível 4 como me dediquei aos 3 primeiros.* (Samanta's SA)
>
> *Estou satisfeita, mas gostaria de ter tido mais tempo para estudar o idioma além das aulas e das tarefas feitas.* (Regiane's SA)

> I wish I could have dedicated myself more to classes (Antônio's SA)
>
> I could have organized myself better to positively affect my engagement. I would like to have more free time to dedicate myself to learning English (Carina's SA)
>
> I wish I hadn't had so many problems and had been able to dedicate myself to level 4 as I dedicated myself to the first 3 (Samanta's SA)
>
> I'm satisfied, but I would like to have had more time to study the language in addition to the classes and assignments done (Regiane's SA)

On the one hand, I am glad our questions (and probably our dispositions and attitudes during the whole semester) motivated students to focus on engagement when thinking about aspects they need to improve. Students were not necessarily worried about having a bad pronunciation or making grammar mistakes, but about dedicating more time for learning. On

the other hand, these answers show traces of the frustrations and the self-pressure that I mentioned in the subsection 5.5.. I do not wish to undermine students' aspiration to do better and more, these are legit concerns. Yet, I also acknowledge that they reflect violent neoliberal ideals of productivity, as I will explore further in the next subsection.

Anyhow, keeping my objective of continuously *avaliar me avaliando*, I realized other possibilities Dé and I did not explore. If we had used another format of self-assessment (not the self-reflective questions), we could have created it with the students, promoting a critical analysis of our goals. Also, we could have interacted with students' answers to the form, to promote a space of dialogue as we did with the journals (which was also a practice of self-assessment). Finally, I propose the following questions for consideration: Why did Dé and I decide on these questions? How did our dispositions and discourses affect our creation of the form? What different reflections could other questions provoke? What could the implications of creating the self-assessment form with the students be? How could students or coworkers from a different context react to self-assessment practices? How can we motivate students to actively participate in their own learning/value their own reflections inside the current culture of *banking education* (FREIRE, 1987)? How to deal with issues of self-confidence, self-image, and self-pressure in self-assessment activities?

Having described and analyzed the assessment Dé and I performed, next I will conclude this chapter by reflecting on contradictions, possibilities and limitations of our experience.

5.8 QUESTIONING TRADITIONS IN ELT ASSESSMENT

I started this chapter with an interaction between Dé and I where I said we would come out of this experience with more questions than answers. Indeed, I have already raised several questions throughout the subsections, and will conclude by pointing out even more critical interrogations that might have arisen from our practice. Nonetheless, first I intend to focus on the colonialities of the English classroom that we tried to challenge, and on the first part of my last research question: How can my and my collaborating teacher's experience question traditions, tensions and ambiguities in assessment?

Looking back at everything we developed with our groups, I believe we tried to challenge many aspects of coloniality in traditional ELT. We shook the way we conceive language and culture, accuracy and the superiority of the native speaker by studying, reading,

and discussing different theories and letting the dispositions we developed enter our classroom. These dispositions influenced our whole attitude as teachers, our relationship with students, how we explained linguistics forms, what type of activities we proposed and the way we dealt with and presented the textbook. For instance, one activity that was not necessarily part of our assessment, but that Dé and I developed together (Images 76 - 79 are some of the slides we used), related to expanding one of the readings of the textbook. We brought videos of real people to illustrate the types of personality presented in the text, opening spaces for different topics to emerge, such as social issues, accent, intelligibility, and racism. I wrote in my journal (September 15, 2021) that Roberta spoke in Portuguese and emotionally about Beyoncé and representativeness, about how she remembered not seeing black artists like her when she was young.

IMAGES 76 – 79: SLIDES FOR READING ACTIVITY
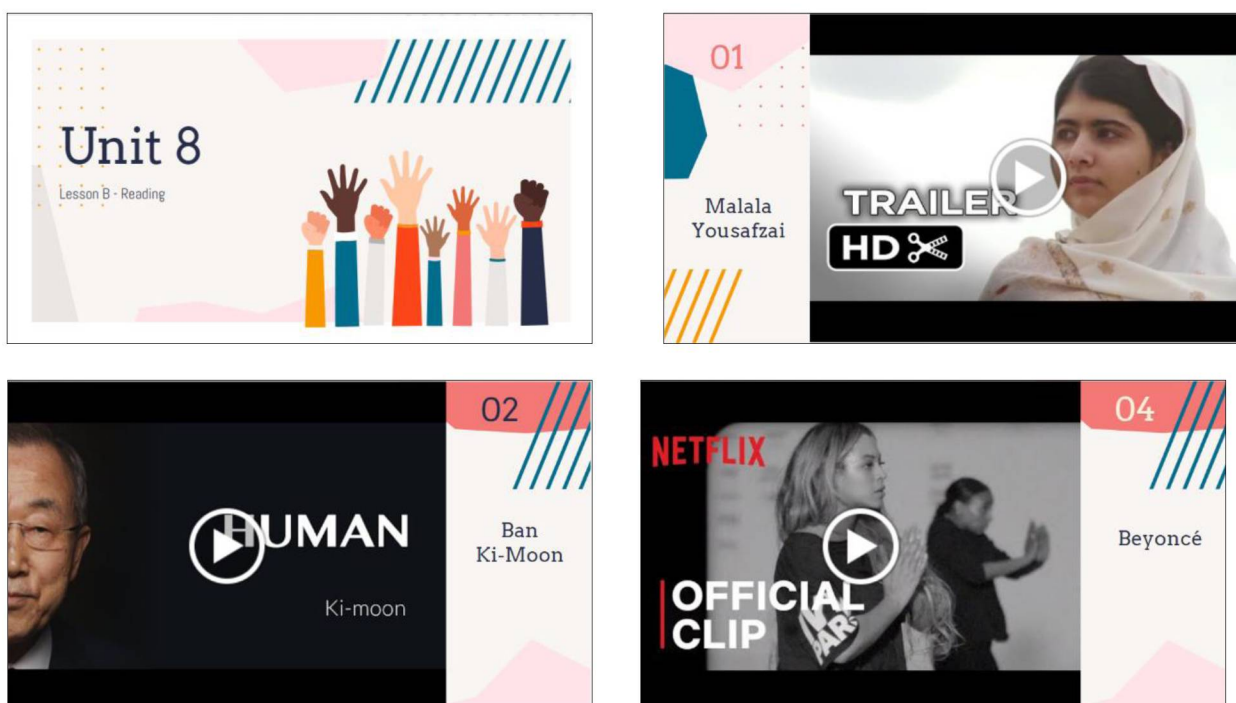
SOURCE: The author (2021)

As I explored in Chapter 4, when challenging structuralist traditions in ELT, we ought to find a balance between acknowledging the existence of hegemonic norms and finding spaces to language and respect different, creative and local repertoires. On the one hand, we understood our responsibility of helping students expand their repertoires, by modeling literacies and communication practices, and facilitating their access to linguistic norms. In order to do that, we worked with the linguistic repertoire of the textbook and gave corrective feedback in their

productions in the portfolios. On the other hand, we not only decentered these norms, usually seen as the content to be assessed and verified in ELT, but also worked within our limitations to question this normativity. By introducing and valuing other goals (language awareness, multimodality, collaboration and so on), as well as by developing alternative forms of feedback through our practices of the journal and the sharing moments, certain expectations of pronunciation, accuracy and native speaker model could be challenged.

Hence, we did not ignore the existence of language norms and helped our students to be aware of them. At the same time, we attempted to promote the skills, strategies and dispositions (such as rhetorical sensitivity, openness to negotiation and difference, translanguaging practices, multimodality, etc.) that are necessary to both explore and respect different languagings. In this process, while considering what assessment practices we would perform and how we should give our students feedback, we continuously asked ourselves: What "English" are we teaching? Are we reproducing hegemonic discourses? Are we opening space for learners to language creatively? Do we have to correct language form at this point or not? I see our process of struggling with these issues as a valid attempt of *avaliar se avaliando*.

Going against traditional assessment, which is usually summative, quantitative and punitive, focused on controllable and measurable results, our experiment at UTFPR Idiomas was developed as a formative assessment. We turned assessment into this intrinsic part of the teaching-learning activity, with our organic and open principle that guided us in making decisions based on the ongoing classes. In addition, when we were still developing our ideas (for instance, we had not thought about the portfolio nor the sharing moments yet), we reflected on how they were corresponding to the five strategies for a formative assessment, by Quevedo-Camargo (2020):

> *Eu – Primeiro envolver os alunos na elaboração dos objetivos de aprendizagem daquela unidade. Tipo, a gente vai fazer todo aquele brainstorming...*
> *Dé – Super falamos disso*
> *Eu - Aham, de porquê eles querem aprender inglês então pra pensar nos objetivos. Aí, o segundo ponto que eu acho que a gente pode conversar né? Se a gente quiser fazer, né? Elaborar um plano de coleta e utilização das evidências do desempenho dos alunos. Tipo, eu sei que eles vão fazer os diários, né? Então a gente vai poder olhar esses diários enquanto registro de, tanto escrita quanto, que é mais linguístico, quanto a relação deles com os próprios objetivos* (C8 transcript, 2023)

> Me – First to involve students in developing the learning objectives for that unit, like, we're going to do all that brainstorming...
> Dé – we super talked about that

Me - ...uh-hum, why do they want to learn English so they can think about their goals. So, the second point that I think we can talk about, right? If we want to do it, right? Develop a plan for collecting and using evidence of student performance. Like, I know they're going to do the journals, right? So we will be able to look at these journals as a record of, both writing, which is more linguistic as well, and their relationship with their own goals and such.

We did not mention the other three strategies in this excerpt, but rereading this text, I see that we managed to develop them as well. Number three is about offering positive and propositional feedback, by knowing the students and developing a relationship of trust. As I have explored in this chapter, we developed a close and affective relation with students in the way we constructed everything together with them, how we valued their goals, and by getting to know them via the journals and their multimodal productions. Besides, our feedbacks were continuous and intended to propose different ways of thinking. The fourth strategy Quevedo-Camargo (2020) suggests is collaboration, and this disposition was present both in our promotion of group work for the portfolio and in the sharing moments. Finally, the author's last strategy highlights our role to help students understand mistakes as part of the learning process. I believe the practices in our classes worked against the logic of incompleteness, failure and lack, by valuing, instead, what students can do and the movements they were making. Although we decided on goals with our students, the idea was not for them nor us to check if they were achieved, but to focus on what was being done in relation to these goals and how learners were developing certain dispositions.

As previously discussed, a colonial and neoliberal education requires an assessment that works as a *rite of institution* (BOURDIEU, 1991), that is based on final products (usually tests), used to certify if a student is successful or not. Against this logic of success and competitiveness, the journals and portfolios with our feedbacks, the questions we asked in the self-assessment form, the inclusion of the students in discussions about assessment, feedback and grades, and the exchanges during the sharing moments allowed all involved to look at the process, at what they were actually performing during the semester, and at how they were *learning by doing* (COPE; KALANTZIS, 2015). Prof Juliana brilliantly pointed this out in the IDL group, even before the experience took place:

Juliana Z. Martinez – [...]acaba colocando muito uma compreensão de produto, né? Aonde eu quero chegar. E vocês estão trabalhando com o processo. E o processo não necessariamente eu vou conseguir chegar nesse produto. Então talvez ao invés de olhar né, o que eu conquistei ou, o que eu não consegui, porque muitas vezes a gente tende a fazer essa crítica do eu não consegui, né? O que ainda falta, talvez olhar sem o olhar da falta, né? O olhar daquilo que foi feito, daquilo que foi aprendido, daquilo que foi produzido. Então romper com esse olhar da falta. Eu acho que isso pode talvez ser uma estratégia aí nesses diários, né? Com os alunos.

Então o que eu fiz hoje? Sabe? Quer dizer, saber valorizar aquilo que foi feito. Talvez possa ser um exercício de letramento crítico pros alunos também, né? De autoconhecimento, autopercepção (IDL transcript, 2021).

Juliana Z. Martinez – [...] we end up putting a lot of an understanding of product, right? Where I want to get to. And you are working with the process. And the process doesn't necessarily mean I can get to this product. So, maybe instead of looking at, you know, what I achieved or what I didn't achieve, because we often tend to criticize the not achieved, right? What is still missing, maybe look without the look of lack, right? The look at what was done, what was learned, what was produced. So break with this look of lack. I think this could perhaps be a strategy in these diaries, right? With the students. So what did I do today? That is, knowing how to value what has been done. Maybe it could be a critical literacy exercise for students too, right? Of self-knowledge, self-perception.

We also tried to question the very concept of knowledge as individual, measurable, external and objective, the consequent perspective of *banking education* (FREIRE, 1987), and neoliberal philosophies that are imbricated in education, such as individualism, competition and meritocracy. I believe we challenged these frameworks mostly by shaking the traditional relationships that are expected inside the classroom. The way we saw ourselves and were seen as teachers, and the way they saw themselves and were seen as students, were impacted by how we included them in decision-making, promoted peer-assessment, prompted self-reflexivity (about their own learning and about assessment per se), and not only expected learners to expose themselves, but also showed our own emotions and vulnerabilities. In our last conversation, Dé and I were discussing how our students, due to the way we promoted assessment, took responsibility for their own learning and engaged more actively in the process:

Dé – Porque pra mim lendo aquilo [referring to feedback given by students from a different project] o aluno está muito sentado esperando receber tipo um show, sabe? Tipo, vai ser uma aula show, vai ser um espetáculo e eu vou simplesmente aprender por estar vendo aquilo.
Eu – Por estar ali vendo, aham. Bem conhecimento transferível.
Dé – Uhum. E daí, eles tão menos engajados naquilo por que sabe?[...] A única responsabilidade que eu tenho é estar aqui nesse horário. E daí... e a coisa vai acontecer. Então parece que eles se tornam menos participativos no que eles estão fazendo ali. Diferente de quando a gente propôs as atividades que a gente fez. Então os alunos que continuaram e que ficaram vindo, eles sabiam o que eles estavam fazendo, que tinham que participar...
Eu - Nossa isso, isso é uma coisa que eu acho que a gente tinha que incluir na avaliação quando a gente fala com o aluno, o quanto ele se, muda esse seu posicionamento de um aluno que vai receber o conteúdo (C15 transcript, 2021)

Dé – Because for me, reading that [referring to feedback given by students from a different project] the student is very much sitting around waiting to receive, like, a show, you know? Like, it will be a show class, it will be a spectacle and I will simply learn by watching it
Me – For being there watching, yeah. Very transferable knowledge.
Dé – Uh-huh. So what, they are less engaged in that, you know? [...] The only responsibility I have is to be here at that time. So... and things will happen. So it seems that they become less

participative in what they are doing there. Different from when we proposed the activities we did. So the students who continued and kept coming, they knew what they were doing, that they had to participate...

Me - Wow, this is something that I think we had to include in the assessment when we talk to the student, how much they felt... It changes this positioning of a student who will receive the content.

As I have described before, motivation and engagement were prompted by the format of assessment we developed. Students wanted to have contact with English in order to report in their journals, they liked to have material to share with their classmates, and saw meaning in their investments in this class, both because they had clear goals and because they felt they had listeners and readers when sharing their practices. Notwithstanding, neoliberal ideologies such as competitiveness and productivity were still present, once this constant interaction with each other also lead to comparisons from a negative perspective:

Eu - E eles ficavam muito felizes com eles mesmos pelas coisas que eles estavam fazendo. E ao mesmo tempo, criou uma pressão em pessoas que na sala eram super engajadas e participativas, mas que acabavam não fazendo nada fora. E acharam que foram péssimos no semestre. Eu tive uma aluna assim, a Denise [pseudonym]. Ela veio falar que tipo nossa, eu poderia ter feito muito mais, e não sei o quê. Só que assim, na aula ela era incrível, ela super participava e perguntava e lalala, só que ela não se engajou tanto no hom/, nas atividades do diário e da pasta quanto os colegas e daí eu acho que ela sentiu isso como algo muito, tipo não... (C15 transcript, 2021).

Me - And they were very happy with themselves for the things they were doing. And at the same time, it created pressure on people who were super engaged and participatory in class, but who ended up doing nothing outside. And they thought they did terribly in the semester. I had a student like that, Denise [pseudonym]. She said, like, wow, I could have done a lot more, and whatever. But, in class she was incredible, she really participated and asked questions and blah blah blah, but she didn't engage as much with the hom/, in the diary and folder activities as her classmates and so I think she felt it as something a lot, like no...

Eu - É, às vezes eles se comparavam, eu não sei se eu gostei disso.

Dé – Comparavam.

Eu – Porque... não é o objetivo. [...] Tipo: nossa, os trabalhos dela são muito melhores. Ou até no speaking né? Ai fulano fala muito melhor que eu. E tal.

Dé – Isso é uma coisa legal tipo pensar porque por exemplo a gente falou que eles não corrigiam tanto, ou comentavam, né? Tipo coisas de questão de forma de escrever tal palavra ou de gramática um do outro, mas o speaking eles notam né? Tipo, fulano fala melhor que eu ou então... Tipo, investir nessas coisas assim: ah você acha que ele fala melhor que você por quê? Ah é, porque ele para menos pra pensar. Ou sei lá, por que ai, soa bonito. Mas soa bonito e tipo, sabe, dando essas cutucadinhas seriam legais.

Eu - Isso, eu fiz isso no feedback individual, lembra? Então, é, e daí eu tinha uma aluna, a Lorena, que ela, ela fala. [...] E, e os colegas todos achavam que ela falava melhor que todo mundo. E daí eu fui perguntar, mas por que que né, porque eu percebia que ela tipo, tinha gente que falava mais, mais padrão do que ela, só que menos rápido. Menos... Então eu fiquei pensando, associando fluência com velocidade sabe? [...] E o quanto isso deixava com medo.

Né? Tipo aí, ela fala assim, eu não consigo falar assim né, de se comparar (C15 transcript, 2021).

Me - Yeah, sometimes they compared each other, I don't know if I liked that.

Dé – They compared.

Me – Because... it's not the goal. [...] Like: wow, her work is much better. Or even speaking, right? Oh, so-and-so speaks much better than me. And such.

Dé – That's a cool thing to think about because, for example, we said that they didn't correct as much, or comment, right? Things like how to write a word or each other's grammar, but they notice their speaking, right? Like, so-and-so speaks better than me or... Like, investing in these things like: oh, why do you think he speaks better than you? Oh yeah, because he stops less to think. Or I don't know, because it sounds beautiful. But it sounds cute and like, you know, giving these little nudges would be cool.

Me - That, I did that in the individual feedback, remember? So, yeah, and then I had a student, Lorena, that she, she talks. [...] And, her colleagues all thought she spoke better than everyone else. And then I asked, but why, right, because I noticed that she, like, there were people who spoke more, more standardly than her, just less quickly. Less... So I was thinking, associating fluency with speed, you know? [...] And how this scared them. Right? Like oh, she talks like that, I can't talk like that, you know, comparing themselves.

When talking about the individual conversations and the self-assessment, I mentioned the feelings of self-pressure and frustration that my students were demonstrating. We noticed that students were comparing themselves with others (e.g. they wished they could be fluent or produce beautiful multimodal presentations like so and so), or with ideals of what it means to be an English speaker or a successful learner/person. From our positions, Dé and I could not prevent our students nor ourselves from making these comparisons for several reasons. First, there is a long tradition of assessment as this classification, hierarchization and judgment, which we keep carrying due to previous experiences or external impositions (such as grading). Secondly, we are all part of a normative, neoliberal and colonial society, with many social, economic and political limitations that push us back in our attempts to develop different dispositions. By the end of the semester, Dé and I felt we could have done more on this issue, as it is possible to see in our discussion below:

Eu - As coisas que eu acho que dava pra fazer diferente então talvez era, [...] trabalhar algum jeito, fazer alguma forma de eles serem menos, se compararem menos, né? Mas eu não sei se isso a gente tem muito controle né, mas...

Dé – Não sei se tem muito controle... [...]talvez não comparar menos, mas tipo: o diferente é ok

Eu – Aham, exato

Dé – Usar um discurso talvez diferente assim porque tipo, na minha turma tinha [...] uma menina que era designer, então sempre que vinha as coisas visuais dela tipo todo mundo ficava oh lá, ela é designer, dá pra ver. [...] E daí a outra que era prof universitária já era tipo não, não dá tempo. Não é muito a minha praia mas também vou fazer. E tudo bem. Né,

tipo, tudo bem a pessoa que é designer fazer um poster mais bonito do que o seu. [...] Ela está usando conhecimentos que ela tem de outras áreas né, e é ok. (C15 transcript, 2021).

Me - The things that I think could be done differently were perhaps, [...] work some way, make some way for them to be less, to compare themselves less, right? But I don't know if we have much control over that, right, but...

Dé – I don't know if you have much control [...] maybe not compare less, but like: different is ok.

Me – Uh-hum, exactly

Dé – Using perhaps a different discourse because like, in my class there was [...] a girl who was a designer, so whenever her visual things came up, everyone was like: oh look, she's a designer, we can see that. [...] And then the other one who was a university professor was like no, there's no time. It's not really my thing but I'm going to do it too. And that's okay. It's like, it's okay for someone who is a designer to make a more beautiful poster than yours. [...] She is using knowledge she has from other areas, right, and it's ok.

Therefore, the first step we could take is to look at these comparisons students (and ourselves) make as a natural process of otherness. As Freire (2005, p. 149) explains it, we see ourselves in the world in relation to others: "A partir da descoberta de você como não-eu meu, que eu me volto sobre mim e me percebo como eu e, ao mesmo tempo, enquanto eu de mim, eu vivo o tu de você"[132]. We always form ideas of who we are in the world by comparing, judging and thinking about the other as different or similar, from whatever frame of reference that constitutes us. A second step to transform our relations could be to change how we understand this otherness. In our neoliberal society, differentiation works within a logic of competitiveness, i.e.: I am different from you and I am (or need to become) better than you. On the opposite direction, the African value system of Ubuntu (CORNELL; VAN MARLE, 2015; RETTOVÁ, 2021; MAKALELA 2023) sees difference within a logic of co-existence: "'I am because you are; you are because we are'" (MAKALELA; SILVA, 2023, p. 87). When discussing Ubuntu translanguaging, Makalela and Silva (2023) point to the notions of *incompletion* and *interdependence*, to explain how entities need each other, being incomplete on their own. Thus, instead of competing amongst each other or towards linguistic standards, we recognize our constant state of transition and desire to be complete in our contact with one another.

In the assessment Dé and I were proposing, all parts (the students writing journals, creating and sharing, self-assessing and giving peer feedback) involved a process of looking at oneself and one another. Since we are still working inside neoliberal, modern/colonial systems, we could only try to distance ourselves and our students from competitive discourses, and we

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[132] Own translation: "From the discovery of you as my not-me, that I turn upon myself and perceive myself as me and, at the same time, as I of myself, I live the you of you" (FREIRE, 2005, p. 149).

did that by developing this look from our decolonial dispositions. First, we focused on critical thinking, prompting students to leave their comfort zones and *come into presence* (BIESTA, 2005). We proposed alternative practices and continuously asked thought-provoking questions:

> *Dé – [...]o mais difícil é justamente isso né? A gente colocar eles num mood no qual eles se sintam confortáveis e à vontade pra tipo, sair da caixa e pensar essas coisas. Porque tipo hoje, eu chego pra você e falo: e aí Camila, what's your biggest dream? Você vai falar: ai, nesse momento é almoçar. Estou com fome [laughter].*
>
> *Eu – What I want right now is to eat [laughter]*
>
> *Dé – [laughter] É, daí eu tenho que te tirar do teu agora... tipo, a gente exige bastante deles né, nesse tipo de coisa. Então a gente tem que criar um cenário no qual, né, eles se sintam afim de falar* (C12 transcript, 2021).

> Dé – [...] and I think the most difficult thing is precisely that, right? To put them in a mood in which they feel comfortable and at ease to, like, step out of the box and think about these things. Because like today, I come to you and say: so Camila, what's your biggest dream? You'll say: oh, right now it's lunch. I'm hungry [laughter].
>
> Me – What I want right now is to eat [laughter]
>
> Dé – [laughter] Yeah, so I have to get you out of your now... like, we demand a lot from them, right, in this kind of thing. So we have to create a scenario in which, you know, they feel like talking.

Moreover, instead of performing a traditional feedback and telling students what they should change, we promoted dialogical and reflexive feedback: we interacted with students' journal entries, raised issues beyond language form, promoted peer-feedback in the sharing moments, and had the individual conversations. Especially in these last two movements, students found space to voice their feelings and frustrations, as well as listened to each other and developed empathy towards their classmates' different or similar experiences. Thus, we promoted moments of contact where our interventions were the cue for exchanges, students with students and students with us.

Finally, as I mentioned previously, much of our assessment involved a lot of conversation and transparency with and among learners. Therefore, I believe the way we constructed these relations between everyone became a center point of our experience, and affected this process of looking at oneself and one another. Instead of stimulating a judgmental eye, based on standards, normativities, ideals of language and English, competitiveness or meritocracy, we wanted to encourage a different attitude of mutual exchange. From an assessment that is a synonym of judgment, we tried to move towards an assessment as a process of relationality, where we affected and transformed each other as teachers, students and whole human beings.

To conclude, the last aspect of coloniality we tried to challenge relates to welcoming emotions in the classroom. First of all, our principles and axes allowed students to express themselves through different modes and genres, as they could discuss their feelings in their journals, sharing moments, and individual feedback. Secondly, we also tried to break from the traditional emotions attached to assessment. In this thesis' introduction, I mentioned how assessment as a *sticky object* (BENESCH, 2012) is usually associated with fear, embarrassment and anxiety. On the one hand, these emotions did not completely disappear in our classrooms. As I have mentioned previously, two students demonstrated apprehension towards the unknown, another was afraid of using technological resources, and several felt the self-pressure to be better. On the other hand, my and Dé's practice also evoked emotions related to satisfaction, curiosity, comfort, pleasure, fun, etc., as most of the students' answers to the final questionnaire indicate:

1. Quando a/o professora/professor foi explicando os procedimentos avaliativos que seriam desenvolvidos na sua turma, como você se sentiu? Quais eram suas expectativas?

Me senti confortável. (ST9)

Eu amei, esperava que o método de avaliação fosse parecido com o da professora anterior, mas com certeza preferi muito mais esse método desse módulo. (ST12)

Eu achei interessante e que seria mais agradável as aulas dessa forma. (ST15)

2. No decorrer do semestre, como você se sentiu em relação à avaliação? E no final?

Senti grande satisfação por perceber minha evolução no dia a dia, nos trabalhos e durante as aulas. (ST7)

Somente sentimentos bons. (ST10)

Eu adorei o método, e senti que foi muito mais justo avaliar cada aluno por cada passo dado, do que por uma avaliação somente. (ST12)

3. Você acredita que houve pontos positivos e negativos na avaliação? Quais?

Positivos: Consegui dar o melhor que eu poderia em cada atividade e ser menos crítica comigo mesmo.
Negativos: Não tem, tudo perfeito <3 (ST11)

Acredito que somente pontos positivos, principalmente no aprendizado, pois as várias tarefas que a gente realizava eram legais de fazer, e me fez evoluir muito na escrita e na fala também. (ST12)

Muitos pontos positivos, o conteúdo sendo assimilado de forma leve as aulas se tornam mais atrativas. (ST14)

1. When the teacher explained the assessment procedures that would be developed in your class, how did you feel? What were your expectations?

I felt comfortable. (Q9)

I loved it, I expected the assessment method to be similar to the previous teacher's, but I certainly preferred this module's method much more. (Q12)

I thought it was interesting and that classes would be more enjoyable this way. (Q15)

2. During the semester, how did you feel about the assessment? And in the end?

I felt great satisfaction in noticing my progress in everyday life, at work and during classes. (Q7)

Only good feelings. (Q10)

I loved the method, and I felt that it was much fairer to evaluate each student for each step taken, rather than for just one assessment. (Q12)

3. Do you believe there were positive and negative points in the evaluation? Which?

Positives: I was able to do the best I could in each activity and be less critical of myself.

Negatives: No, everything was perfect <3 (Q11)

I believe there are only positive points, especially in learning, as the various tasks we performed were fun to do, and it made me improve a lot in writing and speaking as well. (Q12)

Many positive points, the content being assimilated in a light way the classes become more attractive. (Q14)

In the last meeting of my group (December 1, 2021), I wrote in my journal about how my students started thanking and praising the classes before leaving the Zoom meeting. They expressed in different ways how much they loved the method, and said that they felt they learned a lot. My last journal entry was:

IMAGE 80: LAST FIELD JOURNAL ENTRY
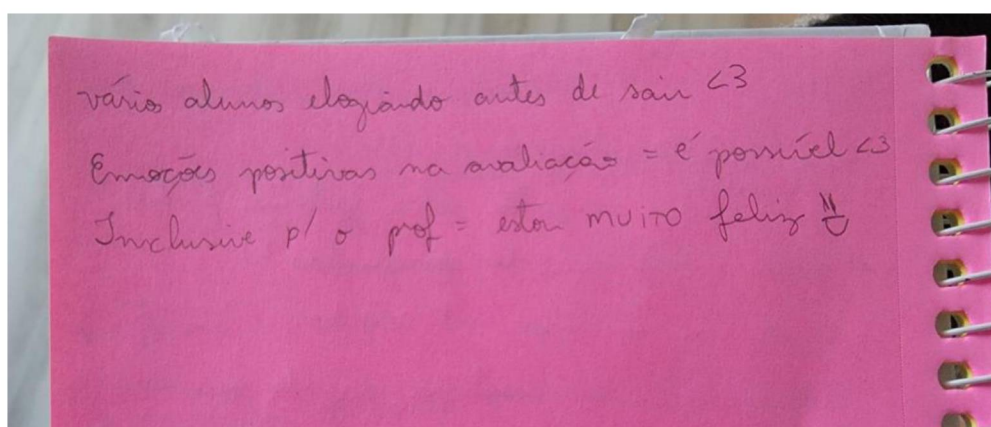
SOURCE: The author (2021)[133]

As I recall my research process with Dé and our students, it was indeed an experience that brought me many feelings that I consider positive, such as joy, fulfillment, love and gratitude. When writing my thesis, there was a kind of anger that moved me, a frustration and dissatisfaction with so many aspects of the neoliberal, colonial and modern structure of which education, ELT and assessment are part. Still, to see the possibilities of resistance inside my context, the collaborative work I could develop with a friend, the possibility of different

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[133] Own translation: several students praising before they left <3 (heart). Positive emotions in assessment = it is possible <3 (heart). Including for the teacher = I am VERY happy =D (smiley face).

emotions to arise, the openness of the students for this experience, and what we all built together, gave me energy to *esperançar*.

IMAGE 81: PAULO FREIRE'S ESPERANÇAR
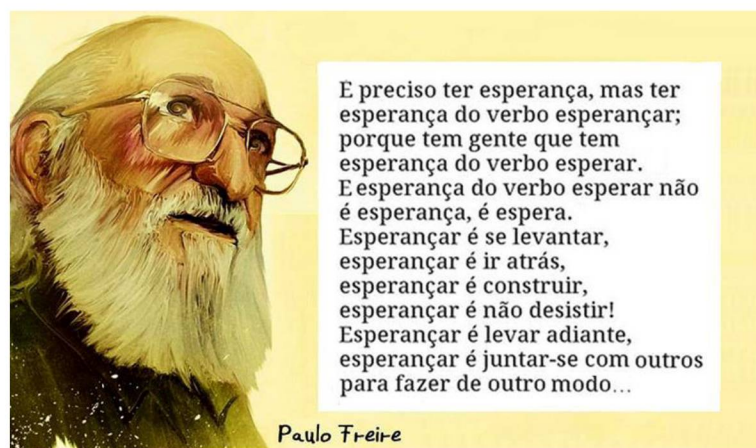
SOURCE: Jornal Novoeste (2022)[134]

In my last movement of *avaliar se avaliando* in this chapter, I wonder: How can we aim at all the dispositions I raise in this thesis within our colonial/modern/neoliberal realities? How can we detach from the observable and measurable in assessment and value the invisible and unpredictable? How can we include and legitimize the teachers' subjectivities? The students' voices and realities? The uncertainty and messiness that are intrinsic parts of education? Amidst all these questions, ambiguities and tensions, what contributions could the assessment Dé and I promoted have to other teachers? What results, responses and experiences could have arisen from Dé's and my dispositions in a different context? With different students, in a different school, with different limitations? What dispositions would other teachers have developed through their own readings of the same texts Dé and I read? What other practices would they have developed?

Tired of so many questions and few answers, but motivated by Freire's *esperançar*, I move to the next chapter to close this thesis with at least some considerations that aim at change and possibilities for moving towards a practice otherwise.

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[134] Own translation: "You have to hope, but hope from the verb to hope, because there are people who have hope from the verb to wait. And hope from the verb to wait it's not hope, it's waiting. To hope is to get up, to hope is to go after, to hope is to build, to hope is not to give up! To hope is to take forward, to hope is to get together with others to make it differently…"

6 ASSESSMENT OTHERWISE: FINDING BALANCE ON A TIGHTROPE

> "Penso que temos de admitir que não sabemos e tentar descobrir como fazer. (...) Que não temos respostas para tantas perguntas. Mas que teremos de começar por aí – pelos não saberes, com a confiança de quem acredita na aprendizagem pelo diálogo e pela convivência."[135]
>
> (HOFFMAN, 2011, p. 6).

I started this thesis from what I did not know about assessment. I took my discomforts and perplexities and transformed them into energy to read, think, experiment, problematize and write. I am now faced with the challenge of closing this research still with a lot of "não saberes" (not-knowings), but with the belief that my path, together with Dé, my students, my professors and colleagues, might contribute somehow with how we think about assessment, ELT and teacher education. This path, situated in a critical AL made in Brazil, was aimed at questioning inequitable and discriminatory linguistic relations, through a decolonial perspective and attitude. Beyond quoting theories, I tried to translate my readings and interpretations of decoloniality into the methodology, the philosophical and onto-epistemic positioning I took as a researcher. In order to do that, I developed a "mistureba", or a *bricolage* (KINCHELOE, 2004): a collaborative autoethnographic action research. Making use of methodological strategies as they were available and needed in the unfolding of the investigation, I attempted to disengage from standardized frames of knowledge production, conceiving research as collaborative, locally, historically and socially constructed.

Throughout this thesis, I aimed at identifying and interrogating the colonial/modern and neoliberal onto-epistemologies that are present in theories, practices and policies of assessment in ELT in Brazil, contrasting them with transformative conceptions from contemporary critical AL, which refute monolithic views of language, culture, identity, and so on. Exploring and experimenting on a social, geographical and historically situated space, Dé and I tried to translate our readings and thoughts into a practice of assessment at the UTFPR Idiomas project, which I have just described and critically analyzed. In this closing chapter, I wish to reflect on the contributions of this research, by navigating three movements I came to see as possibilities for change in assessment and ELT in Brazil as a whole.

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[135] Own translation: "I think we have to admit that we don't know and try to figure out how to do it. (...) That we don't have answers to so many questions. But we will have to start there – with not-knowings, with the confidence of those who believe in learning through dialogue and coexistence." (HOFFMAN, 2011, p. 6).

6.1 ASSESSMENT AS DIALOGICAL REFLEXIVITY

Ana Paula Beato Canato – [...]Primeiro talvez pensar num, num outro nome porque né? Se vocês apresentam pro grupo tudo isso como avaliação, vai parecer que assim, então o semestre é de avaliação [laughter]. É, então, criando nomes né? Talvez falando olha, são né, processos de, de construção de aprendizagem enfim, e daí os diários, pra que que vocês acham que isso vai funcionar? Então conversar um pouco com o grupo pra, pro grupo todo ir entendendo e se engajando conjuntamente né [...]

Dé – Aham, super. E isso do, do nome também, né? De cuidar com essa nomenclatura de avaliação e etc. A gente já teve experiência de tentar fazer algo processual que virou um zilhão de mini provas e dos alunos falando que todo dia tinha prova, e todo dia tinha prova, então com certeza é algo que a gente já [laughter] aprendeu a cuidar.

Eu – [...] ao mesmo tempo que às vezes a gente não chamar de avaliação também não vai adiantar tanto assim ó, não sei, tô pensando, porque os alunos, eles vão: tá, e qual, como que a gente vai ter nota no final do semestre? (IDL transcript, 2021).

Ana Paula Beato Canato – [...] First maybe think of another name because, right? If you present all this to the group as evaluation, it will seem like that, so the semester is all about evaluation [laughter]. So, creating names, right? Maybe saying, look, they are, you know, processes of, of building learning, anyway, and then the diaries, what do you think this will work for, so talk a little with the group so that the whole group can understand and engage together, right? And seeing what you feel comfortable sharing and then you start looking at each other too. [...]

Dé – Yeah, super. And the thing about the name too, right? To be careful with this evaluation nomenclature, etc. We've already had experience of trying to do something procedural that turned into a zillion mini tests and students saying that every day there was a test, and every day there was a test, so it's certainly something that we've already [laughter] learned to take care of.

Me – [...] At the same time, sometimes if we don't call it an assessment, it won't do much, I don't know, I'm thinking, because the students will: ok so, what, how are we going to get a grade at the end of the semester?

Eu – [...]a gente vai tá sempre deixando bem claro que tá fazendo, que aquilo faz parte da avaliação ou não. Ou não?! Vamos deixar claro o tempo todo? [laughter]

Dé - Eu acho que não, porque daí fica chato. Mas, eles precisam saber...

Eu – Não né, mesmo porque... Avaliação é o tempo todo né?

Dé - É.

Eu - Que nem por exemplo, uma das questões que a Ana [Prof Ana Paula Beato Canato] colocou lá no ID [IDL], que ela falou: ai, não chamar de avaliação, ou não sei o quê. Se a gente quer fazer uma avaliação que é processual, teoricamente ela é o tempo todo. [...] A gente quer fazer uma avaliação que algum dia possa deixar de ser chamada de avaliação, que seja ensino, continue sendo ensino né? Então vai ser o tempo todo, então acho que sim, você tem razão, a gente não precisa ficar falando: isso aqui faz parte da avaliação, isso aqui... Não, a gente explica que a avaliação vai ser processual, contínua, vai acontecer o tempo todo (C9 transcript, 2021).

Me – [...] we will always make it very clear what we are doing, whether that is part of the assessment or not. Or not?! Are we going to make it clear all the time? [laughter]

Dé - I don't think so, because then it gets boring. But, they need to know...

Me – No, right? Because... Assessment takes place all the time, right?

> Dé - Yeah.
>
> Me - Like for example, one of the questions that Ana [Prof. Ana Paula Beato Canato] asked at the ID [IDL] that she said: ah, don't call it an evaluation, or whatever. If we want to carry out an assessment that is procedural, theoretically it happens all the time. [...] We want to carry out an assessment so that one day it can stop being called an assessment, so that it is teaching and continues to be teaching, right? So, it will be all the time, so I think yes, you're right, we don't need to keep saying: this is part of the evaluation, this here... No, we explain that the assessment will be procedural, continuous, it's going to happen all the time.

As the first excerpt above shows, Prof. Ana Paula suggested we did not use the word "assessment" because of possible reactions from students. Reflecting on our discussion above, I see that the fact that learners would feel pressured with the idea of being assessed all the time, or Dé's report of an attempt at continuous assessment that ended up becoming a series of tests, are reflections of the maintenance of traditional epistemologies. If we look at the dictionary, assessment means "the act of judging or deciding the amount, value, quality, or importance of something, or the judgment or decision that is made" (Online Cambridge Dictionary[136]). As I have problematized in this thesis, this conception of an instrument to verify the student's ability and effectiveness in reproducing measurable content, in an objective and individualized way, is constantly reinforced. Prof. Ana Paula has a point in saying we needed to avoid this word, once this *sticky object* (BENESCH, 2012) and its traditional association to *banking education* (FREIRE, 1987), grades, punishment and so on, would lead our students to bring expectations, emotions and attitudes that not necessarily correspond to how we wanted them to see or engage in the process.

Nonetheless, as I tried to express in my comment at the IDL meeting, simply not using the word would not be enough. In a decolonial attitude of changing the terms of the conversation (MIGNOLO, 2000), we must unlearn everything we know and think about assessment. This is not an immediate act nor a simple process, remembering that we are inserted in a colonial system and thus "estamos decoloniais no sentido de que é um processo contínuo"[137] (MENEZES DE SOUZA, 2021a). Therefore, in my experience with Dé, we decided to use the word "assessment" when discussing it with the students, but tried to emphasize the procedural and formative aspects, once what is indeed relevant is to educate our students in this sense. By the end of the semester, one of my students wrote on her questionnaire that: "Ao longo do semestre eu fui esquecendo que estava sendo avaliada, e dando o melhor que eu podia em cada atividade, pois não sabia qual valia mais ou menos. Ao final, depois que definimos as métricas

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[136] Available in: https://dictionary.cambridge.org/dictionary/english/assessment. Accessed on: January 30, 2024.
[137] Own translation: ""estamos" decolonial in the sense that it is an ongoing process" (MENEZES DE SOUZA, 2021a).

fiquei nervosa novamente, tentando calcular uma nota e imaginando qual seria a minha média final"[138] (Q11). Her speech reflects how our practice affected the students' relationship with assessment (she even forgot she was being assessed), at the same time that grades still carried a certain weight we could only try to challenge (and Dé and I did, as I explain in subsection 5.6.).

When I say that *"A gente quer fazer uma avaliação que algum dia possa deixar de ser chamada de avaliação"*, I believe in the possibility of abandoning this word in the future, once assessment in this traditional meaning is becoming unnecessary in critical and decolonial perspectives of knowledge and education. In the meantime, the first movement we can make is to change our *expectations* and our *intentionality*. In relation to our *expectations*, we ought to recognize that assessment is actually messy, subjective and open. We cannot ignore the impositions of systematization (such as grades) of our current reality, but we can alleviate some of our and the students' anxieties with the recognition that, despite the commonplace belief that assessment is organized, systematized and objective, there are subjective, invisible and disorderly elements at play. Aligned with all theories I have interpreted to construct this thesis, Bastos et al (2021, p. 44) affirm that "[é] vivenciando a diversidade e a imprevisibilidade da comunicação na vida real, em sala de aula, que podemos desenvolver nossos próprios repertórios, construir nossas subjetividades e pensar como podemos agir para tornar o mundo um lugar melhor para todas/os"[139]. It is central to embrace these elements of diversity and unpredictability in our assessment practices a well.

In terms of *intentionality*, in subsection 4.2. I mentioned how Vasconcellos (2012) advocates for a modification of our traditional intentions of classification and surveillance. Similarly, I believe we could move away from a focus on judgment based on standards, normativities, competitiveness or meritocracy, by seeing assessment as a process of relationality. In other words, instead of having an instrument for teachers to say how much students are close or distant from an ideal (or a list of criteria), we could promote opportunities for dialogical questioning and reflexive moments. In such moments, we would analyze performances, possibilities and limitations together, based on locally and collaboratively defined goals and *situated validity* (DUBOC, 2016). These interactions would not have the

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[138] Own translation: "Throughout the semester I forgot that I was being evaluated, and did the best I could in each activity, as I didn't know which one was worth more or less. In the end, after we defined the metrics, I was nervous again, trying to calculate a grade and wondering what my final average would be." (Q11)

[139] Own translation: "It is by experiencing the diversity and unpredictability of communication in real life, in the classroom, that we can develop our own repertoires, build our subjectivities and think about how we can act to make the world a better place for all" (BASTOS, et al. 2021, p. 44).

purpose of checking achievements, but of looking at what is happening and changing, of allowing ourselves to be affected and transformed by each other as teachers and students.

Even though we acknowledge that goals should be defined locally, a shift from assessment as judgment to assessment as relationality entails a reconsideration of the objectives we traditionally prioritize. As an alternative to having normative, structuralist and monoglossic ideals as learning goals, I propose that we aim at building *dispositions*. ELT could change its focus towards dispositions such as the ones I explored throughout the chapters: decolonial, translingual, ELF, CL and ML. In this relational perspective of assessment, our encounters with the other (teacher and students) could focus on possibilities and movements towards developing:

a) dispositions for *thinking communication otherwise* (MENEZES DE SOUZA; DUBOC, 2021), such as the alternative cognitive practices of *uncertainty, complexity* and *open-endedness* (LUGONES; PRICE, 1995), *serendipity* and *synergy* (KHUBCHANDANI, 1998), *alignment* and *attunement* (PENNYCOOK, 2017), creative and multimodal languagings, and ML affordances;

b) dispositions for thinking education *otherwise*, such as active learning, *avaliar se avaliando,* self-reflexivity and critical thinking, expansion of perspectives, ethical responsibility and collaboration, considering the concept of *conscientização* (FREIRE, 1996; 2013);

c) dispositions for navigating normativity, which would include having access to norms and standards, but also understanding what these norms are, where they come from, what power relations are involved, when and how it is possible to challenge such rules, and thus, developing a critical language awareness and rhetorical sensitivity.

Assessing our ELT students would mean to promote spaces of contact, of *coming into presence* (BIESTA, 2005), where feedback is an exchange that results in a reorganization of ourselves after the contact with questions, challenges, discomforts, otherness or difference. As teachers, the problematizations we would confront our students with would be based on the dispositions we locally and collaboratively decided to aim at. Bearing in mind that I am not proposing a "package", methodology, nor solution, an important question to address is how this alternative thinking of assessment can dialogue with the forces that operate in the macrosystem of our neoliberal, colonial and modern society.

6.2 THE TIGHTROPE: DISPOSITIONS AND CONTRADICTIONS
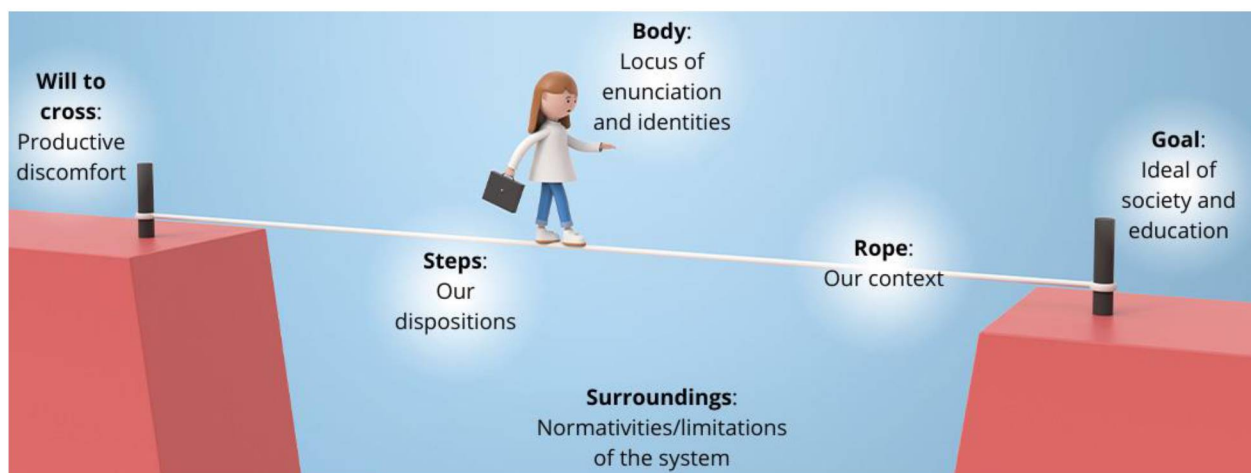
IMAGE 82: ON A TIGHTROPE

SOURCE: Shutterstock (s.d.)

Being an English teacher and researcher in Brazil is like walking on a tightrope. There is a kind of will to cross, or even a need to get to the other side. This need is the productive discomfort that moves us, the aspect of our profession we wish to change (in my case, ELT assessment). To prepare for this walk, there are some important recommendations. First, one must look ahead and focus on a fixed point on the other side. I see this point as our goals, the ideals we want to achieve (such as social justice, decoloniality, critical education, etc.). Then, it is indispensable to be aware of where we are stepping on. The rope is our context, where we teach, our schools, our students, the particularities of the reality we find ourselves in. Next, crossing the tightrope requires knowledge about one's own body, weight and luggage. As teachers and researchers, we need critical self-reflexivity to understand where we come from, what beliefs, discourses, experiences, colonialities, and privileges we carry, and how all that weights in our path. Finally, we start moving. Naturally, the steps we take and how we take them must be towards the other side. Thus, our movement is our dispositions, i.e., our willingness to understand, perceive, act, and react in ways that orient us towards our goals and ideals.

Once the crossing starts, there are many surrounding elements that cannot be controlled and that might make us fall: the wind, the rain, birds, and other distractions. These external forces are the limitations and normativities imposed by the dominant logic, such as the international market of official instruments produced in the Global North, the fallacy of the native speaker and so on. For some (*marked*, minoritized) these forces are tougher and harsher than for others (*unmarked*, privileged). On its turn, this dominant logic (neoliberal, modern and

colonial) itself is the founding element of our modes of knowing and living, i.e., the system where all this (ourselves, the tightrope, the environment, etc) is situated and that we cannot see. In order not to fall, we need to find balance and keep steady.

IMAGE 83: TEACHING AND RESEARCHING ON A TIGHTROPE

Will to cross: Productive discomfort

Body: Locus of enunciation and identities

Steps: Our dispositions

Rope: Our context

Goal: Ideal of society and education

Surroundings: Normativities/limitations of the system

SOURCE: Adapted from ICA Health (2019)

But what is this balance and how can we find it? It involves several factors I mentioned previously: the focus on a fixed point, the knowledge of the rope and our own body, the steps we take and the surroundings. Considering the metaphor I am trying to build here (see Image 83 above), walking the tightrope of education and research demands we understand our goals (what they are, where they come from, etc.), know and analyze our own contexts, recognize our locus of enunciation while exercising critical self-reflexivity, and finally, discover a balance between our dispositions and the limitations/normativities of the system. This balance is what helps us choose which (or even open) *brechas* (DUBOC, 2012), *grietas* (WALSH, 2013), *critical moments* (PENNYCOOK, 2012), *wiggle rooms* (MORGAN, 2010) and *little revolutions* (SIQUEIRA; DOS ANJOS, 2012) we want to explore or not, and how we are going to do it. One caveat is in order, though. We should not place responsibility in finding balance and keeping steady solely on teachers. One must remember that, if it were not for the founding system, it would not even be necessary to find this steadiness. Therefore, in addition to the mentioned above in relation to what we, as teachers, can do, other powerful agents such as the state or other institutions should play their role in avoiding our fall from the tightrope.

Looking at the experience Dé and I had, we faced many difficulties that arose from the contradictions between our dispositions and the limitations of the structure we were in. When I say structure, I am referring to a set of aspects: the institution UTFPR Idiomas and its

expectations, such as the textbook, the levels, the grades; the colonialities and modern ways of thinking that are part of who Dé and I are; the neoliberal and colonial society that imposes normativities, ideals of productivity, of language power and so on. We had to deal with the tension between normativity and discursive conceptions of language. We had to teach based on a textbook produced by a big international publisher, which carried global North discourses. We had to decide on numbers to represent our students' grades, despite not believing in the possibility of quantifying learning. We struggled with students' self-pressure, comparisons and expectations. However, these setbacks do not mean our attempts were in vain, once Dé and I managed to perform an alternative assessment with significant implications. With our *gambiarra* (WINDLE et al, 2017), we dealt with doubts and difficulties we had during our practice improvising as things unfolded. We analyzed and understood our context, accepted the limitations we had, and with this in mind tried to find and open gaps to act according to our dispositions. These dispositions, in turn, were the results of our readings, our loci of enunciation, our identities, and our critical reflections and discussions.

As it is possible to see, walking the tightrope of language education is not an easy task. How can we prepare ourselves and help prepare others? The challenges of our experience, how we dealt with them, and reflections of this research as a whole might shed some light on the vital area of teacher education. In a critical and situated view, beyond purely technical training, I list what I believe to be essential when preparing future educators for the complexities of ELT assessment in Brazil:

a) *To foster dispositions that refute monolithic, colonial, neoliberal and oppressive views of language, culture and education (decolonial, translingual, ELF, CL, ML and others):* teacher-learners need to critically examine the dispositions they already have and be exposed to different discourses, narratives and landscapes that facilitate their development of new dispositions;

b) *To exercise Language Assessment Critical Literacy, or the practice of avaliar se avaliando:* future teachers should be given access to the existent literature on assessment, not only to think about how to work with it, but also to challenge these theories and concepts. Also, they should be encouraged to be constantly self-reflecting, in order not to reproduce blindly (i.e., if they must reproduce, so that they do it critically aware of what lies behind) the traditional practices that institutions impose on us, and being able to devise their own assessment approaches;

c)   *To discuss and recognize the tensions and ambiguities around assessment and ELT*: it is essential to acknowledge that assessment does not take place in a vacuum, but in a specific context with particularities. Beyond the importance of localizing, it is also about understanding and acknowledging the existence of driving forces and limitations (the neoliberal/modern/colonial system and how its discourses are imbricated in the media, in people's expectations, in our social, political, economic, and educational relations, and so on), so that they can try to collaborate in processes of hacking the system from within;

d)   *To orient teacher-learners in finding balance:* Our teacher-learners need to see that there is space for agency and empowerment in assessment, but must be faced with the harsh reality that there are no recipes, and that one cannot escape the need to work on the gaps and negotiate with the normative discourses. It is our responsibility as teacher-educators to provide spaces to share and exchange experiences and possibilities for assessing *otherwise* amidst the limitations of our contexts.

In fact, this last aspect of sharing and exchanging ideas was essential in finding balance in my experience with Dé:

Dé – Se eu tivesse tipo, você na [name of other school he works], [...] se a gente pudesse sentar e planejar atividades pra fazer durante as aulas, é outra vida.
Eu – Super, super outra vida.
Dé - Porque daí você conversa com alguém, você constrói. Né? As coisas, troca... e tipo, a gente tem um propósito. Então a gente não tirou as coisas do nada hoje. O que que a gente fez antes de decidir? A gente falou, vamos lá pros nossos goals (C12 transcript, 2021)

Dé – If I had like, you at [name of other school he works], […] if we could sit down and plan activities to do during classes, it would be another life.
Me – Super, super another life.
Dé - Because then you talk to someone, you build. Right? Things, exchange... and like, we have a purpose. So we didn't pull things out of nowhere today. What did we do before deciding? We said, let's go for our goals.

Dé – Ter essa troca, ter mais de um professor pensando junto, né? Igual a gente fazia, prevendo as unidades, vendo o que a gente precisa, mais uma atividade pra isso [...]
Eu - É. Mas acho que isso que você falou é importante. Essa coisa da colaboração entre os profs... era algo que pra esse tipo de avaliação seria essencial.
Dé – Tem que acontecer.
Eu - Porque daí se ajuda e não fica pesado, né?
Dé – Não, e em nenhum momento, tipo, a parte de produção de atividade em nenhum momento ficou pesado. Acho que pra nenhum de nós dois. A gente pensava ela junto, cada um fazia a sua parte e juntava depois. (C15 transcript, 2021)

Dé – Having this exchange, having more than one teacher thinking together, right? Just like we did, predicting the units, seeing what we need, another activity for that [...]

Me – Yeah. But I think what you said is important. This thing about collaboration between teachers... was something that would be essential for this type of assessment.

Dé – It has to happen.

Me - Because then we help each other and it doesn't get heavy, right?

Dé – No, and at no point, like, did the production part of the activity ever get heavy. I don't think for either of us. We thought about it together, everyone did their part and put it together later.

Amidst the reality of uncertainties in ELT assessment, teachers are sometimes invaded by a feeling that should be treated as central, an issue that we avoid due to lack of courage: tiredness. It is not easy to be constantly creative to find/open gaps for action, to question traditions when it is so much easier to just follow them (such as using tests), to reflect about our own colonialities, and, on top of all that, to fight for social justice, to be in a profession that is so undervalued and to see education being neglected. So, what happens if the external forces are so powerful that we fall from the tightrope? At this point, we should respect ourselves, our bodies, our tiredness, and let ourselves fall. But then, under the tightrope, there is a trampoline. There is an opportunity for Freire's *esperançar*, for not giving up, for starting over.

IMAGE 84: THE TRAMPOLINE UNDER THE TIGHTROPE
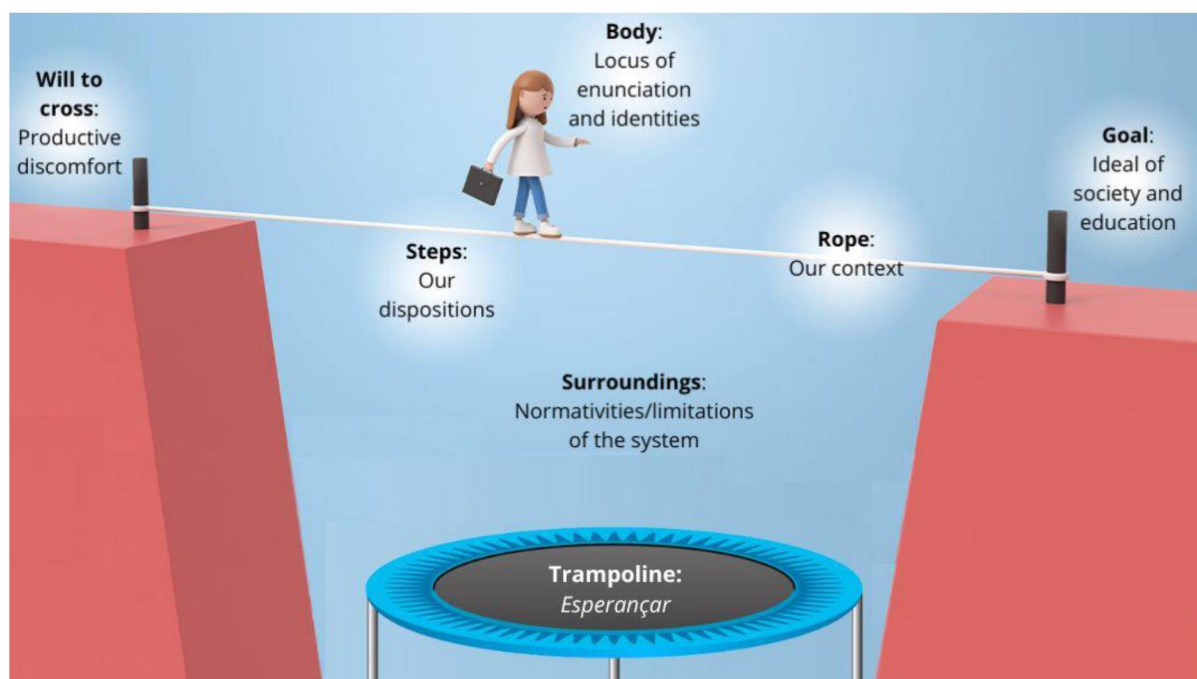
SOURCE: Adapted from ICA Health (2019)

There is no doubt that facing all these challenges I mention in the paragraph above is a lot less arduous with the help of others. Teachers (not only the ones who are still learning, but all of us) should have the opportunity to exchange ideas, plan in groups, reflect about assessment practices and other pedagogical moves along with other colleagues, not only to support each other, but also to learn from their differences. As I have cited previously, Lee and Canagarajah (2019, p. 354) state that "one's dispositions change in light of ongoing socialization experiences". In her turn, Silva (2021, p. 306) talks about the *pedagogia do encontro* (pedagogy of encounter) as being this collaboration between teachers that emphasizes a "relação que permite que o eu e o Outro venham à existência e por meio desse encontro, aprendam, ensinem, ressignifiquem, formem e desconstruam palavras-mundo em um movimento de resposta aos contextos sócio-históricos dos quais fazem parte"[140]. If dispositions are a potency that orient us to a certain direction, and the system is the restraint that, in many ways, stops us from moving, collaboration might be one of the trampolines for surviving the falls. This collaboration, in turn, might go beyond teachers with teachers.

6.3 TRANSFORMING FUTURES ~~FOR~~ WITH STUDENTS

To open this thesis, I told stories that represented the productive discomforts that motivated my research, one of them relating to my students' emotions towards assessment. In fact, many criticisms I raised related to the material impacts of discourses, policies and practices on the lives of language learners. In addition to the centrality of these subjects to my problematizations, the experience Dé and I had pointed to the importance of students' agency in assessment. As I explained in Chapter 5, because the frameworks that based our discussions put speakers as agents and active constructors of knowledge, we included them in the process by giving them opportunities to make decisions, by promoting self-assessment and by bringing them to the conversation about grades and feedback. When talking about minimizing the power of grades, Kohn (1999, p. 228) explains that:

> Just as students should be brought in on the evaluation process, so should they be included in a discussion about all these changes. The rationale for moving away from grades should be explained, and students' suggestions for what to do instead and how to manage the transitional period should be solicited.

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[140] Own translation: "relationship that allows the self and the Other to come into existence and through this encounter, learn, teach, resignify, form and deconstruct world-words in a movement of response to the socio-historical contexts of which they are part" (SILVA, 2021, p. 306).

Bringing decolonial theories and dispositions to ELT is not only possible from the point of view of teacher education, assessment policies, or pedagogical practices. Real change also demands talking with students. Conversations about the complexities of assessment, limitations of normativity, and neoliberal and colonial expectations should be happening continually. In other words, it is necessary to include students in assessment not only in the sense of them being part of the process and taking responsibility for their own learning, but of including them in the debate, giving them opportunities to (de)construct meanings about language, learning and assessment.

In other words, including them in these types of conversations not only transforms assessment into something less traumatic. Provided we distance ourselves from a salvationist or redemptive vision of the teacher as responsible for the future of all, inviting our students to walk on this tightrope with us is a way to value their agency and socio-cognitive capacity to think critically, to change their own dispositions, relationships and expectations towards communication, and to act upon their worlds. It means to see them as possible participants in our attempts to expand this complicity in relation to their parents, school coordination, educational policies and so on, which seems to demand even bolder gestures. Quoting these words from Freire (1996, p. 64) once more, "o trabalho do professor é o trabalho do professor com os alunos e não do professor consigo mesmo"[141]. In order to transform ELT, it is essential to motivate students to take responsibility and part in the process of assessment, while also giving them opportunities to develop critical metaknowledge.

Both collaborations I have encouraged in this chapter, between teachers and students, (and why not, someday, parents and school coordination) highlight the fact that we are not alone on the tightrope. Provided we learn from the philosophy of Ubuntu (CORNELL; VAN MARLE, 2015; RETTOVÁ, 2021; MAKALELA, 2023), we might start looking at ourselves as subjects who exist together, are interdependent, incomplete, and mutually affected by each others' decisions and steps. At the macro-level, teachers and students' agency may seem insignificant in face of policies and powerful institutions. But at the micro-level, collaboration, critical thinking, shared responsibility and participatory action might mediate our resignification and ownership of teaching, learning and language discourses.

6.4 FURTHER STEPS IN AN ENDLESS TIGHTROPE

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[141] Own translation: "the teacher's work is the teacher's work with the students and not the teacher with himself" (FREIRE, 1996, p. 64).

Overall, this research invested in rethinking assessment in ELT through a shift of focus to the social dimension of education, to more flexible and inclusive discourses, policies and practices, and to the importance of collaboration (not despite, but because of our differences). Embraced by authors inside the AL made in Brazil, this endeavor of building decolonial forms of existence through education is an endless task constantly being built and rebuilt. There is much yet to be researched and transformed in academia and ELT. This thesis, for instance, has many limitations, such as: a) the lack of official recognition for Dé's contribution (once I am the single person to receive a degree); b) the several questions I posed from the beginning that were not addressed; c) the focus on the aspects that I deemed fundamental from my own locus of enunciation (and thus the omission of other essential agendas); and d) the academic formal language and structure of the text, which hinders its access for many people and probably limits it to the bubble of the university.

Before closing, I acknowledge that the scope of this research was limited to classroom-based assessment. I have simply touched upon standardized international tests, when I criticized the way they work within the interests of the global market. Considering how standardized assessment is rooted in ELT, I would like to make a brief reflection on how my research appointments may dialogue with this area, aware of the fact that these instruments characterize a context with little *wiggle room* (MORGAN, 2010) compared to the possibilities of action in classroom assessment.

First, we ought to change our *expectations* of these tests, which claim to be transparent but are actually filled with invisible elements, such as their underlying intentions and ideologies, or examiners' subjectivies in interpreting criteria. They are also messy in the sense that each context or subject appropriates, adapts and interprets their results in their own ways. Second, once the very purpose of standardized testing is to classify, it is indeed more difficult to move away from an *intentionality* of measurement. However, we should recognize that relationality is in fact present, especially in writing or speaking tasks where there is a subject who is going to read or listen. There are people involved in constructing, correcting, preparing others for these tests, and they affect and are affected by test takers. Finally, as I advocated for students to develop dispositions for navigating normativity and critical metaknowledge to take responsibility in education, they should also have access to these tests at the same time that they understand what they are, where they come from, and the power relations involved. When analyzing standardized testing in Colombia, Pipicano (2024, p. 12) proposes that teachers with students should think of ways to address these tests' influence in classrooms, and "identify

specific capitalist strategies transferred into their local educational system and trace colonial power sources to at least play the game".

Standardized testing represents one of many challenges we face in transforming ELT assessment, or in walking the tightrope I have referred to in this thesis. Do I believe it is possible to someday finish crossing it and reach our ideals? In other words, is it possible to reach our goals, to become decolonial, to have social justice, to have a truly critical education? Recently, while navigating my Instagram I came across the following video:
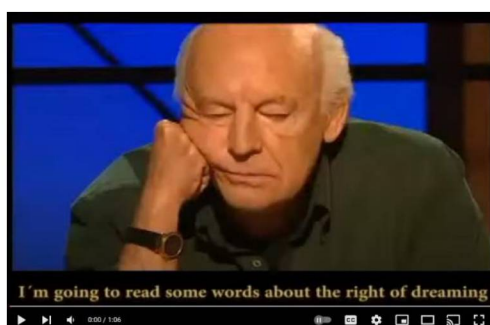
VIDEO 8: <u>What is the use of Utopia?</u>

Inspired by Fernando Birri and Eduardo Galeano, I believe we do not need to know if we will someday reach all these goals, or even if they will be the same in the future. The important thing is to keep moving.

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APPENDIX

APPENDIX 1: ETHICS COMMITTEE AUTHORIZATION (UFPR)

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Plataforma Brasil
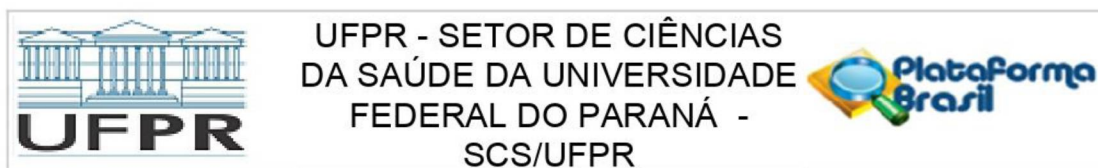
PARECER CONSUBSTANCIADO DO CEP

DADOS DO PROJETO DE PESQUISA

Título da Pesquisa: A avaliação no ensino de língua inglesa: ressignifições através de um olhar decolonial e pós-estruturalista

Pesquisador: EDUARDO HENRIQUE DINIZ DE FIGUEIREDO

Área Temática:

Versão: 1

CAAE: 46422521.8.0000.0102

Instituição Proponente: Programa de Pós-Graduação em Letras

Patrocinador Principal: Financiamento Próprio

DADOS DO PARECER

Número do Parecer: 4.735.941

Apresentação do Projeto:

Trata-se de um projeto do programa de pós-graduação em Letras da Universidade Federal do Paraná, intitulado "A avaliação no ensino de língua inglesa: ressignificações através de um olhar decolonial e pós-estruturalista". Tem como pesquisador principal o Prof. Dr. Eduardo Henrique Diniz de Figueiredo e como colaboradora Camila Haus.

No que se refere à metodologia, o pesquisador destaca que a investigação se encontra dentro de uma dimensão da Linguística Aplicada que vê este campo de estudo como predominantemente transdisciplinar, interpretativista e reflexivo, e que investiga diferentes âmbitos da vida humana onde a linguagem atua com papel central (MOITA LOPES, 2006). Também caracterizada como qualitativa, parte do pressuposto de que não há observação independente de práticas sociais e principalmente, de que o pesquisador não se separa de seus próprios significados e sua visão de mundo, os quais influenciarão sua abordagem (LÜDKE; ANDRÉ, 2015). Dentre as possibilidades metodológicas de cunho qualitativo, acredita que a pesquisa-ação se faz mais adequada nesta investigação, uma vez que surge das necessidades locais de um determinado contexto educacional e busca uma compreensão e possível transformação de práticas (SOMEKH, 2006). Há uma articulação entre pesquisa e ação através de diversos ciclos que se relacionam holisticamente, se repetem e podem não ocorrer em uma ordem específica. Estes ciclos são, resumidamente: (a) identificação e observação do tópico de investigação ou do problema; (b) análise e interpretação

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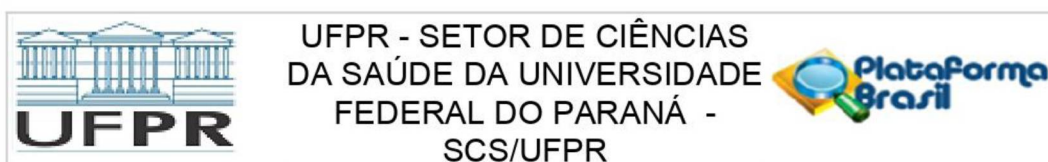
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desses dados e de pesquisas feitas anteriormente; (c) planejamento e introdução de ações estratégicas rumo a mudanças; (d) avaliação e reflexão a respeito dessas mudanças e de suas implicações (SOMECK, 2006; COHEN; MANION; MORRISON, 2011). Considerando o objetivo geral de repensar o sistema avaliativo da língua inglesa no UTFPR Idiomas, articulando tal reflexão às perspectivas de ILF, translinguagem, LC e Multiletramentos, o caráter da pesquisa-ação de não só interpretar uma realidade como também de agir sobre ela corrobora a adequação de tal método para este trabalho. E, além das características de uma pesquisa-ação, este trabalho também pretende-se colaborativo, isto é, a geração e análise dos dados será feita em colaboração com um professor de inglês do local de realização da pesquisa. O estudo terá a duração total de quatro anos, com seu início em junho de 2021 e encerramento em março de 2024. A produção da pesquisa de campo, no entanto, ocorrerá no ano de 2021, a partir da aprovação deste projeto. Pretende-se iniciar a geração de dados com participantes entre os meses de junho e agosto de 2021.

Quanto aos critérios de inclusão e exclusão, serão incluídos o professor colaborador e os alunos (acima de 18 anos) inscritos nas duas turmas do UTFPR Idiomas selecionadas para a realização do procedimento avaliativo (mediante aceite do convite). Serão excluídos aqueles que declararem não querer fazer parte do estudo ou não querer que os dados produzidos com sua participação nas turmas sejam divulgados, ainda que seu anonimato seja garantido.

No que concerne às formas de recrutamento, o professor colaborador foi selecionado devido ao seu cargo de professor no UTFPR Idiomas, bem como seu histórico de formação acadêmica. Ele receberá um convite formalizado por email no qual consta uma explicação das etapas e composição da pesquisa. Os demais participantes da pesquisa serão alunos inscritos nas duas turmas do UTFPR Idiomas convidados para a realização do procedimento avaliativo, considerando apenas os que concordarem em participar da pesquisa e terem seus dados divulgados.

Objetivo da Pesquisa:

1.1.   Objetivo Geral

Repensar o processo avaliativo de língua inglesa no projeto de extensão UTFPR Idiomas através de perspectivas decoloniais e pós-estruturalistas de Inglês Língua Franca (ILF), Translinguagem, Letramento Crítico (LC) e Multiletramentos, na tentativa de vislumbrar outros olhares que contemplem uma formação linguística menos opressora/hierárquica, bem como mais condizente com perspectivas discursivas de construção de sentidos, diversidade e pluralidade.

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1.2. Objetivos Específicos
- Investigar e analisar de forma crítica teorias e práticas de avaliação no contexto de ensino de língua inglesa no Brasil;
- Contrastar tais perspectivas com teorias de ILF, Translinguagem, Letramento Crítico e Multiletramentos;
- Desenvolver e executar um processo avaliativo durante um semestre de inglês no projeto de extensão UTFPR Idiomas, pautado nas perspectivas teóricas citadas acima;
- Refletir a respeito das implicações e efeitos de tal intervenção prática, considerando a realidade dos alunos e da instituição.
- Trazer a discussão da avaliação para os professores de inglês do UTFPR Idiomas, na tentativa de repensá-la em conjunto e propor a possível elaboração de novas diretrizes (não-fixas, sempre abertas a novos questionamentos que as façam condizentes ao momento/local).

Avaliação dos Riscos e Benefícios:
•   Quais os benefícios, diretos ou indiretos, para a população e a sociedade?
No contexto de ensino de língua inglesa é possível observar sensações negativas de insuficiência, tensão, nervosismo e medo nos aprendizes, provocadas pela situação avaliativa. Ao entrarmos em contato com teorias pós-estruturalistas e/ou pós-modernas dentro da área de Linguística Aplicada (LA), (como por exemplo os estudos citados neste projeto como ILF, Translinguagem, decolonialidade, etc), enxergamos possíveis fatores causadores destes sentimentos de insegurança: os discursos estruturalistas, normativos, hierárquicos e monolíngues, a ideologia da superioridade do falante nativo e a consequente síndrome do impostor (BERNAT, 2008; KRAMSCH, 2012). Na avaliação em língua inglesa, é possível observar o predomínio de critérios avaliativos baseados em uma perspectiva tanto estruturalista de uma série de regras estáveis adquiridas linearmente (tendo como base o modelo de falante nativo) quanto monolíngue em que há uma separação total entre línguas (GARCÍA; ASCENZI-MORENO, 2016; SHOHAMY, 2018). Como consequência, temos a penalização do aluno pelo uso de formas consideradas incorretas (por não fazerem parte do sistema fixo) ou pela eventual mistura entre línguas. As avaliações acabam, em sua maioria, se baseando na adequação do aprendiz ao sistema, considerando o grau de aproximação com o modelo nativo.
Ao olharmos especificamente para os métodos utilizados para avaliar, é possível observar que os instrumentos disponíveis para os professores estão em consonância com estas perspectivas. De

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acordo com Duboc (2007), os processos avaliativos escolares sofreram forte influência tanto do pensamento positivista, priorizando a observação racional e lógica de fatos estáveis, quanto de fundamentos industriais, com elementos como sistematização, padronização e eficiência. Desse modo, a prova escrita e os testes objetivos predominam como instrumento, uma vez que esses pressupõem um maior nível de neutralidade para uma mensuração de conhecimento. Mais especificamente no ensino de inglês, testes se caracterizam ainda como monolíngues, objetivos, pautados no modelo do falante nativo e em uma estabilidade da língua (DUBOC, 2007; SHOHAMY 2011, 2018; GARCÍA; ASCENZI-MORENO, 2016).

Estes pressupostos que orientam os processos avaliativos de língua inglesa, característicos do pensamento moderno/eurocêntrico, promovem estruturas de opressão e violência sociais e linguísticas, que se tornam visíveis na relação dos alunos com a língua e a avaliação. Observamos que aprendizes sentem impactos materiais como o sentimento de eterna insuficiência, os silenciamentos tanto de grande parte de seus repertórios linguísticos/semióticos quanto de outros sentidos possíveis, a coerção em direção a uma aculturação ao invés do desenvolvimento de uma competência intercultural, a pressão acadêmica e profissional, o preconceito linguístico/racial, entre outros. Em outras palavras, testes têm reforçado uma visão monolítica de língua e deslegitimado certos usos e sentidos, impossibilitando que aprendizes explorem e ampliem seus repertórios linguísticos e semióticos e impondo normas que são por vezes opressoras e/ou irrelevantes em seus contextos.

Haja vista tal realidade, destacamos a importância e os benefícios do diálogo entre teorias decoloniais e pós-estruturalistas com discussões a respeito de avaliação. Observar criticamente os processos avaliativos e explorar formas de avaliação pautadas em outras epistemologias e teorias possibilita contemplar uma formação linguística menos opressora/hierárquica, bem como mais condizente com perspectivas discursivas de construção de sentidos, diversidade e pluralidade, diminuindo também os sentimentos perniciosos que os alunos demonstram em relação à avaliação. Em suma, repensar avaliação através de teorias outras pode ser um primeiro passo para interromper a colonialidade existente nestes processos de ensino-aprendizagem, promovendo práticas que possam alavancar posicionamentos autorizados e legitimados nos alunos, enquanto sujeitos que podem linguajar e agir criticamente em seus espaços.

• Quais os riscos inerentes ou decorrentes da pesquisa?

Este trabalho terá o material empírico gerado nas conversas com o professor colaborador, no processo avaliativo das duas turmas do UTFPR Idiomas e nas entrevistas com os aprendizes. Estes instrumentos (entrevistas, anotações em diário de campo, transcrições, etc), bem como o processo

Continuação do Parecer: 4.735.941

avaliativo que será desenvolvido, apresentam risco mínimo aos participantes, uma vez que suas identidades serão preservadas por meio de nomes fictícios. Os riscos nesta pesquisa são o possível constrangimento durante as entrevistas, caso o aluno não se sinta a vontade ao expor sua opinião sobre o processo avaliativo, ou possíveis sentimentos de insegurança/desconforto ao realizar a avaliação, por ser um processo inovador ao qual o aluno não está familiarizado.

• Qual a possibilidade da ocorrência?

A possibilidade da ocorrência de riscos como os descritos na subseção anterior é baixa. Consideramos isso pois as entrevistas e transcrições serão analisadas apenas pelos pesquisadores, assegurando aos alunos de que os conteúdos não serão expostos aos demais participantes e de que suas identidades serão preservadas. Por fim, quanto ao processo avaliativo, nenhum participante será obrigado a participar, pois daremos a possibilidade de negociar outras formas de obtenção da nota do semestre. Todos serão avisados de que estão participando das atividades de forma voluntária e de que podem se recusar a continuar a qualquer momento.

• Quais as medidas para sua minimização e proteção do participante da pesquisa?

Caso os participantes sintam-se desrespeitados, constrangidos ou não aptos a participar de determinada atividade, eles serão lembrados de que têm a liberdade de decidir por não fazê-lo. No que diz respeito às entrevistas por exemplo, os participantes da pesquisa estarão livres para ficar em silêncio, abandonar a entrevista ou remarcar a conversa. Quanto ao processo avaliativo, na hipótese do aluno não se sentir confortável, daremos a possibilidade de negociar uma tarefa de natureza diferente para que possa ser avaliado no curso de inglês sem ser prejudicado. Todos os participantes serão avisados de que podem retirar-se da pesquisa ou não autorizar o uso de seus dados a qualquer momento. Ressaltamos que o estudo em questão empregará métodos de pesquisa que respeitam a liberdade dos participantes, preocupando-se com os desejos e sentimentos dos alunos e do professor colaborador. Assim, agiremos com ética e respeito a fim de garantir as individualidades e vontades dos participantes.

Comentários e Considerações sobre a Pesquisa:

O projeto em questão apresenta-se bem elaborado, com fundamentação teórica pertinente ao tema.

O projeto terá financiamento próprio, sendo que no item "orçamento financeiro" constam 100 (cem) reais em despesas ocasionais. Não há previsão de ressarcimentos de gastos aos participantes da pesquisa, nem de indenização, visto que as reuniões com o professor colaborador

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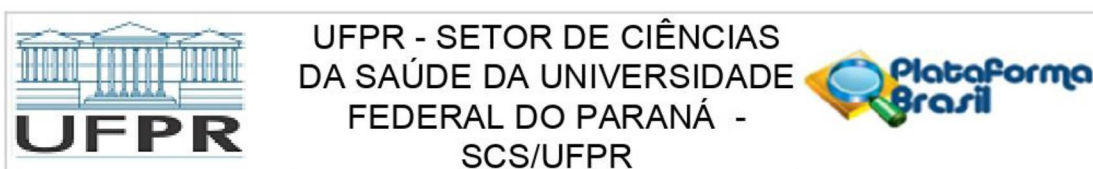
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e as entrevistas com os alunos serão feitas remotamente através da plataforma Zoom, a qual permite vídeo-conferências de qualidade, bem como a gravação das mesmas. As aulas das turmas da UTFPR Idiomas são realizadas em salas de aula localizadas no câmpus universitário, "nas mesmas instalações destinadas ao atendimento dos cursos de graduação e pós-graduação promovidos pela UTFPR" (2020). Atualmente, devido à pandemia do COVID-19, as aulas têm sido realizadas online pela plataforma Zoom. Caso a pandemia ainda esteja em curso ao início da pesquisa, as observações e entrevistas ocorrerão também via plataforma Zoom.

No que concerne à propriedade das informações, a responsabilidade pelas informações e dados gerados ao longo da pesquisa será do pesquisador principal e da doutoranda Camila Haus. A pesquisadora realizará todas as etapas da pesquisa, desde o momento de geração dos registros até sua análise, sob orientação do pesquisador responsável, Professor Doutor Eduardo Henrique Diniz de Figueiredo. Os dados empíricos serão armazenados por um período de 5 anos após o término da pesquisa e depois destruídos/descartados. Os participantes da pesquisa, em número de 31, serão o professor colaborador e os alunos (acima de 18 anos) inscritos nas duas turmas da UTFPR Idiomas onde o procedimento avaliativo será desenvolvido. O professor colaborador é do sexo masculino, tem 29 anos de idade, é mestre em Estudos Linguísticos pela Universidade Federal do Paraná (UFPR) e é professor de inglês no projeto da UTFPR Idiomas desde seu início. Os alunos inscritos nas turmas da UTFPR Idiomas que participarão do estudo são maiores de 18 anos, homens e mulheres, variando entre membros da comunidade acadêmica (docentes, discentes e técnicos administrativos/ educacionais) e da comunidade externa.

Quanto aos critérios para suspender ou encerrar a pesquisa, esta será suspensa caso todos os participantes (professor colaborador e alunos das turmas do UTFPR Idiomas) optem por não permitir a divulgação dos dados produzidos. Além disso, eventuais problemas de saúde dos pesquisadores e participantes podem resultar na suspensão das atividades. A pesquisa será encerrada após o cumprimento dos objetivos apresentados neste projeto. E, Em caso de qualquer dos participantes sentir-se desrespeitado, constrangido ou não apto a participar de determinada atividade, ele será lembrado de que tem a liberdade de decidir por não fazê-lo, seja não participar das entrevistas, ou seja negociando uma tarefa de natureza diferente para que possa ser avaliado no curso de inglês sem ser prejudicado. Além disso, todos os participantes serão avisados de que podem retirar-se da pesquisa ou não autorizar o uso de seus dados a qualquer momento.

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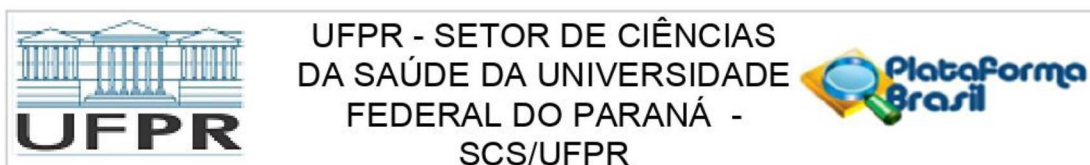
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Considerações sobre os Termos de apresentação obrigatória:

Todos os termos foram apresentados.

Recomendações:

Não há.

Conclusões ou Pendências e Lista de Inadequações:

Não há.Protocolo em condições de aprovação.

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.

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 (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_1724970.pdf	04/05/2021 21:04:30		Aceito
TCLE / Termos de Assentimento / Justificativa de Ausência	TCLE_professor_colaborador_novo.docx	04/05/2021 16:20:00	CAMILA HAUS	Aceito
TCLE / Termos de Assentimento /	TCLE_Alunos_novo.docx	04/05/2021 16:19:51	CAMILA HAUS	Aceito

Endereço: Rua Padre Camargo, 285 - 1º andar
Bairro: Alto da Glória   **CEP:** 80.060-240
UF: PR   **Município:** CURITIBA
Telefone: (41)3360-7259   **E-mail:** cometica.saude@ufpr.br

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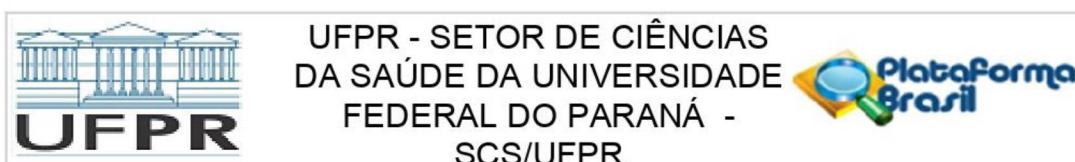
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Justificativa de Ausência	TCLE_Alunos_novo.docx	04/05/2021 16:19:51	CAMILA HAUS	Aceito
Declaração de Pesquisadores	Declaracao_compromisso_equipe_novo.pdf	04/05/2021 16:19:25	CAMILA HAUS	Aceito
Outros	Termo_de_uso_de_imagem_e_som_novo.docx	04/05/2021 16:17:43	CAMILA HAUS	Aceito
Outros	Checklist_documental.pdf	03/05/2021 19:55:23	CAMILA HAUS	Aceito
Projeto Detalhado / Brochura Investigador	Projeto_detalhado_Camila_Haus.docx	03/05/2021 10:06:27	CAMILA HAUS	Aceito
Outros	Concordancia_servicos.pdf	27/04/2021 16:32:11	CAMILA HAUS	Aceito
Declaração de concordância	Concordancia_instituicao_coparticipante.pdf	27/04/2021 16:30:31	CAMILA HAUS	Aceito
Outros	Ata_aprovacao_projeto.pdf	27/04/2021 16:29:09	CAMILA HAUS	Aceito
Outros	Analise_merito_cientifico.pdf	27/04/2021 16:27:58	CAMILA HAUS	Aceito
Solicitação Assinada pelo Pesquisador Responsável	Carta_encaminhamento_pesquisador.pdf	27/04/2021 16:26:15	CAMILA HAUS	Aceito
Folha de Rosto	folha_de_rosto.pdf	27/04/2021 16:20:43	CAMILA HAUS	Aceito

Situação do Parecer:
Aprovado

Necessita Apreciação da CONEP:
Não

CURITIBA, 26 de Maio de 2021

_____

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

Endereço: Rua Padre Camargo, 285 - 1º andar	
Bairro: Alto da Glória	**CEP:** 80.060-240
UF: PR **Município:** CURITIBA	
Telefone: (41)3360-7259	**E-mail:** cometica.saude@ufpr.br

APPENDIX 2A: FREE AND INFORMED CONSENT FORM – TEACHER

**TERMO DE CONSENTIMENTO LIVRE E ESCLARECIDO E TERMO DE SOLICITAÇÃO
DE USO DE IMAGEM E SOM DE VOZ PARA PESQUISA**

Nós, Dr Eduardo Henrique Diniz de Figueiredo, professor do programa de pós-graduação em Letras da Universidade Federal do Paraná, e Camila Haus, aluna de doutorado do programa de pós-graduação em Letras da Universidade Federal do Paraná, estamos convidando você, professor do curso de inglês no projeto UTFPR Idiomas, a participar de um estudo intitulado "A avaliação no ensino de língua inglesa: ressignifições através de um olhar decolonial e pós-estruturalista". Tal pesquisa é relevante dada a importância de explorar novas formas de avaliação pautadas em outras epistemologias e teorias, possibilitando uma formação linguística menos opressora/hierárquica, bem como mais condizente com perspectivas discursivas de construção de sentidos, diversidade e pluralidade.

a) O objetivo desta pesquisa é repensar o processo avaliativo de língua inglesa no projeto de extensão UTFPR Idiomas através de perspectivas decoloniais e pós-estruturalistas de Inglês Língua Franca (ILF), Translinguagem, Letramento Crítico (LC) e Multiletramentos, na tentativa de vislumbrar outros olhares que contemplem uma formação linguística menos opressora/hierárquica, bem como mais condizente com perspectivas discursivas de construção de sentidos, diversidade e pluralidade.

b) Caso você concorde em participar da pesquisa, será necessário realizar 15 horas de reuniões de discussões teóricas e do planejamento e aplicação de atividades avaliativas durante um semestre em uma de suas turmas de inglês, bem como participar de conversas ao final do semestre a respeito de suas impressões, sentimentos e opiniões a respeito de tal processo avaliativo.

c) Para tanto você deverá comparecer às reuniões a serem realizadas via plataforma Zoom com horário a combinar e às aulas de uma de suas turmas de inglês (na Universidade Tecnológica do Paraná – UTFPR em caso de aulas presenciais ou nas chamadas de vídeo no caso de aulas online).

d) É possível que você experimente algum desconforto, como por exemplo o constrangimento durante as conversas, caso não se sinta à vontade ao expor sua opinião, ou sentimento de insegurança ao aplicar a avaliação, por ser um processo inovador ao qual você pode não estar familiarizado.

e) Alguns riscos relacionados ao estudo podem ser o constrangimento durante as conversas ou sentimento de insegurança ao aplicar a avaliação. A fim de minimizar tais riscos, você será constantemente lembrado de que tem a liberdade de decidir por deixar de participar. No que diz respeito às conversas por exemplo, você estará livre para ficar em silêncio, abandonar ou remarcar. Quanto ao processo avaliativo, na hipótese de não se sentir confortável, daremos a possibilidade de aplicar uma tarefa de natureza diferente para que possa avaliar seus alunos no curso de inglês sem ser prejudicado. Você pode se retirar da pesquisa ou não autorizar o uso de seus dados a qualquer momento.

f) Os benefícios esperados com essa pesquisa são de, através do olhar crítico para os processos avaliativos e novas formas de avaliação pautadas em outras epistemologias e teorias, contemplar uma formação linguística menos opressora/hierárquica, bem como mais condizente com perspectivas discursivas de construção de sentidos, diversidade e pluralidade, diminuindo também os sentimentos perniciosos que alunos demonstram em relação à avaliação. Em suma, repensar avaliação através de teorias outras pode ser um primeiro passo para interromper a colonialidade existente nestes processos de ensino-aprendizagem, promovendo práticas que possam alavancar posicionamentos autorizados e legitimados nos alunos, enquanto sujeitos que podem linguajar e agir criticamente em seus espaços.

g) Os pesquisadores Prof Dr Eduardo Henrique Diniz de Figueiredo e Camila Haus, responsáveis por este estudo, poderão ser localizados via e-mail edward.07@gmail.com e camila.haus@gmail.com, no horário das 14h – 17h, para esclarecer eventuais dúvidas que você possa ter e fornecer-lhe as informações que queira, antes, durante ou depois de encerrado o estudo. Em caso de emergência

você também pode contatar a pesquisadora Camila Haus neste número, em qualquer horário: (41) 99867-9223.

h) O critério utilizado para sua inclusão enquanto participante neste estudo é o seu cargo de professor no UTFPR Idiomas, bem como seu histórico de formação acadêmica (mediante aceite do convite). Não há critérios de exclusão.

i) A sua participação neste estudo é voluntária e se você não quiser mais fazer parte da pesquisa poderá desistir a qualquer momento e solicitar que lhe devolvam este Termo de Consentimento Livre e Esclarecido assinado.

j) O material obtido – anotações em diário, produtos de avaliações, entrevistas em áudio – será utilizado para essa pesquisa e pode vir a ser utilizado em trabalhos futuros integrando publicações acadêmicas. Será destruído/descartado ao término do estudo, dentro de 5 anos.

k) As informações relacionadas ao estudo poderão ser conhecidas por pessoas autorizadas, a pesquisadora responsável e o professor orientador da pesquisa, sob forma codificada, para que a sua identidade seja preservada e mantida a confidencialidade.

l) Quando os resultados forem publicados, não aparecerá seu nome, e sim um código ou pseudônimo.

m) Não há previsão de gastos aos participantes deste estudo, e portanto não há formas de ressarcimento. No caso eventual de danos graves decorrentes da pesquisa você tem assegurado o direito à indenização nas formas da lei.

n) Se você tiver dúvidas sobre seus direitos como participante de pesquisa, você pode contatar também o Comitê de Ética em Pesquisa em Seres Humanos (CEP/SD) do Setor de Ciências da Saúde da Universidade Federal do Paraná, pelo e-mail cometica.saude@ufpr.br e/ou telefone 41 -3360-7259, das 08:30h às 11:00h e das 14:00h.às 16:00h. O Comitê de Ética em Pesquisa é um órgão colegiado multi e transdisciplinar, independente, que existe nas instituições que realizam pesquisa envolvendo seres humanos no Brasil e foi criado com o objetivo de proteger os participantes de pesquisa, em sua integridade e dignidade, e assegurar que as pesquisas sejam desenvolvidas dentro de padrões éticos (Resolução nº 466/12 Conselho Nacional de Saúde).

o) Você deve imprimir ou copiar as páginas do aceite do TCLE e do Termo de solicitação de uso de imagem e som de voz para pesquisa para ter o documento em mãos e assim poder assegurar seus direitos quanto à participação na pesquisa, uma vez que não iremos disponibilizar uma via impressa deste documento.

Eu, _____ li esse Termo de Consentimento e compreendi a natureza e o objetivo do estudo do qual concordei em participar. A explicação que recebi menciona os riscos e benefícios. Eu entendi que sou livre para interromper minha participação a qualquer momento sem justificar minha decisão e sem qualquer prejuízo para mim e sem que esta decisão afete meu curso de inglês.

Eu concordo, voluntariamente, em participar deste estudo.

Curitiba, ____ de _____ de _____

_____
[Assinatura do Participante de Pesquisa ou Responsável Legal]

Eu declaro ter apresentado o estudo, explicado seus objetivos, natureza, riscos e benefícios e ter respondido da melhor forma possível às questões formuladas.

[Assinatura do Pesquisador Responsável ou quem aplicou o TCLE]

A pesquisadora Camila Haus pelo projeto A avaliação no ensino de língua inglesa: ressignifições através de um olhar decolonial e pós-estruturalista, solicita a utilização de imagem e/ou som de voz para este estudo, com garantia de proteção de identidade.

Tenho ciência que a guarda e demais procedimentos de segurança são de inteira responsabilidade dos pesquisadores. Os pesquisadores comprometem-se, igualmente, a fazer divulgação dessas informações coletadas somente de forma anônima com proteção de imagem do participante.

Este documento foi elaborado em duas (2) vias, uma ficará com o(s) pesquisador(a/es) e outra com o(a) participante da pesquisa

Curitiba, , ____ de _____ de _____

Pesquisador responsável

Autorizo o uso de minha imagem e/ou som de voz exclusivamente para esta pesquisa.

Participante da pesquisa

APPENDIX 2B: FREE AND INFORMED CONSENT FORM – STUDENTS

TERMO DE CONSENTIMENTO LIVRE E ESCLARECIDO E TERMO DE SOLICITAÇÃO DE USO DE IMAGEM E SOM DE VOZ PARA PESQUISA

Nós, Dr Eduardo Henrique Diniz de Figueiredo, professor do programa de pós-gradução em Letras da Universidade Federal do Paraná, e Camila Haus, aluna de doutorado do programa de pós-graduação em Letras da Universidade Federal do Paraná, estamos convidando você, aluno do curso de inglês no projeto UTFPR Idiomas, a participar de um estudo intitulado "A avaliação no ensino de língua inglesa: ressignifições através de um olhar decolonial e pós-estruturalista". Tal pesquisa é relevante dada a importância de explorar novas formas de avaliação pautadas em outras epistemologias e teorias, possibilitando uma formação linguística menos opressora/hierárquica, bem como mais condizente com perspectivas discursivas de construção de sentidos, diversidade e pluralidade.

a) O objetivo desta pesquisa é repensar o processo avaliativo de língua inglesa no projeto de extensão UTFPR Idiomas através de perspectivas decoloniais e pós-estruturalistas de Inglês Língua Franca (ILF), Translinguagem, Letramento Crítico (LC) e Multiletramentos, na tentativa de vislumbrar outros olhares que contemplem uma formação linguística menos opressora/hierárquica, bem como mais condizente com perspectivas discursivas de construção de sentidos, diversidade e pluralidade.

b) Caso você concorde em participar da pesquisa, será necessário realizar as atividades avaliativas que serão aplicadas durante um semestre em seu curso de inglês, bem como participar de uma entrevista coletiva a respeito de suas impressões, sentimentos e opiniões a respeito de tal processo avaliativo.

c) Para tanto você deverá comparecer às aulas do curso (na Universidade Tecnológica do Paraná – UTFPR em caso de aulas presenciais ou nas chamadas de vídeo no caso de aulas online) para realizar as avaliações e em um horário alternativo a combinar para participar da entrevista coletiva.

d) É possível que você experimente algum desconforto, principalmente relacionado a questões de natureza psicológica, como por exemplo o constrangimento durante as entrevistas, caso não se sinta à vontade ao expor sua opinião sobre o processo avaliativo, ou sentimento de insegurança ao realizar a avaliação, por ser um processo inovador ao qual você pode não estar familiarizado.

e) Alguns riscos relacionados ao estudo podem ser o constrangimento durante as entrevistas ou sentimento de insegurança ao realizar a avaliação. A fim de minimizar tais riscos, você será constantemente lembrado de que tem a liberdade de decidir por não participar. No que diz respeito às entrevistas por exemplo, você estará livre para ficar em silêncio, abandonar a entrevista ou remarcar a conversa. Quanto ao processo avaliativo, na hipótese de não se sentir confortável, daremos a possibilidade de negociar uma tarefa de natureza diferente para que possa ser avaliado no curso de inglês sem ser prejudicado. Você pode se retirar da pesquisa ou não autorizar o uso de seus dados a qualquer momento.

f) Os benefícios esperados com essa pesquisa são de, através do olhar crítico para os processos avaliativos e novas formas de avaliação pautadas em outras epistemologias e teorias, contemplar uma formação linguística menos opressora/hierárquica, bem como mais condizente com perspectivas discursivas de construção de sentidos, diversidade e pluralidade, diminuindo também os sentimentos perniciosos que alunos demonstram em relação à avaliação. Em suma, repensar avaliação através de teorias outras pode ser um primeiro passo para interromper a colonialidade existente nestes processos de ensino-aprendizagem, promovendo práticas que possam alavancar posicionamentos autorizados e legitimados nos alunos, enquanto sujeitos que podem linguajar e agir criticamente em seus espaços.

g) Os pesquisadores Prof Dr Eduardo Henrique Diniz de Figueiredo e Camila Haus, responsáveis por este estudo, poderão ser localizados via e-mail edward.07@gmail.com e camila.haus@gmail.com, no horário das 14h – 17h, para esclarecer eventuais dúvidas que você possa ter e fornecer-lhe as

informações que queira, antes, durante ou depois de encerrado o estudo. Em caso de emergência você também pode contatar a pesquisadora Camila Haus neste número, em qualquer horário: (41) 99867-9223.

h) O critério utilizado para inclusão dos participantes neste estudo é a inscrição nas turmas selecionadas do UTFPR Idiomas. Ou seja, serão incluídos os alunos (acima de 18 anos) inscritos nas duas turmas do UTFPR Idiomas selecionadas para a realização do procedimento avaliativo (mediante aceite do convite). Não há critérios de exclusão.

i) A sua participação neste estudo é voluntária e se você não quiser mais fazer parte da pesquisa poderá desistir a qualquer momento e solicitar que lhe devolvam este Termo de Consentimento Livre e Esclarecido assinado. O seu curso de inglês está garantido e não será interrompido caso você desista de participar da pesquisa.

j) O material obtido – anotações em diário, produtos de avaliações, entrevistas em áudio – será utilizado para essa pesquisa e pode vir a ser utilizado em trabalhos futuros integrando publicações acadêmicas. Será destruído/descartado ao término do estudo, dentro de 5 anos.

k) As informações relacionadas ao estudo poderão ser conhecidas por pessoas autorizadas, a pesquisadora responsável e o professor orientador da pesquisa, sob forma codificada, para que a sua identidade seja preservada e mantida a confidencialidade.

l) Quando os resultados forem publicados, não aparecerá seu nome, e sim um código ou pseudônimo.

m) Não há previsão de gastos aos participantes deste estudo, e portanto não há formas de ressarcimento. No caso eventual de danos graves decorrentes da pesquisa você tem assegurado o direito à indenização nas formas da lei.

n) Se você tiver dúvidas sobre seus direitos como participante de pesquisa, você pode contatar também o Comitê de Ética em Pesquisa em Seres Humanos (CEP/SD) do Setor de Ciências da Saúde da Universidade Federal do Paraná, pelo e-mail cometica.saude@ufpr.br e/ou telefone 41 -3360-7259, das 08:30h às 11:00h e das 14:00h.às 16:00h. O Comitê de Ética em Pesquisa é um órgão colegiado multi e transdisciplinar, independente, que existe nas instituições que realizam pesquisa envolvendo seres humanos no Brasil e foi criado com o objetivo de proteger os participantes de pesquisa, em sua integridade e dignidade, e assegurar que as pesquisas sejam desenvolvidas dentro de padrões éticos (Resolução nº 466/12 Conselho Nacional de Saúde).

o) Você deve imprimir ou copiar as página do aceite do TCLE e do Termo de solicitação de uso de imagem e som de voz para pesquisa para ter o documento em mãos e assim poder assegurar seus direitos quanto à participação na pesquisa, uma vez que não iremos disponibilizar uma via impressa deste documento.

Eu, _____ li esse Termo de Consentimento e compreendi a natureza e o objetivo do estudo do qual concordei em participar. A explicação que recebi menciona os riscos e benefícios. Eu entendi que sou livre para interromper minha participação a qualquer momento sem justificar minha decisão e sem qualquer prejuízo para mim e sem que esta decisão afete meu curso de inglês.

Eu concordo, voluntariamente, em participar deste estudo.

Curitiba, ____ de _____ de _____

_____
[Assinatura do Participante de Pesquisa ou Responsável Legal]

Eu declaro ter apresentado o estudo, explicado seus objetivos, natureza, riscos e benefícios e ter respondido da melhor forma possível às questões formuladas.

_____

[Assinatura do Pesquisador Responsável ou quem aplicou o TCLE]

A pesquisadora Camila Haus pelo projeto A avaliação no ensino de língua inglesa: ressignifições através de um olhar decolonial e pós-estruturalista, solicita a utilização de imagem e/ou som de voz para este estudo, com garantia de proteção de identidade.

Tenho ciência que a guarda e demais procedimentos de segurança são de inteira responsabilidade dos pesquisadores. Os pesquisadores comprometem-se, igualmente, a fazer divulgação dessas informações coletadas somente de forma anônima com proteção de imagem do participante.

Este documento foi elaborado em duas (2) vias, uma ficará com o(s) pesquisador(a/es) e outra com o(a) participante da pesquisa

Curitiba, ____ de _____ de _____

_____

Pesquisador responsável

Autorizo o uso de minha imagem e/ou som de voz exclusivamente para esta pesquisa.

_____

Participante da pesquisa

APPENDIX 3: TEACHER AUTHORIZATION OF IDENTIFICATION

AUTORIZAÇÃO DE PUBLICAÇÃO DE IDENTIDADE DE PARTICIPANTE DE PESQUISA

Eu, _____, autorizo voluntariamente a revelação da minha identidade para fins de publicação dos resultados da pesquisa intitulada "Reframing assessment as dialogical reflexivity in English Language Teaching", aprovada pelo Comitê de Ética em pesquisa sob o n. 4.735.941, conduzida pela pesquisadora Camila Haus, matriculada (matrícula número 201700042271) no Programa de Pós-Graduação em Letras, da Universidade Federal do Paraná, sob o n. 40001016016P7.

Entendo que a pesquisa colaborativa busca reconhecer as contribuições de outros em uma práxis crítica e relacional, trazendo os corpos e os sujeitos para o espaço acadêmico. Por esta pesquisa ser colaborativa, gostaria de ter minha identidade e coparticipação reconhecidas.

Curitiba, 29 de janeiro de 2024.

_____
PARTICIPANTE

_____
PESQUISADORA

APPENDIX 4: STUDENT'S FINAL QUESTIONNAIRE

Questionário final - Inglês 4 UTFPR Idiomas

camila.haus@gmail.com Switch account

Not shared

EXPERIÊNCIAS DE AVALIAÇÃO
Perguntas sobre suas experiências com avaliação em outros contextos.

1. Durante sua trajetória de estudos (escola regular, ensino superior, cursos especiais, etc), quais foram os formatos e instrumentos utilizados nas avaliações?

Your answer

2. Quais eram/são os pontos positivos e negativos dessas avaliações?

Your answer

3. Quais eram/são seus sentimentos em relação a esses tipos de avaliações?

Your answer

4. Você tem outras experiências de aprendizado de inglês? Se sim, como eram as avaliações e como você se sentia em relação a elas?

Your answer

NOSSO PROCESSO AVALIATIVO

Sobre nosso processo avaliativo neste semestre (2.2021) no Inglês 4 na UTFPR Idiomas.

1. Quando a/o professora/professor foi explicando os procedimentos avaliativos que seriam desenvolvidos na sua turma, como você se sentiu? Quais eram suas expectativas?

Your answer

2. No decorrer do semestre, como você se sentiu em relação à avaliação? E no final?

Your answer

3. Você acredita que houve pontos positivos e negativos na avaliação? Quais?

Your answer

4. Você faria alguma mudança no processo avaliativo? Qual seria?

Your answer

MUITO OBRIGADA/O!

Agradeço pela sua participação nesse semestre e nessa pesquisa! Foi um prazer enorme ensinar e aprender com você :) Boas férias!

Submit   Clear form

APPENDIX 5: SLIDES FOR GOALS ACTIVITY

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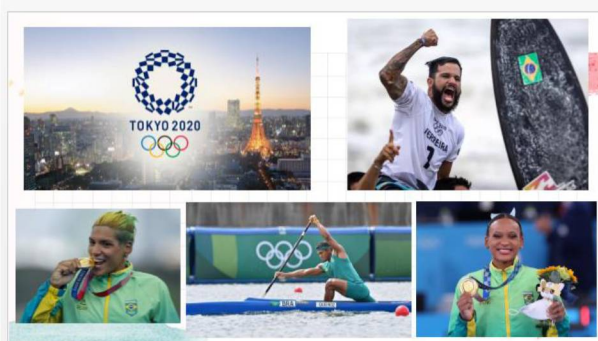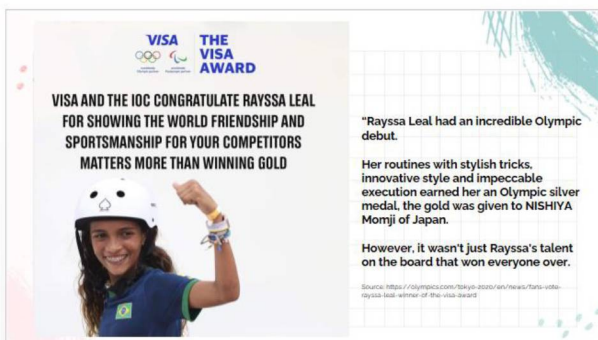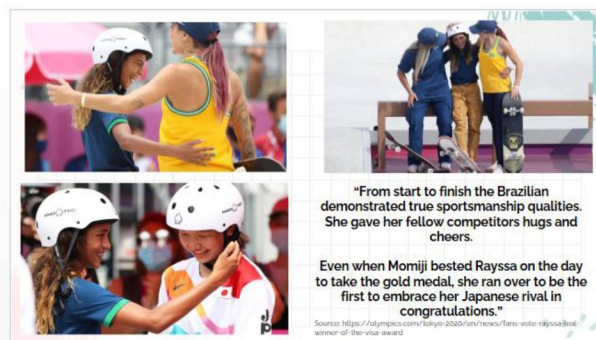
Slide 9: Are you an English speaker?!

Slide 10: The most spoken languages worldwide in 2021 (by speakers in millions)
https://www.statista.com/statistics/266808/the-most-spoken-languages-worldwide/
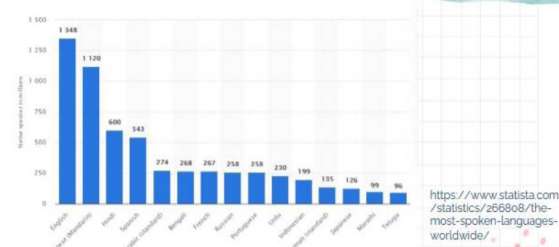
Slide 11: https://lemongrad.com/english-language-statistics/
.2 Number of native and non-native English speakers
There are 378 million native speakers (those who speak English as their first language) and 743 million non-native speakers (those who speak English as their second language) in the world.
378M Native — 743M Non-native — 2018

Slide 12: Conversations involving non-native English speakers / Conversations involving only native English speakers
If we listen to every conversation happening in the world, only 4 percent of the conversations involve only native speakers. Rest involve at least one non-native speaker.
2017 — https://www.youtube.com/watch?v=Ge7c7otG2mk&t=601s — 4% Communication in English language not involving a non-native speaker

Slide 13: So... what are our goals?

Slide 14: Discussion
In groups, share your goals in learning English. Discuss:
- How they are similar or different;
- How you can achieve some of these goals;
- Decide on a new list for the group, with 3 goals for this semester to share with the whole class.

Slide 15: Teacher's goals
Multimodality — Ability to use multimodal language
Language Awareness — Negotiation strategies, Question native speaker model, Creative use of language, Textbook content
Critical literacy — Exercise critical thinking through language
Collaboration — Exercise collaborative work
01 02 03 04

Slide 16: Our final goals
1. Multimodality
2. Language Awareness
3. Critical Literacy
4. Collaboration
5. ...
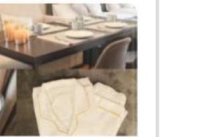
APPENDIX 6: AIRBNB GUIDELINES

APPENDIX 7: OLYMPIC GAMES POSTER GUIDELINES

UTFPR
UNIVERSIDADE TECNOLÓGICA FEDERAL DO PARANÁ

ENGLISH 4 - UNIT 7 - HOST CITY OF THE SUMMER OLYMPICS
(adapted from pg. 107)

The class will represent the International Olympic Committee and choose the best city to host the next Summer Olympic Games! Each group of students will choose a city (real or fictional) and prepare a brochure showing why this is the best choice. It should include information about:
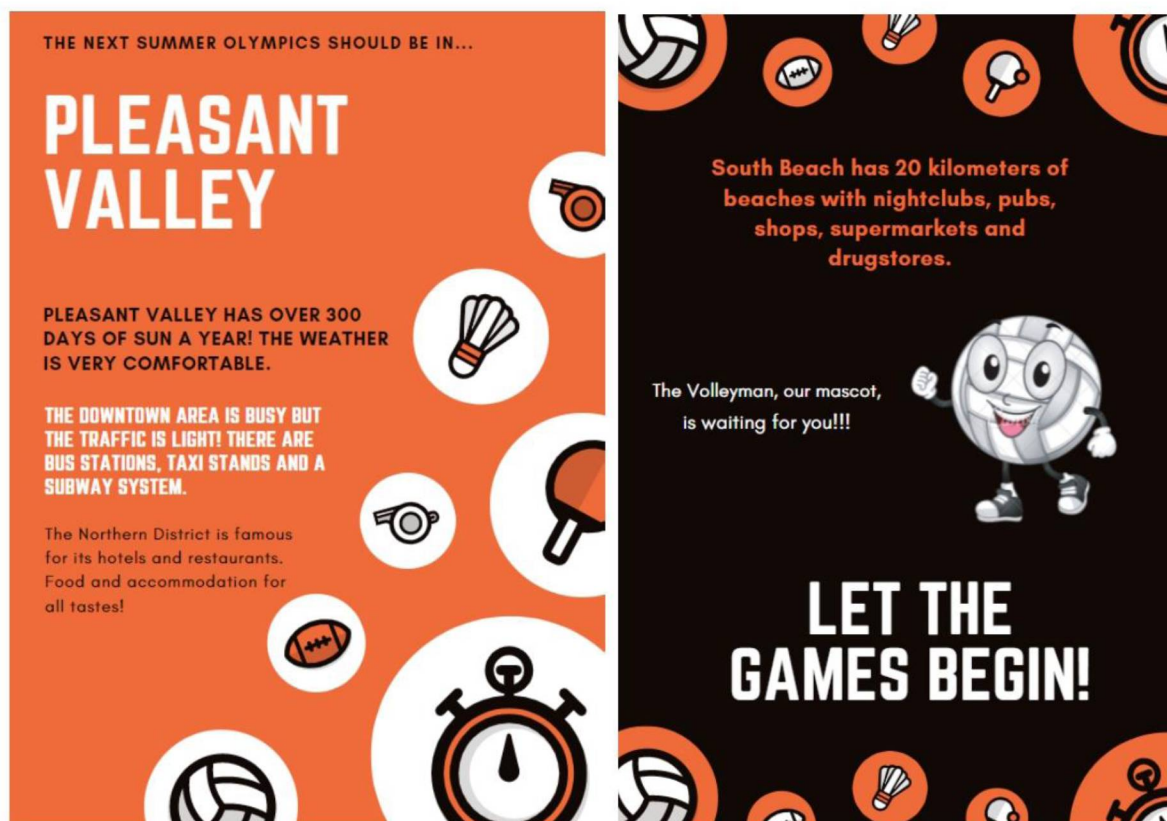
1 – location and weather;

2 – public transportation

3 – traffic;

4 – hotels and restaurants;

5 – entertainment and tourist places;

6 – mascot;

7 – your own idea:_____.

> * You can take a look on pg. 107 for an extra example

* You will use CANVA (https://www.canva.com/) to produce your brochure. Choose the option *flyer* (panfleto), find a template and start creating!

* Send the final brochure in the WhatsApp group to share with the whole class.

* Present your brochures. The class votes, representing the International Olympic Committee and choosing the best city to host the next Summer Olympic Games!

THE NEXT SUMMER OLYMPICS SHOULD BE IN...

PLEASANT VALLEY

PLEASANT VALLEY HAS OVER 300 DAYS OF SUN A YEAR! THE WEATHER IS VERY COMFORTABLE.

THE DOWNTOWN AREA IS BUSY BUT THE TRAFFIC IS LIGHT! THERE ARE BUS STATIONS, TAXI STANDS AND A SUBWAY SYSTEM.

The Northern District is famous for its hotels and restaurants. Food and accommodation for all tastes!

South Beach has 20 kilometers of beaches with nightclubs, pubs, shops, supermarkets and drugstores.

The Volleyman, our mascot, is waiting for you!!!

LET THE GAMES BEGIN!

APPENDIX 8: CHARACTER'S PERSONALITY GUIDELINES

ENGLISH 4 - UNIT 8 – Character Personality
(based on pg. 119)

1. Choose one option and watch it in English + subtitles in English:

a) a movie you have already watched; or b) an episode of a TV series you are familiar with.

2. Prepare something to report about this experience: a poster on *canva***, a** *padlet* **file, a video, an audio, a PowerPoint presentation, whatever you feel comfortable with. Your report must include:**

Part 1: Movie/Series

Write some information about the movie/series you choose: name, style/genre, year of release, country it is from, why you chose it, if you liked it. You can include some pictures or other info you think it's important;

Part 2: Character and its personality

Choose a character from movie/series and do the following:

a) Describe its personality. Compare it with the four types described in the book (p. 119);

b) Compare yourself to that character. How similar or different are you? Give examples from situations of the movie/series.

APPENDIX 9: INTERVIEW ABOUT DREAMS GUIDELINES

ENGLISH 4 - UNIT 9 – Goals interview

1. You are going to interview your partner with the following questions. Take notes of his/her answers:

a) What are your short-term goals? Where do you see yourself in 2 years?

b) What are you doing in order to go after your goals?

c) What is your biggest dream?

d) When do you plan or imagine achieving it?

e) What are you doing in order to go after your dream?

2. Write a text reporting and reflecting about your classmate's goals and dreams. Give your opinion about what he/she could do to achieve them.

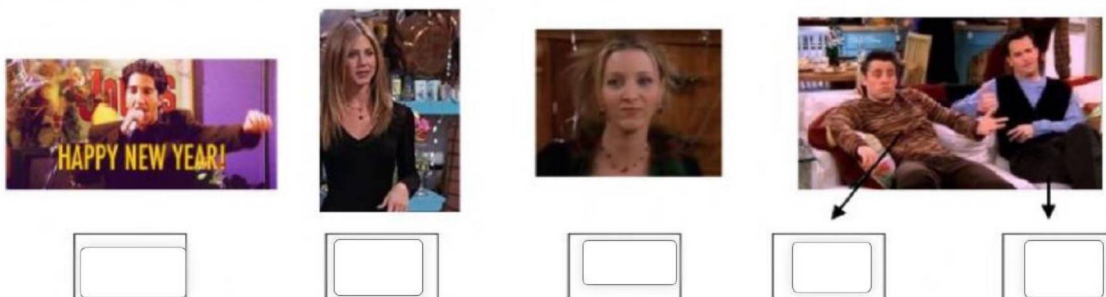APPENDIX 10: ADVICE FOR NEW YEAR'S RESOLUTIONS GUIDELINES

ENGLISH 4 – Unit 10 Lesson A

HOW TO...

Giving advice for New Year's resolutions

1. **Watch the video and match each person with their resolutions:**

https://www.youtube.com/watch?v=6vv0JotUBtk&t=15s&ab_channel=OPortaldoIngl%C3%AAs

A. "My New Year's resolution is to learn how to play guitar."

B. "Maybe your resolution should be to not make fun of your friends"

C. "*Mine is to pilot a commercial jet."

D. "I'm going to be happy (...) Every day, I'm going to do one thing I have never done before. That, my friends, is my New Year's resolution."

E. "Hey Rach', maybe your resolution should be to – erm – gossip less."

2. **Read the list of most common resolutions:**

https://www.goskills.com/Soft-Skills/Resources/Top-10-new-years-resolutions

3. **Choose one of these resolutions! In groups, create a *padlet* giving advice on how to achieve this resolution.**

https://padlet.com

APPENDIX 11: BIOGRAPHY PRESENTATION GUIDELINES

Activity

Presenting a biography!

11

Guidelines

01
Choose a talented person

02
Research about his/her life

03
Prepare a presentation. (Nov 17)

12

Presenters:
- Groups of 2 and 3
- Present from 10 - 15 minutes
- Be sure to mention all important aspects of a biography:
  - Life history
  - Personality/abilities/characteristics
  - Main achievements
  - Curiosities
- Explain why you chose this person
- Use visual aids (suggestions on the next slide)
- Start your presentation with/include multimodal resources to get your audience's attention!

Audience:
- Each group is going to prepare 3 questions for another group

13

Suggestions of apps to use:

Power point
https://www.canva.com/
https://padlet.com/
https://slidesgo.com/
https://www.genial.ly/

14

APPENDIX 12: MOVIE REVIEW GUIDELINES

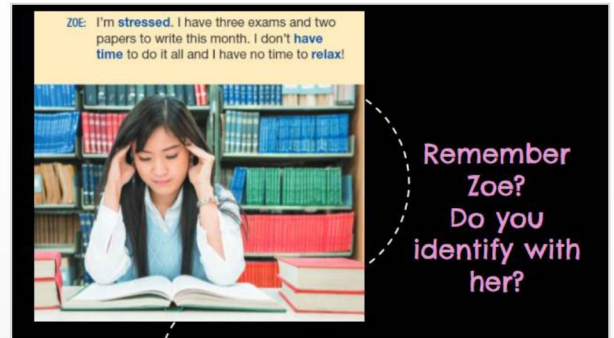**EVALUATING A MOVIE/SERIES**

1 Basic Info = title and genre

2 What is it about? What's the plot?

3 When/where does the action take place?

4 Who are the main characters and the cast?

6 Did I like and recommend it? Why?

7 What specifically did I like/dislike? Why?

APPENDIX 13: SLIDES FOR GRADES ACTIVITY
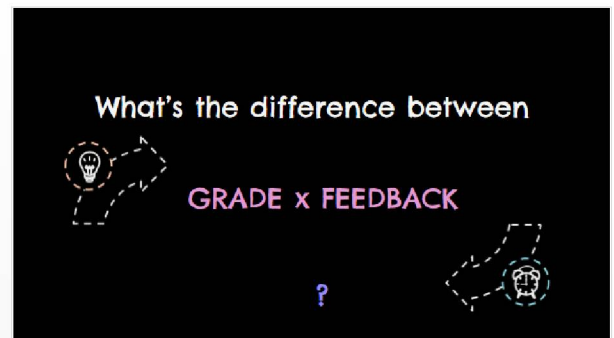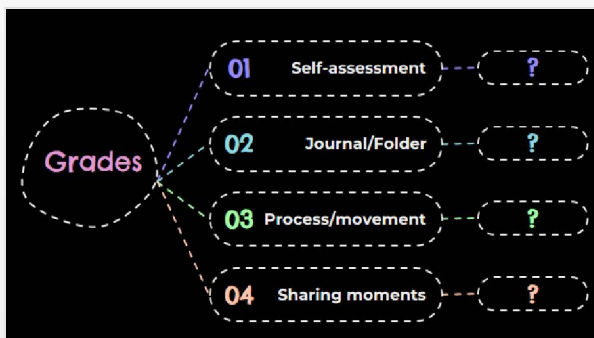

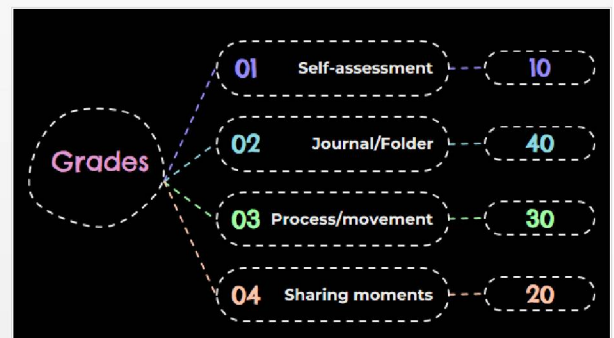
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APPENDIX 14A: SELF-ASSESSMENT FORM CAMILA'S GROUP

Self-assessment - English 4 24184

Essa auto-avaliação foi criada com base em nossas conversas durante as aulas e nos objetivos que definimos para o semestre. As perguntas são para guiar suas reflexões a respeito do seu aprendizado e te ajudar quando precisar decidir sua nota. You can answer them in Portuguese or English :)

clie.aulas@gmail.com Alternar conta

Não compartilhado

* Indica uma pergunta obrigatória

Name *

Sua resposta

JOURNAL - DRIVE FOLDER
Considere o conjunto das suas atividades postado no Google Drive.

Você acredita que sua produção das atividades contribuiu no seu aprendizado em relação aos objetivos que definimos para o semestre? Quais objetivos? Como? *

Our final goals

1. Multimodality
2. Language Awareness
3. Critical Literacy
4. Collaboration
5. Academic goals - Master's, Doctorate... - learn English for these contexts
6. To speak and understand people, develop communication for traveling
7. English for exams (certificate)
8. To watch videos in English with/without subtitles in English
9. To understand the evaluation method
10. To learn all types of verbs (future, past, continuous)

Sua resposta

Você está satisfeito com seu engajamento e produção das atividades? Gostaria *
de ter feito algo diferente? O que?

Sua resposta

Você acompanhou e refletiu sobre os feedbacks e correções que a professora foi *
fazendo em suas produções? Isso contribuiu para o seu aprendizado?

Sua resposta

Qual a sua nota para seu journal/folder (0 - 10)? *

Sua resposta

PROCESS - MOVEMENT
Considere sua participação e aprendizado durante todo o semestre.

Como foi sua participação nas aulas? Marque todas as alternativas que desejar. *

☐ Tentei me comunicar com a professora e colegas

☐ Realizei as atividades propostas e aprendi com elas

☐ Estive presente na aula sempre que possível

☐ Fiz perguntas quando tinha dúvidas

☐ Ajudei meus colegas quando podia

Considerando os itens marcados acima e outras características/atitudes que
considere importante, comente sobre sua participação em sala de aula.

Sua resposta

Você consegue observar um movimento/mudança desde o início do semestre até agora com relação aos objetivos que definimos para o semestre? Quais objetivos?

Our final goals

1. Multimodality
2. Language Awareness
3. Critical Literacy
4. Collaboration
5. Academic goals - Master's, Doctorate... - learn English for these contexts
6. To speak and understand people, develop communication for traveling
7. English for exams (certificate)
8. To watch videos in English with/without subtitles in English
9. To understand the evaluation method
10. To learn all types of verbs (future, past, continuous)

Sua resposta

Olhando para os objetivos que traçamos, você sente que algum deles deixou de ser (ou talvez já não era) importante para você? Qual? Por que?

Sua resposta

Qual a sua nota para seu processo/movimento (0 - 10)?

Sua resposta

SHARING MOMENTS
Considere sua participação nos momentos em que compartilhamos sobre nossos homeworks/atividades do drive folder (inclusive a apresentação da biografia)

Você participou dos momentos de partilha do homework? Se voluntariou para apresentar para todos ou apresentou para seus colegas nos breakout rooms?

Sua resposta

Você interagiu com/comentou sobre as apresentações das atividades dos seus colegas? De que forma?

Sua resposta

Você consegue observar como esses momentos te ajudaram no aprendizado com relação aos objetivos que definimos para o semestre? Quais objetivos? Como?

Our final goals

1. Multimodality
2. Language Awareness
3. Critical Literacy
4. Collaboration
5. Academic goals - Master's, Doctorate... - learn English for these contexts
6. To speak and understand people, develop communication for traveling
7. English for exams (certificate)
8. To watch videos in English with/without subtitles in English
9. To understand the evaluation method
10. To learn all types of verbs (future, past, continuous)

Sua resposta

Qual a sua nota para os sharing moments (0 - 10)?

Sua resposta

NOTA FINAL
Para calcular sua nota final da auto-avaliação, some as três notas e divida por três (NJ + NP + NS / 3)

Sua nota final é:

Sua resposta

APPENDIX 14B: SELF-ASSESSMENT FORM DÉ'S GROUP

Self-assessment - English 4 35164

Essa auto-avaliação foi criada com base em nossas conversas durante as aulas e nos objetivos que definimos para o semestre. As perguntas são para guiar suas reflexões a respeito do seu aprendizado e te ajudar quando precisar decidir sua nota. You can answer them in Portuguese or English :)
Várias perguntas fazem referências aos objetivos que traçamos durante o semestre, portanto, aqui estão eles:

camila.haus@gmail.com Switch account

Not shared

* Indicates required question

Nome: *

Your answer

OUR GROUP GOALS FOR INGLÊS 4 - 2021.2

1. Multimodality
2. Language Awareness
3. Critical Literacy
4. Collaboration
5. Feel comfortable to speak and make mistakes and talk to people
6. Enjoy learning English
7. Practice grammar: past, future, irregular verbs, words with /th/, pronunciation;
8. Read texts in the area
9. Watch movies with subtitles in English / without subtitles;
10. learn new words/improve vocabulary
11. practice with podcasts.

JOURNAL - DRIVE FOLDER
Considere o conjunto das suas atividades postado no Google Drive.
Não se trata de ter feito ou não todas as atividades, mas sim do seu desempenho nas atividades que foram feitas.

Folder Activities:

1. List your goals – learning English for life and this semester;

2. My Neighborhood text;

3. Olympic Games Folder;

4. Airbnb Post;

5. Watch a movie and talk about a character;

6. Goals interview – interview a colleague about his/her goals and write about it;

7. Padlet for New Year's Resolutions;

8. Journal: write about moments you have contact with English;

9. Journal: write about "your feelings" for English.

10. Biography activity;

11. Movie Review.

Você acredita que sua produção das atividades contribuiu no seu aprendizado em relação aos objetivos que definimos para o semestre? Quais objetivos? Como? *

Your answer

Você está satisfeito com seu engajamento e produção das atividades? Gostaria de ter feito algo diferente? O que? *

Your answer

Você acompanhou e refletiu sobre os feedbacks e correções que a professora foi fazendo em suas produções? Isso contribuiu para o seu aprendizado? *

Your answer

Qual a sua nota para seu journal/folder (0 - 10)? *

Your answer

PROCESS - MOVEMENT
Considere sua participação e aprendizado durante todo o semestre.

Como foi sua participação nas aulas? Marque todas as alternativas que desejar. *

☐ Tentei me comunicar com a professora e colegas

☐ Realizei as atividades propostas e aprendi com elas

☐ Estive presente na aula sempre que possível

☐ Fiz perguntas quando tinha dúvidas

☐ Ajudei meus colegas quando podia

Considerando os itens marcados acima e outras características/atitudes que considere importante, comente sobre sua participação em sala de aula.

Your answer

Você consegue observar um movimento/mudança desde o início do semestre até agora com relação aos objetivos que definimos para o semestre? Quais objetivos?

Your answer

Qual a sua nota para seu processo/movimento (0 - 10)?

Your answer

SHARING MOMENTS
Considere sua participação nos momentos em que compartilhamos sobre nossos homeworks/atividades do drive folder (inclusive a apresentação da biografia)

Sharing moments:

1. List your goals – learning English for life and this semester;

2. My Neighborhood text;

3. Olympic Games Folder;

4. Airbnb Post;

5. Watch a movie and talk about a character;

6. Goals interview – interview a colleague about his/her goals and write about it;

7. Padlet for New Year's Resolutions;

8. Journal: write about moments you have contact with English;
9. Journal: write about "your feelings" for English.
10. Biography activity;
11. Movie Review.
12. "What did you do on the weekend?" conversations

Você participou dos momentos de partilha do homework? Se voluntariou para apresentar para todos ou apresentou para seus colegas nos breakout rooms?

Your answer

Você interagiu com/comentou sobre as apresentações das atividades dos seus colegas? De que forma?

Your answer

Você consegue observar como esses momentos te ajudaram no aprendizado com relação aos objetivos que definimos para o semestre? Quais objetivos? Como?

Your answer

Qual a sua nota para os sharing moments (0 - 10)?

Your answer

NOTA FINAL
Para calcular sua nota final da auto-avaliação, some as três notas e divida por três (NJ + NP + NS / 3)

Sua nota final é:

Your answer