

Íkala

Revista de Lenguaje y Cultura

**SPECIAL ISSUE ON
DECOLONIALITY AND ELT: THE SOUTH WRITES BACK**





Artist

Laura Carolina Osorio Villa
(15 de diciembre de 1989)

The young artist for this edition graduated from Universidad de Antioquia in 2017 with a Master of Fine Arts. After that, she spent a year doing volunteer work in Germany with the organization Freunde der Erziehungskunst Rudolf Steiners e.V. There, she worked with young people and adults with cognitive disabilities, applying art as therapy.

This trajectory led her to explore another face of art and more abstract techniques, which she uses to focus on light and its properties and on the conjugation of light and dark on the canvas, a phenomenon which can clearly be seen in the sample that adorns this Íkala edition. The journey also brought her closer to exploring the invisible forces of nature, using photography and painting to capture and recreate moments of the landscape.

Regarding this practice, Laura says: “Everything I paint or record in my photographs is a discovery, on many occasions, imperceptible to other people: fleeting and fragmentary movements of nature, subtle moments where reality is revealed.” Regarding the work reviewed in this edition (Interaction, 2015), in particular, Laura makes us notice how “the gaze falls into the void of an intense blue and surrenders to the color that combines chaos and order in forms of energy, movement, life”. It is the interaction “between the eye and space”, a “reaction that activates the imagination,” and, she concludes, “an oeuvre, like life, triggers multiple interactions”.

Laura has cultivated her vocation with story therapy workshops, such as Art for Early Childhood (Universidad de Antioquia, 2021), combined with other courses (EIDEP-AICUENT, 2016-2018; IASE, 2020, in Valencia, Spain).

Currently, Laura is part of a project called *We are Seed of Art and Agroecology* of the Proyectarte Corporation. In this project, she works again with adolescents, seeking the transformation of the being through art, the connection with nature, and the care of the earth through permaculture practices. (<https://corporacionproyectarte.org/>)

Cover and dividers:

Title of the oeuvre: Interaction

Oil on canvas

120 x 70 cm

2015

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Íkala

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Íkala, Journal of Language and Culture, is a refereed scientific journal published by School of Languages at University of Antioquia in Medellín, Colombia. Its main objective is to provide an academic forum for respectful, informed discussion about current subjects related to language and culture, linguistics, literature, translation, and teaching and learning foreign languages, among others. The journal continuously receives empirical studies, literature reviews, theoretical and methodological articles, case studies and book reviews written in English, Spanish, French, or Portuguese. These articles are gathered in three issues, each with an average of twelve articles, and they are published in January, May and September yearly.

Once a year, the journal publishes a special issue on topics of great interest for the field. Some of those topics have been about the professional development of language teachers, translation, terminology and specialized languages, global languages and local identities, academic writing, and literacy studies in Latin America. Other topics to be discussed in future publications from 2021 to 2023 will include systemic functional linguistics applied in language education, the use of technology and information communications (TIC) in the teaching of languages, and audiovisual translation. These special issues are generally published in January yearly, and they are available online in open access as the regular issues.

The journal expects that manuscripts submitted to regular and special issues uphold the following: meet the highest standards of academic excellence; advance theoretical knowledge by addressing current and cutting-edge topics in applied linguistics; reflect critically on theory and practice; show topic originality; contribute to or stimulate current debate; offer new, original interpretations of the topics of interest; demonstrate rigor in data collection and analysis; present interesting results, discussions and conclusions with a great depth of analysis; be well written with sophistication, precision and conciseness; avoid biased or prejudiced language; meet the specifications of the *Publication Manual of the American Psychological Association, APA* (7.th Ed.); and in general, make a significant contribution to the field.



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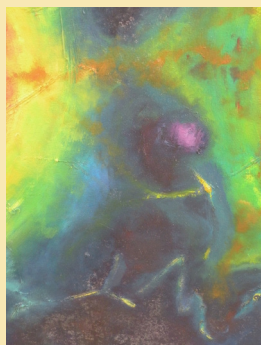
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DECOLONIALITY IN ELT: A POLITICAL PROJECT

DECOLONIALIDAD EN LA ENSEÑANZA DEL INGLÉS: UN PROYECTO POLÍTICO

DÉCOLONIALITÉ DANS L'ENSEIGNEMENT D'ANGLAIS : UN PROJET POLITIQUE

DECOLONIALIDADE NO ENSINO DO INGLÊS: UM PROJETO POLÍTICO

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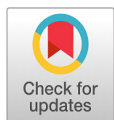
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We started this project as a collective enterprise. *Íkala* invited Carmen Helena, a Colombian ELT teacher educator and researcher, to organize a special volume on decoloniality and ELT. Having a decolonial mind, Carmen Helena could not do it single-handedly and in Colombia alone. She remembered that Clarissa, from Brazil, was also working on decoloniality from within ELT, and proceeded to invite her as a co-organizer. Clarissa immediately accepted the invitation and suggested Gabriela to integrate the group. As an Argentinian scholar, expert on decolonial political theory, and a journalist living in the US, Gabriela would contribute with a third take on decoloniality from outside ELT per se, but dealing with the perks and benefits of being/acting within English inside and outside academia. Gabriela also accepted the invitation and now, here we are.



Our shared praxes come to being on a large interface created by our similar readings, but not without tensions, since our understandings are informed by our individual (but collectively constructed) experiences, emotions, perspectives, cultures, interpretive commu-

nities and so on. Nevertheless, we managed to establish significant links in our online conversations, and what was a “merely academic” endeavor turned out to be a space where we, *corazonando*, grew fond of each other. The reason we mention this affective dimension of our project, a dimension not usually present in scholarly texts, is that this lack is one of the violences in our traditional scholarship



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that decoloniality tries to denounce. What we mean is not that scholarly work is done without emotions, but that such aspect of our academic relations is rarely highlighted, if ever, despite its central role in how we think and do our work.

Having that in mind, we decided to present our readers with our *seasoned* academic backgrounds and research interests, bringing to the fore some aspects of our personal identifications that do not usually appear in scholarly journals such as *Íkala*. So, here we go:

Carmen Helena: “Among the different identities I embody, I would like to bring up the one I like the most: I am a teacher educator. In that path, I have been in contact with many teachers from many places and with many and varied realities. From them, I have learned about a world that is not in the books or in the journals but in their daily lives, those lived within “el espanto y la ternura” como la canción de Silvio Rodríguez. In that same vein, I have leftist ideas and ideals, which have influenced the way I exist in the world. Criticality has been at the core of both my academic work and personal life, and most recently I have started to walk towards decoloniality in ELT. In that path I have claimed and invited others to claim ownership over our “other language” (English) and over the field of ELT.

Clarissa: “I am a white, cisgender female in her late 50’s, living a *de facto* relationship for 20 happy years. I am tutora of two twin cats who are now already 7 years old. Not long ago, I started taking up music and singing lessons, which turned out to be a big challenge that dissipated any thoughts of accommodation I might have had as a retired professor. I volunteer to teach and supervise Master and Doctoral students at postgraduate level at the Federal University of Parana, and recently have become a visiting professor at the State University of Rio de Janeiro, São Gonçalo. These are two tuition-free

universities in Brazil. My research interests have been in the interface of ELT and teacher education, post-structuralism, ELF and decolonial praxes.”

Gabriela: I am a survivor of the alienation to which Eurocentrism and the epistemic dependency of our universities condemn us in the face of the knowledge yardsticks generated by modernity. Envision this surviving of mine not as a before-and-after event, but more like the daily, continuous, always ongoing, never stopping struggle of addicts in recovery to keep sober, one day at a time, and to always be tempted, in my case, by the mirage of assimilation and hyperindividualism. Surviving has not been my own merit, or better, has not been my merit alone. I have had the privilege to work with the maestros, maestras y maestres of anti-colonial and anti-racist thinking and to learn about their resistances on the paper and in the flesh. I have had the fortune to inhabit institutional spaces that have already been cracked by previous generations of decolonizers, feminists of color, philosophers of liberation, pedagogues of freedom, theorists of dependency, intercultural translators, and border thinkers. The cracks are weak but are spirited. I have inhabited these spaces with other survivors of colonial onto-epistemic violences. We have been weaving together nets of concerns, ways of living, ancestral wisdoms, spiritual and social relations, and experiences towards liberation. We have been propagating the weeds on the cracked walls to get to know one another decolonially. My focus has been on the linguistic creative inhabitations of the colonial difference, for which we need an analysis of racialized capitalist linguistic oppressions, the colonality of language, in order to overcome it by means of decolonial communication.

Theories on decoloniality have existed in the academic scene since the last decade of the twentieth

century. The first meetings of the Latin American Modernity/Coloniality Research Program were comprised of Latin American, Caribbean, and US Latino/a scholars from different areas and disciplines such as social sciences (Grosfoguel, Lander, Quijano), semiotics (Mignolo, Palermo), philosophy (Castro-Gómez, Dussel, Lugones, Maldonado-Torres), anthropology (Coronil, Escobar), and education (Walsh), among others, and were followed and expanded internationally by a second generation of interdisciplinary scholars.

Decolonial theories propose a reflection on the colonial heritage of the Iberian empires in America during the 16th to 20th centuries, which are entrenched in what contemporary social theory calls “modernity”. The decolonial narrative proposes that modernity and coloniality are two phenomena, dependent on one another, genealogically rooted in the same matrix of power/knowledge/being produced in the 16th century, and geopolitically articulated with the birth of the global capitalist system. Quijano showed that in the 16th century a racial/international division of labor was produced, a colonial identification of the world population which would mark the subsequent history of the capitalist system. That is why, for decolonial scholars, the theme of “race” as the first form of modern “othering” and its link with coloniality occupies a central place in their reflections.

Another central theme is the reflection introduced around the geopolitics and bodypolitics of knowledge, which shifts the center to knowledges “other” and subjects of reason “other”, whose potential challenges Eurocentrism and the coloniality prevailing in our universities and schools, and is capable of mobilizing life projects “other”. In addition, decolonial scholars refer their genealogies to non-dominant thinkers (Anzaldúa, Césaire, Fanon, Freire, Guamán Poma de Ayala, Kusch, etc.) to trace the foundations of a critical theory of society (Castro Gómez, 2007). Finally, decolonial thought and action are postulated as

an option, an alternative to eurocentrism, and not as a counter-hegemony that would reproduce the universality that is put into question and interrupted.

By now, decoloniality has been understood and defined in many ways, stressing its characteristics as a plural, heterogeneous field of knowledge that encompasses various different forms of local actions or, better still, praxes. We prefer the term *praxes* from the perspective that theory and practice are always intertwined, inseparable —such entanglement being stressed by most decolonial studies (Freitas, 2018).

WHY DID WE EMBARK IN THIS PROJECT?

Nevertheless, decoloniality is not a perspective in which anything goes. We conceive of this field as having some tenets that bring together scholars and practitioners of various walks of life, including (a) an emphatic plea for the knowledges and knowers that have been invisibilized by the logic of modernity/coloniality and neoliberalism; (b) a claim to localize and situate knowledge in its embodiment/affect; and (c) a struggle to cherish heterogeneity and simultaneity of world views as productive, albeit tensioned and conflict-abiding. This is to say that decoloniality does not silence difference, and at the same time it does not accept the violence (either subtle or explicit) imbued in world-views that exclude and/or promote death, both physical and metaphorical.

This issue of *Íkala* also aims to start filling up what we see as a geopolitical and bodypolitical gap in ELT studies. The concepts *Global South* and *Global North* have been used by critical scholars to describe a grouping of countries and regions along socio-economic and political characteristics and, importantly, along their location in the colonial-imperial Anglo-European history and civilization designs; that is, they convey whether a country or region is on the departure or receiving end of colonization. As such, we use the terms

mainly in reference to specific onto-epistemologies rather than geographical locations.

ELT has traditionally been dominated by the worldview of the Global North, determining not only how and what English language should be taught, but also what counts as knowledge and the kind of research that should be conducted in, within, and about the field. The main idea underlying our title, “O Sur Writes Back”, is that the experience of the world in general, and ELT in particular, is much broader than the Global North, and that the Global South has been an inexhaustible source of experiences, knowledges, political and social innovations, and celebrations of differences that have been consistently silenced. Thus, challenging the canonical Global North onto-epistemic tradition, this issue of *Íkala* also intends to innovate through encounter and dialogue with understandings and practices of ELT that emerge from the geopolitical and bodypolitical difference of educators, researchers, and scholars in the Global South.

The scholarship directly dealing with ELT that has been most meaningful to us and has helped us build our own knowledges and ways of knowing around (de)coloniality, comprises the work of scholars, such as Suresh Canagarajah, Telma Gimenez, Adriana González-Moncada, Carlo Granados, Jennifer Jenkins, Clarissa Jordão, Braj Kachrú, Michelle El Kadri, B. Kumaravadivelu, Mario López-Gopar, Sinfree Makoni, Walkyria Monte Mór, Alastair Pennycook, Barbra Seidlhofer, Sávio Siqueira, Jairo Soto-Molina, Lynn Mario T. M. de Souza, and Henry Widdowson, to name but a few. Although not all of them can be comfortably labeled as *decolonial* or located geopolitically in the Global South their work has helped us reflect on our praxes and position ourselves within the scholarship on Applied Linguistics, EFL and ELF. Their names are mentioned here in order to facilitate the location of the understandings of decoloniality that underpin this issue of *Íkala*.

That being said, the implications of decolonial thinking to specific landscapes in language teaching

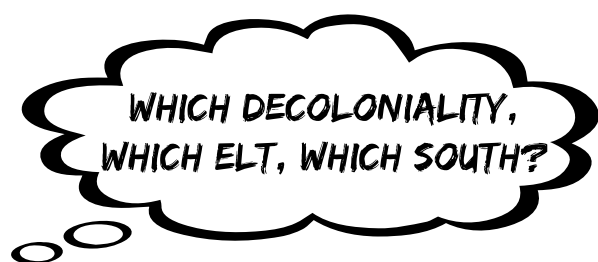
and learning are still underexplored, especially when it comes to foreign (or second or additional) languages such as English. In its functions as a lingua franca, and its reification as a dominant language in Latin America, unmistakably after the implementation of language policies favoring its teaching-learning over other languages, English has been closely tied to globalization and internationalization (Figueiredo, 2017; Jordão et al., 2020), two areas that greatly benefit from decolonial criticism, notably when we consider the tenets mentioned above (visibilization, embodiment, localization). Such tenets also connect with critical interculturality and translanguaging, two areas that have been more explicitly developed in their relations to ELT than decolonization. As you will realize, in this issue, both of those theories are brought together in their interface with decolonization, which represents a significant move towards a possible filling of such gap.

A further gap we see in ELT scholarship is the lack of attention to decolonizing efforts made by teachers and learners, including teacher educators. Such absence is another dimension of the field that this special issue of *Íkala* on decolonization and ELT starts to engage.

The decoloniality we are foregrounding here comes from the geopolitical and onto-epistemological South that writes back. We are writing from our, until recently, marginalized positions, which are now slowly coming to visibility. The contemporary interest in Southern voices is perhaps due to the feeling that it is time to look for other ways to understand the world differently from what was projected as universal by modernity/coloniality. Or, perhaps, this interest comes from the realization that those systems of understanding have not helped us care for each other, sustain and cherish life on earth (in the spirit of Gaia¹),

1 According to Boston (2008, p. 86), “the Gaia hypothesis supposes Earth to be a planet-scale-integrated entity composed of the nonliving parts of the planet plus its ecological systems – in essence, a superorganism. The entity is

so we urgently need to find alternatives. Or, perhaps, such interest simply stems from affection and empathy. Whatever the reason, decoloniality in its interface with Southern thinking has joint efforts with other schools of critical thought to contribute theory and methods that interrogate how Eurocentred modern/colonial rationality attempts to erase difference, homogenize ways of knowing, and produce similarities in a violent process of silencing and diminishing some subjectivities while promoting others as universal.



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Our gaze to ELT is tinted with a critical perspective that sees teaching-learning English in South America as a dimension of life pregnant with possibilities to resignify world views and to develop a decolonial attitude to situated political agency and active citizenship. The English language, compulsory in many educational systems in the South, allows us to promote classroom praxes that enlarge perspectives and expand interpretive procedures, helping teachers and learners to feel collectively responsible for their worlds as they participate in school practices that allow them to envisage alternatives to onto-epistemic and physical oppression and violence. English as a subject-matter is for us, and for the authors in this issue, a space for challenging linguistic prejudice, epistemic racism, native-speakerism, authoritarian normativism and pedagogy, among many other dimensions of language teaching-learning that have been submitting local creativity to the arrogance of purportedly universal ways of teaching, learning and doing languages.

viewed as a self-regulatory system in which ecological and biological processes control the values of the many physical parameters of the Earth within certain bounds that are conducive to the continuance of life”.

Bearing this background in mind, we look at the English language from the South and in the South, negotiating our understandings with institutionalized expertise, trying to find the gaps that will allow us to move forward anew, rather than passively accepting its rule over our local praxiologies. This has been far from easy. As guest editors, we celebrated that the well-known and widely circulated journal *Íkala* was working to make room for a special issue on decoloniality, and in this way, pushing its own limits regarding ELT studies. This was for us a starting point and an invitation to push the limits further. However, we did have to negotiate, on the one hand, with the authors, in order for them to be creative and original in ways that could be well-received and understood by *Íkala* and its intended audience. On the other hand, we needed to plead with *Íkala* to be more flexible in their editorial demands, especially in terms of previously determined text-structure and classifications for the articles – i.e. the given working labels of empirical, case studies, methodological, theoretical, literature reviews. We were fortunate to count with *Íkala*'s openness: For this special issue, *Íkala* accepted to open a section named “pedagogical experiences”. They also accepted the sections within the papers to be named differently: Some of the articles, as readers will notice, do not come with a special section for “results” or “methodology”, and many do not name their sections in the way that is usually done in other *Íkala* issues.

This took some pushing from *Íkala*'s part too, since they legitimately worry about indexes that establish the prestige of the journal. Such indexes widen the audience and amplify the interest created by some journals, but they also tend to privilege homogeneity and constrain creativity, preferring structural and methodological pre-determined arrangements that many times do not correspond to what has actually been done in the process of research and/or writing academic papers. Besides, scholars all over the world have been subjected to the neoliberal logic that binds salary increments to the publication in journals indexed in national and international databases such as Publindex

and Scimago, presently indexing *Íkala*. In the process of preparing this issue, we had to consider that dimension of scholarly life as well.

Therefore, the tensions between our expectations as guest editors of a decolonial issue, who envisioned it as embodying decoloniality at multiple levels, and the rules and regulations an indexed journal such as *Íkala* has to follow demanded compromise. Our negotiations were around what is considered scientific *rigor* and *academic* writing within this largely colonized and neoliberal field of scholarly knowledge. Should we give in to the naturalized expectations that good-quality papers need to follow specific normalized practices? Should we dare and tension such expectations? Should imperialist logics such as the one behind Publindex and Scimago stop us from accepting papers that did not comply with such practices? We dared. A bit. Not too much, in order to have the papers published and *Íkala's* classification preserved, but enough to make us proud with the outcome and to hope all stakeholders, together with our readers, will be proud as well.

Among the three of us there was also a lot of negotiation. To start with, our understandings of decoloniality and how plurally, broadly or narrowly it could be perceived were different. Not only did we have to agree on what counted as decolonial or not, but we also needed to come to terms with what each of us understood as “academic rigor” and its (un)importance to determine which papers could be selected for this issue. The solution we came up with, considering the heterogeneity of practices withing decoloniality, was to acquiesce to how each paper/author had chosen to set their own decolonial terms, as long as they kept to the three widely-defined tenets mentioned above that inform our shared view of decoloniality.

We are thankful to one another as editors, to the authors and to *Íkala*, especially to Doris Correa, for their receptiveness and patience negotiating with us. From such a complex process of negotiation we managed to construct this special issue, as a collective

effort that, we hope, can inspire scholars and ELT teachers wherever they see their praxes happening.

About the Articles

While we acknowledge how *Íkala* arranged the articles according to their editorial classification, we want to offer a summary of the articles that shows how they *do decoloniality* echoing the above-mentioned tenets.

Carvajal, Hurtado, Lara, Ramírez, Barón, Ayala, and Coy bring a rich collective autoethnography written (weaved) by seven in-service/pre-service teachers in which they tell their journeys towards implementing a pedagogy of possibilities. To this end, they declare pedagogy as a political way of resisting imposed and humanly-detached teaching and researching in ELT, while embracing indigenous principles to contest the “dryness” of ELT pedagogies. They use three “threads” to illustrate their walking together in this project: *Becoming*, *Embracing*, and *Transforming*. On *Becoming*, the authors reflect on the multiplicity of dimensions of their own selves and acknowledge teaching as a kind of activism. On *Embracing*, each one tells their own struggles to become these teachers who challenge the status quo and opt for a social justice path. On *Transforming*, they reflect on their own humanity, flaws, and growth, giving relevance to the emotional dimension of being a teacher. These three threads allow the reader to have a glimpse of the challenges and possibilities of a journey towards adopting the teaching of English from a decolonial perspective.

Granados's article is divided into two main parts. In the first part, he shares the results of a critical ethnography in which he analyzed undergraduate students' and teacher educators' opinions, and official documents in relation to coloniality in the field of English Language Teacher Education in Colombia. He finds that the implementation of the National Bilingualism Program (English) continues to generate unequal educational and professional practices. In the second part, and as a way to contest colonial practices in ELT, he makes

a proposal founded in critical interculturality. His proposal advocates for (a) the acknowledgement of English language teachers' professional, geo, and body-political dimensions, and (b) a turn in English language teaching programs to adopt a critical and interdisciplinary approach and overcome their instrumental language-oriented perspective.

Aguirre-Garzón, Ubaque-Casallas, Salazar-Sierra, and López' article analyzes and documents, from a border and post-abysal pedagogical perspective, the training of foreign language teachers in the construction of experiences of peace and reconciliation for the post-agreement in Colombia. The first part of the article discusses the factors that have influenced the existing void in ELT training on social reconciliation. In it, the authors show how eurocentrism and alignment with colonial legacies in official approaches to ELT entail instrumental and delocalized pedagogical practices that limit teachers from establishing links with social dimensions and cultural factors important for coexistence. The second part presents alternative knowledge and teaching proposals based on the places (*loci*) from which they are produced and enunciated. In this section, the idea and practice of *pedagogies of reconciliation* emerges to promote a non-pathologizing conception of conflict and, from there, an opening to the reconfiguring of the teaching of English as a humanizing social practice.

Ortiz, Arismendi, and Londoño make a contribution to the discussions about what it means to build interculturality in the field of foreign languages in Colombia with a project that understands interculturality as a project conceptually and pedagogically intertwined with the project of decoloniality. The initiative shows both how critical interculturality is a pedagogical possibility to decolonize ELT in Colombia and contribute to the construction of a fairer country, and how spaces for professional teacher development can themselves contribute to the construction of intercultural projects in the field of foreign languages from Colombia and for Colombia. Their

qualitative action research–study was based on a course that focused on offering teachers a space to explore and reflect on different forms of diversity and otherness, local and foreign, and on the co-construction of teaching proposals in conditions of equality, respect, fairness and dignity. The article offers rich bibliographical, methodological, evaluative and conceptual tools.

The two research studies discussed in Silva and Marson were developed in the field of English teacher education and problematize concepts of language as a neutral code or a space for the transmission of thought. Privileging language as a social practice, the authors demonstrate how the latter concept was perceived in both investigations. The authors exercised their “*escuta atenta*” (Freire, 2011), listening to the voices of their research participants (giving them visibility). They also developed their respective analyses without silencing the heterogeneity they found in the field, allowing for tensions to be exposed and positioning themselves, without necessarily resolving the conflicts they experienced. They claim for education to be a space of dialogue among differences rather than a space of imposed consensus.

Understanding the relevant role assigned to ELT materials, Núñez-Pardo conducts a critical content analysis of ELT textbooks to unveil the ways in which hegemonic ideologies are at the core of these materials. To this end, besides analyzing the textbooks, the author also held conversations with teachers, students and editors. Through this quest, Núñez found that ELT textbooks are mostly spreading colonial ideologies attached to both English and neoliberalism. She also found some glimpses of decoloniality in the way teachers reflected critically on the contents of the textbooks. Núñez's ulterior purpose was to make visible the colonial and neoliberal agendas spread through textbooks and the need to adopt a critical interculturality approach to counter hegemonic practices.

Mosquera-Pérez's article gives an account of a qualitative case study carried out with the purpose of analyzing the types of hegemonic and resistance discourses that have taken place in ELT in the last few years in Colombia. Informed by critical literacy, critical discourse analysis, and the notion of counter-hegemony, their analysis shows, on the one hand, how Colombian language policy making has been manipulated to maintain unbalanced power dynamics in society and to implement neoliberal reforms. On the other, it reveals how ELT scholars have been resisting these hegemonic dynamics by promoting intercultural understanding, analyzing embedded Colombian sociocultural issues, and continuously reflecting on the role of ELT teachers as non-native English speakers.

Beato-Canato, Back, Cristovão, and Francescon focus on teaching resources for indigenous education in Brazil. Their analysis stresses the originality of a textbook that comprises materials developed by more than 10 indigenous peoples, including oral narratives, and brings to light a different concept of education and teaching. Nevertheless, the authors suggest changes to the book, such as choosing words that avoid pejorative terms to refer to indigenous knowledges (as for example *myth*), and a more decolonial view of language itself as a non-transparent practice of meaning-making. Their article helps us to realize that, even in a collection such as this, our *inner colonizers* do come to surface every now and then.

In the paper by Haus and Schmicheck, we are presented with a grounded discussion on possibilities for assessment otherwise, which takes a decolonial option as a way to build such practices. The paper, directed to language teachers, proposes a move away from assessment as measurement into assessment in light of critical literacy, translanguaging and ELF feito no Brasil, perspectives they situate within decolonial praxis. Throughout the text, Haus and Schmicheck point out the importance of considering the emotions involved in

assessing language students. By describing two English courses offered by them individually, but planned together, they present their experience as an invitation for other teachers to reflexively consider the possibility of taking up evaluation as an opportunity to think about the impact such process may cause on students' learning and their identities and the importance of collaborating with students in the process.

The next article reports on a pedagogical experience on an EFL course carried out by Gutiérrez and Aguirre, which was tailored to serve the needs of indigenous and Afro-colombian students. Using critical interculturality and translanguaging as pedagogical possibilities, the authors embarked in what they call "decolonizing our teaching practice". Throughout the article, the authors share not only their inner conflicts, tensions and struggles but also their epiphanies in trying to implement a decolonial approach to teaching a colonial language. To them, making critical interculturality and translanguaging tangible in the classroom was both challenging and rewarding, since, for once, traditionally underserved students felt they mattered. The authors conclude their article with a reflection on the responsibility of English teachers to disrupt the coloniality imbued in the teaching of this language and its long-standing consequences in the invisibilization of minoritized populations.

Reflecting on the practices developed in a Colombian doctoral teacher education program in ELT, Castañeda and Mendez bring to the fore the importance of considering the emotions involved in a decolonial teacher education. Their article calls for embodied knowledge and defends the importance of bringing affect to education, including its higher levels. Through the concept of *pedagogization*, they suggest a move away from the coloniality of knowledge and its universalization of teachers/learners, objectification and standardization of language, and linguistic imperialism/capitalism. They situate pedagogization as the

de-linking, submerged guiding, decolonial voicing, and cultivation of heterarchical relationships, and stress the value of *sentipensar* in the educational process.

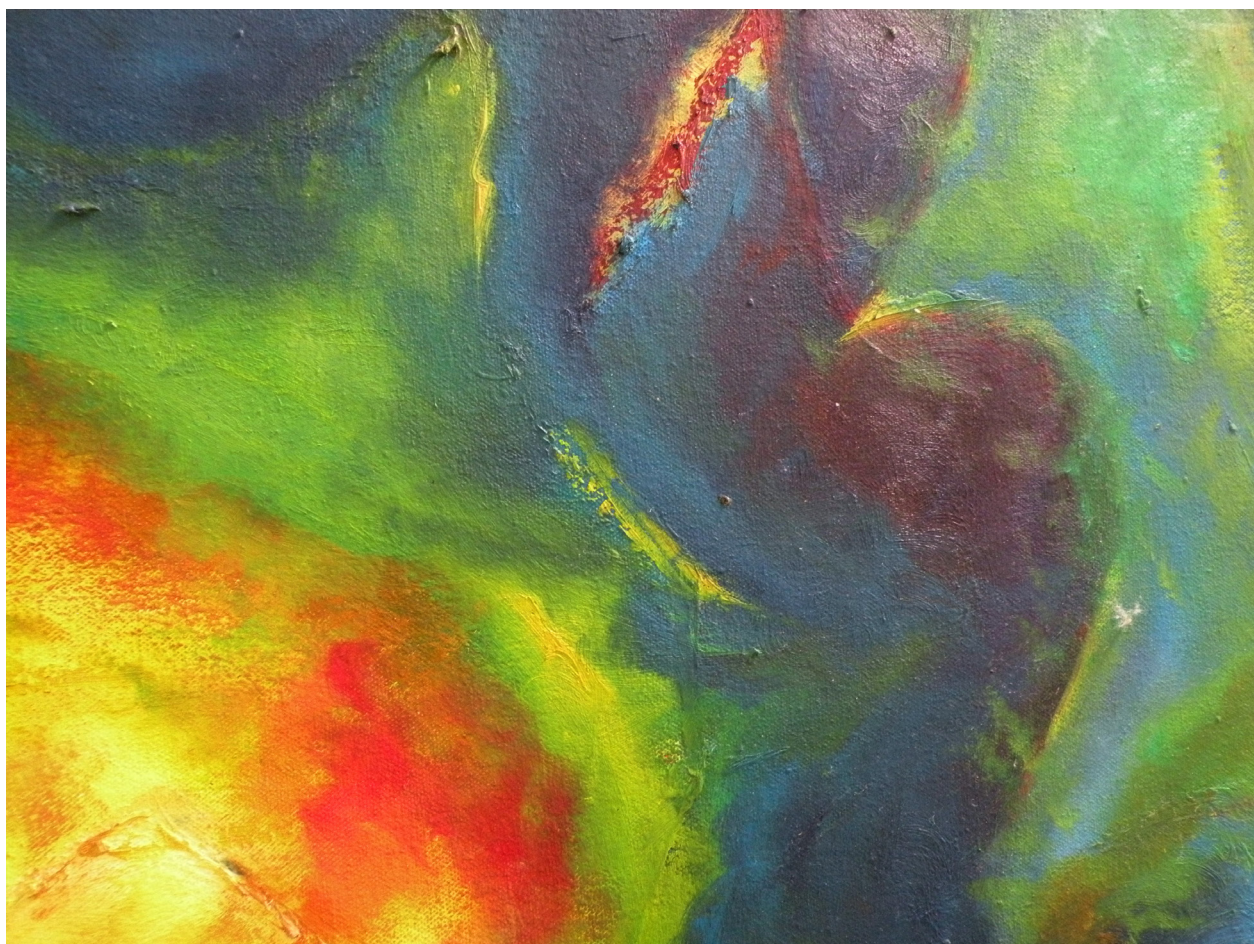
Bonilla-Medina and Finardi examine the epistemological intersections between Critical Race Theory and Decoloniality. They focus on racialized/colonized views of ELT as a geopolitical construction and unfold some of the ways in which ELT in Brazil and Colombia has operated as a colonial power. Using their privilege as academics, they bring up the voices of four graduate/undergraduate students in Colombia and Brazil who, through their own research projects, which are graduation requirements, have questioned/contested/resisted racialized/colonized practices in ELT.

Finally, Costa Rosa and Duboc's article aims at analyzing the concept and field of inquiry of English as a Lingua Franca (ELF) from a decolonial perspective. In the first part, the authors take up an exercise of identification-interrogation-interruption of coloniality pivoting on the question of "where ELF voices come from and who can voice ELF issues." The analysis is based on a documentary about the International Conference of English as a Lingua Franca, from 2008 to 2019. In the second part, and urging to "bring back the body" to ELF knowledge, the article reviews literature on ELF Feito no Brasil which aims to undo the epistemological violence of linguistic coloniality.

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ENTRETEJIDXS: DECOLONIAL THREADS TO THE SELF, THE COMMUNITIES, AND EFL TEACHER EDUCATION PROGRAMS IN COLOMBIA

ENTRETEJIDXS: HILOS DECOLONIALES HACIA EL SER, LAS COMUNIDADES Y LOS PROGRAMAS DE FORMACIÓN DE DOCENTES DE INGLÉS COMO LENGUA EXTRANJERA EN COLOMBIA

ENTRETECIDXS: FIOS DECOLONIAIS PARA O SER, AS COMUNIDADES E OS PROGRAMAS DE FORMAÇÃO DE PROFESSORES DE INGLÊS COMO LÍNGUA ESTRANGEIRA NA COLÔMBIA

ENTRECROISÉS : DES FILS DÉCOLONIAUX VERS SOI-MÊME, LES COMMUNAUTÉS ET LES PROGRAMMES DE FORMATION DES ENSEIGNANTS D'ANGLAIS LANGUE ÉTRANGÈRE EN COLOMBIE

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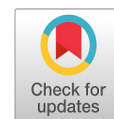
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ABSTRACT

In addressing the 21st century neocolonial research condition, in this article the authors firstly discuss how academia in general, and ELT in particular, may configure as oppressive colonizing sites. Secondly, they introduce their own experience as pre-service and in-service educators who took part in *pedagogy of possibilities* (POP) at a university in Tunja, Colombia. Indigenous principles like *interconnectedness* and *relationality* and Chicana/Latina concepts, such as *bodymindspirit*, *path of conocimiento*, and *spiritual activism* were foundational to these educators' POP. To them, pedagogy was a political act to resist the disembodied/disengaged/dispassionate nature of teaching/researching/being in academia and beyond. This four-year critical-community autoethnography, uses testimonies, journals, and artistic creations as *knowledge-gathering methods* to analyze how decolonizing teaching-research practices informed the re-signification of these educators' personal and professional identities. Theoretical coding revealed that POP permitted participants to engage in decolonial practices of self-recognition, re-construction, empowerment, growth, and healing. The analysis also revealed that decolonizing the self leads to the adoption of a positionality where values such as care and respect for one's self and communities are paramount to move forward social-justice-critical-decolonial agendas. The results suggest the need to re-signify ELT pedagogical and educational practices beyond neoliberal agendas which propose rankings, individualism, and competition.

Keywords: decoloniality; critical community autoethnography; pedagogy of possibilities; English language teaching; lived experiences; teacher education.



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RESUMEN

Al abordar el estado del trabajo investigativo neocolonial del siglo XXI, en el presente artículo, los/as autores/as analizaron en primer lugar cómo la academia en general, y la formación en ILE en particular, pueden configurarse como lugares opresores y colonizantes. En segundo lugar, presentan su experiencia personal como docentes en formación y graduados que participaron en la *pedagogía de las posibilidades* (POP) en una universidad de Tunja, Colombia. Principios indígenas como la *interconexión* y la *relacionalidad* y conceptos chicanxs/latinxs, como *cuerpomenteespiritu*, *camino del conocimiento* y *activismo espiritual* fueron esenciales para la generación de la POP. Para los/as docentes, esta pedagogía es un acto político de resistencia al carácter despersonalizado, ajeno y desapasionado de la enseñanza, la investigación y el ser en la academia y otros ámbitos que trascienden la misma. En esta autoetnografía comunitaria crítica de cuatro años de duración, los testimonios, diarios de campo y creaciones artísticas de los/as autores/as constituyeron los *métodos de encuentro de conocimientos* para analizar la forma cómo prácticas de enseñanza e investigación decolonizantes permeaban la resignificación de las identidades personales y profesionales de estos/as. La codificación teórica reveló que la POP permitió a los participantes involucrarse en prácticas decoloniales de autorreconocimiento, reconstrucción, empoderamiento, crecimiento y sanación. El análisis también reveló que decolonizar el ser lleva a adoptar una postura en la que valores como el cuidado y el respeto por el propio ser y las comunidades son parte fundamental en agendas decoloniales y críticas de justicia social. Los resultados indican la necesidad de resignificar las prácticas pedagógicas y educativas en la enseñanza del inglés más allá de las agendas neoliberales que proponen escalafones/clasificaciones, individualismo y competencia.

Palabras clave: decolonialidad; autoetnografía comunitaria crítica; pedagogía de las posibilidades; enseñanza del inglés; experiencias de vida; formación de docentes.

RESUMO

Ao abordar o estado do trabalho de pesquisa neocolonial no século XXI, os autores de este artigo primeiro analisam como a academia em geral, e o treinamento do ILE em particular, podem ser configurados como locais opressivos e colonizadores. Em segundo lugar, eles apresentam sua experiência pessoal como professores estagiários e graduados que participaram da pedagogia das possibilidades (POP) numa universidade na cidade de Tunja, Colômbia. Princípios indígenas como *interconectividade* e *relacionalidade* e conceitos chicanxs/latinxs, como *corpomenteespirito*, caminho do conhecimento e ativismo espiritual foram essenciais para a geração da POP. Para os docentes, esta pedagogia é um ato político de resistência frente à natureza despersonalizada, alienante e desapaixionada do ensino, da pesquisa e do estar na academia e fora dela. Nesta autoetnografia comunitária crítica, desenvolvida ao longo de quatro anos, os testemunhos, diários de campo e criações artísticas dos/as autores/as constituíram os métodos de coleta de conhecimento para analisar como a descolonização das práticas de ensino e pesquisa permeou a re-significação de suas identidades pessoais e profissionais. Depoimentos e codificação teórica revelaram que a POP permitiu aos participantes se engajar em práticas decoloniais de autorreconhecimento, reconstrução, empoderamento, crescimento e cura. A análise também revelou que a descolonização do eu leva a adotar uma postura em que valores como o cuidado e o respeito ao eu e às comunidades são centrais para as agendas decoloniais e críticas de justiça social. Os resultados indicam a necessidade de re-significar as práticas pedagógicas e educacionais no ensino da língua inglesa além das agendas neoliberais que apresentam gradações/classificações, individualismo e competição.

Palavras chave: decolonialidade; autoetnografia comunitária crítica; pedagogia das possibilidades; ensino do inglês; experiências de vida; formação de docentes.

RÉSUMÉ

En abordant l'état du travail de recherche néocoloniale au XXI^e siècle, les auteurs de cet article analysent d'abord comment l'académie en général, et la formation des enseignants d'anglais en particulier, peuvent être configurées comme des sites oppressifs et colonisateurs. Deuxièmement, ils présentent leur expérience personnelle en tant qu'enseignants stagiaires et diplômés ayant participé à la pédagogie des possibilités (POP) à une université de Tunja, en Colombie. Des principes indigènes tels que *l'interconnexion* et la *relationnalité*, ainsi que les concepts chicano/latinx tels que *le corps/esprit/âme*, le chemin de la connaissance et l'activisme spirituel ont été essentiels pour la génération de la POP. Pour les enseignants, cette pédagogie est un acte politique de résistance face à la nature dépersonnalisée, étrangère et dépassionnée de l'enseignement, de la recherche et de l'existence dans l'académie et au-delà. Dans cette autoethnographie communautaire critique, développée pendant quatre ans, les témoignages, les journaux de terrain et les créations artistiques des auteurs ont constitué les méthodes de collecte de connaissances pour analyser comment la décolonisation des pratiques d'enseignement et de recherche a imprégné la re-signification de leurs identités personnelles et professionnelles. Les témoignages et le codage théorique ont révélé que la POP a permis aux participants de s'engager dans des pratiques décoloniales de reconnaissance de soi, de reconstruction, d'autonomisation, de croissance et de guérison. L'analyse a également révélé que la décolonisation du soi conduit à l'adoption d'une position dans laquelle des valeurs telles que le soin et le respect du soi et des communautés sont au cœur des programmes décoloniaux et de justice sociale critique. Les résultats indiquent la nécessité de resignifier les pratiques pédagogiques et éducatives dans l'enseignement de l'anglais au-delà des programmes néolibéraux qui proposent des classements, d'individualisme et de compétition.

Mots-clés : décolonialité ; autoethnographie communautaire critique ; pédagogie des possibilités ; enseignement d'anglais langue étrangère ; expériences de vie ; formation des enseignants.

Acknowledging: A Thread to our SELVES

Have you ever felt fragmented, isolated, silenced? We have. Decisions made and relationships held within and outside academia have placed us at odds with who we are and who we want to become. Academia has played its part. As undergraduate and graduate English as a Foreign Language (EFL) students we have been exposed to research and academic training processes where objectivity and neutrality are promoted in order to join scholarly conversations. Furthermore, as researchers, we are expected to mostly engage in academic writing and theorizing practices that favor western educational practices where the emotional and spiritual dimensions are not usually incorporated. However, approaching critical-feminist-decolonial theories have offered a venue for us to re-signify who we are and what we do.

Critical and Indigenous scholars and Feminists, including Chicana/Latinx, discuss the issues of centralizing Eurocentric knowledge. On one hand, the practice of legitimizing one way of knowing (the Western way, mostly) is mainly characterized by being *objective* and *accurate* and is equated to the representation of a superior universalizing truth (Trujillo, 1998). This automatically displaces/excludes other ways of knowing that emerge from non-western cosmologies, ontologies, and epistemologies. In other words, knowledge is, most of the time, conceived as the transmission of information to train a skilled workforce that may sustain the industrial society rather than as a *social practice* (Svalastog, et al., 2021).

Likewise, Feminists and Indigenous scholars argue that “the education system has attempted the epistemicide of subjective and contextual Knowledge in its quest to objectify and make universal truth” (Svalastog, et al., 2021, p. 2). In order to move away from that colonial agenda, these scholars highlight that “life and knowledge are intertwined [therefore] knowledge has walked with us all our lives” (Svalastog, et al., 2021, p. 13). In this light, as critical-decolonized/ing scholars,

we resonate with Chicana Feminists who honor ancestral-intergenerational knowledges we carry in our flesh, blood, and bones as part of our ways of knowing ourselves and the worlds and spaces we occupy. This posture in relation to what knowledge is, where it originates and resides, and how it is meant to make sense or be used/applied is part of the decolonial agenda we embrace.

On the other hand, for critical and feminist scholars, adhering to standards of excellence subscribed to a Eurocentric perspective constitutes a colonial canon in the sense that it promotes the formation of dehumanized, detached, and dispassionate scholars (Freire, 1996; Trujillo, 1998; Darder, 2011). Coloniality manifests in various ways in academia through philosophies, discourses, and principles that tend to homogenize individuals and practices. Homogenization implies disregarding stories, histories, epistemologies, and cosmologies that are fundamentals in the construction of individuals’ identities, without which we are censured (Pérez, 1999, p. 89). Thus, deeply rooted in academic colonial agendas is dehumanization that generates a sense of loss and fragmentation when privileging the cognitive dimension over the bodily and spiritual ones.

An academic dynamic that circles around the universality of *conocimiento* (knowledge) and is not open to contextualized *saberes* (ancestral knowledges) that emerge from communal lived experiences and people’s *bodymindspirit(s)* (Facio & Lara, 2014) leave profound wounds hard to reconcile when it comes to configuring one’s identities. Maestra Anzaldúa illustrates in the following verses how wounding may impact an individual: “I have been ripped wide open/ by a word, a look, a gesture-/from self, kin, and stranger” (Anzaldúa, 2009, lines 1–3)

We felt fragmented when we heard that we were not good enough as EFL learners, when surviving in academia entailed competing with our peers, and when the “only important aspect of our identity was whether or not our minds functioned”

(hooks, 2014, p. 16). We also felt fragmented when research was presented to us just as a graduation requirement. Similarly, we felt so when the research topics were not of our interest but responded to other agendas like studying what is on trend or what was of interest to our advisors. We felt fragmented when we were not listened to and were reminded to conduct research without engaging in community work. Likewise, in developing our professional identities, there was pressure to become the *native-like speaker* and language expert without thinking communally or enhancing social justice agendas. We have felt fragmented with the ongoing debate of the *soft vs hard* sciences, being pushed to justify the importance of qualitative research. Finally, we have felt that way when for being considered a *good academic* or *expert* is mostly associated with fulfilling the categorization criteria proposed by the Colombian Ministry of Science (former Colciencias). Rankings have developed a citation dynamic that makes us wonder what the goal of research is, how it is contributing to the betterment of communities, and how we can do teaching and research that matters beyond rankings. These questions will not be solved in this paper but are posed for further discussion and inquiry.

In this article, we present the results of a four-year critical community ethnographic study (2018-2021) where we explore how our personal and professional identities have evolved and informed our positionalities as a result of partaking in undergrad and graduate courses that promoted critical decolonial methodologies. In doing so, we consider our training experiences in the EFL field, being aware of the complexities of configuring one's identities, and wanting to offer an alternative to embrace teaching and research in EFL. We also discuss how those identities and positionalities have informed our philosophies of teaching/being/researching, i.e., how we see ourselves mediate relationships we hold with/in/beyond academia (teaching, research, writing, community work, personal development). This

paper speaks to these experiences while exploring a decolonial academic writing process.

Decolonizing writing invites to re-evaluate *top-down, audit-cultural assumptions* where *forced-choice categories* (design, methodology, findings) are meant to be fulfilled in order for a work to be welcomed by publishers (Rineheart & Earl, 2016). These forced categories limit authors' possibilities to express without necessarily having to justify and/or explain decisions made in terms e.g., of how to name a paper section or introducing *testimonios* as epistemological sites themselves without further *analysis*. We experienced these challenges in writing this paper and as authors we reconciled evaluator's views and our interest in tuning-up our academic voices in non-conventional ways through word and images.

In this paper, the metaphor of *weaving* speaks to the embodied-visceral practice of raising awareness and acquiring tools to acknowledge, reconcile-understand, be-create, become, transform, dialogue, and walk. *Acknowledging* means welcoming and honoring the paths we have walked; it entails engaging in dialogue where no absolute truths are to be held. Thus, we welcome ourselves into this space of dialogue, reflection, and co-construction of understandings.

In sum, this paper offers elements to consider non-western ontologies that may inform the positionality and identity construction processes of EFL pre/in-service teacher-researchers who may want to stand on critical decolonial grounds. Furthermore, it introduces the *pedagogy of possibilities* (Carvajal Medina, 2020) as an alternative to decolonizing the Self and EFL/ESL teaching. It also presents lived experiences, *testimonios*, and art-creations as epistemic sites. Moreover, it proposes community research methodologies such as critical autoethnography and data analysis methods (e.g., theoretical coding) as ways of expanding the methodologies used in EFL and TESOL in Colombia. We hope you enjoy this journey!

Welcome to this space of experience-sharing, dialogue, and mutual recognition!

Reconciling Tensions, Entering, and Exploring Decolonial Grounds

The colonial agenda has impacted territories not only by occupying land but also by unrooting people from ancestral knowledges and traditions. Thus, not solely territories and knowledges but also bodies have been colonized. The two sections *Understanding* offer, on one hand, a view on how colonialism may generally operate in academia mostly in relation to dehumanizing practices and identity construction processes; on the other hand, we discuss how coloniality may manifest in ELT's linguistic, pedagogical, and curricular practices.

Understanding: A Thread to Colonizing/Decolonizing Practices in Academia

Usurpation, murder, enslavement, cultural appropriation, and dehumanization are some of the mechanisms of imperialist colonizing agendas sustained, in part, by research and teaching-education practices. Positivist views of objectivity and neutrality are still latent in research and academia. In the *21st-century neocolonial research condition* (Carvajal Medina, 2017), the researchers' cognitive dimension is privileged over their bodily and spiritual dimensions. Similarly, the researched is approached as an object of study that can be dissected for the sake of publishing objective-methodologically well-crafted studies in well-ranked journals. For indigenous peoples, research is "one of the dirtiest words in indigenous world's vocabulary" since it has sustained a colonizing agenda that *objectifies* and *dehumanizes* (Tuhiwai Smith, 2012, p. 1). Tuhiwai Smith (2012) argues that "[h]istory was the story of people who were regarded as *fully human*" (p. 33). Therefore, misrepresentation of indigenous peoples and the erasure of their histories urge them to fight for land sovereignty, promote language

revitalization, and tell their stories as resistance tools (Tuhiwai Smith, 2012).

Evaluating the epistemologies, axiologies, and ontologies that inform colonized-dehumanizing research/teaching practices is paramount to switching the colonizing gears. Colonialism is sustained when we reproduce socio-political and economic systems that hierarchically place citizens in subordinated categories. Such systems and the binary rhetoric that informs individual and national identities constructions add up to the dehumanizing logic of colonialism. Morally deviant beings that do not ascribe to the values on which a nation is built are categorized as second-class citizens meant to be societally stigmatized and rejected. However, the study on the experience of the U.S. rural *houseless*, for instance, deconstructs the idea of the *American Dream* that speaks to a virtuous citizen who works hard to succeed and questions *who, how, and under what circumstances* can the dream be achieved (Carvajal Medina, 2017).

In turning the gaze away from a pathologizing view of the *houseless*, the researcher questions the institutional responsibility in perpetuating poverty and oppression and argues that labels are *building blocks* or *discursive constructions* that nurture imaginaries about the other and shape *behaviors-attitudes, prejudices, and assumptions* creating an abyss between *us*, the virtuous-good citizen, and *them*, the deviant other (Carvajal Medina, 2017, p. 38). Thus, critical-decolonial research may serve to dignify both the researched and researcher and offer a nuanced analysis to deconstruct institutionalized imaginaries and analyze how systems of oppression operate and sustain.

In terms of education, although the mission of institutions may claim to promote holistic education, we (students, teachers, administrators) "are expected to leave our personal lives out of our 'intellectual' workspaces" (Ayala, et al., 2006, p. 261). The capitalist notion of productivity positioned as the end goal of higher education institutions,

very often, diverts attention from generating welcoming environments to embrace our whole beings and lived experiences, develop understandings, and co-construct knowledges. We, therefore, tend to forget that “feeling, living, breathing, thinking humans” (Wilson, p. 2008, p. 56) occupy educational settings. In favoring an individual’s cognitive development solely, education stands on colonizing grounds that lead to the dissociation of the self, causing feelings of isolation and fragmentation (hooks, 1994; Ayala, et al., 2006). Disregarding the bodily and spiritual dimensions as part of the teaching-learning-research process is part of colonizing-dehumanizing agendas that influence the configuration of identities that center on ego, competition, and individualism. How may then, within this institutional landscape, EFL pre/in-service teachers shape meaningful and contextualized philosophies of teaching and research agendas? What are the values under which such philosophies and agendas are constructed and implemented?

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Understanding: A Thread to Colonizing Practices in ELT and Some of its Tensions

What does social justice have to do with me? Social justice is the responsibility of the government
(Student I, 23rd October, 2018).

The field of English Teaching has been characterized by referring to multiculturalism, criticality, and diversity as constructs an EFL/ESL educator is to know. However, the excerpt above, among others, illustrates how challenging it may be to not only *name* these concepts but also to *understand* them and use them pedagogically, and even embody them.

Eurocentric views have influenced English Language Teaching (ELT) in terms of the positioning of the field, professional identity formation, and linguistic policies. ELT is “a field of work wherein membership is based on entry requirements and standards” (Richards, 2008 as cited in Torres-Rocha, 2019, p. 154) where the ideal

English teacher is a *native speaker* that represents Western culture (Holliday, 2005; Phillipson, 1992) qualifying them to methodologically be more effective in terms of language teaching. This belief usually generates a sense of inferiority and puts into question non-native English-speaking teachers (NNESTs), who configure their identities to respond to global market needs (Jenkins, 2005; Park, 2012 as cited in Torres-Rocha, 2019; Ortega, 2020). Therefore, language teachers’ professional identity revolves around achieving a native-like status.

Colonial ideologies have also limited teachers’ agency and view of professional development and identity construction (Granados, 2016). In this vein, Ubaque-Casallas (2021) states that the colonial construction of the ELT classroom generates a subalternization of knowledge and ways of being that affects how teachers make sense of their teaching. In the landscape of an ELT field where colonial roots that “repress other ways of being and doing” (Ubaque-Casallas, 2021, p. 209) are still latent, the author highlights the need to continue exploring pedagogies that enable teachers to reclaim their agency. Language teacher identity (LTI) is to be further studied considering that identity is a continuous construction mediated by time, space, experiences, and understandings developed, among other conditions. It is an important task because “looking at competing constructions of identity in language classrooms is perhaps one way to problematize practice” (Miller, 2007, as cited in Castañeda-Peña, 2018, p. 25). Interrogating EFL/ESL teachers’ identities construction permits discussing how colonial mechanisms are still present in academia and the alternative ways to resist the dehumanization of the self.

Additionally, language teacher education programs in Colombia face other challenges vis-à-vis coloniality. A case in point is moving beyond decontextualized and theoretical educational models, mostly informed by foreign standards, that do not reflect the reality of the classroom

(Buendía-Arias, et al., 2020) and do not account for the socio-cultural particularities of the urban and rural settings (Usma & Peláez, 2017). Another challenge is developing curricula and syllabi that incorporate peacebuilding and social justice agendas to form *leaders* and active-solidary-responsible citizens that contribute to the betterment of economic, social, and cultural challenges (Serrano, 2008; Franco-Serrano, 2010; Carvajal Medina, 2020; Ortega, 2020). Other demanding tasks for such programs are: responding to the pedagogical (Torres-Rocha, 2019), linguistic (Buendía-Arias, et al., 2020; Henao Mejía, 2020) and *self* colonialism (Carvajal Medina, 2020), among others. The latter are addressed below.

Pedagogical and curricular colonialism is associated with the adoption of foreign theories and methodologies (e.g., communicative language teaching, CLT) without putting them into conversation with local knowledges, experiences, and realities. Torres-Rocha (2019) analyzes how the size of groups, the lack of access to adequate physical and material conditions, and the lack of sensibility to the socio-cultural reality make CLT an inappropriate method for contexts like Colombia. Torres-Rocha (2019) argues that “CLT, task-based approach, or content-based learning has not been easily adaptable to diverse settings, or teachers do not have a sense of plausibility for these methods in several local contexts” (p. 158). Thus, there is a need to make culturally relevant curricular adjustments in EFL in Colombia.

Linguistic colonialism deals with the status given to a language in comparison to others and how that status is reinforced through policymaking. In many developing countries, teaching English as a foreign language is prioritized due to the superiority ascribed to the culture it represents and the role language plays within the socio-economic, political, and communication sectors (Salinas, 2017; Phillipson, 2009). Such linguistic imperialism manifests in the reproduction or emulation of a foreign culture by neglecting local cultures and the generation of policies that

are not culturally relevant. In the Colombian case, language policymaking is characterized by responding to Eurocentric, capitalist, oppressive, colonial top-down approaches (Henao Mejía, 2020). Consequently, these policies ascribe to productive and social classification logics that neglect the existence of the linguistic and ethnic diversity of the country and hinder the development of interculturalism (Bonilla & Cruz-Arcila, 2014; Guerrero, 2009; Henao Mejía, 2020).

Therefore, “the Colombian ELT community requires an epistemic turn” (Fandiño, 2021, p. 67) where language policies account for the linguistic and cultural diversity and realities of communities. Educational institutions are invited to consider including indigenous languages in curricula and pedagogical practices, re-signifying celebrations like the *language day*, creating programs and offering platforms to appreciate/acknowledge/respect the socio-linguistic diversity of the nation, and further exploring what interculturalism and multiculturalism may entail as living practices.

Practices/processes that constrain or limit an individual’s opportunity to be in and with the world favor *Self* colonialism. Anzaldúa (2000) argues that “when you take a person and divide her up, you disempower her” (p. 11). Teaching and research practices in ELT rarely focus on nurturing and embracing the bodymindsoul connection. These practices tend to promote the idea of becoming the successful scholar in terms of being cognitively productive without necessarily interrogating what it entails building a multiplicity of identities while performing specific roles. Ascribing one’s professional identity construction to the fact of responding to neoliberal practices of individualism and competition and westernized notions of who an ELT teacher is meant to be are manifestations of self-colonialism.

Understanding and interrogating how the colonial logics permeate ELT educational practices, policy-making and identity building and acting upon such understandings to generate decolonial

venues may lead EFL/ESL field closer to social-justice-decolonial agendas. The next section addresses some ideas for decolonial agendas from the Global South.

Understanding: Social justice and Critical-Decolonial Pedagogies

Colonization, as a global project, has mobilized minoritized-racialized communities to imagine ways to heal and resist systematic oppression. Indigenous scholars have been critical of dehumanizing-colonized-misrepresenting research agendas and have offered alternatives to decolonize research by embracing principles like interconnectedness and relationality (Wilson, 2008; Kovach, 2009). Colonialism is inextricably linked to the physical or psychological wounds resulting from racism that do not only impact the social, political, and economic realms but also the epistemological and subjective ones (Mignolo, 2005). Thus, *epistemologies of the south* (De Sousa Santos, 2011) emerge as an alternative for systematically marginalized social groups to reclaim and value non-western ways of knowing.

In this sense, Colombian sociologist Orlando Fals Borda borrowed the concept *sentipensar* [sensing-thinking] from Momposino peasants on the Atlantic Coast of Colombia. A fisherman taught Fals Borda that it was important “pensar con el corazón y sentir con la cabeza [thinking with the heart and feeling with the head]” (Moncayo, 2009). *Sentipensar* is a core concept in Participatory Action Research (PAR) that entails deeply listening to the communities and being open to learning from their *sabiduría ancestral* [ancestral knowledge]. In expanding Borda’s core concept, Rendón (2011) emphasizes that there is an urgent need to envision a type of education that challenges the status quo “to liberate ourselves from the hegemonic belief system that works against wholeness, social justice, and the development of moral and ethical personal and social responsibility” (p. 8).

Decoloniality is a process and practice of re-humanization, unlearning, and re-configuring the self that may be embraced in academia. Freire’s pedagogical theorizations on oppression and hope have inspired the design of decolonial pedagogies that may position as “prácticas insurgentes de resistir, re-existir y re-vivir [resistance, re-existence, and re-living insurgent practices]” (Walsh, 2013, p. 13). Likewise, Gloria Anzaldúa’s (2002) theorizations on identity construction have also inspired the emergence of pedagogies that center bodily, emotional, and spiritual experiences as political and epistemological scenarios of resistance and survival that nurture constructions of the self and communities (Bernal, et al., 2006).

Decolonial pedagogies in language education address issues such as misunderstanding the value of code-switching which has led non-native English speakers to avoid the interference of other language varieties to communicate in *perfect* English. Accordingly, most teachers’ expectations in relation to students’ classroom language use are informed by white supremacist ideologies that neglect the use of non-standard varieties of English and other languages. This manifestation of racism and colonialism reflects how language teaching ideologies may be informed by racist colonial stances that lead to the oppression of minoritized students.

Colonial ideologies permeate methods, activities, relationships, identities construction, and resources used. Therefore, *decolonizing the curriculum* requires identifying how Western paradigms are present in materials and contents, designing materials that approach cultural diversity and value —rather than marginalize— black, indigenous, and non-Western communities, and encouraging students to play an active role in the classroom. Thus, the hierarchical order established by traditional (colonial) education may be transformed into a collaborative space where educators and students work together to plan their

lesson dynamics and construct their own knowledge (Romero Walker, 2021).

To contest these colonial ideologies, Shapiro and Watson (2020) propose some “pedagogical strategies for critical language inquiry” (p. 2) to enhance racial and linguistic justice at different educational levels. These strategies are focused on two main domains: a *critical language investigation* and *critical language conversation*. The former refers to designing e.g., course materials and assignments for students to interrogate colonizing ideologies present in their context; the latter invites to pose questions to discuss “racist monolingualist ideologies that inform our pedagogies” (Shapiro & Watson, 2020, p. 13). By the same token, critical media literacy (CML) is a field and a tool that may contribute to decolonizing classrooms since it allows teachers to evaluate and analyze how industry and education use audiovisual language to perpetuate white supremacist ideologies. Once teachers and students are aware of the impact of media and its messages, they can redesign the educational resources based on multi diversity perspectives, traditions, and knowledge (Romero Walker, 2021).

Decolonial pedagogies are meant to envision ways to resist the disembodied, homogenizing and westernized logics of colonialism. In the following section we share the experience of configuring a decolonial pedagogy.

**Being: Pedagogy of Possibilities (POP)
—A Thread to Decolonizing EFL Teacher
Education Programs**

In the *Understanding* sections, we highlighted some of the challenges and tensions emerging in English language teaching in Colombia that are tied to self, linguistic, pedagogical, and curricular colonialism. Thus, engaging in critical-decolonial agendas, for us, involves making sense of one’s self mediated by our *social locations* and *lived visceral experiences*; these tools permit us to read/re-signify the world and to, hopefully, slightly twist any

of the gears of oppressive systems. Understanding our own and others’ uniqueness and particularities allows us to develop a deeper sense of our universal humanity (Moya, 2002). It is, initially, important to acknowledge that our lived experiences and social location, i.e., the position we hold within society, are differentially marked by categories such as gender, ethnicity, class, sexual orientation, and religion, among others.

These social categories may place individuals in positions of privilege and power; from a privileged position, others’ experiences may be considered delusional. Therefore, the work of indigenous peoples, critical scholars, and feminists has focused on validating lived experiences as sources of knowledge and understanding about identity construction and oppression/liberation. Experiences may be associated with the fact of “personally observing, encountering, or undergoing a particular situation [that] contains an epistemic component through which we can gain access to knowledge of the world” (Moya, 2002, pp. 38-39).

As critical-decolonizing/decolonized scholars, we approach academy as “a place of inquiry and discovery [...] a place of authenticity, a place of imperfection, a place of acceptance and validation, a place of love” (Rendón, 2000, p. 141). Aware of the disembodied, disengaged, and dispassionate teaching/research/being practices present in academia and beyond, it has been our particular interest to challenge ourselves and put into practice Freire’s notion of criticality grounded on praxis. In the same vein, we seek to accept Chicana/Latina feminists and indigenous scholars’ invite to explore *decolonial imaginaries* (Pérez, 1999) and embrace our *bodymindspirit[s]* (Facio & Lara, 2014) as part of our commitment to our identities’ construction, consciousness-raising, spiritual development, and social justice endeavors. These efforts are represented in a pedagogical model that offers possibilities for connecting to ourselves and others.

Pedagogy of possibilities (POP) has been organically emerging since 2008 as a profound re-signification and reflection of teaching-learning practices and actions. Our lived experiences in being trained as EFL teachers and engaging in teaching, research, and community activities have been the terrain of thought and action. In interrogating the relationships among teachers' positionality in the EFL classroom, power relations, and knowledge production, this pedagogy is a political practice that deliberately "attempt[s] to influence how and what knowledge and identities are produced" (Giroux, 2006, p. 69), particularly, in EFL in/pre-service teacher-education programs and, as global citizens, in general. In our case, in 2008, the notion of configuring identities emerged beyond the idea of becoming the native-like speaker of a foreign language or the transmitters of different linguistic components (Torres-Rocha, 2019).

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By the same token, Freire's foundational work *Pedagogy of the Oppressed* reaffirmed an inner drive we held in terms of contributing to social change. Freire's notion of criticality as a result of reflection and action (praxis) inspired the name of our research group "Knowledge in Action" — KIA (founded in 2008). Since then, the group has generated spaces of reflection conducive to self-transformation and consciousness-raising about systematic oppression through a series of lectures on culture and activism. For example, we have partnered with and learned from NGO Juventas, which develops language and sports programs for displaced youth and children. KIA members have also joined initiatives led by the Colombian Truth Commission and its allies like the *Programa Nacional de Educación para la Paz* (Educapaz) [National Program for Peace Education] and *Fundación para la Reconciliación* [Foundation for the Reconciliation]. Plus, Nancy, our mentor, is the tutor of the collective *PaZalo Joven-Generación V+UPTC*; Mónica is a member of the collective. The collective has implemented pedagogical actions through muralism, encounters

like *Diálogo, Arte, y Paz* [Dialogue, Art, & Peace], workshops (for high school and university students), circles of truth, and intergenerational-interinstitutional-interregional dialogues. KIA's experiences have inspired the creation of high-school research groups like *Change* coordinated by Mónica and the enactment of social justice in EFL studies in universities like Santo Tomás led by Ángela. These are some of the actions that contribute to our own self-growth/transformation and betterment of academic and non-academic communities. These actions reflect our positionality as critical-decolonized/ing- agents of change.

As agents of change we are "in the world and with the world" (Freire, 1996, p. 25), contributing to generating educational and interactional agendas of humanization and liberation; these agendas start with reconciling self-depreciative views so that the oppressed may position as whole authentic beings and be equipped with tools to transform oppressive limiting situations (Freire, 1996). Humanization and liberation demand from the oppressors not only to recognize themselves as victimizers but also to be solidary as a radical posture that enables them to see the oppressed as "persons who have been unjustly dealt with, deprived of their voice, cheated on the sale of their labor" (Freire, 1996, p. 32). Thus, humanization and liberation are complex endeavors that require a shift in our sense of self and positioning, entering into dialogue and solidary work with the oppressor, and being immersed in constant reflection and action (praxis) upon the world in order to transform it; among other complex processes.

The premises of POP are informed by social justice educational practices/processes (SJEPPS) and indigenous and Chicanx/Latinx views. Conversation circles have been part of the methodology to develop POP and the method we used to offer our *testimonios* in this paper. These premises position educators as bridges-mediators in constant learning-unlearning, who embrace their *bodymindspirits*, listen empathetically, and work

FOR/WITH communities to understand and act (Carvajal Medina, 2020). The generation of this pedagogy has involved drawing from our more than a decade of experience, reflecting, designing, and implementing decolonizing syllabi and analyzing the process. Decolonizing undergraduate and graduate syllabi shifts their scope, contents, methodology, and activities that permit the participants to be in communion with one another, i.e., get to know each other, be vulnerable, embrace our humanities, and become.

So, how did this decolonial path start? What has configuring POP entailed? In 2018, Nancy enriched the scope of the undergrad courses *English Workshops I* and *II* and the master's classes *Pedagogy* and *Culture and Sociolinguistics*. The focus of undergrad courses (offered to students from eight and ninth semesters) was on improving linguistic skills and developing criticality. They were expected to develop communicative, cognitive, socio-affective, and pedagogical skills through class discussions and the development of a mini-scale project. Course contents emphasized the linguistic component and included topics like bilingualism, varieties of English, critical literacy, and post-methods. The graduate courses offered opportunities for students in third and fourth semesters to discuss how sociolinguistics and pedagogy could potentially improve the teaching of English locally.

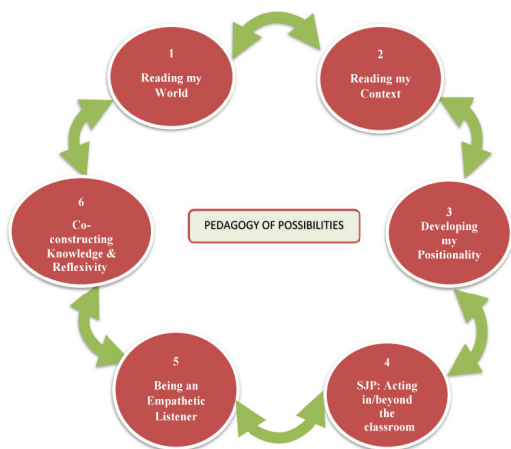
When Nancy returned to Colombia, after finishing her Ph.D. in the U.S., she questioned the role of EFL educators in a country where *Cátedra para la paz* was proposed by the Ministry of Education for a nation that was discursively experiencing post-conflict but that, in reality, was witnessing the increasing number of social leaders' systematic assassination. To this day, the murders continue. This concern and the verification, through her research group, that EFL/TESOL educators can be agents of change led her to enrich *English workshops I* and *II* courses by addressing both linguistic and social justice education components. The social

justice component invited pre-service teachers to develop criticality and ACT. Freire's *Pedagogy of the Oppressed*, Boyd's *Social Justice Literacies in the English Classroom*, and articles from *Rethinking Schools* magazines offered a nuanced view of EFL educators' role (Carvajal Medina, 2020). Every course included a series of workshops to engage in self and collective reflection and dialogue about oppressive systems, philosophies of teaching/being, personal/professional identities construction, biases and stereotypes, and alternatives for social justice education (Carvajal Medina, 2020).

Pre-service teachers had three options with different alternatives to take part in social justice practices (see Annex 1). If any of the options did not resonate with students, they could discuss other alternatives with the teacher. A class journal on this exercise was kept as a space of dialogue between the teacher and pre-service teachers. Academic writing in the course was strengthened with peer, teacher, and English assistant's feedback. Guidelines were offered to direct the process.

The graduate courses *Sociolinguistics* and *Pedagogy and Culture* have been enriched by incorporating socio-cultural theories and indigenous-peasant-Chicanx/Latinx-African descendants' feminist epistemologies. Both pre- and in-service teachers have written essays on their philosophies of teaching, participated in workshops offered by the leading teacher, engaged in dialogue with guest speakers whose work they read as part of course requirements, and kept a *reading class diary-journal* (see Annex 2). In this journal, students are given three prompts where they are invited to explore emotions, visually represent an idea or cluster of ideas that talked to their *mindbodyspirits* (e.g., through drawings, collages, paintings, other texts, songs, and poems), and put into conversation the authors they read. As part of the course dynamics, students self-evaluate and reflect on their process throughout the course and evaluate the course in relation to materials, activities, and methodology.

Figure 1 Pedagogy of Possibilities



Source: Carvajal Medina (2020, p. 146).

These classroom experiences inspired the emergence of the non-linear stages of pedagogy of possibilities (Figure 1).

Every stage mobilizes students into deep self-reflective practices to wonder about: their sense of self and identities building; the mechanisms of systems of oppression; the tools that may be used for their own and communities' transformation to create creative, empathetic, and caring nets. We invite those interested in critical decolonial endeavors to implement and enrich the discussion about the challenges and possibilities of this pedagogy. We invite you to be part of our community of *body-mindspirited* scholars!

Dialoguing: A Thread to Critical Community Auto-Ethnography

Higher education institutions continue to ascribe to the *audit culture* inherited from neoliberalism. As argued by Rinehart and Earl (2016), “the audit culture —with its statistics, accountability measures and so forth (of “what counts”)— works to reify and (re)produce such competitive educational and research models, while simultaneously insisting on cooperation, collegiality, and collaboration” (p. 3). This illustrates the gap that needs to be diminished between discourse and practice. The audit or surveillance culture configures

research gatekeepers who determine “what is seen as acceptable research, what is encouraged, what kinds of questions we are rewarded for asking, who gets to do the asking” (Rinehart & Earl, 2016, p. 4). Within this neoliberal academic landscape, critical-decolonial-ethnographic practices face challenges when it comes to publishing and being welcomed, acknowledged, and valued in the research field. However, these methodologies position as venues of resistance that continue to expand.

For instance, auto-duo-collaborative ethnographies are evolving practices that promote an ethics of care and continue to be re-signified by researchers' experiences. All of them are characterized by embracing reflexivity and narratives. Duo-ethnography creates *dialogic storytelling* and *currere* through which “one can reclaim agency, authority, and authorship over one's life” (Norris & Sawyer, 2012 as cited in Rinehart & Earl, 2016, p. 6). In turn, auto-ethnography “demands a reflexivity that is mindful, contemplative, and generous – both to ourselves, our way of being in the world, and to others, and their ways of existing in the world” (Rinehart & Earl, 2016, p. 5). In other words, auto-ethnography does not necessarily focus on turning the gaze to ourselves as objects and subjects but rather to storytell in “a way for us to be present to each other” (Jones et al., 2013 as cited in Rinehart & Earl, 2016, p. 5). Lastly, a distinguishing component in collaborative ethnographies is the generation of “reciprocal trust and respect for contentious positions and values [to come] to place of compromise, understanding, or some resolution” (Rinehart & Earl, 2016, p. 8). Overall, it may be argued that one of the distinguishing traits in auto-duo-collaborative ethnographies is the number of authors/story-tellers who engage in reflective, caring, and respectful interactions and writing practices.

As KIA family, we have engaged in *critical community autoethnography* that allows us to embrace the values mentioned above and incorporate ethnography, *testimonios*, and critical pedagogy.

The synergy between autoethnography and critical pedagogy allowed us to resist the norms instituted by the dominant practices in academia and “problematiz[e] our own actions and practices from a sociocultural perspective” (Tilley-Lubbs, 2016, p. 3). Thus, we dialogically collaborate through writing (Pensoneau-Conway, et al., 2014; Rinehart & Earl, 2016) aiming to “reflect upon and analyze [our] individual and collective experiences” (Zilonka, et al., 2019) when being involved in decolonial and social justice education and research agendas.

Autoethnographies are resistance narratives where the seven of us have weaved lived experiences and a collective voice to transgress the writing standard of sole authorship. The dialogue has evolved while honoring our stories and multiplicity of identities. Autoethnographies are represented in various ways (Rinehart & Earl, 2016). In this plural-communal autoethnography, we offer *ethnographic narratives* (*testimonios* and artwork) that “convey the vitality of [our] experiences within a framing that allows the reader to make connections” (Mills & Morton, 2013, p. 2) and draw their own conclusions. *Testimonios* are sites of knowledge, basis for theorization, and offer understandings of a particular reality (Delgado Bernal, et al., 2012). These are “document silenced histories” (The Latina Feminist Group, 2001, p. 3) and have “the power to give our life experiences an authority not historically granted by systems of knowledge and power” (Flores Carmona, 2014).

For Anzaldúa (2015) “conocimiento questions conventional knowledge’s current categories, classification, and contents” (p. 119). Thus, art-making is *conocimiento* (Anzaldúa, 2015). Creative arts are the bridge to connect to one’s, others’, and the earth’s struggles to generate *conocimiento* which in turn is a form of spiritual inquiry (Anzaldúa, 2015). In this way, Arts-based practices are useful, on one hand, to mobilize social justice agendas, and, on the other hand, to engage in identity work (Leavy, 2009). Furthermore, arts-based practices

are used to *promote dialogue* and *facilitate empathy* (Leavy, 2009).

The *knowledge-gathering methods* (Kovach, 2009) we bring in this paper are excerpts of re-signified *testimonios* and visual representations of our experiences in teaching, researching, and partaking in undergraduate and graduate courses, where we implemented pedagogy of possibilities between 2018-2020. As part of the courses’ requirements, some journals were kept. However, we decided to engage in a more in-depth conversation in 2018. Through Google Docs, we started to write *testimonios* in 2018 and 2020. Nancy invited in/ pre-service teachers to write about individual transformations and lessons learned from social-justice-oriented courses and research practices. Writing stopped for a while because everyone was experiencing important changes which made it difficult to continue nourishing the dialogue. In 2021, we re-visited those dialogues and continued writing and re-signifying the experience. We talked about the initial work done and made decisions about the structure of our dialogue. For about four months, we had the opportunity to access the document at any time. Nevertheless, we did not plan encounters to write this because we wanted writing to organically evolve. In this collaborative writing, in which we continuously swapped roles, i.e., being the audience of our colleagues’ writings and, at the same time, writers of our own testimonies, we showed vulnerability.

Nancy, the tutor of the courses, believes in the transformational power of arts and encourages non-verbal ways of expression during the implementation of POP. Thus, the second knowledge-gathering method of this study are visual representations we and some of our research participants made between 2018 and 2022. These creative works are one of the languages we use to storytell They were made as part of courses we led/took and the result of dreams we had.

Testimonios and visual art have allowed us to explore a core question: How may critical

decolonial pedagogies like pedagogy of possibilities enhance ELF pre/in-service teachers' personal and professional identity constructions and positionalities (philosophies of being/teaching/researching)? We used theoretical coding, i.e., "key phrase[s] that trigger discussion of theory itself" (Saldaña, 2016, p. 250), to underpin the transformation from research to *Re-Self-WE-search*. This key phrase led us to discuss identity construction grounded on Chicana/Latina notions like *path of conocimiento* and *spiritual activism*.

Considering creative-arts and metaphors as languages to represent our viewpoints, the following section illustrates how the idea of the *threads* and *weaving* has been present not solely in our data analysis but also in the writing of the paper and the relationships we have built.

Entretejidxs: On Being and Becoming

What has the experience of encountering in different stages of our professional and personal lives meant for us? How do we see each other? Our walk has been paved with respect, love, and connection. We have found a space to be in relation, become, and belong. We think of ourselves as those diverse unique colorful skeins of wool (Figure 2) whose threads enrich a tapestry of understandings of who we are and who we may

become, what our function and role in the world are, and what our concerns, passions, and motivations are. As becoming threads (permeated by de-constructing, learning/un-learning processes), we continue expanding the weaving of the tapestry in the spaces we occupy, the professional roles we hold, and the communities we create/generate and/or are part of. Wherever we may go as *KIANxs*, we will be *entretejidxs* while always respecting the individual decisions and paths walked by its members, which is the normal course of becoming. We do not aim for complete coherence but at least for a little integrity in what we do. In *Becoming, Embracing, and Transforming* we discuss three threads (data analysis) seeking to answer the core question addressed in this article.

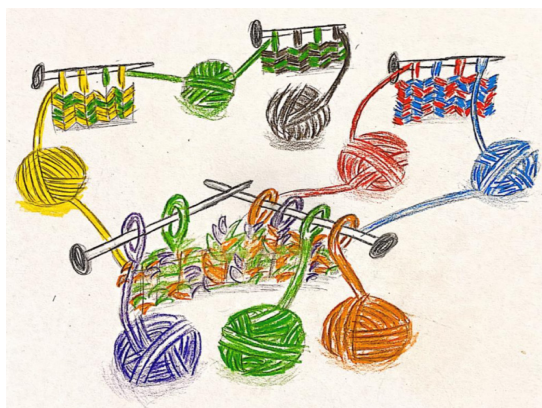
Becoming: A Thread/Bridge Home —A Bridge to the Self

As *academics of the heart* (Rendón, 2000), we start critically examining what gives sense to our own selves while honoring our roots and the communities we have been part of. We keep weaving layers of intergenerational understanding and transformation. Having been part of undergrad or grad courses (1-year process) and developed research studies afterward (1-2 years), students were asked to share how they positioned in the EFL field. The excerpts presented here correspond to their evolving answers written since 2018 and re-visited and re-signified in 2021. Their narratives are accompanied by visual representations that resulted whether from the workshop *Philosophy of Teaching and Professional Identity* or the exercises they developed while conducting their research studies with high school students (between 2018-2020).

The workshop on teaching philosophy and identity invites undergrad and graduate students to answer three questions through a visual representation (an image, a symbol, or other representations). The first question is *Where do I come from?* It invites them to not only focus on geographical location but also address the traditions,

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Figure 2 Entretejidxs: On Being and Becoming



Note: Made by Ángela

Figure 3 Social Justice and Racial Discrimination Understandings in the EFL classroom



Note: Painting by V. R., July 23rd, 2019 (Taken from Ramírez Sánchez, 2019).

customs, beliefs, knowledges, theories, experiences, and other aspects/areas that may inform who they are at the moment of doing the exercise. The second question (i.e., *Why am I here?*) calls on pre/in-service teachers to initially wonder about the reasons why they are at the program, the course, the university, and secondly, about what they consider their function in life, i.e., what they think is the purpose of their lives and their career. The final question (i.e., *How do I see myself here and now?*) asks students to slightly and introspectively look into the ways they think of themselves (Figure 3).

The following storytelling emerged when reflecting about how we identify and position ourselves:

Mariana: I identify myself as a being who is discovering day by day a way to be more human by means of having a sense of belonging to society and engaged with contributing to social justice based on equity relations.

V.R. was one of Mariana’s students who participated in a research study on social justice and racial discrimination. V.R. made this painting to answer the question *Who am I?* As a Venezuelan,

Figure 4 Growing from the Roots



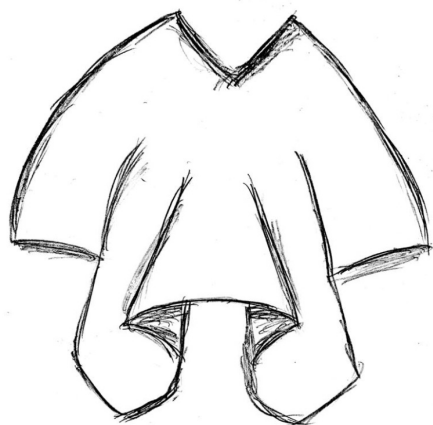
Note: Painting by Mónica, February, 2022.

V.R. illustrates how she has experienced misogyny and xenophobia in Colombia’s educational settings.

Mónica: I am a woman who feels proud of her roots. Raised under the legacy of a generation of persistent women, granddaughter of Carmen Alicia, part of a lovely family. Daughter of Mother Earth, amazed by the greatness of nature. I am a person who works daily to become a better human, I am a passionate teacher and a believer that education is the base of social justice and decolonization (Figure 4).

Ángela: I am the daughter of the first generation of a peasant family that had the opportunity to go to the university. I am a tangle of threads that are continuously intertwining and untwining and keep reshaping who I am. A daughter, sister, and wife who loves her family. I am a peasant legacy who loves her roots. I am a teacher-researcher whose voice wants to vindicate peasants’ roots. As a peasants’ daughter, *la ruana* has a special meaning for me. All my life, I saw my dad wearing a *ruana*. He used to have two, one as his only armor to withstand long working hours when he worked the land. The other one, to wear when he was at home, or when he wanted to attend special events, in his case, everything related to catholic celebrations.

Figure 5 La Ruana



Note. Painting by Ángela. First session, Seminar *Pedagogy, and Culture*, August 3rd, 2018. Exercise: Through a visual representation answer the following questions: Where do I come from? Why am I here? How do I see myself here and now?

When I was a child, dad liked to cover me up in his *ruana* while telling me stories about my grandparents, and their lives in *la vereda* Reginaldo, in Mongui, his hometown. Dad passed away, but his legacy remains intact. For me, *la ruana* represents a community whose struggles are also mine (Figure 5).

Nancy: I am the granddaughter of peasants from Socha and San Mateo, the daughter of Margarita and Marco, the aunty, the sister, *la madrina* de mis *sobrin@s*, the lover... I am a human being under construction; it is a messy process where I have fallen and stood up hopeful-

ly with the lesson learned (laughter). Well... sometimes it takes *more than a fall* to learn a lesson.

Dayana: I am the daughter of Liden and Magaly who come from a small and traditional town. I am a woman who had the chance to go outside that town and explore the world. I identify as a human being who keeps learning day by day, who keeps doing her best to become a better person for myself and the world.

Cristian: I am the son of Esperanza and Arnulfo. I am a friend, a colleague, a person interested in getting to know others, and who likes interaction. I come from Moniquirá. The word Moniquirá itself means a lot to me. I am proud of my town and its people. I identify myself as a person who wants to leave a legacy for others, even if it is a small one. I would be very happy if I can contribute with a little part of myself (see Figure 6):

Harol: Raised by a caring woman head of household, I am the only son out of five daughters. In my family, cooking is a way of expressing love. I am a human who always tries to be aware of others and who exposes himself to prejudice every day. My identity is constantly (re)built by my own experiences and the knowledge I am offered by wonderful people I have met. I am super proud to be gay. Exploring the world has taught me I belong to the world, but the world does not belong to me.

During their teacher-education training program, these pre/in-service teachers were never offered a space to deeply reflect about their ancestral roots and heritage, their sense of self and process of identity construction, or the real motivations for

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Figure 6 Moniquirá



Note: Painting by Cristian. Workshop: “Philosophy of Teaching”, Sociolinguistics Seminar, March 6, 2020.

becoming teachers. Responding to these key questions, although in not absolute ways, offer insights on EFL pre/in-service teachers' positionality. Anzaldúa (2015) argues that "[i]dentity is relational. Who and what we are depends on those surrounding us, a mix of our interactions with our alrededores/environments, with new and old narratives" (p. 69). Carmen, Mónica's *abue*, is her source of inspiration and one of the roots on which she stands. Her visual representation illustrates her connection to mother earth (Figure 4); her awareness of the importance of caring about the environment positions her as a "passionate teacher and a believer that education is the base of social justice and decolonization" (Mónica, testimonio, sic). In fact, Mónica's MA's thesis focused on developing critical environmental literacies in high schoolers.

Similarly, for Ángela, *la ruana* (Figure 5) is a symbol and a reminder of her dad's peasant roots. She positions herself as "a teacher-researcher whose voice wants to vindicate peasants' roots" (Ángela, testimonio, sic). In this vein, Ángela asserts that "la ruana represents community whose struggles are also mine" (Ángela, testimonio, sic). She embraced her peasant roots when she explored intergenerational dialogues in her hometown and applied participatory-placed and project-based methodologies through which eighth-graders could also position as researchers themselves. *La ruana* was the metaphor Ángela used to conduct data analysis to explain the relationship between the process of making wool and the process of identity construction, EFL teaching, and students' English writing processes.

Thus, acknowledging we hold present, past, future relations with others and mother earth is an important value to position as agents of change. As *human beings under construction*, as our mentor is used to identify herself, we understand that "identities are subject to multiple determinations and to a continual process of verification that takes place over the course of an individual's life

through her[his] interaction with the society she lives in" (Moya, 2002, p. 41). Cristian, Dayana, and Harol think of their identities as a constant *re-building* and acknowledge that lived experiences inform their identities construction. Harol is open about his sexual orientation and shows that when he states, "exploring the world has taught me that I belong to the world, but the world does not belong to me" (Harol, testimonio, sic). Mariana reads the socio-political context and brings one of her students' art pieces (Figure 3) to illustrate how challenging it is to belong when xenophobia is latent. Mariana herself has also struggled with developing a sense of belonging. So, through her student's experience, Mariana makes sense of her own experiences.

Teaching is a form of activism since it has the "potential to shape individual's thinking and actions" (Boyd, 2017, p. 7). Thus, the implementation of the stages of pedagogy of possibilities represents a door for students/mentor to acknowledge their peasant backgrounds and traditions, their relationship with mother earth, and honor relationships built with their peers, teacher, and students. In exploring their lived experiences, these pre/in-service teachers start to position as selves in relation and agents of change "who [want] to leave a legacy for others, even if it is a small one" (Cristian, testimonio, sic). Therefore, in POP, the professor offers spaces where everyone's presence is acknowledged, respected, and valued. She offers a space where participants may reconcile with parts of their identities and be proud of who they are. Self-value is an important step into positioning as agents of change.

Embracing: In lack'ech/ I see you —A Thread to a Pedagogy of Connection, Well-being, and Spirituality

"Writing is a process of discovery and perception that produces knowledge and *conocimiento* (insight)" (Anzaldúa, 2015, p. 1). In this section we dialogue and generate insights about the

path we have walked together. The question that guided the dialogue was: what word would you use to describe our work since 2008?

Mariana: When I take a look at the past, a word that can describe our work is *encouragement*. Encouragement has created a new human being who is constantly deconstructing and rebuilding herself. The process of being a social justice educator focused on antiracist pedagogies inside the EFL classroom has represented a personal and professional growth in my life. Although it has been a process with ups and downs, I have understood how important my commitment to society is and how crucial it is to have a sense of belonging to our people, our communities, and our earth to achieve equal relations and feel loved, honored, and respected as we are.

Cristian: Mariana, I find it interesting how you state the importance of “having a sense of belonging” not just as human beings, but also in professional settings. For us, as educators, it is great when we see the fruit of what we cultivated. When we praise the process, it makes us aware of the hardships and the moments of ease we went through. Every experience that we have lived, has shaped to some extent who we are, and who we are is what matters, we are all equally different, and we have got a lot to learn from one another.

Mónica: When I think about our work since 2018, the first word that comes to my mind is *growth*. As a teacher-researcher aiming at enhancing social justice practices in Colombian classrooms, I have re-signified my perception of education. Being an educator who works for social transformation is a challenge. We have to face demotivated teachers and students who do not comprehend the essence of education. Sometimes, you feel judged and scared. Joining forces is hard, people’s faith in humanity is so destroyed that just a few dare to believe in good intentions. However, as Mariana mentioned, being conscious about the positive transformations we can promote in our communities encourages us to (re)dignify our feelings, beliefs, ideologies, and purposes. We feel encouraged to take action, to get people engaged, to change our reality.

Ángela: The work that we started in 2018, can be described as a *healing process*. The idea that I had about research, as a space where the “only important aspect of our identity was whether or not our minds functioned” (hooks, 2014, p. 16) was transformed by the KIA research group. As a novice researcher, this academic space embraced my story and my roots, making

me feel that the “intellectual questing for a union of mind, body, and spirit” (hooks, 2014, p. 16) had been successfully accomplished. As a result of finding a place where I felt I belonged, with all who I am, I started an unlearning and learning transformation that was later, also, experienced by the group of students that were part of my research project. I understood that what I was going through, feeling how my identities were being fragmented by the academy, was “as much a personal struggle as it [was] a group struggle” (Weenie, 2000, p. 65) Thus, understanding the importance of decolonizing those teaching and research practices that dehumanize the knowledge has been absolutely rewarding. Similarly, having started working with social justice pedagogies, turning research experiences into a more meaningful exercise for the communities and myself has helped to build in a more honest way my teaching philosophy and my positionality as a researcher.

Dayana: As Mónica said, being a teacher enhancing social justice practices is extremely challenging due to the lack of motivation we find in our classrooms. I remember the way many students just did not pay attention to the workshops or just did not care at all about social justice. They were used to never being listened to, to being ignored and judged. I could say it is a very difficult path because you have to teach people how to believe again, how to have faith in humanity, and how to be brave enough to speak up and let everybody know that our lives and thoughts matter.

Mónica: Getting immersed in decolonial dialogues and practices has allowed me to recognize my inner self. In that sense, I agree with Ángela and Dayana when they say that our pathway through critical-decolonial pedagogies has been a way to heal and reconstruct ourselves. Once you take the risk to really try to know, understand and accept yourself, you start loving who you are. I deeply believe that making peace with yourself is necessary to try to help others. My whole experience as a teacher-researcher has configured me into the way I am today. As a proud KIANA, I can affirm that every time I have worked with and for the community, I have become a better human and professional. Every day I keep healing, constructing, and growing. All this process gives me hope and encourages me to continue spreading the seed of social justice and critical decolonial practices beyond the classroom.

Cristian: I agree with your interventions. In my case, I have experienced some changes over the last two years. I have reflected upon the way I get into the

classroom, how my students relate to each other, and how my lessons can help them interact in respectful ways. I have discovered that every student has a voice and their voices are really worth being heard. Now, I can see how my classroom is formed by a community; inside this community every person matters, every human being matters, every idea is important, and every experience that has shaped us is important, too. Getting immersed in such social justice practices has led me to change my cosmivision of the process of teaching and has made me more aware of my students' human entity.

Mónica: I find relevant the connection you establish between personal and professional growth and a sense of belonging. For me, getting involved in critical decolonial dialogues and practices has also been an opportunity to grow as an individual, but I also think we are co-dependent beings and from our individuality, we can work to grow together. Once you get involved in social justice practices you feel the need to work and fight for equality, you perceive the other as yourself. You cannot grow if your community does not. I think we all feel the same way.

Dayana: Mariana, I agree with you in the way you express how important our commitment to society is. When I was learning about pedagogy, I used to think I was just going to teach my students how to speak a foreign language. Then, I realized they were little human beings who needed guidance not only with their English but also with their lives, their hopes, and their beliefs.

Ángela: However, working with social justice pedagogies has not been an easy path. Therefore, I identify with Mónica and Mariana's words. Personally, I witnessed how challenging it can be to propose students and community members of a rural area to participate actively in the educational projects in their territories when the classrooms have been perpetuating a culture of silenced learning. That situation made me reflect on my role as a social justice-oriented teacher. As Mariana mentions, the commitment to our communities and their realities is paramount. Actions like listening to them, empathizing with their struggles, and empowering their voices is absolutely important. Only in this way, and as stated by Mónica, making education transcends the classroom walls is how meaningful transformations can be evidenced.

Mónica: Ángelita, I completely share with you the perception of KIA as the inspiration for our growth, not only as professionals but also as humans. Being

able to comprehend the relevance of connecting heart and mind was a key element to our configuration as teacher-researchers. In a world where injustice and hate exist, the pedagogy of love is necessary. As a family, KIA embraced us all. Through this experience, we have learned to accept each other as individuals, to care about our peers, to work, and fight for equality and justice.

Dayana: The first word that comes to my mind when I think about our work in 2018 is *(re)construction*. All of the experiences I had since then have led me to a path of change and reconstruction not only as a teacher but as a human being. I consider I have been going through different stages of change such as understanding and reflecting on the oppression in our classrooms, personal lives, and society in general. During this stage, I assumed my role as a teacher who works with diverse generations. Besides, I got to see the way I can lead other people to their liberation and change. The change and reconstruction of my life has been a challenging process as I had to recognize my oppression towards others. Once I could recognize it and transform it, I became aware of how my words and actions can hurt others. In this way, I learned the importance of thinking beyond the self. One of the aspects that influenced my transformation in an enormous way was being able to hear the actions I made as an oppressor. This made me realize that I had to rethink myself and reinvent my way of acting and speaking.

Mónica: I agree with the idea that recognizing and reconstructing ourselves implies a deep analysis of the way we feel, think, and act. I consider that humans have been involved in oppressive practices from the moment that our ancestors were colonized. For a long time, we have lived in a culture where people dream of having power and controlling everything, even nature. We are so used to these dynamics that we have normalized oppression; it is part of most of our daily lives and we do not even perceive it. Accordingly, the first step to transformation is *identifying ourselves as oppressors and start working to recognize and value others*, so that we get to understand them and, by the way, become more human.

Harol: I feel your words when describing your individual transformations. I live in a constant reconstruction allowing myself to understand myself and others. Since 2018, I opened up to listening. I am still dealing with my own prejudices, always trying to be aware that people that are sharing their fears, their struggles, their achievements, or their experiences are

unique human beings. Due to that process, I *have understood my humanity better.*

Nancy: I feel you and see you all. Every time I find a challenging, confusing reality I wonder *What can we do? Where can we go next?* Even since we founded KIA in 2008 the word *possibility* has been the door to figure out the puzzle of uncertainty and doubt. Getting to know you and working together has permitted me look at my own fears while creating spaces of hope and change. I thank you all for being my inspiration when I lose hope, my strength when it seems there is not a way out. Thank you for your openness and generous kindred hearts...

Our dialogue continues...

Transforming: A Thread from Research to Re-Self-WE-search

Our *testimonios* reflect the challenges faced when embracing critical-social justice-oriented agendas: encountering demotivated colleagues and students who have lost faith in humanity, acknowledging, and changing one's oppressive practices, and deconstructing the sense of fragmentation and *no-belonging* usually promoted in academy. Nevertheless, walking into critical-decolonial pedagogical practices has also permitted us to embark on processes of self-awareness, self-reconstruction, the recognition of others' humanity, growth, and healing. Entering the decolonial terrain of the *self* has moved us to explore the subjectivity of being and reflect upon the evolution of our *path of conocimiento* (Anzaldúa, 2015). We position as *bodymindspirit[s]* (Facio & Lara, 2014) willing to:

deepen the range of perception [...] link inner reflection and vision—the mental, emotional, instinctive, imaginal, spiritual, and subtle bodily awareness—with social, political action and lived experiences to generate subversive knowledges (Anzaldúa, 2015, p. 120).

We engage in a form of spiritual inquiry, *conocimiento*, that “is reached via creative acts- writing, art-making, dancing, healing, teaching, meditation, and spiritual activism” (Anzaldúa, 2015, p. 119). Lara and Facio (2014) argue that “[c]oncretizing our spiritual lives through words and image, and in turn, spiritualizing our material

lives, allows us to paint a fuller picture of our realities” (p. 11). We agree with these perspectives because *spirituality is something we do* (Lara & Facio, 2014). Our spiritual inquiry — path of *conocimiento*— started by revisiting the places and memories, stories, and histories, that have influenced the ways we think of/see ourselves and the motivations behind our ongoing learning-unlearning processes. The ways we self-identify speak to different layers of our identities situated in relationships to our own selves, the ancestors, the land, and communities.

Considering that any individual can be both *colonized-victim* and *colonizer-oppressor*, in our encounters, we have embraced our vulnerability to hold open and honest dialogues to identify and interrogate oppressive beliefs and biases. In examining the potential harm, a culturally-constructed belief may have in threatening individual's dignity, we have been able to re-assess and transform them, just like Dayana did:

The change and reconstruction of my life has been a challenging process as I had to recognize my oppression towards others. Once I could recognize it and transform it, I became aware of how my words and actions can hurt others (Dayana, testimony).

As argued by *maestra* Gloria Anzaldúa (2015) path of *conocimiento*:

requires that [we] encounter [our] shadow side and confront what [we]’ve programmed [ourselves] (and have been reprogrammed by [our] cultures to avoid (desconocer), to confront the traits and habits distorting how [we] see reality and inhibiting the full use of our facultades (Anzaldúa, 2015, p. 118).

If we walk away from the *know-it-all* perfect scholar and acknowledge we make mistakes and can say “I’m sorry”, we leave a door open to self-awareness. Listening to Harol's emotional testimonio in the class circle as he makes sense of his biased thoughts towards a minoritized group and witnessing how Dayana, he, and one of their closest friends become observant of two street vendors and make the conscious decision of

buying in the two stalls, is a sign for themselves and the class that something in their reading of the world is starting to change. After awareness, acceptance and forgiveness of oneself start while being surrounded by the class support and care. We learn lessons individually and collectively and in the same way, we are meant to heal individual and collective wounds. But, starting this type of engagement is not always welcomed, respected, or understood. The first classes, usually, generate wonder, confusion, or uncertainty. Who is this teacher who is talking about love, care, and social justice? Where is she coming from? What are her intentions? What does the focus of this course have to do with our professional development? Building trust and confidence has allowed us to have honest conversations. An example of this is Harol's reflection about his experience in taking two courses with professor Nancy in 2018 and in engaging in a research project in 2019:

At that moment [2018], I was just confused. By the time, I realized it was an action of *compassion, understanding and caring* for others. This type of action would continue positively confusing me every class. I personally think that people *fear* the unknown and *refuse* it. There were moments when I felt *uncomfortable* because that persevering teacher kept pushing with her actions and words. Now I know she was leading me through *a path I was urged to find*. What I got from her is that there exists *hope* and there is something that can be done to work for a reconstruction of humanity, equality, peace, and acceptance (Harol, testimony).

Despite initial tensions, POP has permitted to interrogate EFL educators' personal/professional identities and positionalities. Indigenous traditions remind us that we are interconnected beings who learn while being in relation to land-our own selves- others-the stars-the animals- the cosmos (Smith, 2012; Wilson, 2008). The Lakota saying "Mitakuye Oyasin" usually translated as "everything is related" (Grant, 2017), the Ubuntu concept "I am because we are" (Sulamoyo, 2010;

Dillard, 2020), and the Mayan principle "In Lak'ech" (Valdéz, 1990) portray relationality as the basis on which community-building is feasible. Acknowledging our humanity in others' humanities allows us to re-assess the values that inform our philosophies of life. In Tutu's (2003) words, Ubuntu means that "I am fully me only, if you are all you can be" (p. 7). "In Lak'ech" is a principle present in POP, as a constant reminder for respecting each person's growth, understanding that an individual's discourses, attitudes, and behaviors correspond to his/her level of understanding and consciousness development. Acknowledging "we are mirrors to each other" (Valdéz, 1990) is a needed reminder of our shared vulnerability and imperfection. "IN LAK'ECH: Si te amo y te respeto a ti, me amo y respeto yo; si te hago daño a ti, me hago daño a mi [If I love you and respect you, I love and respect myself; if I hurt you, I hurt myself]" (Valdéz, 1990, p. 174).

Walking the Talk: Somos Semilla [We Are Seeds]

Sept 17, 2020. I had a dream. An eight-year-old girl was standing in the middle of a green field. A few flowers blossomed as a tiny bird spread a few seeds. Suddenly, a hummingbird and others residing within her/him could spread far more seeds in a larger terrain. *Hope* resonated in my mind as I woke up. *Hope is cultivated*, I remembered Vandana Shiva says. And *cultivating hope is a spiritual practice*, she remarks. So, we are seeds, seeds of hope and change. (Nancy's notes, 2020)

Engaging in the critical-decolonizing pedagogy of possibilities permits configuring philosophies of being/teaching/researching while developing a sense of belonging, acknowledging our own and others' humanities, thinking communally, and understanding oppression to engage in healing and transformation and become agents of change. As growing seeds of change (Figure 7), we engage in humanizing and decolonizing efforts by building bridges to the self, i.e., encouraging processes to strengthen self-love, self- and mutual recognition, and self and collective value so that *being* and

Figure 7 Somos Semilla



Note: Painting by Nancy Emilce Carvajal Medina, 2020.

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becoming be less threatening. Critical-decolonial agendas entail embracing one another by moving away from teaching/research practices that fragment and isolate and mobilizing towards pedagogies that promote connection, growth, and healing. Indigenous and feminist epistemologies offer an ontological shift that informs decolonial-re/humanizing philosophies of being/teaching/researching.

In approaching writing as *a process of discovery and insight*, we have listened to and acknowledged each other's voices through words and images. Our reflexive dialogue about social justice and decolonial practices in EFL education reflect our steps into embodying teaching philosophies beyond competition and individualism. In sharing our insights with national and international communities in interdisciplinary fields, we invite to "ACKNOWLEDGE", "CONNECT", and "ACT" (Annex 3), in order to embrace our history-stories and values. Our critical-decolonial agenda invites to find/listen to our voices and tune up on everyone else's.

Why is it urgent to re-envision education so that we can decolonize ourselves? COVID-19 and the tensions between Russia and Ukraine evidence that "[...] fear, ignorance, greed, overconsumption,

and a voracious appetite for power is what this war is about" (Anzaldúa, 2015, p. 15). This reality can be *trans-shaped* by changing our perspectives (Anzaldúa, 2015) and embracing *service* and *acknowledgement* as the values that inform our being/doing. As seeds, we engage in Re-Self-WE-Search through reflective and collective dialogue-writing as a resistance and political act to avoid erasure and homogenization. As seeds, we commit to decolonizing the *self* by progressively embracing our *bodyminds* as sources of knowledge and understanding. This step leads towards societal transformation. As seeds, we keep weaving feeling-thinking-becoming threads. This is the kind of spirited work that speaks to our souls. What speaks to your soul?

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Annex 1 Social Justice Practices from EFL Colombian Educators English Workshop I

Designed by Nancy E. Carvajal-Medina. I Sem 2018

“Hopelessness and despair are both the consequence and cause of inaction or immobilism”

Paulo Freire, *Pedagogy of Hope*, 2004.

As a group of EFL educators in Colombia you are invited to envision small social justice actions within and outside the classroom. I propose three of those ways and you are expected to propose other alternatives. Choose one of these actions or propose a different one in order to be conducted and reflected upon throughout the semester. Some guidelines about the structure of the document to be delivered are provided below. All documents must be submitted in Times new Roman 11, 1.5” margins. APA style.

OPTION 1: RESEARCH ON SOCIAL JUSTICE IN EFL EDUCATION IN COLOMBIA

Alternative A: conduct a literature review of ten articles on social justice education in the EFL field.

Document Structure: Introduction/justification (2 pages) (focus of the lit review and importance), context (1 page), review (5-6 pages), conclusions (2 pages max). Reflection section (1- pages): what challenges you experienced during the analysis, what you learned from this process, what question(s) you have in mind as a result of this experience. If working in groups every individual must make their own reflection (1 page per person max.)

Alternative B: Propose a mini-scale project conducive to explore any aspect on social justice in our local context, e.g. explore students’ and/or teachers’ perceptions and practices of social justice as English/French (or any other language) educators in Tunja, U.P.T.C., a high school/primary school.

Document structure: Introduction/justification (1-2 pages), research questions and objectives (1 page), theoretical discussion/lit review (2-3 pages), methodology (1-2 pages) (type of study-instruments used to collect data, setting/population), results and analysis (length will depend on your data and analysis. No more than four pages), conclusion (1 page), Reflection section (1- pages): what challenges you experienced during the analysis, what you learned from this process, what question(s) you have in mind as a result of this experience. If working in groups every individual must make their own reflection (1 page per person max.)

OPTION 2: UNIT TO TEACH ANY FOREIGN LANGUAGE WITH A SOCIAL JUSTICE ORIENTED PERSPECTIVE

Alternative A: Analyze and critique any of the materials used to teach foreign languages at a primary, secondary or university level. Consult online a materials (textbook, software) assessment form. You can design your own assessment form including criteria such as: the focus of the materials, the critical thinking skills developed by the materials, the themes and ways in which social justice is addressed, among others. You can analyze materials designed by the MEN such as the series *English Please!*

Document Structure: Introduction/justification (2 pages). Discuss among other aspects: why is it important to conduct this analysis? How do you position yourself (how do you identify as an educator)?; Description of the materials (1-2 pages); theory (1-2 pages) what principles or theoretical constructs of social justice will you consider to analyze the materials; analysis and critique (4 pages); assessment format (length varies according to what instrument you choose); materials improvement (2 pages) what changes would you incorporate in such materials- justify your changes i.e. what could be achieved, from a social

justice stance, if you propose change X, Y or Z. Reflection section (1-2 pages): what challenges you experienced during the analysis, what you learned from this process, what question(s) you have in mind as a result of this experience. If working in groups every individual must make their own reflection (1 page per person max.)

Alternative B: Design a unit with four lessons through which you can work on any social justice related issue. You may focus on environmental justice, critical literacy development, using inclusive discourse in the classroom, speaking about controversial themes, using culturally responsive pedagogy, implementing multimodality, among others.

The unit must contain four lessons and align with standards proposed by the MEN (check document *Estándares básicos de Competencias en Lenguas Extranjeras: Inglés*). In the design include objectives that account not only for the linguistic part but also for the social justice focus. You are suggested to include the development of the four skills (listening, reading, writing, and speaking). As a methodology you are advised to use a task based or project based approach.

Document Structure: Introduction/justification (1-2 pages) why, what for, for whom did you design the unit; Description of the unit (2-3 pages) how it was conceived, sections, how social justice takes place in its design, what authors and social justice principles did you incorporate in the design; Unit- 4 lessons designed with objectives, activities, evaluation etc. See some sample models in different books. Reflection section on: the implications for EFL educators in Colombia of the design of this kind of unit, challenges you experienced while designing it, what you learned from this process, what question(s) you have in mind as a result of this experience. If working in groups every individual must make their own reflection (1 page per person max.)

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OPTION 3: COMMUNITY INTERVENTION

Visit a **community, a foundation/NGO, a classroom** and identify their needs. Analyze how you can support the community and organize an action plan (calendar) where you visit the community, classroom at least 3 times throughout the semester. Justify your visit to the community, foundation/NGO, and classroom. Explain how your action plan fits within your potential role as a social justice educator. In the final report on the experience include a section where you express what you learned and unlearned from the three visits, what areas of your professional and personal identities could you reflect upon deeper or from a different angle, what challenges you faced, what didn't you like from the experience.

Document Structure: Introduction/justification (1-2 pages) why you chose this alternative, why you decided to visit a particular community, foundation, classroom, why is it important to do this kind of intervention; theory (2-3 pages) discuss some of the theoretical constructs or social justice principles that inform your decisions and actions; description of community and their needs (1-2 pages); Action plan (length will vary depending on your action plan)- describe and present your intervention plan: objectives, dates and activities, materials; analysis (2 pages) what happened during the intervention, what goals did you achieve and how, some of the participants impressions on your intervention. Reflection section (1-2 pages): what challenges you experienced during the analysis, what you learned from this process, what question(s) you have in mind as a result of this experience. If working in groups every individual must make their own reflection (1 page per person max.)

OPTIONAL!! CLASS JOURNAL (ELECTRONIC OR PHYSICAL) To be in dialogue with class and/or the teacher.

As a class we will keep a journal where you can write your reflections, insights, doubts, concerns, questions, answers to will be given a prompt to start and later you will come and propose a question

Annex 2

Designed by PhD Nancy Carvajal Medina

8/3/2018

Form 1: Reading Class Diary/Journal

As a class we will be reading the books by Freire and Apple. Additionally, each one of you is invited to select and read one of the authors listed (Annex 1). While and after reading your texts I invite you to keep a diary where you address the three areas below:

How do you feel while reading the text? What emotions are triggered while and after reading the text?

Visually Represent (drawing, collage, painting, another text: song, poem; etc) one of the ideas or a cluster of ideas that talked to your mindbodyspirit. In other words, *what is an image that stays in your head from any passage that may have shocked or surprised you?*

Put into conversation the texts you read and the author you choose to study this semester:

Where do the authors “encounter or meet” in terms of concepts, ideas, actions, teaching-learning models, etc...

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Write, at least, one quote you want to discuss with the whole class from each text (4 quotes total). Write the quotes and why you chose those quotes.

Describe a reality from your lived experiences or school context that may be reflected in theories read.

What questions are raised while/after reading the texts?

What sort of reflections have the texts triggered in relation to:

education, AND/OR

social justice, AND/OR

your identity as a professor or human being?

REMINDER: It is your diary so you can personalize it in any ways you may feel like. You can do it electronically or in a printed form. Just make sure to bring it to each class.

For class discussions of the quotes consider the critical reading guidelines below taken from: <https://unilearning.uow.edu.au/reading/2b.pdf>

What is the author’s approach/perspective? • Does the author write from an insider’s/outsider’s perspective? How does this effect what is included/excluded from the text? • Do you agree with the points the author is making?

Also, feel free to propose some other questions for us to consider

Wecolme to this journey ☺

Annex 3 Lesson plan designed using Decolonial- social justice teaching agendas.

Class Value	Respect	In lak'ech= "You are my other Self"
<p>Topic: (Tema)</p> <p>Celebrating diversity. (celebrando la diversidad) Be the change! (Sé el cambio)</p> <p>Objectives: (Objetivos)</p> <p>To search information about what has happened through history to people like me Buscar información sobre lo que ha pasado a lo largo de la historia a personas como yo</p> <p>To learn how can I be proud of who I am and celebrate others Aprender cómo puedo estar orgullosa de quien soy y celebrar a los demás.</p> <p>To get to know others and allowing others to get to know me. Conocer a los demás y dejar que los demás me conozcan.</p>		<p>Grade: 6° - 8° with the possibility of being adapted for lower grades (Con la posibilidad de ser acoplado para grados inferiores)</p> <p>Grammar aspect: Verb to be / present simple / Adjectives</p>
<p>Materials: (Materiales)</p> <p>Video: Mamá Avo Poem: What If There Were No Black People? (¿Qué pasaría si no hubiera personas Negras?) Magazines (Revistas, periódico)</p> <p>ACKNOWLEDGE (Reconocer)</p> <p>What activity allows your class to understand what happened through history to people like you and your students? ¿Qué actividad le permite a su clase comprender lo que sucedió a través de la historia a personas como usted y sus alumnos?</p> <p>CONNECT (Conectar)</p> <p>How to be proud of who I am and celebrate others? ¿Cómo estar orgullosa de quien soy y celebrar a los demás?</p>		<p>Video: Mamá Avo https://www.youtube.com/watch?v=eSPs3qBZ-0U Mama Avó is a beautiful Afro story that tells the story of a girl and her grandmother. Together they share a happy time while the grandmother combs her granddaughter's hair and tells her stories about her African ancestors Mama Avó es una hermosa historia afro que cuenta la historia de una niña y su abuela. Juntas comparten un momento feliz mientras la abuela peina a su nieta y le cuenta historias sobre sus antepasados africanos</p> <p>Poem: What If There Were No Black People? https://www.learningforjustice.org/classroom-resources/texts/what-if-there-were-no-black-people The poem explores how our culture would be lacking—in people, in music, in movements, in contributions—without contributions of African Americans El poema explora cómo faltaría nuestra cultura—en personas, en música, en movimientos, en contribuciones—sin las contribuciones de los afroamericanos</p> <p>10 minutes</p> <p>20 minutes</p>

Annex 3 Lesson plan designed using Decolonial- social justice teaching agendas (Cont.)

<p>ACT (Actuar)</p>	<p>What can my students do to UNDERSTAND AND RAISE AWARENESS about the importance of celebrating diversity? ¿Qué pueden hacer mis estudiantes para COMPRENDER Y CREAR CONCIENCIA sobre la importancia de celebrar la diversidad?</p>	<p>Collage of concerns: This task allows young students to express their thoughts and feelings about discrimination issues. The visual component of the task allows each student to explore the powerful combination of images and ideas. Students and members of the school community can gain deeper insight into issues students care about by observing each other's work. Esta tarea permite a los jóvenes estudiantes expresar sus pensamientos y sentimientos sobre los problemas de discriminación. El componente visual de la tarea permite a cada estudiante explorar la poderosa combinación de imágenes e ideas. Los estudiantes y los miembros de la comunidad escolar pueden obtener una visión más profunda de los problemas que les preocupan a los estudiantes al observar el trabajo de los demás.</p> <p>30 minutes</p>
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Designed by Cristian Moisés Coy & Mariana Ramírez-Sánchez, 2022. Shared in an experience with rural teachers promoted by the Association of English Teachers.

DISRUPTING COLONIAL TENSIONS IN INITIAL LANGUAGE TEACHER EDUCATION: CRITERIA BASED ON CRITICAL INTERCULTURALITY

DISRUPCIÓN DE TENSIONES COLONIALES EN LA EDUCACIÓN INICIAL DE PROFESORES DE LENGUAS: CRITERIOS BASADOS EN LA INTERCULTURALIDAD CRÍTICA

DISRUPÇÃO DE TENSÕES COLONIAIS NA FORMAÇÃO INICIAL DE PROFESSORES DE LÍNGUAS: CRITÉRIOS BASEADOS NA INTERCULTURALIDADE CRÍTICA

UNE DISRUPTION DES TENSIONS COLONIALES DANS LA FORMATION INITIALE DES ENSEIGNANTS DES LANGUES: DES CRITÈRES FONDÉS SUR L'INTERCULTURALITÉ CRITIQUE

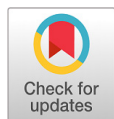
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ABSTRACT

Colombian English Language Teaching (ELT) is experiencing a paradigmatic change guided by the decolonial turn. This turn has enriched the debate about the implementation of a bilingual policy in Colombia, its impact on languages other than English, the purposes of learning English in the country, and English teacher practices and identities. This article shares the results of a critical ethnography that collected data from students and teacher educators from ELT preparation programs and institutional and legal documents. Results indicate that, in Colombian ELT, there are six discursive tensions representing coloniality. These are (a) English teachers as instructors or as educators; (b) native or non-native English speakers; (c) poor image of foreign language teachers as opposed to an idealized language teacher; (d) instrumental or cognitive and intercultural purposes for learning English; (e) emphasis on disciplinary knowledge or on interdisciplinary knowledge; and (f) division or integration between theory and practice. To counter these tensions, a set of criteria are proposed. These criteria are: (a) ELT preparation graduates are professionals in language pedagogy; (b) they are multilingual educated teachers; (c) they are well-rounded professional educators; (d) English is a means of recognizing diversity; (e) ELT preparation programs embrace interdisciplinarity as a decolonizing option; and (f) ELT preparation programs promote praxis. To conclude, the criteria proposed aim to shift initial language teacher education from an instrumental vision to a reflexive one, considering what is being learned, how, with whom, in what contexts, and the reasons that justify it.

Keywords: coloniality; decoloniality; critical interculturality; ELT; teacher education.



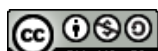
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RESUMEN

La enseñanza de inglés en Colombia vive un cambio de paradigma de la mano del giro decolonial. Dicho giro enriquece el debate sobre la implementación de una política de bilingüismo en Colombia y el impacto de la misma en idiomas diferentes al inglés, en el aprendizaje de inglés y en las prácticas e identidades de los docentes de inglés en el país. Este artículo socializa los resultados de una etnografía crítica, en el marco de la cual se recolectaron datos de los docentes en formación y los formadores de docentes de programas de licenciatura en lenguas y documentos legales e institucionales. Los resultados indican que la enseñanza de inglés en Colombia presenta seis tensiones discursivas representantes de la colonialidad. Estas son a) docentes de inglés como instructores o educadores; b) preferencia por hablantes de inglés nativos o no nativos; c) mala imagen de docentes de lengua extranjera en oposición a un docente de lenguas idealizado; d) los objetivos instrumentales o cognitivos e interculturales en el aprendizaje del inglés; e) énfasis en el dominio de la disciplina o el conocimiento integral, y f) la división o integración entre la teoría y la práctica. Para contrarrestar estas tensiones, se propone una serie de criterios, a saber, a) los licenciados en lenguas son profesionales en pedagogía de las lenguas; b) son docentes educados en un enfoque multilingüe; c) son educadores profesionales integrales; d) el inglés es una forma de reconocer la diversidad; e) los programas de licenciatura acogen la interdisciplinariedad como opción decolonizadora, y f) los programas de licenciatura promueven la práctica. Para concluir, los criterios propuestos apuntan a cambiar la formación inicial del profesor de idiomas de una visión instrumental a una reflexiva, considerando lo que se aprende, cómo, con quién, en qué contextos y las razones que lo justifican.

Palabras clave: colonialidad; decolonialidad; interculturalidad crítica; enseñanza de inglés; formación de docentes.

RESUMO

O ensino do inglês na Colômbia passa por uma mudança de paradigma, como resultado da virada decolonial. Esta mudança enriquece o debate sobre a implementação de uma política de bilingüismo na Colômbia e seu impacto sobre outras línguas além do inglês, na aprendizagem do inglês e nas práticas e identidades dos professores de inglês no país. Este artigo compartilha os resultados de uma etnografia crítica, no âmbito da qual foram coletados dados de professores em formação e professores educadores em programas de graduação em línguas de uma universidade em Bogotá e documentos legais e institucionais. Os resultados indicam que o ensino da língua inglesa na Colômbia apresenta seis tensões discursivas representativas da colonialidade. Estes são a) professores de inglês como instrutores ou educadores; b) falantes nativos ou não nativos do inglês; c) má imagem dos professores de línguas estrangeiras em oposição a um professor de línguas idealizado; d) objetivos instrumentais ou cognitivos e interculturais no aprendizado do inglês; e) ênfase no domínio da disciplina ou conhecimento abrangente; e f) divisão ou integração entre teoria e prática. Para contrariar essas tensões, são propostos vários critérios, a saber: a) os graduados em línguas são profissionais em pedagogia linguística; b) são professores educados em uma abordagem multilíngue; c) são educadores profissionais holísticos; d) o inglês é uma forma de reconhecer a diversidade; e) os programas de graduação abrangem a interdisciplinaridade como uma opção descolonizante; e f) os programas de graduação promovem a prática. Em conclusão, os critérios propostos visam mudar a formação inicial de professores de línguas de uma abordagem instrumental para

uma abordagem reflexiva, considerando o que é aprendido, como, com quem, em que contextos e as razões da aprendizagem.

Palavras chave: colonialidade; decolonialidade; interculturalidade crítica; ensino do inglês; formação de professores.

RÉSUMÉ

L'enseignement de l'anglais en Colombie a subi un changement de paradigme en raison du tournant décolonial. Ce tournant enrichit le débat sur la mise en œuvre d'une politique de bilinguisme en Colombie et son impact sur les langues autres que l'anglais, l'apprentissage de l'anglais et les pratiques et identités des enseignants d'anglais dans le pays. Cet article partage les résultats d'une ethnographie critique, dans le cadre de laquelle des données ont été collectées auprès d'étudiants et de formateurs d'enseignants dans des programmes de licence en langues à une université de Bogotá, ainsi que des documents juridiques et institutionnels. Les résultats indiquent que l'enseignement de l'anglais en Colombie présente six tensions discursives représentatives de la colonialité. Il s'agit : a) des enseignants d'anglais en tant qu'instructeurs ou éducateurs ; b) des locuteurs natifs ou non natifs de l'anglais ; c) de la mauvaise image des enseignants de langues étrangères par rapport à un enseignant de langues idéalisé ; d) des objectifs instrumentaux ou cognitifs et interculturels dans l'apprentissage de l'anglais ; e) de l'accent mis sur la maîtrise de la discipline ou sur la connaissance globale ; et f) de la division ou de l'intégration entre théorie et pratique. Pour contrer ces tensions, un certain nombre de critères sont proposés, à savoir : a) les diplômés en langues sont des professionnels de la pédagogie des langues ; b) ce sont des enseignants formés selon une approche multilingue ; c) ce sont des éducateurs professionnels holistiques ; d) l'anglais est une façon de reconnaître la diversité ; e) les programmes diplômants embrassent l'interdisciplinarité comme une option décolonisatrice ; et f) les programmes diplômants encouragent la pratique. En conclusion, les critères proposés visent à faire évoluer la formation initiale des enseignants de langues d'une approche instrumentale vers une approche réflexive, en considérant ce qui est appris, comment, avec qui, dans quels contextes et les raisons de l'apprentissage.

Mots-clés : colonialité ; decolonialité ; interculturalité critique ; enseignement d'anglais ; formation des enseignants.

Introduction

The Colombian National Bilingual Plan is a language policy launched by the Ministry of Education in 2004 to educate bilingual citizens, in English and Spanish, so that they were in better position to insert the country into the global economy (Ministerio de Educación Nacional [MEN], 2006). Also, this policy has promoted the development of research about the teaching and learning of English in Colombia, which nonetheless keeps anchored to a colonial tradition, as local scholars have highlighted (González, 2007, 2010, 2012, 2015; Usma, 2009).

First, the language policy has been critiqued for the excessive incidence of transnational entities, such as the British Council, in comparison to that of local academics. This cooperation entity has played a major role as an ally of the Colombian Ministry of Education both in the formulation and implementation of language policy through teacher training programs, among other activities. In this vein, González (2007) affirms that “the imposed leading role of the British Council [...] holds back the development of a local community with enough validity to construct a language policy” (p. 313).

Second, such policy has been questioned because of considering bilingualism only in Spanish and English, neglecting the linguistic diversity of a country where approximately 65 indigenous languages, two creole languages, and a variety of the Rom language are spoken. In this regard, De Mejía (2006) concludes that “restricting the notion of bilingualism to Spanish/English bilingualism leads to a distorted view of the complex interrelationships between languages, cultures, and identities in the Colombian context” (p. 165).

Third, the Colombian National Bilingual Plan is related to the implementation of teacher training strategies based on a cascade model focused mostly on language development. This model promotes uniform teaching methodologies designed in Britain

or the United States, again ignoring the particularities of contexts. In this sense, Le Gal (2018) states, “from its beginnings, ELT in Colombia [...] has relied on foreign methodologies: Grammar-Translation Approach, Audiolingual Approach, Direct Method, Communicative Approach, Task-Based Language Learning and Teaching have all been successively adopted without any real contextualization” (p. 6).

Fourth, the policy in question has been a subject of criticism for the implementation of a foreign assessment model created for a European context—Common European Framework of Reference for Languages—which does not respond to the needs of a context where Spanish is the pervasive language. This is critiqued by Ayala and Álvarez (2005) when asserting that “European countries need to communicate on their borders with the other cultures that sometimes speak different languages. On the other hand, the countries that surround Colombia do not speak different languages” (p. 16).

And fifth, this language policy has faced criticism for the preference of a specific kind of native speakers (i.e., inhabitants from the countries that have English as their first language). This is an important issue in the Colombian context because

in the Colombian context—and policies—this label [native speaker] is used to describe any foreigner who performs as an English teacher and who does not need to be certified as such. Colombians, on the other hand, who want to become English teachers, need to obtain a professional degree after studying at a university for five years. (Gómez-Vásquez & Guerrero-Nieto, 2018, p. 61).

In this train of thought, Kubota and Lin (2006) explain in detail the implications of race in English language teaching. They argue that the discussions about native and non-native speakers have focused mostly on linguistic aspects, disregarding the racialized aspect of the issue. They state,

The problem lies in the tendency to equate the native speaker with White and the nonnative speaker with non-White. These equations certainly explain discrimination against nonnative professionals, many

of whom are people of color. Unfortunately, this essentialized dichotomy (i.e., native speaker = standard English speaker = White versus nonnative speaker = nonstandard English speaker = non-White) has tended to blind us to the discrimination experienced by teachers who do not fit this formula (p. 481).

Kubota and Lin (2006) exemplify these non-native speakers as Asian or Black native speakers of English, White native speakers with a southern U.S. accent, and I would add Latino non-native English teachers. The previously discussed aspects are the ones that shape the colonialities of being, knowledge, and power to which Colombian English teachers are exposed even at the start of their career in the initial teacher education programs.

Professors and researchers at institutions in charge of preparing both pre-service and in-service English teachers have begun promoting a shift in the field of English language teaching (ELT) by questioning these prevailing conceptions in the field, for example, language teachers as instructors instead of well-rounded educators, English as an end in itself instead of a means, and the oblivion of context when attempting to optimize the processes of teaching and learning foreign languages. This article reports on six criteria resulting from a study aiming to disrupt the dimensions of coloniality in Colombian initial teacher education programs, based on the concept of critical interculturality.

Coloniality in Colombian English Language Teaching

The problem of coloniality in Colombian ELT was underscored by the implementation of the National Bilingual Plan, whereby the quality of teachers becomes a key success factor in the implementation of the linguistic policy. The problem involves academic colonialism, native-speakerism, and an instrumentalization of both English as a language and the methodologies for teaching English as outlined in the introduction. While this article describes the Colombian situation, it is important to recognize that bilingual linguistic policies in Latin America and the Caribbean

are imbued with a geopolitical dynamic that is part of the globalized system of power (Quijano, 2014). Therefore, neither the region nor the nation-state exist on their own, but they are part of a colonial world system (Grosfoguel, 2006). Nonetheless, it is necessary to bear in mind that bilingualism involves different challenges in different countries, such as such as Jamaica, Barbados, or Aruba, in the Caribbean, while in Latin America; for example, in Bolivia, Paraguay, or Mexico there are some instances of resistance to coloniality further developed.

González (2007, 2009, 2010, 2012, 2015) has discussed extensively the colonial approach in the professional development of bilingual teachers in the Colombian context. She states that academic colonialism is seen in the adoption and universalization of a foreign model of linguistic proficiency. It is also embodied in the association with international cooperation entities that have a greater influence than local scholars in the implementation of linguistic policies. Likewise, for her, academic colonialism is evident in the preference for materials and methodologies originated in the countries of the North Atlantic and the enthronement of a specific native speaker. Lastly, such colonialism is reified in the requirement of additional certifications based on training models focused on the use of materials and the application of methodological recipes.

These characteristics of bilingual professional development, framed within the context of the linguistic policy in Colombia, denote different dimensions of coloniality. First, they encompass coloniality of being, where non-native speaking teachers are deemed inferior because of their way of speaking English. This also articulates processes of racialization that associate the native speaker with white and the non-native speaker with non-white (Kubota & Lin, 2006; Tarazona, 2021). Second, they boost coloniality of knowledge that has historically favored foreign teaching methodologies that are seldom fully suitable to the Colombian context. Similarly, these disqualify

the adaptations teachers make of these methodologies to fit their contexts, and as a result, these teachers are labeled as *bad teachers* (Gómez, 1971; Amador-Watson, 2011; Lizarazo, 2015). Lastly, Colombian bilingual professional development entails coloniality of power. It subsumes the two above through the educational policies of transnational entities, such as the Organization for Economic Co-operation and Development (OECD) and the World Bank, which determine the reasons why learning English in Colombia is important. In this vein, these entities use economic competitiveness and development as reasons for learning English and conceal an international division of labor (Escobar, 1999; Mignolo, 1995). Thus, countries enter the global market on inequitable terms because those that have the machinery and financial support become exploiters, and those that have natural resources and cheap labor are exploited (Restrepo & Rojas, 2010; De Sousa, 2010).

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Incorporating a critical intercultural perspective into the initial education of English teachers will contribute to making these different dimensions of coloniality present in both the ELT preparation programs and in the teaching and learning of English in the country visible. It will also problematize and exert possible resistance against them. Language teachers, both pre-service and in-service, are unaware of how colonial features in the policies define what they can or cannot do in their contexts in methodological terms. They also experience conflict when students question them about the reasons why English should be learned in Colombia; and in some cases, they still perceive themselves as inferior in comparison to an idealized native speaker (Viáfara, 2016). In short, the problem deals with the situation of bilingualism in Spanish and English in Colombia, the colonial view of professional development in the Colombian context, and the preference for native speakers and foreign methodologies. Finally, it proposes to use the theoretical developments of the decolonial turn, and particularly, critical interculturality as a basis

to build guiding criteria for the initial education of English teachers.

Decolonial Turn and Critical Interculturality

The lens employed in this study to approach initial education of English-as-a-foreign-language teachers is the decolonial turn with an emphasis on the notion of critical interculturality proposed by Walsh (2007). The decolonial turn is characterized by a critique of modernity from the vision of those who lived it under a sub-alternate condition, that is, as colonies. Restrepo and Rojas (2010) explain a set of characteristics that shape decolonial argumentation. First, they claim it is relevant to differentiate colonialism from coloniality.

Colonialism refers to the exercise of political and military power for the exploitation of wealth in the colonies. Therefore, colonialism is related to the processes of colonization by European empires during the 16th and 17th centuries. Instead, coloniality is a phenomenon that extends to the present and results in different sorts of hierarchies. Restrepo and Rojas (2010) explain that

coloniality refers to a pattern of power that operates through the naturalization of territorial, racial, cultural, and epistemic hierarchies that enable the reproduction of relations of domination. This pattern not only guarantees the exploitation of the capital of some human beings by others on a global scale, but also the subalternation and obliteration of knowledges, experiences, and ways of life of those who are so dominated and exploited (p. 15, own translation).

Second, the decolonial inflection establishes a relationship between modernity and coloniality, where the latter is defined as the dark side of modernity that constitutes —and still influences— the countries that were once colonies. Another characteristic of the decolonial shift is to think of modernity/coloniality beyond states, countries, or nations by incorporating geopolitics into the analysis and thinking of a globalized system of power. Concerning this system, Mignolo (2005) explains

that, while this construction of Latin American otherness based on European and American colonialism is a feature of modernity due to the historical processes of both Europe and the United States, in the contemporary era, postmodernity continues to hide coloniality and maintains a universal logic from the North Atlantic (the United States and Western Europe) outwards. In the words of Restrepo and Rojas (2010),

the modern world-system is produced in the process of European colonial expansion that connects for the first time the different regions of the planet, thus, giving it a new (global) scale. Since then, the local experiences of any region of the planet become unthinkable outside of their interconnection within the framework of this global system (p. 20, own translation).

In view of this scenario, Restrepo and Rojas (2010) state that “the decolonial inflection aims to consolidate a decolonial project” (p. 20, own translation). The decolonial shift is interested in analyzing how modernity has expanded political and economic forms from Europe —and now the US— to other regions of the world. It also seeks to formulate a decolonizing ethical and political project whose aim is the visibility of the multiplicities of knowledges, ways of being, and aspirations about the world that emerge from subaltern spaces, i.e., the construction of an equality-in-difference. Hence, these subaltern knowledges could have the same validity as those originating from European and American experiences.

This decolonizing project seeks to exert resistance against coloniality in three dimensions: being, knowledge, and power. The coloniality of being is the inferior condition attributed to the subjects of the former colonies, intertwined with processes of racialization, which eventually lead these populations to be considered inferior compared with the ideal of the European white man (Mignolo, 2005). The coloniality of knowledge is related to the suppression and marginalization of knowledges different from White European scientific forms, including African and Indigenous ways of knowing (Castro-Gómez, 2005). Finally, the

coloniality of power describes the social, economic, political, and cultural mechanisms by which subalternation is maintained (Quijano, 2014). This dimension of coloniality establishes hierarchies between territories and populations within a global pattern of power in which some peoples are exploiters and others are exploited. In this regard, Quijano (2000) states that

social classes in Latin America are marked by color, any color that can be found in any country at any time. This means that the classification of people is realized not only in one sphere of power—the economy, for example—but in each and every sphere. Domination is the requisite for exploitation, and race is the most effective instrument for domination that, associated with exploitation, serves as the universal classifier in the current global model of power. (p. 572)

Regarding the decolonial shift as a decolonizing ethical and political project, Walsh (2007) proposes an *epistemic interculturality* (p. 48). She explains that, in Latin America, the notion of interculturality is frequently associated with the resistance of indigenous and Afro-descendant movements and their corresponding “construction of a social, cultural, political, ethical and epistemic project aimed at decolonization and transformation” (p. 47, own translation). However, she warns that the construction of interculturality in her work is part of an indigenous locus of enunciation, which does not prevent other sectors from addressing explorations in this direction of critical interculturality. Epistemic interculturality represents *other thought* (*un pensamiento otro*) or a *border thought* (*pensamiento fronterizo*), a common concept in the decolonial inflection, which is an

oppositional thought, not simply based on recognition or inclusion, but rather focused on a socio-historical structural transformation. A policy and a thought aimed at building an alternative proposal for civilization and society; a policy that is based on the confrontation of power, but it also proposes another logic of incorporation. (Walsh, 2007, p. 52, own translation)

Epistemic interculturality is not unrelated to dominant paradigms or structures. Yet, it uses

them to generate that other thought so that those paradigms are affected and decolonized to break with “the cultural standardization that builds universal knowledge of the west” (Walsh, 2007, p. 51, own translation). Regarding the topic of interest of this article, the initial education of EFL teachers, it would be inconvenient to ignore the origin of the phenomenon from a European — and now transnational — colonial and expansionist tradition. It could also be unfavorable to overlook the contributions that have been made to the discipline from the centers of power. This is because doing so would be a partial vision that biases negatively the approach to the teaching of English in the Colombian context. Therefore, one of the expected contributions of implementing a critical intercultural perspective is to establish a mediation between the developments made by the community of argumentation of the modernity/coloniality research group and the initial education of EFL teachers.

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Method

The methodology employed in the study was a critical ethnography. According to Thomas (1993), critical ethnography differs from traditional ethnography because it has a political purpose. Critical ethnography offers a more direct style of thinking about the relationship between knowledge, society, and political action. Anderson (1989) states the goal of this methodology is to free individuals from the sources of domination and repression. Carspecken (1996) equates critical ethnography with critical qualitative research with an interest in social inequalities and positive social change. The steps he proposed were the ones followed for the development of the study.

Data collection and analysis

In his book *Critical Ethnography in Educational Research*, Carspecken (1996) describes five moments that integrate both data collection and data analysis. These are (a) monological data collection, (b) reconstructive preliminary analysis, (c) dialogic data

generation, (d) describing relationships between systems, and (e) the explanation of such relations. Different data collection instruments were used at each moment. Steps A and C are related to data collection, while steps B, D, and E are associated with data analysis. The stages are explained below.

Carspecken (1996) describes monological data collection as a primary objective record of data, which seeks to account for information using the senses to determine *what is* or *what happened*. He mentions that, at this stage, interviews of demographic information or reports from participants about their life routines can be used. Following this first collection, he suggests a second stage related to a preliminary analysis of this data. The third stage aims at the generation of dialogic data, in which the researcher obtains new data from the participants through one-to-one or group discussions. Carspecken and Apple (1992) state that, at this moment, researchers want participants to reflect on their lives in ways that may be new to them, and this leads them to produce a theory that is relevant to their lives. The fourth stage is about unveiling relationships between systems by comparing routines and cultural forms displayed by a group and those shown by other groups to see how they can influence each other. A fifth moment is focused on explaining relationships and consists in connecting the findings with macro social theories. These connections allow for analyzing the role educational institutions play in the maintenance of inequitable societies.

For the generation of dialogic data, both the transcription from the discussion groups and the interviews with experts were analyzed using the thematic analysis proposed by Braun and Clarke (2006), which includes the following steps: (a) familiarizing yourself with the data, (b) generating initial codes, (c) searching for topics, (d) reviewing topics, (e) defining and naming topics, and (f) producing the report. At the stage of describing relationships between systems, a documentary analysis was implemented by using elements of critical discourse analysis. Regarding the procedure

for documentary analysis within ethnography, Hammersley and Atkinson (2007) suggest asking the following questions: How are the documents written? How are they read? Who writes them and who reads them? For what purposes and on what occasions? With what results? What is registered and what is omitted? What does the writer assume about his/her readers? What do readers need to know to make sense of the documents?

Finally, at the moment of explaining relationships between systems, data were reorganized and reclassified into different or new categories (Saldaña, 2009). In the categories obtained from this second coding cycle, the six criteria for the initial training of foreign language teachers in Colombia were formulated based on critical interculturality as a decolonial alternative that will be explained in the results section. Before this, it is important to describe the context and participants of the study.

Context and Participants

As mentioned previously, this study had different participants and moments of data collection. First, there was a pedagogical intervention aiming to implement critical interculturality done with three classes from the Bachelor of Arts (BA) in Bilingual Education at Institución Universitaria Colombo Americana, ÚNICA, in Bogotá, Colombia. After that, discussion groups were held with the participants to obtain information about their perceptions.

ÚNICA is a relatively new university —aged 18— that functions as an American teacher college and has two academic programs. The first one is a BA in Bilingual Education, which is now BA in Bilingualism with Emphasis on Spanish and English. The second program is the Specialization in Bilingual Education, which seeks to provide further education to in-service teachers. The Specialization is offered in partnership with Colegio Nueva Granada in Bogotá; and in Medellín,

through an agreement with the Sura Foundation and the Centro Colombo Americano in that city.

Another data collection moment was implemented by means of interviews with experts. The choice of experts was guided by texts on critical interculturality and those on teaching English as a foreign language in relation to the recovery of local knowledge (González, 2009, 2010, 2012; Kumaravadivelu, 2012; Walsh, 2007; among others). Experts from Universidad del Valle, Universidad de Antioquia, Universidad Surcolombiana, and Universidad de la Amazonía were interviewed. Considering that, based on critical interculturality, subaltern discourse formations can be brought into dialogue with hegemonic and official discourses, the teacher education officer of the Bilingual Colombia Program in the Ministry of National Education was included in this group of experts.

A final moment of data collection was carried out using the technique of discourse analysis or *trace analysis* (*análisis de huellas*) (Giroux & Tremblay, 2004) to trace the discourse formations about teacher education. Such analysis also helped compare these discourse formations with what expert teachers expressed about this topic. Likewise, it led to understanding how the formations influence BA students, which was expressed during the discussion groups. For this moment, four documents related to EFL teacher education were chosen: (1) Resolution 02041/2016 on the reform of degree programs and its corresponding amendment in Resolution 18583/2017; (2) the socialization document of Colombia Very Well, National English Program, 2015-2025 (Campo, 2014); (3) the proposal for initial language teacher education resulting from the work of local scholars together with international cooperation organizations under the Colombian Framework for English project (COFE) (Cardona et al., 1992); and (4) the PEI of the BA program in Bilingual Education at ÚNICA, the institution where the interventions were carried out (Institución Universitaria Colombo Americana —ÚNICA, 2013).

Results

This section contains a brief description of the discursive tensions that were found during the data comparison and contrast process carried out at the fifth moment of critical ethnography. Then it explains the criteria emerging from the vision of critical interculturality as a way to approach the resolution of these tensions. The discursive tensions in the ontological dimension found were: (1) English teachers as instructors vs. English teachers as professional language pedagogues; (2) the preference for native speaking teachers vs. the preference for the non-native speaking teachers; (3) the ideal English teacher vs. a local *bad* English teacher. The discursive tensions found in the epistemological dimension were: (4) emphasis on the instrumental functions of English vs. cognitive and intercultural functions of English; (5) emphasis on disciplinary competencies vs. integrative competencies; and (6) focus on practical knowledge vs. integration between theory and practice.

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At the ontological level, one of the recurring tensions is that between the notion of the English teacher as a language instructor or technician in foreign languages with one of the English teacher as a professional language educator. The former is who executes predetermined recipes and who is perceived as alien to reflection. In contrast, the latter's education must go beyond the development of language skills and methodology. By analyzing discourse formations, this tension was found to come from the historical origins of the teaching of English in Europe and its corresponding arrival in Colombia in the 19th century; however, this dichotomy also appeared when participants compared the English-related teacher education policies proposed by the National Ministry of Education with the ideas regarding teacher education in BA programs.

Due to the time the research was conducted, when many foreign English speakers were brought to the country to support the National Bilingual Plan, the second tension in the ontological dimension has to do with the preference for native speaker tea-

chers in comparison to the non-native speaker teachers. This is based on the belief that non-native teachers are not good English speakers, and as a result, they are at a disadvantage compared to native speakers. The linguistic policy favors hiring native speakers as English teachers, which is a historically built preference.

The third discursive ontological tension is between an ideal English teacher and the conception of a local non-native deficit teacher. The media cause this poor representation of both in-service and pre-service English teachers, as they label their methodologies as obsolete and their language level as insufficient. In relation to this aspect of native-speakerism, one participant stated,

The problem, for me, is that many of them do speak English and do have good English, and yes, super interesting, but they lack pedagogy. So how does a person who has not gone through college and has not seen pedagogy intend to teach children who belong to a completely different culture? (Student 2, Discussion Group 1, Pedagogy and Second Language, own translation)

Regarding the epistemological dimension, two tensions are evident. The first one regards the need to learn English for competitiveness, globalization, and economic development and, on the other hand, the need to learn English for science and culture. The first discourse formation has been questioned because it assumes that all Colombians are able to benefit from learning English, regardless of the conditions in their context; and the second advocates for a humanist tradition that justifies learning foreign languages beyond language skills as a way to expand the world by gaining access to other cultures and science.

Finally, the other discursive tension is related to the competencies that a teacher of foreign languages should have. While most language policy documents emphasize disciplinary competencies (i.e., methodology and language), institutional documents coincide with those of teacher educators

regarding the need to develop a comprehensive teacher education, which also involves research and humanistic competencies.

Disrupting the Colonial Tensions in Colombian Language Teachers' Education

To disrupt these dichotomies deriving from a colonial view in the education of pre-service English language teachers, six criteria based on critical interculturality, as a development of the decolonial turn, are proposed.

Criterion 1: Graduates of ELT Programs are Professionals in Foreign Language Pedagogy

Within the argument presented in the study, I advocate for a vision of the teacher as a professional and as an intellectual not as an instructor. A decolonial option for teaching foreign languages (Kumaravadivelu, 2014) implies that in-service teachers develop skills that enable them to become producers and not just consumers of knowledge. Critical interculturality in the field of ELT does not mean rejecting the tradition of professional knowledge or *received knowledge* (Wallace, 1991). Rather, it implies engaging it in a dialogue with local knowledge to respond to the diverse Colombian teaching contexts. Likewise, professional teachers are able to understand language teaching in a wider context in which they question themselves about what is taught, when, and to whom (Train, 2012). In this sense, the expert from Universidad de la Amazonía stated,

[...] the caqueteños [...] have had a rather tragic history due to so many problems that they have had here in matters of public order [...] they are more aware of the needs and weaknesses that there are here in the region. Then we have "taken advantage of that a little bit" and have made them, well, those exercises of consciousness of, well, what are we going to do? How should we contribute as English teachers for the region to move forward? (Expert interview 2, Universidad de la Amazonía, own translation)

Also, BA students in the different discussion groups state that, as language pedagogues, they must think

first about the diversity of students in the classrooms to decide on the most appropriate methodologies. One of the participants describes the competencies that an English teacher should have to work in the Colombian context in this way:

First, lots of knowledge about the context where they are going to move because I mean, [...] not only will there be people from the same region but also many regions and you must take into account the, the [...] like the variables that they are going to face, which you must consider when teaching. [...] There are students who are used to other things compared to other students and everything depends on, on [...] yes, on the type of student. Also, in terms of the context in which you are going to be, for example, whether it is rural or whether it is public or private. Then you should know that in a private one, it is going to be a little easier than in a public one, that you need more patience in a public context, where you need to explain more in-depth and you won't have so much time to teach English because actually at a public school you are not given the time you should for teaching a foreign language, in this case, English. (Student 2, Discussion group 5, Pedagogy and Second Language, own translation)

Critical interculturality makes it possible to question the simplicity with which the teacher of foreign languages has been described, since, first, it seeks pluriversality, that is, a hegemony of the diverse and not the attainment of a universal abstract project; and second, as explained by Mignolo, in an interview with Walsh (2003), the acceptance of "the diversity of the 'being' in its needs, opinions, desires, knowledge, perspective, etc." (p. 8). This means that there are multiple ways of being a foreign language teacher and that, depending on the contexts and experiences of the teachers, they lead to the construction of a teacher (*teacher persona*) (Kincheloe, 2004).

Criterion 2: Graduates of ELT Programs are Multilingual Educated Teachers

It is important to remember that critical interculturality is a decolonizing project that seeks to subvert the three dimensions of coloniality: being, knowledge, and power. The coloniality of being, that is, the ontological dimension of the coloniality

of power, is linked to the inferiorization of subjects belonging to the former colonies for not fulfilling the ideal of the European White man; consequently, the coloniality of being is intertwined with processes of racialization.

Kumaravadivelu (2014) proposes getting rid of empty words that create divisions between groups, such as native and non-native. For this specific case, Motha (2006) indicates that social practices are shaped by discourses and therefore, suggests talking about *multi-competence* or *multilingualism* instead of non-native English speakers so that linguistic identity is changed. She adds that the use of terms such as native, non-native, and English for Speakers of Other Languages (ESOL) reproduces false dichotomies or polarizations. These can be changed by using an alternative vocabulary and exploring the notions of *interstices* (Anzaldúa, 1987) or *third space* (Gutiérrez, 2008), which places bilingual speakers in a space between two languages and two cultures.

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Initial language teacher education based upon critical interculturality should promote the recognition that professionally educated teachers are competent to teach all aspects of language, regardless of whether they are considered native speakers or not. Particularly, in a profession that celebrates the World Englishes that focus on intelligibility rather than accent (Kumaravadivelu, 2014). In this sense, one of the participants in the discussion groups highlights that, even though native speakers have linguistic proficiency, they may lack the pedagogical knowledge to teach in the Colombian context:

[...] But they are people who come to teach English in Colombia. The problem for me is that many of them, they do speak English and they do have good English and, right, super interesting, but they lack pedagogy. So how does a person who has not been to university and has not seen pedagogy intend to teach children who belong to a completely different culture? (Student 2, Discussion group 1, Pedagogy and Second Language, own translation)

Equally, in Phillipson's work (1992) on linguistic imperialism, one fallacy is that English is better learned in a monolingual manner, that is why translation as a pedagogical strategy and the use of the mother tongue in English classes are frowned upon. The author indicates that these actions replicate colonial practices that prohibited the use of indigenous languages and forced subjects to speak the language of the colonizer.

By the same token, the theory of *translingualism* argues that the ideologies of coloniality and modernity have maintained linguistic, cultural, and racial hierarchies in society. Thus, translingualism interpellates dominant theories about bilingualism and multilingualism to subvert these hierarchies and recognize language practices that have been subalternized and classified as *non-standard* (Vogel & Garcia, 2017).

In response to the colonial view of language use, translingualism assumes the position that students' different language practices are resources that can contribute to their education. In the pedagogical aspect, the integration of school and after-school practices is promoted for the design of units, class plans, and assessment types because, in this way, the student is recognized as a knowledgeable subject who is in continuous contact with multiple languages. Translingualism advocates for flexibility to adapt teaching to changes that may emerge and to the suggestions of learners.

The objectives of a translinguistic practice are four. The first one is to support students in understanding complex texts and content. Moreover, it aims to provide opportunities to consolidate language practices that are typical of academic contexts. Besides, it seeks to create the space to assess their multilingualism and their ways of knowing. Furthermore, and primarily, it endeavors to support their bilingual identities and their socio-emotional development (Vogel & Garcia, 2017).

Criterion 3: Graduates of ELT Programs are Concerned with Maintaining their Quality as Well-rounded Educators

Kumashiro (2014) describes three elements of the influence of neoliberalism on education. First, the formulation of policies based on the prejudice that teachers are to blame for everything that is wrong with education; second, the notion that teachers are not working enough, which means extending the school day; and third, the idea that embarrassing teachers by making poor test scores public and ranking institutions will encourage teachers to work harder.

In formulating this criterion, it is important to refer to the intention of critical interculturality to subvert the coloniality of power. This coloniality manifests itself when the former colonies — peripheral countries — must comply with quality standards imposed by transnational entities and oriented by a neoliberal ideal of development (Mignolo, 2005). Argüello (2016) indicates that:

some forms of this monotopic narrative can be seen in the main administrative colonialisms in education, where the absolutism of quality, the entrepreneurship of education systems, the factual standardization of comparative results, the proletarianization of teaching, the sectorization of benefactors and the neglect of non-conventional forms of so-called other pedagogies. (pp. 108-109, own translation).

This author explains that these discourses mimic ethical and humanist ideals such as *well-rounded education, citizen commitment, and social development* and hinder critical thinking, hiding the flaws in the dominant models that maintain the status quo. In contrast to the deficit perception, undergraduate students participating in this study position themselves in the future as teachers with a calling, as well as creative and eclectic. They also see themselves as examples of motivation for their students and are interested in continuing educating themselves to be better teachers. This aspiration can be observed in the following passages taken from the discussion groups:

I think foreign language teachers apart from studying their contexts, or studying the context where they live, should also have a certain level of creativity in terms of the fact that [...] you know, not all students are equal and you must implement new teaching strategies so that all students learn how to grasp the idea of the class, right? (Student 2, Discussion group 2, Pedagogy and Second Language, own translation).

[...] teachers have to prepare themselves every day, and not rely only on what they have seen in college, but every day, aspire for more, right? Because we're not going to remain with one knowledge, but what always we think, the same as with English, you do not [...] What, because you graduated from the BA, did you fully learn English? No. (Student 5, Discussion group 1, Pedagogy and Second Language, own translation).

Teachers build their knowledge because they are embedded in a community of practice in which teaching activities are carried out and in which trainers are part (Wenger, 2001). However, teaching is not just about content and methods, but this community of practice is linked to pre-service teachers' identity, their stories, the communities they wish to belong to and the students they will teach. The community of practice is part of a broad socio-cultural context in which access to power and possibility is often inequitable. As a result, language teacher educators need to help pre-service teachers relate to their practice from a position of strength rather than a position of weakness and to use diverse resources to effect social and educational changes (Norton, 2005).

Criterion 4: English is a Means of Recognizing Diversity

Based on critical interculturality, it becomes necessary to recognize that the reasons for teaching and learning a foreign language go beyond the instrumental ones, i.e., *let's teach people English so that they can work in call centers*. In order to achieve this, it is essential to address the *deep ethical basis* of language pedagogy (Phipps & Levine, 2012), where questions are raised, conflicts are triggered, and a paradigm shift is made —in this case, changing the economic paradigm focused on learning

English for economic competitiveness. In this direction, one of the participants in the discussion groups stated,

I would see learning English, or I see it, as a way to open up new opportunities, open up to new cultures because it is not only the economic benefit you are going to receive, but also the cultural benefit. That is, meeting new people, relating to new people, people different from you, I think is even more fulfilling than the economic part, I would think that makes us richer than we think. (Student 2, Discussion Group 1, Pedagogy and Second Language, own translation).

Within the pedagogy of languages, it is crucial to understand that language can serve as an instrument to maintain the status quo or to transform the injustices that lead to conflict. It is, therefore, important that future teachers recognize that conflict can happen in any instance where language plays a key role, for example, in intergenerational dialogue and in diverse language communities, which, in turn, are also politically and economically different.

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Phipps and Levine (2012) indicate that compassion in language pedagogy is contextual, and therefore, it may be explained as empathy, affect, and support, but that language learning may be also “explicated in contexts of pain and as a compassionate activity: for those suffering the pain of inequality and for those experiencing legacies of colonialisms” (p. 11). In line with the factor of compassion in the pedagogy of foreign languages, Urbina (2016) indicates that the contributions of the combination of an intercultural philosophy, intercultural dialogue, mutual recognition, and education for peace include:

An intercultural dialogue where diversity is respected and all languages and all different ways of thinking are appreciated, which enables dialogue between cultures and solidarity between the peoples of the world. This intercultural dialogue is assumed to be a practice of peace.

The task of an Intercultural Philosophy is therefore peace, since it is a permanent action that is built every day to “learn to live together” (p. 152).

Critical interculturality as a decolonial option conceives pedagogy beyond the utilitarian purposes of language and initial teacher education, therefore, a criterion for the BA programs is set out based on the understanding of the foreign language as a mediation to know the diverse other and to recognize oneself as a diverse individual. In relation to this, the participants stated,

Obviously, this program [Language, Culture, and Identity] helps you understand that, as a teacher, millions of people of different ethnicities, different perspectives, different beliefs are going to come into your life. So yes, what a teacher has to do before having his vocation up is learn how to respect and tolerate (Student 1, Discussion Group 2, Language, Culture, and Identity, own translation).

I think that one as a teacher is going to have students of all kinds of backgrounds and one has to know how to get to them [...] And you have to know, you have to accept them and treat everyone the same because, in the end, the role of a teacher is to help a student move forward and be that example to the other students to accept [...] to teach how to accept everyone’s thoughts (Student 2, Discussion Group 3, Language, Culture, and Identity, own translation).

The tension in these language functions as well as the approach to who the language teacher is, whether an educator or instructor, also leads to an emphasis on the skills that language teachers should develop, whether disciplinary competencies or more integrative competencies.

Criterion 5: ELT Preparation Programs are Based on Interdisciplinarity as a Decolonizing Option

A teacher education program for foreign language teachers sees them as well-rounded professional educators, and for this same reason, the knowledge and skills they should develop come from different disciplines and contexts. Castro-Gómez (2007) believes that the university reproduces a dominant model of science based on disciplinary boundaries and that to begin decolonizing the university, it becomes necessary to resort to transdisciplinarity. This questions disciplinary divisions since their interventions are limited and try to

simplify the understanding of the world. Besides, Castro-Gómez (2007) suggests appealing to transculturalism to establish a dialogue of knowledges, in which different ways of producing and communicating knowledge can be linked and subjects who know can relate with one another.

In the field of educating foreign language teachers, Train (2012) states that transcultural humanism recognizes that the components of foreign language education are part of *larger ecological networks*. That is, they are immersed in more complex systems consisting of institutional, pedagogical, and academic institutions, so they cannot be reduced to a separate set of courses and programs. This decentralization of disciplines and cultures allows educating teachers to have the resources to begin understanding the complexity of their work, first, as educators and, second, as foreign language teachers. In this sense, Mignolo (in an interview with Argüello, 2013) tells us that

the question is not to give [students] knowledge but to give them the tools for them to understand how it is, how the [colonial matrix of power is managed] [...]. Our task is to give them the tools, not what they have to think, but the tools for them to think [...] so that they articulate what they already know; they know it by intuition, but they don't have the discourse [...] you have to give them the instruments so that they can face the society that oppresses them: the tools of knowledge they can argue with (p. 131).

For her part, Walsh (2007) asserts that in order to decolonize knowledge, it is vital to recognize that knowledge production can happen in spaces other than academia and to question the concepts of rationality that regulate what is considered *expert knowledge*. However, to achieve this, Phipps and Levine (2012) consider it necessary to overcome conflicts, employ critical thinking, reflect on the context and its particular conditions, and assume that learning is not finite and can take a lifetime.

A ELT preparation program based on critical interculturality seeks to develop in its students the skills that allow for analyzing the contexts to understand the teaching of foreign languages in

their complexity and formulate good practices. The implementation of a critical approach to initial language teacher education aims to overcome the instrumentalization of knowledge. Thus, teachers are no longer acritical consumers of the *latest pedagogical trends* originated in the countries of the center (Kachru, 1990) but become producers of knowledge. By understanding that social and educational reality is complex, it is crucial to admit that pedagogical knowledge is interdisciplinary and that its different theoretical bases help solve educational problems. This is because these are analyzed from different angles and their integration leads to a more complete view of phenomena.

Criterion 6: ELT Preparation Programs Promote Praxis

One of the purposes of the study reported here was to explore ways in which critical interculturality could be implemented in an initial language teacher education program. This intention was underpinned by the concept of praxis which, according to Monchinski (2008), involves the theorizing of the practice and the practicing of the theory. Praxis also involves thinking over the actions that will be taken before they are implemented and why, and then reflecting on what was done, how it was done, and its results.

For this work, critical pedagogy served as a means for putting the theoretical position of critical interculturality into practice since it allows changing the dynamics of power between pre-service teachers and teacher educators, using pre-service teachers' experiences and emotions as mediation for learning. This incorporation of pre-service teachers' experiences in pedagogy echoes what Walsh (2005) states about *critically interculturalizing*, which means placing into dialogue different ways of thinking and knowing not just at the theoretical level, but within the contexts lived by the subjects.

Although this research committed to a practical application of critical interculturality, it became clear that there is still work to be done in this area. As Arroyo (2016) mentions, "the task of

decolonization is still pending in our research, educational, political and vital practices” (p. 50). The strategies implemented in this research were intended to think of other ways of relating oneself to the educational field, different from the authoritarianism and verticality, to which most students had been exposed in their previous educational spaces as well as from the decontextualized learning of the foreign language. The participants of this research seem to have appreciated the praxis present in the incorporated activities, according to what they expressed in the discussion groups:

I thought it was very important because everything we saw about the theory was applied when the microteaching was performed: how to control a group or, for example, how large each group could be, why, well, yes, all that, interaction between students (Student 2, Discussion group 2, Pedagogy and Second Language, own translation).

So, I found the fact that we lived it as a real class very interesting. That is, some things are never going to miss in the classroom, and we must keep them very well in mind, the student who wants to do nothing, the one who distracts the partner by talking, the rude one. I mean, these things convey to us or lead us to real life, to face the problems of real life (Student 1, Discussion group 1, Pedagogy and Second Language, own translation).

Within the framework of this research, the development of empirical knowledge in future teachers is considered important, but this cannot be overestimated in comparison with the other knowledges that make up the meta-epistemology of teacher education. This meta-epistemology, which I intended to promote through critical interculturality, brings together a set of knowledges that, in addition to the empirical one, includes the normative, the critical, the ontological, and the reflexive-synthetic (Kincheloe, 2004). Initial teacher education guided by this critical epistemology leads to overcoming instrumental rationality focused only on techniques and the notion of practice from a utilitarian perspective. In contrast, the goal is to develop well-rounded professionals with skills that address the complexity of education as a whole and not just instruction in English or any other foreign language.

Conclusion

The criteria proposed above intend to shift initial language teacher education from an instrumental vision to a reflexive one, pondering what is being learned, how, with whom, in what contexts, and the reasons that justify it. In the context of Colombian language policy, teachers ought to become aware of how their identities and ideologies affect the classroom.

Pre-service and in-service teachers should be required to reckon how political and economic aspects influence English teaching in a transnational globalized context. Understanding this sociopolitical context in BA programs does not result in a complete break with the teaching and learning of English as the *language of empire* since critical interculturality does not seek provincialism or autochthonism. On the contrary, the development of this literacy of power allows future teachers to identify the crevices to which they can direct their struggles (Mejía, 2011).

When trying to implement language policies in their teaching practice, English teachers develop new ways of knowing in need of recovery to build local knowledge in the discipline. It is paramount that pre-service teachers become familiar with local educational models and knowledge and practices of rural, indigenous, and Afro-descendant environments, among others, for teaching and learning both foreign and mother tongues. In this vein, they could begin to question the supposed *universality* of teaching languages and to build the *diversality* or *pluriversality* proposed within critical interculturality. In doing so, they do not impose a new paradigm based upon the subaltern but recognize the possibility of coexistence of several paradigms. It is pertinent to remember that critical interculturality and the decolonial inflection are located at the intersection of traditional and modern, so they seek an articulation of knowledges and practices in which they are granted the same value regardless of their origin.

Each one of the proposed criteria for initial language teacher education can be developed in future research in greater detail in terms of their decolonial potential. The concepts of trans- and interdisciplinarity and translanguaging in particular present a wealth that needs to be explored empirically.

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SABERES SOBRE CONFLICTOS Y RECONCILIACIONES EN LA PRÁCTICA PEDAGÓGICA DE DOCENTES DE INGLÉS EN FORMACIÓN

KNOWLEDGES ON CONFLICTS AND RECONCILIATIONS IN ENGLISH PRESERVICE TEACHERS' PEDAGOGICAL PRACTICUM

SABERES SOBRE CONFLITOS E RECONCILIAÇÕES NA PRÁTICA PEDAGÓGICA DE DOCENTES DE INGLÊS EM FORMAÇÃO

SAVOIRS SUR DES CONFLITS ET RÉCONCILIATIONS DANS LES PRATIQUES PÉDAGOGIQUES DES ENSEIGNANTS STAGIAIRES D'ANGLAIS

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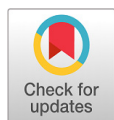
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RESUMEN

Este artículo analiza y documenta los saberes pedagógicos sobre conflictos y reconciliaciones que emergen en la práctica pedagógica de dos docentes en formación, que enseñan inglés como lengua extranjera (ILE) en colegios de Bogotá, Colombia. El estudio empleó eventos narrativos de las experiencias de las docentes-practicantes en contextos pedagógicos conflictivos. Estas experiencias se analizaron a través de un enfoque narrativo, desde un lente de pensamiento decolonial, para abordar formas localizadas de saberes que son alternos a estructuras de producción de conocimiento hegemónico. Los resultados muestran que a partir de prácticas fundadas en el reconocimiento del otro, el entendimiento del conflicto como connatural a los sujetos y el diálogo entre pedagogías de lengua tradicional occidental y pedagogías otras en el aula, las docentes en formación empezaron a fracturar lógicas tradicionales en la enseñanza de ILE. Esto les permitió reconfigurar la construcción de sus estudiantes como sujetos sociales y la enseñanza del inglés como una práctica social humanizadora. Dichos resultados sugieren la necesidad de que las instituciones que forman docentes visibilicen más las experiencias generadoras de saber de los docentes en formación en su práctica pedagógica.

Palabras clave: decolonialidad; formación de docentes; inglés como lengua extranjera; práctica pedagógica; reconciliación; solución de conflictos.

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ABSTRACT

This article analyzes and documents the pedagogical knowledge about conflicts and reconciliations that emerges in the pedagogical practice of two efl student-teachers working in educational institutions in Bogotá, Colombia. The study used narrative events of the experiences of the teacher-trainees in conflictive pedagogical contexts. These experiences were analyzed through a narrative approach, from a decolonial perspective, to address localized forms of knowledge that are alternative to hegemonic knowledge production structures. The results show that from practices based on the recognition of the other, the understanding of conflict as connatural to the subjects and the dialogue between traditional Western language pedagogies and other pedagogies in the classroom, the student-teachers began to fracture traditional logics in the teaching of EFL. This allowed them to reconfigure the construction of their students as social subjects and the teaching of English as a humanizing social practice. These results suggest that it is necessary for teacher training institutions to make more visible the knowledge-generating experiences of student-teachers in their pedagogical practice.

Keywords: decoloniality; teacher education; English as a foreign language; teaching practicum; reconciliation; conflict resolution.

RESUMO

Este artigo analisa e documenta os conhecimentos pedagógicos sobre conflitos e conciliações que surgem na prática pedagógica de dois professores estagiários no ensino de inglês como língua estrangeira que trabalham em várias escolas de Bogotá, Colômbia. O estudo utilizou eventos narrativos das experiências dos professores estagiários em contextos pedagógicos conflituosos. Estas experiências foram analisadas através de uma abordagem narrativa, a partir de uma lente de pensamento decolonial, para abordar formas localizadas de conhecimento que são alternativas às estruturas de produção de conhecimento hegemônico. Os resultados mostram que a partir das práticas baseadas no reconhecimento do outro, na compreensão do conflito como conatural às assinaturas e no diálogo entre as pedagogias tradicionais da língua ocidental e outras pedagogias em sala de aula, os estudantes-professores começaram a fraturar as lógicas tradicionais no ensino do inglês como língua estrangeira. Isto lhes permitiu reconfigurar a construção de seus alunos como disciplinas sociais e o ensino do inglês como uma prática social humanizadora. Os resultados indicam que é preciso que as instituições de formação de professores tornem mais visíveis as experiências geradoras de conhecimento dos professores-estudantes em sua prática pedagógica.

Palavras chave: decolonialidade; formação de professores; inglês língua estrangeira; prática pedagógica; reconciliação; solução de conflitos.

RÉSUMÉ

Cet article analyse et documente les connaissances pédagogiques sur les conflits et les réconciliations qui émergent dans la pratique pédagogique de deux enseignants stagiaires qui enseignent l'anglais langue étrangère (ALE) à des écoles de Bogotá, Colombie. L'étude a utilisé les événements narratifs des expériences des enseignants stagiaires dans des contextes pédagogiques conflictuels. Ces expériences ont été analysées par le biais d'une approche narrative, à travers le prisme de la pensée décoloniale, afin d'aborder les formes localisées de connaissances qui sont alternatives aux structures hégémoniques de production de connaissances. Les résultats

montrent qu'à partir de pratiques fondées sur la reconnaissance de l'autre, la compréhension du conflit comme étant connaturel aux sujets et le dialogue entre les pédagogies traditionnelles de la langue occidentale et d'autres pédagogies dans la classe, les étudiants-enseignants ont commencé à fracturer les logiques traditionnelles de l'enseignement de l'ALE. Cela leur a permis de reconfigurer la construction de leurs étudiants en tant que sujets sociaux et l'enseignement de l'anglais en tant que pratique sociale humanisante. Les résultats suggèrent qu'il faut que les établissements de formation des enseignants rendent plus visibles les expériences génératrices de connaissances des étudiants-enseignants dans leur pratique pédagogique.

Mots clefs : décolonialité ; formation des enseignants ; anglais langue étrangère ; stage de pratique ; réconciliation ; solution des conflits.

Introducción

La educación se ha constituido, en el ámbito global, en el epicentro para la promoción de cohesión social, de resolución de conflictos y de reconciliación (Bickmore, 2017). A partir de esta demanda, las intersecciones entre la educación y la paz han dado lugar a importantes discusiones, en la academia, sobre la formación inicial de futuros docentes para las coyunturas sociales e históricas de las sociedades. Por ejemplo, en el escenario latinoamericano, trabajos como el de Alvarado (2017) o Cabello-Tijerina y Vázquez-Gutiérrez (2018) ahondan en temáticas relacionadas con la formación de docentes en la construcción de experiencias de paz y reconciliación, en un intento por establecer problemas, carencias y retos de la profesión docente.

En Colombia, en el escenario de una posible, pero difícil, era de posacuerdo, que busca poner fin a una historia de confrontación de más de 50 años, se han dado algunos esfuerzos gubernamentales para garantizar ambientes más pacíficos desde las aulas, con iniciativas como la *educación para la paz*, que no es un programa de gobierno, sino una obligación de cualquier Estado social de derecho (Sánchez-Cardona, 2010; Villamil, 2013). Con estas bases sociopolíticas e históricas, se ha puesto sobre la mesa la responsabilidad social de la universidad en Colombia en el tema de la reconciliación desde la formación inicial de docentes. Sin embargo, en este compromiso, la academia no debe quedarse en los resquicios de la teoría. Más allá de esto, su deber es ser propositiva y empoderada, “para lograr una transformación social desde el conocimiento que produce” (Baquero y Ariza, 2014, p. 124). En este sentido, se han venido desarrollando importantes estudios que indagan las maneras como los futuros docentes pueden ser formados para el posacuerdo en Colombia, desde una perspectiva pedagógica fronteriza y posabismal (Salcedo, 2016).

En las prácticas pedagógicas universitarias, componente fundamental de la formación docente, también se ha abierto camino la problematización

de lo pedagógico como saber constructor de la paz (Salcedo, 2016) y su potencial humanizante (Zemelman, 2012). López-Jiménez *et al.* (2019), por ejemplo, propusieron una ruta pedagógica alternativa de indagación, que involucraba docentes para trabajar en contextos escolares contradictorios y problemáticos, y transformar las experiencias pedagógicas para la resolución de conflictos.

Aunque estos avances en materia de formación docente para la reconciliación social son esperanzadores, aún existe un vacío en el campo de la enseñanza de lenguas extranjeras para la construcción de paz (Ortega, 2019), específicamente en la formación de docentes de inglés para la reconciliación desde los contextos de la práctica pedagógica.

Dos factores influyen en esta problemática: por un lado, la enseñanza del inglés en Colombia se enmarca en políticas de lengua de corte neoliberal, que dan forma a imaginarios idealizados sobre el inglés bajo un discurso multicultural superficial (Hurie, 2018); por otro, los modelos pedagógicos y enfoques disciplinares, en muchos programas de formación de docentes de inglés, siguen permeados por un legado eurocéntrico de corte colonial. De esta herencia colonizadora se ha privilegiado la lengua inglesa como único baluarte de la enseñanza, lo que con frecuencia instrumentaliza acríticamente las clases de inglés en las aulas (Usma y Peláez, 2017), y deslocaliza prácticas y restringe la producción de saberes pedagógicos que los docentes pueden reconfigurar cuando encuentran, en su práctica, un terreno fértil para promover la paz y la coexistencia.

En este escenario, este estudio se enfocó en indagar los posibles saberes sobre conflictos y reconciliaciones que emergieron durante la práctica pedagógica de dos profesoras en formación que enseñan inglés en colegios de Bogotá, Colombia. Para este efecto, nos involucramos con una práctica de pensamiento decolonial o del Sur, para discutir las historias en la enseñanza del inglés que las docentes narran y (re)significan como

mecanismos de interpretación de la realidad educativa que viven.

Con esto en mente, sostenemos como punto de partida que: 1) lo “colonial es aquí una metáfora para aquellos que perciben que sus experiencias vitales tienen lugar al otro lado de la línea, y se rebelan contra ello” (Santos, 2010a, p. 39); y 2) que lo que acá asumimos como un lente de decolonialidad “no es un nuevo paradigma o modo de pensamiento crítico, [sino] una forma, opción, punto de vista, análisis, proyecto, práctica y praxis [...] de todos los que luchamos desde y dentro de las fronteras y grietas de la modernidad/colonialidad” (Mignolo y Walsh, 2018, p. 5).

Esta postura enuncia “perspectivas actualmente marginadas, oprimidas, olvidadas o negadas” (Rivas-Flores *et al.*, 2020, p. 52) de estudiantes-profesores de lenguas dentro de sus contextos pedagógicos, como docentes formadores de futuros ciudadanos.

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Marco teórico

En este apartado se presentan los principios teóricos que fundamentan esta investigación, desarrollados en cuatro temas: perspectiva epistemológica docente; práctica pedagógica como escenario de formación; conflictos, violencia y sus manifestaciones en el aula y, por último, pedagogías y reconciliación.

Perspectiva epistemológica docente

Cuando se habla del conocimiento de los profesores, la literatura se refiere a un saber universalizado y fragmentado que se ha entendido como la base de la formación docente (Castañeda-Londoño, 2019). Un ejemplo de este argumento es la regularización del término *teachers' knowledge base* de Shulman (1987), como referente de entendimiento del saber docente en el campo de la enseñanza de lenguas. Aun cuando la base de esta noción se ha extendido a la comprensión de la lengua, de la enseñanza y del aprendizaje desde una

óptica más sociolingüística y socioculturalmente situada, como es el caso del concepto *pedagogical language knowledge* (Bunch, 2013), su fundamento epistemológico moderno aún persiste. Según Castañeda-Londoño (2021), esto es porque hay una tendencia a concebir el conocimiento como algo que se adquiere o que permanece en espera de ser descubierto.

En virtud de lo anterior, nuestra propuesta epistemológica se alinea con una concepción de saberes alternativos al diseminado por la academia (en referencia a la escuela y la universidad, de acuerdo con Alvarado, 2015), la cual, según Alvarado, está enraizada en una agenda colonial/moderna que llegó a América “como elemento generador del tejido colonizador” (2015, p. 105). En tal sentido, Castro-Gómez (2000) ya había reconocido anteriormente que una de las consecuencias de la colonialidad fue la creación de instituciones que permitieran mantener el control y la legitimidad sobre el conocimiento eurocéntrico, por medio del cual se reforzó la lógica de negación, propia del pensamiento occidental, de la producción de saberes alternos.

Una propuesta de saber alternativo, entonces, se constituye en un esfuerzo por descentralizar la producción y la enunciación de saber del ámbito de la modernidad eurocéntrica (Quijano, 2014), en el campo de la enseñanza de lenguas. Esta idea se basa en una línea de pensamiento posabismal (Santos, 2010b), la cual posibilita la copresencia y la coexistencia de saberes y experiencias diversas junto con el saber científico, y desvirtúa la pretensión de universalidad, negación o exclusión epistémica propia de la modernidad/colonialidad. Esto implica, desde la óptica propuesta por Mignolo (2019), buscar otras formas de racionalidad o epistemologías *Otras*. En consecuencia, los docentes de lengua, desde su formación, pueden contribuir a enriquecer la diversa textura epistemológica de la enseñanza de lenguas, a partir de la teorización y la resignificación de prácticas y experiencias pedagógicas locales que configuran otros

saberes. Este saber alterno representa una forma de vernos como docentes, y de ver a la pedagogía de lenguas y otras realidades con ojos diferentes a los del dominador (Quijano, 2000).

Práctica pedagógica como escenario de formación

La *práctica pedagógica* puede ser definida como un territorio de enunciación donde se resignifican saberes legitimados en las instituciones y en las prácticas sociales histórica y políticamente situadas (Fandiño y Bermúdez, 2015). La práctica se considera como una de las etapas más cruciales e influyentes en la formación del profesorado (Trent, 2013), ya que esta permite, a los maestros en formación, exponerse al mundo real de la enseñanza del inglés, experimentando posibles cambios de paradigma en relación con lo aprendido en los espacios académicos de sus programas de formación docente. En otras palabras, el docente en formación podría desarrollar una práctica “más allá de técnicas, modelos y enfoques para así poder ejercer su profesión reflexivamente con miras a la transformación individual y social” (Fandiño y Bermúdez, 2015, p. 47).

En la actualidad, la práctica profesional docente en Colombia, como espacio de praxis y reflexión social, puede convertirse en un factor clave para la promoción de la paz y la reconciliación. En una coyuntura social como la era de posacuerdo en Colombia, es gracias a su práctica que los docentes en formación podrían llegar a reescribir la realidad social, siendo críticos de las diferentes realidades educativas (Freire, 1994). En esta línea de ideas, Fandiño y Bermúdez (2015) sostienen que, bajo las circunstancias actuales de una sociedad que trastabilla en sus anhelos de paz, la práctica pedagógica no puede limitarse al mero ejercicio de enseñanza. Según los autores, “hoy más que nunca, se hace imprescindible abrir espacios de diálogo y discusión que amplíen el significado de la práctica pedagógica para comprender su verdadera naturaleza y alcance” (p. 31). Esto es de particular importancia, pues la práctica preprofesional

ofrece la oportunidad, a los docentes en formación, de asumir procesos de subjetivación para construirse a sí mismos y sus nociones de enseñanza, al tensionarlas y transformarlas a partir de enfrentarse a modelos pedagógicos homogeneizadores y de subvaloración del quehacer docente.

Conflictos, violencia y sus manifestaciones en el aula

El *conflicto* se asocia con situaciones antagónicas, como resultado de puntos de vista, intereses o valores divergentes (Ander-Egg, 2012). Este se relaciona a menudo con manifestaciones de violencia. Al respecto, Calderón (2009) sostiene que la violencia es el fracaso en el manejo de los conflictos, por lo que se hace necesario hablar de “violencia” cuando se habla de “conflicto” (Álvarez-Maestre y Pérez Fuentes, 2019).

Sin embargo, más allá de las implicaciones negativas de la violencia, en la comprensión del conflicto existen posibilidades para una transformación. Según Escudero (1992), las situaciones conflictivas “pueden y deben generar debate y servir de base para la crítica pedagógica y, por supuesto, como esfera de lucha ideológica y articulación de prácticas sociales y educativas liberadoras” (p. 21). De esta manera, el conflicto, como se problematiza en esta investigación, es entendido como una oportunidad pedagógica, donde emergen nuevos aprendizajes que permitan no solo transformar el conflicto mismo, sino también otras prácticas educativas y sociales.

En este estudio, asociamos el conflicto en el aula con situaciones discrepantes inevitables que hacen parte de la vida social de las personas (Arias-Cardona y Arias-Gómez, 2017). Si bien los conflictos escolares son inherentes a la vida social, nos proponemos problematizar estos fenómenos como subproductos vinculados con conflictos macro, propios de la coyuntura social que ha enfrentado el país en los últimos años. Conforme a esta visión, según Pérez de Guzmán *et al.* (2011), “la escuela es, tan sólo, un reflejo de la

sociedad. Es un microsistema dentro del macrosistema social, en la que se reflejan como en un espejo todos sus comportamientos” (p. 100). Desde esta postura, se pretende visualizar cómo las docentes de lenguas en formación pueden reconfigurar saberes en contextos donde la enseñanza del inglés, los conflictos y la reconciliación convergen.

Pedagogías y reconciliación

Partimos de la idea que la *reconciliación* es un proceso de formación de cultura de paz, donde las personas restablecen lazos sociales vulnerados o rotos (Castrillón-Guerrero *et al.*, 2018). Aquí se enfatiza en el término “proceso”, ya que, como lo plantean Alzate *et al.* (2018), la reconciliación se comprende no como un punto de culminación de un conflicto, sino como una dinámica sostenible en el tiempo, que favorece la vida en comunidad (Castrillón-Guerrero *et al.*, 2018).

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En el aula, la enseñanza de lenguas emerge como una subcategoría de la paz y la reconciliación, ya que aquella, como la educación en general, puede ser un medio de reconocimiento de la diferencia y la otredad. La educación es un escenario para la formación de ciudadanos preparados para la coexistencia pacífica, plural y cooperativa en torno a los valores de la paz. Sin embargo, en un país con emergencias sociales como Colombia, la enseñanza del inglés aún tiene el reto de proyectarse más allá de la transmisión de conocimientos sobre la lengua, y vincularse a otras dimensiones sociales y culturales importantes para la reconciliación social.

A partir de lo anterior, resaltamos la postura que afirma la existencia de formas alternativas y locales de *muchas reconciliaciones* que emergen desde la articulación que los estudiantes-profesores de lengua podrían resignificar desde la misma enseñanza del inglés, como una práctica donde irrumpen conflictos entre los actuantes pedagógicos. Estas miradas acerca de las reconciliaciones se distancian de “fórmulas prescriptivas que puedan transferirse como un método de fácil réplica de un contexto a otro” (Echavarría-Álvarez, 2019, p. 4),

propias de nociones eurocéntricas y universales, manifestadas por medio de la colonialidad del ser y del saber (Maldonado-Torres, 2007; Mignolo, 2003). En esta discusión afloran las *pedagogías de la reconciliación* (Echavarría-Álvarez, 2019), que se consolidan como “un hacer performativo” (p. 8) para la convivencia en las aulas interdisciplinarias.

Método

En este estudio adoptamos un enfoque cualitativo de carácter narrativo, para abordar formas localizadas de saberes alternos a estructuras de producción de conocimiento hegemónico que emergen de la práctica pedagógica de dos docentes en formación, con el fin de construir sentido desde estos saberes, en una lógica investigativa decolonial (Rivera-Cusicanqui, 2010). Específicamente, el insumo de datos para el estudio se obtuvo de eventos narrativos, en los cuales se analizaron las experiencias de docencia de dos profesoras de inglés en formación.

Los eventos emergieron de tres entrevistas individuales, realizadas durante un periodo de seis meses, en el cual duró la práctica. Estos encuentros se constituyeron en conversaciones sobre la reconstrucción de lo vivido en las prácticas de clases de inglés impartidas por las estudiantes-profesoras. Estos espacios permitieron obtener información acerca de las experiencias de enseñanza del inglés, recordadas, (re)nombradas y (re) significadas (Zavala, 2016) en relación con saberes sobre conflictos y reconciliaciones en el aula. Finalmente, las estudiantes-profesoras fueron quienes lideraron estos encuentros, al dar sentido a otras formas de ser, saber y existir que emergieron en el diálogo.

Al asumir una metodología centrada en la voz como experiencia narrada de las participantes, consideramos que más allá de adoptar una visión fundada en la teoría sociocultural, en la cual se promueve una interconexión entre individuo y su contexto (Moen, 2006), propusimos hacer de las experiencias un ejercicio pedagógicamente pensable (Contreras y Quiles, 2016). Con esto

queremos decir que, desde la perspectiva narrativa propuesta en este estudio, buscamos abandonar la pretensión de subjetivación investigadora (Haber, 2011), la cual, desde un paradigma socio-cultural, se hace evidente en enfoques de carácter interpretativo-extractivista. Así, entonces, ofrecemos una postura de enunciación desde “el otro lado de la línea” (Santos, 2010a, p. 8), desde la cual abordamos la *narrativa* como una práctica que cuestiona el rol jerárquico de quién investiga, sobre quién y lo que investiga (Tuidier, 2012; Vasilachis, 2007).

Bajo estos argumentos, este estudio ofrece una vista exploratoria más allá de un evento narrativo individual, al conectar las experiencias de las participantes con sus saberes como docentes practicantes de lenguas dentro de contextos pedagógicos conflictivos. Por ende, este marco “se convierte en una apuesta ética y política de quienes quieren replantear las formas tradicionales de realizar investigación y de aproximarse a los sujetos con los que se investiga” (Arroyo y Alvarado, 2016, p. 138).

Participantes

Para el estudio, se tomó una muestra incidental, donde se determinó la participación de dos estudiantes-profesoras, Pamela y Adelaida (seudónimos utilizados por los investigadores), quienes cursaban programas de formación docente en lenguas en dos universidades de la ciudad de Bogotá, Colombia. Pamela, mujer de 22 años, nacida en Bogotá, al momento del estudio estaba en sexto semestre, en una universidad privada. Adelaida, por su parte, mujer de 20 años, bogotana, se encontraba en séptimo semestre, en una universidad pública.

Dentro del esquema de formación de estos programas, los futuros docentes realizan dos semestres de práctica pedagógica, en una institución educativa, pública o privada, que la universidad les asigna. Las participantes se encontraban cursando el segundo nivel de práctica.

Como investigadoras e investigadores, no poseíamos una relación académica o de superioridad-subalternidad enmarcada en algún ámbito universitario con las estudiantes-profesoras. Nuestro rol emanó del trabajo de docencia en áreas disciplinares, que componen los programas de formación docente de las dos universidades en las que se realizó el estudio. Así, pues, desde estos mismos locus institucionales, nos enunciamos las estudiantes-profesoras y las/los investigadores de maneras diferentes, con relación a nuestras experiencias y posicionamientos.

Instrumento de recolección de datos

De acuerdo con Zavala (2016), el proceso de decolonización en educación ocurre cuando los sujetos se involucran en la oralidad para la (re)construcción de sus historias y la reflexión con otros. En este sentido, este proceso representa el “nombrar su mundo social” (Zavala, 2016, p. 3). El narrar y el nombrar llevan a los sujetos colonizados a desvelar su ser, saber y existir de la órbita del colonialismo y sus lógicas descolturales. Desde esta postura, las experiencias develadas en este estudio pueden ser entendidas como “contra-narrativas, en tanto que desafían las narrativas del amo, la modernidad, el eurocentrismo y la colonialidad” (Zavala, 2016, p. 3), al poner en tensión nociones tradicionales y canónicas sobre el manejo de la clase en la práctica docente.

En consecuencia, el instrumento de recolección de datos utilizado fueron las *entrevistas narrativas*, las cuales, según Muylaert *et al.* (2014), permiten contribuir a la construcción histórica de la realidad y del informe de los hechos del pasado. Este instrumento, de acuerdo con Agoff y Herrera (2019), es una forma de entrevista en profundidad, que puede utilizarse para reconstruir procesos subjetivos de significación que se desarrollan a lo largo de un tiempo y que se nutren de discusiones sociales. No obstante, la entrevista narrativa también puede ayudar a desentrañar significaciones contrahegemónicas de normas y valores culturales

establecidos. La entrevista no posee un esquema de preguntas fijado previamente, con lo que no se ciñe a la selección de unos temas o un orden específico en las preguntas (Agoff y Herrera, 2019).

Para el análisis de los eventos narrativos, se utilizó la perspectiva del *análisis holístico de contenido* (Lieblich *et al.*, 1998), cuyo proceso involucró la lectura repetida de los datos, con el fin de hallar *eventos críticos* en los mismos, en este caso, “aquellos que revelan un cambio de comprensión de la visión del mundo por parte del narrador” (Webster y Mertova, 2007, p. 73). Igualmente, se tuvo en cuenta, durante las rondas de lectura, el foco de interpretación que las participantes hacían de las experiencias sobre conflictos y reconciliaciones en su práctica pedagógica. Para este fin, las entrevistas, después de ser transcritas, se convirtieron en unidades hermenéuticas que se analizaron mediante el *software* NVivo 11. La licencia del programa es propiedad de la Pontificia Universidad Javeriana. Este programa se utilizó por la facilidad en la organización de la información y es pertinente para procesar datos de la naturaleza utilizada en este estudio.

Resultados y discusión

Los eventos narrativos de las docentes en formación que participaron de este estudio representan una colección de perspectivas personales y experiencias que, desde lo ontológico y lo epistemológico, configuran lo que en este estudio entendemos como investigadores por un *lente decolonial*. No obstante, para entender las voces que acá compartimos, es necesario asumir un paradigma pedagógico y sociopolítico fundado en la tensión epistemológica entre saberes, conflictos y reconciliaciones en la práctica docente.

En efecto, nuestra aproximación a las experiencias presentadas ofrece una mirada desde lo decolonial a territorios vastamente explorados en la enseñanza. Con esto, no asumimos una postura derogatoria hacia la modernidad, en cuanto a lo que ofrece a la enseñanza en lenguas, pero sí lo tomamos como un referente para entender *otros* modos de *ser*, *saber*

y *hacer* que han sido relegados, debido a la imposición de un modelo de exclusión radical que prevalece hasta nuestros días.

En consecuencia, este análisis da cuenta de nuestra posición, a partir de la cual buscamos capturar la compleja relación entrelazada entre el colonialismo, paradigmas e imaginarios de educación, pedagogía, conflicto y reconciliación. Al mismo tiempo, dicho análisis está encaminado a buscar la aplicación de la justicia epistemológica/cognitiva (Santos, 2009), que implica visibilizar la evidente inferiorización del conocimiento que los docentes en formación han experimentado históricamente.

Ahora bien, cuando se trata de eventos conflictivos dentro del aula de clase, se ha documentado, de manera extensa, cómo los docentes en formación luchan con situaciones estresantes, incluidas las relacionadas con el manejo del aula (Rhoades, 2013). Estudios como el de Fajardo y Miranda (2015) se han enfocado en una categoría de conocimientos jerarquizados y universales (p. ej., manejo de clase, metodologías, entre otros) para adquirir y aplicar en cualquier contexto, y no tienen en cuenta la complejidad de los sujetos y las prácticas en el aula. Sin embargo, los eventos narrativos que presentamos a continuación ponen en tensión dicha jerarquía en la práctica docente, situando la práctica pedagógica como un evento que da vida a los sentimientos, las creencias y las experiencias de las docentes en formación (Lucero, 2016), con los que estas se involucran en posibles (re)configuraciones y (re)significaciones epistemológicas.

La experiencia de Pamela

En su contexto de enseñanza en un colegio privado de la ciudad, vemos que Pamela reflexiona sobre el conflicto desde la práctica localizada en su experiencia y no desde lecturas racionales descontextualizadas (Zavala, 2016).

Yo me di cuenta de que a veces es muy difícil ver las cosas como ellos lo ven, como los niños lo ven, porque para mí puede ser algo totalmente superficial como algún motivo que haya generado esta microviolencia; para

mí puede ser irrelevante, pero para ellos no, y si no es irrelevante para ellos, *hay que como configurar nuestro pensamiento, para poder intentar ver las cosas como ellos lo ven y para así poder actuar ante esa situación*. Siento que a veces se le quita relevancia un poco, pero no: si para ellos es importante, pues es importante.¹

Una de las formas como se configuran el conflicto y la violencia es mediante la creencia en la imposibilidad de reconocer, aceptar y coexistir con visiones otras de la realidad. Esa lógica monocultural, la cual puede decirse ha sido cimiento del conflicto a nivel macrocontextual en Colombia, tiene como narrativa seminal el proceso de colonización en Latinoamérica. Junto con las luchas por el establecimiento colonial en el continente, se enquistó un proceso de rechazo y negación por lo no blanco, que tiene como base un sistema de saber que privilegia el conocimiento occidental sobre otras formas de conocimiento (Quijano, 2000). Hoy día, nos enfrentamos a la necesidad de desnaturalizar lógicas de intolerancia (p. ej. gritar, silenciar o etiquetar) en uno de los lugares donde se gesta la cultura de la (in)diferencia como lo es la escuela.

En su experiencia, Pamela devela un proceso hacia la alteridad, al reconocer las visiones del mundo del otro, en este caso de sus estudiantes, como principio para entender las “microviolencias” en la clase. Se entiende que ese proceso intersubjetivo es complejo. Entender, respetar y aprender de las formas diversas como otras subjetividades comprenden el mundo es un ejercicio que la pedagogía tradicional occidental no estuvo preparada para hacer. En este sentido, “la pedagogía moderna/occidental no puede reconocer ni visibilizar las diferencias por cuanto su interés estuvo centrado en homogeneizar, de ahí que sea una pedagogía colonizante” (Ortiz-Ocaña *et al.*, 2018, p. 206). Este modelo tradicional-occidental, que ha priorizado la transmisión del saber disciplinar, encontró el foco de formación del ser humano en la racionalidad y en la productividad (Zarama, 2018), pero no en el reconocimiento y el aprendizaje desde

la diversidad. Encontramos, pues, que Pamela, al declarar que es necesario “configurar nuestro pensamiento”, ha constituido una forma de saber pedagógico para la intermediación de los conflictos vividos en su práctica docente, a partir de “ver” la realidad con los ojos de las partes coparticipes del conflicto en el aula.

Esta forma de saber pedagógico, que se manifiesta como un primer paso para la mediación de los conflictos, puede concebirse como expresión de una pedagogía de la alteridad, por cuanto se basa en el “otro” como principio humano para agenciar soluciones a situaciones que enfrenta en su cotidianidad (Ortega-Ruiz, 2013) y que tiene en cuenta la otredad sin subalternizarla (Ortiz-Ocaña *et al.*, 2018).

Desde el punto de vista de la mediación de conflictos en clave para la reconciliación, Zarama (2018) arguye que la paz se construye sobre la base del valor y respeto que se les otorga a los saberes de los actores sociales. Este hecho, desde la experiencia de Pamela, implica un proceso de desaprender y reaprender nuevas configuraciones de pensamiento del “yo” hacia el “nosotros”. Esta lógica de *reconfiguración de saberes* es parte de un camino alternativo hacia la decolonización de la pedagogía (Walsh, 2013).

En el siguiente apartado, Pamela continúa refiriéndose a los conflictos desde su experiencia en el aula.

A lo largo de mi experiencia he aprendido que son totalmente inevitables [los conflictos], yo creo porque... bueno, es que no sé si verías la microviolencia como un conflicto, porque es que *el conflicto yo no lo veo como algo negativo, porque el conflicto, como definición, realmente se da en la interacción de dos o más personas, o sea... es inevitable que haya conflicto, porque se da con la interacción*.

En su experiencia como docente practicante de inglés, Pamela ha connotado al conflicto como una dimensión constitutiva de las interacciones humanas y, por ende, inexorable, que no tiene una implicación necesariamente negativa. Este análisis se alinea

¹ Las cursivas son de los investigadores.

con las posturas de autores que argumentan que los conflictos son un fenómeno natural e inherente a las organizaciones sociales (Pérez-Archundia y Gutiérrez-Méndez, 2016) y, por ende, son inevitables, al ser transversales a las dimensiones de la vida (Arias-Cardona y Arias-Gómez, 2017). En esa medida, el conflicto es también un elemento clave para el cambio social (Pérez-Archundia y Gutiérrez-Méndez, 2016) o una oportunidad (Calderón, 2009).

Este razonamiento suscita un manejo menos instrumentalizado de las situaciones conflictivas en el aula, como lo inferimos en todo el segmento narrativo citado. Al comprender el conflicto de manera inherentemente humana y contextual, se tiene una perspectiva más holística del mismo, la cual puede contribuir a evitar el juzgamiento, la descalificación y, por ende, el tratamiento superficial del evento conflictivo. Esto implica moverse a una arena de *problematización* para entender la raíz de las situaciones (Reyes, 2019) y buscar la transformación mencionada en el párrafo anterior. De esta manera, coincidimos con Reyes en cuanto a que esta forma de problematización se distancia de “prácticas enraizadas en la colonialidad” (Reyes, 2019, p. 7), en las que se invierte en dar soluciones superficiales a interpretaciones superficiales y racionales de una sola realidad. Una concepción colonial del conflicto con frecuencia conduce a soluciones instrumentalizadas e insostenibles en el tiempo, según el autor.

Hemos discutido el modo como Pamela construye su visión de los conflictos con base en sus experiencias pedagógicas con los estudiantes en el aula. Con posterioridad, ella teoriza sobre cómo gestiona caminos hacia soluciones pacíficas. Dentro del marco de esta investigación, caracterizamos esos caminos como *reconciliaciones*, ya que, en línea con Alzate y Dono (2017), una estrategia de restablecimiento pacífico de las relaciones grupales, a partir de la transformación del conflicto, puede ser referida como tal.

Como docente, pues creo que me he dado cuenta de la importancia del diálogo, del diálogo tanto maestro-alumno como alumno-alumno. Un poco le doy más importancia al de alumno-alumno, porque yo no siempre voy a estar ahí y quiero que ese ambiente saludable sea sostenible sin mí, y que exista una autogestión por parte de los niños, pues mi herramienta favorita siempre va a ser la pregunta. La pregunta es poderosa. A veces los niños se muestran muy sorprendidos cuando les hacen una pregunta y tú notas en su cara cómo está en choque con lo que le acabas de preguntar. Ya sea que involucre sus sentimientos, no sé, una simple pregunta, simple entre comillas, una simple pregunta de “¿por qué crees que es necesario tratar mal a esa persona?”. Para ellos puede ser como... los hace pensar, y eso es lo que quiero, [que] ellos logren hacer por sí solos.

Pamela plantea una dimensión profunda del saber sobre el restablecimiento de las relaciones entre los alumnos, a partir de su praxis acerca de la resolución del conflicto basado en el diálogo. Este proceso de teorización se funda en la construcción de los estudiantes como sujetos sociales, con capacidad de introspección y agenciamiento, para mantener relaciones interpersonales reguladas y pacíficas en el tiempo y el espacio.

Este hallazgo es importante, debido a que, por un lado, en la narrativa de Pamela, la reconciliación es un proceso fluido y no una práctica de un momento o el punto final o cierre de un proceso de construcción de paz (Rettberg y Ugarriza, 2015); por otro, vemos que Pamela avoca por una formación ciudadana sostenible, basada en la interpelación por medio de la pregunta y el diálogo como forma de problematizar las situaciones.

Según Reyes (2019), un ejemplo de la manifestación de la colonialidad en la enseñanza se da cuando los estudiantes que no se ajustan a la norma dominante o no responden a expectativas idealizadas de comportamiento, son subordinados, inferiorizados y patologizados. No obstante, una práctica de problematización de las situaciones no solo no patologiza, sino que, además, fomenta valores rehumanizantes en el aula (Reyes, 2019), como el respeto. Este razonamiento invoca, según

el autor, un potencial transformador en contextos encaminados hacia pedagogías decoloniales.

La experiencia de Adelaida

Adelaida realizó su práctica docente en inglés en un colegio público de Bogotá durante un año. En su proceso, ella observó que hay dimensiones de su práctica pedagógica que pueden ser informadas por teorías sobre lengua, enseñanza y aprendizaje instaladas desde la universidad. No obstante, hay otras dimensiones relacionadas con la enseñanza que son visibles en su experiencia y que resisten al saber abstracto producido en otros lugares de enunciación. Estas pueden explicar sus realidades locales (Alvarado, 2015), en especial, las que discutimos en este artículo.

Pues, ya yo veo que muchas situaciones conflictivas que no tiene que ver mucho con la lengua como tal, sino en el comportamiento del estudiante, lo que es classroom management y todo eso, para ser honesta, pocas cosas de la clase [en la universidad], en serio, me han servido, porque yo he sentido que es como más la experiencia que uno va recogiendo mientras se está con los estudiantes, y lo que uno ve de otros profesores ya en acción; pero como tal, de la teoría y esas cosas, la verdad yo, o sea, no hay un momento en que yo pienso y como qué me dijo este profesor, no sé qué dijo este autor o cosas así, la verdad no [...] Pero más para atrás, la verdad no recuerdo algo, no sé, teórico [...] que me haya aportado para manejar esas situaciones.

Adelaida parece avanzar en el desmantelamiento de la esencia instrumentalizada de la enseñanza del inglés, que se ha instalado en este campo en décadas de dominación epistémica occidental (Çelebi, 2019). Al resaltar la escasa vinculación que ve entre la teoría aprendida en la universidad y las realidades vividas en su contexto de práctica, ella se refiere al carácter predominantemente teórico del programa de formación docente en el que estudió, el cual tiene un énfasis en la competencia de la lengua (inglés o francés), lingüística, teorías de adquisición, así como en enfoques y metodologías de enseñanza del inglés (Buendía y Macías, 2019) enunciados en el Norte global. No obstante, la tensión que Adelaida hace de esos saberes descontextualizados

se produce al repensar sus prácticas como parte de un conjunto más amplio de experiencias educativas, allende el mero propósito de llevar a cabo el aprendizaje de la lengua (Pennycook, 2010).

Los reaprendizajes sobre la enseñanza que hace Adelaida se dan en función de las formas como sus estudiantes coexisten en su clase, formas que, en ocasiones, son “situaciones conflictivas”, que ella clasifica en el constructo “manejo de clase” (categoría abstracta para clasificar las manifestaciones psicosociales de los estudiantes que no se ajustan al canon de compartimento en la escuela). Estos reaprendizajes nos interpelan sobre la naturaleza fragmentaria y esencial del conocimiento tradicional-occidental-moderno, el cual desvincula el saber del ser, y a este, a su vez, de sus voces y experiencias históricamente invisibilizadas.

Adelaida relaciona esas situaciones conflictivas en el aula con la enseñanza que trasciende el inglés como un sistema para codificar significados. Este hallazgo representa un avance en un camino alternativo de resignificación de las pedagogías coloniales aprendidas como docente en formación, en función de la convivencia social (Leiva, 2008), como se observa en el siguiente segmento.

La verdad, antes la percepción era como mucho más hacia la lengua, como que les voy a enseñar inglés, entonces para hablarla, leer, escucharla, lo que sea. Entonces, uno no puede como mirar solamente ese aspecto de cómo les voy a enseñar los números y ya. [...] que ellos también como que vean que no es solo, o sea, que más que aprender la lengua, hay otras cosas para ellos que uno les pueda aportar. Por ejemplo, en el caso de que se escuchen entre ellos; entonces, también hay que enseñarles respeto, tolerancia y esas cosas que antes yo no las pensaba en mi imaginario de un profesor de inglés, hasta el momento que entré a la práctica. Entonces, han sido percepciones como que han ido cambiando en este año que he estado ahí en el colegio.

Adelaida expone un saber que se sobrepone al saber disciplinar *objetivizante*, en el cual no se hace un rechazo o negación a formas de enseñar inglés basadas en lo lingüístico. En vez de esto, creemos que Adelaida problematiza el hecho de

que la pedagogía de lengua tradicional occidental debe dialogar con una pedagogía otra de formación para la coexistencia, que en nuestra mirada puede ser un motor de reconciliación desde las aulas. Destacamos que este saber emana de su interacción con un territorio vivo, donde coexisten sus prácticas, estudiantes y sus imaginarios de ser docente. Esta lógica del saber reconfigurado, en función de los lugares desde donde se enuncian, refuerza la necesidad de superar la episteme cartesiana de que el pensar determina el vivir-existir. En vez de esto, el vivir determina el pensar. Según Walsh (2008, p. 209), la opción “pienso según donde vivo” apunta a una epistemología, pedagogía y razón decoloniales.

La experiencia de Adelaida es una forma, entre muchas otras, en las que en un contexto particular de enseñanza del inglés se puede visionar construcciones de una sociedad diversa, más inclusiva y plural, a partir de la formación no solo de competencias lingüísticas, sino también para la tolerancia y la reconciliación. En esta línea de ideas, esta posibilidad toma forma si nuestros proyectos se encaminan hacia desaprendizajes y reaprendizajes que implican repensar nuestro objeto de estudio. Así, los docentes de lenguas podrían emerger de su lugar de subalternidad en los que lo sumerge el “inconsciente colectivo colonizado” (Walsh, 2013, p. 59), reforzado por modelos de saber eurocéntricos predominantes en su formación (Ubaque-Casallas y Aguirre-Garzón, 2020).

Conclusiones

Las experiencias y los saberes analizados sobre el conflicto y la reconciliación emergen desde una visión problematizadora de las historias y vivencias en los colegios en los cuales Pamela y Adelaida enseñaban. En esta praxis, se vinculan elementos que yacían invisibles a su mirada mistificada de enseñar inglés, gestada principalmente en la universidad. Entre estos elementos hemos destacado construcciones localizadas sobre conflictos, reconciliaciones, coexistencias y subjetividades docentes asociadas a contextos de enseñanza del

inglés. Igualmente, a lo largo de este proceso, las estudiantes-profesoras empezaron a construir a sus alumnos como sujetos sociales y a la enseñanza del inglés como una práctica social humanizadora.

En las voces analizadas, el conflicto y la enseñanza del inglés se ven como dimensiones que se vinculan indefectiblemente. Situaciones conflictivas manifestadas en el aula son caracterizadas tradicionalmente como fallos en el manejo de la disciplina. Sin embargo, se vio cómo estos conflictos pueden ser una oportunidad de formación pedagógica y de ciudadanía. Allí, las estudiantes-profesoras se interpelan sobre cómo reconciliar su visión fragmentada de ser docente de lengua con otros proyectos de prácticas educativas sociales liberadoras, donde las agendas lingüísticas de enseñanza dialogan con pedagogías otras. Es en estas urdimbres comunicativas entre diálogos sobre la práctica en el aula y la reflexión alrededor de los conflictos, donde las docentes en formación reconfiguran sus saberes sobre pedagogías y coexistencias.

Los conflictos, pensados por las estudiantes-profesoras como fenómenos connaturales al sujeto (Arias-Cardona y Arias-Gómez, 2017), se construyen como un saber pedagógico, al reconocer a la otredad con sus formas diversas de ser, saber y existir en el aula. Este ejercicio de poner nuestra mirada desde el lugar del otro, aunque complejo, nos habla de una restitución de las subjetividades de sus estudiantes, invisibilizadas por una lectura racional de educar. En este sentido, estas lógicas se traducen como contranarrativas al orden hegemónico, que normaliza y naturaliza visiones y prácticas deshumanizadoras, propias de contextos educativos en condiciones de colonialidad, donde se ve a las estudiantes-profesoras como objetos de enseñanza abstractos y subordinados (Reyes, 2019).

Por otro lado, la reconciliación no es solo un instrumento para establecer vínculos donde la víctima reflexiona en torno a la ofensa (Castrillón-Guerrero *et al.*, 2018). En estas experiencias

docentes hay reconciliaciones (en plural) que emergen como un tránsito hacia la coexistencia, hacia un dominio social autosostenible en el tiempo-espacio, donde el victimario, refiriéndonos a la experiencia de Pamela con sus estudiantes, también puedan autorreflexionar sobre su ofensa por medio de la pregunta y la interpelación. En otros momentos, estas reconciliaciones se manifiestan también desde la alteridad, al reconocer al otro y sus comprensiones del mundo, en contraparte de la oferta invisibilizadora de la pedagogía occidental-moderna. Asimismo, desde lo pedagógico, cuando Adelaida concibe, como base para la reconciliación, un tránsito dialógico entre la pedagogía de lengua tradicional occidental y una pedagogía otra de formación para la coexistencia. Para lograr estas reconciliaciones es necesario una apertura de los contextos y las prácticas, donde se puedan encontrar multiplicidad de mundos: “Los mundos no narrados, los mundos excluidos” (Zarama, 2018, p. 34).

Hemos hablado de estos saberes como *pedagogías de reconciliación*, ya que, apoyados en Zarama (2018), ellas no solo valoran y respetan los saberes de todos los actores sociales, sino que además erosionan el pensamiento pedagógico colonial. Son saberes constructores de procesos de subjetivación en las mediaciones entre los actores de la enseñanza y el aprendizaje, y son pedagogías que operan en clave de problematización del orden neoliberal de ser y saber, que acentúa la individualidad y la competencia, imperante en los sistemas educativos de la periferia (Todone, 2018). Estas pedagogías no imaginan el inglés solo como objeto de estudio; más bien lo entienden como vehículo para la construcción de prácticas humanizadoras de conocimiento y reconocimiento, donde los docentes aprenden una forma de lectura propia de su mundo, no generalizable ni universal.

Finalmente, estas teorizaciones, como se evidenció en las voces de las participantes, se construyen dentro del aula, pero sus alcances fuera de ella, si bien no son discutidas directamente por las docentes practicante, creemos podrían tener implicaciones

para la convivencia tolerante de futuros ciudadanos en una sociedad en crisis.

Se aboga por que las instituciones que forman docentes inclinen más su interés hacia las experiencias generadoras de saber que los practicantes redimensionan en los contextos donde se vuelven docentes, mismos contextos que se constituyen sobre las realidades sociales conflictivas que vive el país. Para lograr este giro epistemológico, se hace necesario inicialmente cuestionar las lógicas racionales y jerárquicas con las que muchas veces se concibe la educación en la universidad actual, y que la alejan de su propósito como constructora de paz.

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ENSEÑAR LENGUAS EXTRANJERAS EN LA U-DIVERSIDAD: EXPLORANDO CAMINOS HACIA LA DECOLONIALIDAD Y LA INTERCULTURALIDAD CRÍTICA

TEACHING FOREIGN LANGUAGES AT THE U-DIVERSITY: EXPLORING PATHWAYS
TOWARDS DECOLONIALITY AND CRITICAL INTERCULTURALITY

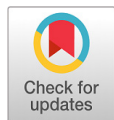
ENSINAR LÍNGUAS ESTRANGEIRAS NA U-DIVERSIDADE: UMA EXPLORAÇÃO DE CAMINHOS
EM DIREÇÃO À DECOLONIALIDADE E A INTERCULTURALIDADE CRÍTICA

ENSEIGNER DES LANGUES ÉTRANGÈRES À L'U-DIVERSITÉ: UNE EXPLORATION DES CHEMINS
VERS LA DÉCOLONIALITÉ ET L'INTERCULTURALITÉ CRITIQUE

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RESUMEN

Este artículo presenta los hallazgos de la implementación de un curso de desarrollo profesional docente, llevado a cabo con 17 profesores de inglés, francés y otras lenguas extranjeras de una universidad pública en Colombia. Su objetivo fue explorar la interculturalidad crítica mediante la promoción de la reflexión en torno a las prácticas de los profesores y la construcción de propuestas de enseñanza más equitativas en sus clases. Esta iniciativa, enmarcada en un estudio cualitativo de investigación-acción, se orientó por las ideas del pensamiento decolonial y la interculturalidad crítica. Los métodos de recolección de datos incluyeron entrevistas, grabaciones de las sesiones del curso, planeaciones de clases de lenguas extranjeras y reflexiones de los participantes. Los hallazgos revelan que los docentes desarrollaron comprensiones de la interculturalidad como un proceso de construcción de equidad, íntimamente ligado a la negociación de identidades y atravesado por relaciones de poder. Estos resultados sugieren que los espacios de desarrollo profesional docente pueden contribuir a la construcción de un proyecto intercultural propio en el campo de las lenguas extranjeras, que sea respetuoso y consecuente con las realidades, problemáticas y diversidades de los pueblos y territorios colombianos y latinoamericanos, que fortalezca la producción de conocimiento local situado y que dialogue con conocimientos de otras latitudes.

Palabras clave: decolonialidad; desarrollo profesional docente; diálogo intercultural; enseñanza de lenguas extranjeras; interculturalidad crítica.

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Este artículo se deriva de la investigación “Lenguajes para la permanencia: una propuesta desde la interculturalidad crítica”, llevada a cabo entre 2020 y 2021, y financiada por la Escuela de Idiomas de la Universidad de Antioquia.

ABSTRACT

This article presents the findings of the implementation of a teacher professional development course carried out with 17 teachers of English, French and other foreign languages at a public university in Colombia. Its objective was to explore critical interculturality by promoting reflection on teachers’ practices and the construction of more equitable teaching proposals in their classes. This initiative, framed as a qualitative action research study, was guided by the ideas of decolonial thinking and critical interculturality. Data collection methods included interviews, recordings of course sessions, foreign language lesson plans, and participant reflections. The findings reveal that teachers developed understandings of interculturality as a process of equity building, intimately linked to the negotiation of identities and traversed by power relations. These results suggest that professional development spaces for teachers can contribute to the construction of an intercultural project in the field of foreign languages that is respectful and consistent with Colombian and Latin American realities, problems, and diversities, that strengthens the production of situated local knowledge, and that dialogues with knowledges from other regions.

Keywords: decoloniality; teacher professional development; intercultural dialogue; foreign language teaching; critical interculturality.

RESUMO

Este artigo apresenta os resultados da implementação de um curso de desenvolvimento profissional de professores realizado com 17 professores de inglês, francês e outras línguas estrangeiras numa universidade pública na Colômbia. O seu objetivo era explorar a interculturalidade crítica, promovendo a reflexão sobre as práticas dos professores e a construção de propostas de ensino mais equitativas nas suas aulas. Esta iniciativa, enquadrada como um estudo de investigação de acção qualitativa, foi orientada pelas ideias do pensamento descolonial e da interculturalidade crítica. Os métodos de recolha de dados incluíram entrevistas, gravações de sessões do curso, planos de aulas de línguas estrangeiras e reflexões dos participantes. Os resultados revelam que os professores desenvolveram entendimentos de interculturalidade como um processo de construção de equidade, intimamente ligado à negociação de identidades e atravessado por relações de poder. Estes resultados sugerem que os espaços de desenvolvimento profissional dos professores podem contribuir para a construção de um projecto intercultural no domínio das línguas estrangeiras que seja respeitoso e coerente com as realidades, problemas e diversidades colombianos e latino-americanos, que promova a produção de conhecimentos locais situados, e que dialogue com os conhecimentos de outras latitudes.

Palavras-chave: decolonialidade; desenvolvimento profissional do professor; diálogo intercultural; ensino de línguas estrangeiras; interculturalidade crítica.

RÉSUMÉ

Cet article présente les résultats de la mise en œuvre d’un cours de développement professionnel des enseignants réalisé avec 17 enseignants d’anglais, de français et d’autres langues étrangères dans une université publique de Colombie. Son objectif était d’explorer l’interculturalité critique en favorisant la réflexion sur les pratiques des enseignants et la construction de propositions d’enseignement plus équitables dans leurs classes. Cette initiative, conçue comme une étude de

recherche-action qualitative, a été guidée par les idées de la pensée décoloniale et de l'interculturalité critique. Les méthodes de collecte de données comprenaient des entretiens, des enregistrements de sessions de cours, des plans de cours de langue étrangère et des réflexions des participants. Les résultats révèlent que les enseignants ont développé une compréhension de l'interculturalité comme un processus de construction de l'équité, intimement lié à la négociation des identités et traversé par des relations de pouvoir. Ces résultats suggèrent que les espaces de développement professionnel des enseignants peuvent contribuer à la construction d'un projet interculturel dans le domaine des langues étrangères qui soit respectueux et cohérent avec les réalités, les problématiques et les diversités des peuples et des territoires colombiens et latino-américains, qui renforce la production de savoirs locaux situés, et qui dialogue avec les savoirs d'autres latitudes.

Mots-clés : décolonialité ; développement professionnel des enseignants ; dialogue interculturel ; enseignement des langues étrangères ; interculturalité critique.

Introducción

En América Latina, las universidades públicas se enfrentan a las presiones impuestas, por un lado, por la mercantilización del conocimiento y, por otro, por su responsabilidad social frente a las demandas de movimientos sociales heterogéneos (Santos, 2021, p. 152). No ajena a estas tensiones, existen en la Universidad de Antioquia proyectos institucionales que promueven el diálogo de saberes y la valoración de diferentes lenguas locales y extranjeras, en concordancia con su proyecto educativo, que busca aportar a la construcción de paz en el país (Universidad de Antioquia, 2017). Sin embargo, su política de lengua extranjera establece el inglés como requisito de graduación para los estudiantes de pregrado. Esta disposición reproduce una jerarquía lingüística, donde el inglés goza de un estado privilegiado, limitando los espacios de aprendizaje de otras lenguas extranjeras y de las lenguas ancestrales de la comunidad universitaria y del territorio colombiano.

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En este contexto, varios estudios llevados a cabo por diferentes grupos de investigación de la Escuela de Idiomas han indagado sobre las implicaciones del aprendizaje obligatorio del inglés para los estudiantes de grupos étnicos matriculados en diferentes pregrados de la universidad (Ortiz *et al.*, 2020; Usma *et al.*, 2018), así como los retos de los indígenas estudiantes que se forman como profesores de lenguas extranjeras, específicamente de inglés y de francés (Arismendi *et al.*, 2016). Estos estudios han permitido comprender que el aprendizaje del inglés y del francés para los indígenas estudiantes universitarios implica un entramado de desafíos que incluyen, entre otros: el desarrollo de literacidades académicas tanto en español como en inglés y francés; la desconexión de la clase de lenguas extranjeras con sus realidades, lenguas maternas, conocimientos, trayectorias e identidades; y la vivencia de situaciones de discriminación y exclusión en el contexto universitario.

Estas problemáticas evidencian la necesidad de explorar, en los procesos de enseñanza y

aprendizaje de lenguas extranjeras, asuntos como la interculturalidad, la diversidad y la alteridad, desde perspectivas que no limiten a los estudiantes y docentes a intercambios binarios entre Estados naciones o lenguas diferentes, como ha sido usual en el campo. Dado que aprendemos lenguas principalmente para interactuar con otras personas de diversos contextos, la clase de lenguas debe constituir un espacio que nos permita el acercamiento y la reflexión sobre diferentes formas de diversidad y alteridad, locales y extranjeras. Igualmente, las problemáticas que afrontan los estudiantes de comunidades étnicas en la educación superior, que no necesariamente son exclusivas de estas poblaciones, precisan que nos preguntemos cómo podemos contribuir, desde los procesos de enseñanza de lenguas extranjeras, a cerrar las brechas existentes entre los grupos y las personas que llegan a nuestros salones de clase y que reflejan nuestras realidades sociales. Por tanto, es menester incluir estos asuntos en los procesos de formación inicial y continua de los docentes de lenguas extranjeras.

En respuesta a estas problemáticas, iniciamos el proyecto de investigación “Lenguajes para la permanencia: una propuesta desde la interculturalidad crítica”. Nos propusimos explorar en qué forma un enfoque crítico intercultural en la enseñanza de lenguas, centrado en la valoración de la diversidad étnica, epistémica, cultural y sociolingüística de Colombia, puede favorecer el aprendizaje de lenguas extranjeras, el fortalecimiento identitario y la permanencia de los estudiantes de grupos étnicos que acceden a la educación superior.

Con este propósito, ofrecimos, en el marco de este proyecto, dos cursos de formación: uno dirigido a estudiantes de pregrado provenientes de comunidades indígenas y afrodescendientes, denominado “Aprender inglés en la U-diversidad”, y el otro, dirigido a docentes de lenguas extranjeras de la Escuela de Idiomas, denominado “Enseñar lenguas extranjeras en la U-diversidad: una mirada desde la interculturalidad crítica”. En este artículo, nos enfocamos en el curso dirigido a los docentes, el cual se implementó entre los meses de

octubre y diciembre de 2020, y tuvo una duración de 40 horas. Su objetivo fue explorar la interculturalidad crítica con los profesores, mediante la promoción de la reflexión en torno a sus prácticas y la construcción de propuestas de enseñanza más equitativas en sus clases. De esta manera, reportamos aquí los hallazgos de dicha implementación, en la que participaron 17 profesores de lenguas extranjeras, a quienes nos referiremos en adelante como “profesores participantes”.

En este estudio, nos orientamos por las ideas del *pensamiento decolonial*, una forma de teoría crítica (Mignolo, 2013) gestada desde las ciencias sociales en América Latina, cuyo objetivo es el desprendimiento de la matriz colonial de poder y, al mismo tiempo, la apertura a todas las posibilidades y mundos a los que la razón moderna ha negado la existencia (Mignolo, 2008). El pensamiento decolonial invita a cuestionar la modernidad como la única narrativa de progreso, a develar su lado oscuro —la colonialidad—, su racionalidad eurocéntrica y su proyecto homogeneizador (Mignolo, 2013; Quijano, 2000, 2013; Restrepo y Rojas, 2010). Desde esta mirada, se propone la *interculturalidad crítica* como proyecto ético-político y como pedagogía para la construcción de una sociedad equitativa, donde los diversos grupos sociales participen en condiciones de igualdad, dignidad y respeto (Tubino, 2004, 2005, 2008; Walsh, 2005, 2012).

Nos identificamos con esta perspectiva de la interculturalidad como proyecto de sociedad que busca la construcción de realidades y condiciones más justas en Colombia y en la región. Estamos convencidos de que, para aportar a dicho proyecto desde el campo de las lenguas extranjeras, debemos partir de la valoración de la diversidad de identidades, lenguas, culturas y conocimientos propios, para relacionarnos de manera balanceada, positiva y equitativa con otras culturas. Además, desde estas miradas, podemos contribuir a develar y resistir diferentes formas de colonialidad y aportar a la construcción de conocimientos

locales en el campo de la enseñanza de las lenguas extranjeras, en coherencia con las complejas realidades, la diversidad y la inmensa riqueza cultural del país; este es un llamado que vienen haciendo varios académicos colombianos en el área de las lenguas extranjeras (Álvarez Valencia y Ramírez Espinosa, 2021; Fandiño-Parra, 2021; Granados-Beltrán, 2016, 2021; Guerrero, 2018; Herrera y Ortiz, 2018; Ramos-Holguín, 2021).

La mayoría de los trabajos en el área abordan la interculturalidad, principalmente, en términos de competencias interculturales a desarrollar en la clase de lenguas o como un componente más que se puede enseñar. En los procesos de formación continuada de docentes de lenguas en ejercicio, área que explora la presente investigación, se ha identificado una serie de estudios recientes que buscan integrar el componente intercultural a los procesos de formación, mediante la adopción, en su mayoría, de perspectivas socioculturales de la interculturalidad y, en algunos casos, incorporando miradas críticas, desde diferentes comprensiones. Así, por ejemplo, Serna (2016) y Serna *et al.* (2016) presentan una experiencia de desarrollo docente, con un grupo de profesores de diversas lenguas, sobre la inclusión de la competencia comunicativa intercultural en sus clases. De manera similar, Cuartas (2020) comparte la experiencia de un grupo de estudio conformado con profesores de inglés, quienes exploran la competencia comunicativa intercultural y su introducción en las clases de lenguas. Por su parte, Peña Dix *et al.* (2019) recopilan toda una serie de trabajos sobre interculturalidad y formación docente, desde una perspectiva multilingüe en Colombia. Por ejemplo, los trabajos de Gamboa Díaz (2019) y de Gamboa Díaz *et al.* (2019) reflexionan sobre la inserción del componente intercultural en los cursos de maestría ofrecidos a maestros en formación y en ejercicio, tanto en Francia como en Colombia. Por otro lado, Arismendi (2022) llevó a cabo un estudio con formadores de futuros maestros de lenguas, en el cual se propuso una comunidad de práctica como estrategia de formación en interculturalidad

desde una mirada crítica. Estos estudios revelan experiencias positivas de formación docente en interculturalidad en Colombia y ratifican que los trabajos y las discusiones en esta área de saber, alrededor de la interculturalidad desde una perspectiva decolonial y crítica, entendida como un proyecto ético-político de construcción de una sociedad justa, democrática y con ciudadanías interculturales, se encuentran en sus inicios en el país.

El estudio que reportamos en el presente artículo busca, por ende, contribuir a la discusión sobre el aporte que la interculturalidad crítica puede hacer a la formación docente, no como un componente curricular o una dimensión más, sino como pedagogía para descolonizar la enseñanza de lenguas extranjeras en Colombia y aportar a la construcción de un país más justo. Presentamos, en primera instancia, el sustento teórico del presente trabajo. Luego, abordamos la metodología del estudio y describimos la experiencia de formación que se efectuó con el grupo de profesores participantes. Finalmente, nos enfocamos en algunos hallazgos del estudio, en particular, en las comprensiones que desarrollaron los participantes, así como los acercamientos a la implementación de un enfoque intercultural.

Marco teórico

En esta sección, presentamos la propuesta latinoamericana de interculturalidad que orientó este proyecto y su carácter decolonial y crítico. Igualmente, presentamos el diálogo intercultural como medio para la construcción de la interculturalidad y algunas ideas que empiezan a discutirse entorno de la necesidad de trabajar hacia la decolonialidad en campo de las lenguas extranjeras en Colombia.

Una perspectiva decolonial y crítica de la interculturalidad

El presente estudio se fundamenta en una perspectiva decolonial y crítica de la interculturalidad,

originada en la necesidad de afrontar diferentes fenómenos que, a partir de la colonización, han desempeñado un rol definitivo en la actual configuración de las sociedades latinoamericanas y sus grandes desigualdades. Algunos de estos fenómenos incluyen una mayor diversidad de pueblos y etnias, la transformación cultural de los mismos, la imposición del español y el portugués como lenguas dominantes, y la exclusión de las lenguas de los pueblos indígenas y afrodescendientes (Urteaga y García, 2016). La interculturalidad crítica, en este contexto, ha sido la forma como las comunidades indígenas y otros grupos sociales han enfrentado los procesos de exclusión; por lo tanto, la construcción epistemológica de la interculturalidad en la región está ligada a procesos de lucha, poder y decolonialidad (Godenzzi, 2005; Walsh, 2012).

La interculturalidad crítica es un proyecto decolonial, pues busca develar cómo opera lo que Quijano (2000) denominó la “colonialidad del poder”, un sistema mundial basado en la clasificación social de los seres humanos según su raza. Este patrón inició y tomó forma con el proceso de colonización de lo que hoy se denomina “Latinoamérica”, pero perdura y define las dinámicas globales del poder y su racionalidad eurocéntrica hasta nuestros días. En palabras de Restrepo y Rojas (2010), la colonialidad

[...] opera a través de la naturalización de jerarquías territoriales, raciales, culturales y epistémicas, posibilitando la re-producción de relaciones de dominación; este patrón de poder no sólo garantiza la explotación por el capital de unos seres humanos por otros a escala mundial, sino también la subalternización y obliteración de los conocimientos, experiencias y formas de vida de quienes son así dominados y explotados (p. 15).

La interculturalidad se constituye en un proyecto ético-político y también epistémico que busca poner fin a la colonialidad, es decir, que asume la decolonialidad como “estrategia, acción y meta” (Walsh, 2007, p. 31). De esta manera, la interculturalidad como la decolonialidad son

proyectos entrelazados conceptual y pedagógicamente, pues la interculturalidad problematiza los patrones de dominación naturalizados por la colonialidad; busca visibilizar las formas de ser, saber y estar en el mundo que han sido invisibilizadas, y fomenta el desarrollo de nuevas comprensiones e iniciativas co-construidas en condiciones de igualdad, respeto, equidad y dignidad (Walsh, 2010, p. 92). La interculturalidad se constituye, entonces, en una herramienta pedagógica para la praxis de la decolonialidad (Walsh, 2010, 2018), que busca la transformación radical de las estructuras e instituciones sociales, para construir relaciones igualitarias (que no dejan de ser conflictivas) entre diferentes racionalidades, saberes, formas de ser y de pensar de grupos culturalmente distintos (Walsh, 2018, p. 59).

Identidades, diversidad, lenguas y culturas en el diálogo intercultural

La interculturalidad no solo concierne a los grupos marginados, sino también a todos los grupos de la sociedad (Candau, 2010; Tubino, 2005), y su construcción implica moverse de una “diversidad que fragmenta a una diversidad que crea ámbitos de encuentro” (Godenzzi, 2005, p. 7). Este cambio precisa del *diálogo intercultural*, que Godenzzi (2005) define como:

[...] encuentro entre interlocutores, entre grupos que se reconocen recíprocamente la capacidad y el derecho a la creación cultural. [...] El diálogo presupone, ciertamente, el respeto mutuo y convergencias, pero también el intercambio en pie de igualdad y el surgimiento de lo nuevo (p. 9).

En este mismo sentido, Freire se refiere al diálogo como “una exigencia existencial”, como “el encuentro que solidariza la reflexión y la acción de sus sujetos encauzados hacia el mundo que debe ser transformado y humanizado” (Freire, 1998, p. 101). Entendido de esta manera, el diálogo está ligado a la condición humana, es intencionado, involucra a los seres en su totalidad y los lleva a lograr nuevas comprensiones, cualidades y dimensiones que no se tenían (Agudelo y Estupiñán, 2009, p. 88).

El diálogo intercultural, como fundamento para la construcción de la interculturalidad, parte del reconocimiento del conflicto, es decir, requiere, a quienes dialogan, analizar cómo se han constituido históricamente las desigualdades entre ellos en términos de raza, etnia, género, orientación sexual, entre otros (Candau, 2010). Aunque las inequidades no desaparecen en el contacto entre personas, la construcción de espacios de encuentro, negociación e intercambio las ponen en entredicho, al crear nuevas comprensiones, iniciativas y prácticas (Walsh, 2005). El diálogo intercultural precisa entonces de un proceso de concientización, en el sentido freiriano, que involucra una relación dialógica con la realidad: un reconocimiento de la propia identidad y su posición en el mundo en vínculo con otros, un conocimiento de la realidad y sus estructuras dominantes, y un compromiso de transformar la realidad que involucra, a la vez, una transformación de sí (Freire, 1970, 1973, 1998).

Las identidades desempeñan, por lo tanto, un papel central en la interculturalidad, pues el reconocimiento de la propia identidad es indispensable para poder reconocer al otro (Walsh, 2005). De este modo, el diálogo intercultural precisa el fortalecimiento de las identidades de quienes dialogan, en especial de quienes han sido excluidos (Tubino, 2005; Walsh, 2005). Desde un paradigma de la diversidad, no se pretende esencializar o asimilar las identidades; por el contrario, se reconoce su carácter cambiante e híbrido, y su continua coconstrucción en la interacción con otros actores heterogéneos (Dietz, 2017; Tubino, 2005; Walsh, 2005). Igualmente, la interculturalidad concibe las relaciones entre culturas como dinámicas, dialógicas y conflictivas; asume que no existen delimitaciones fijas entre individuos ni culturas (Walsh, 2005, p. 8), ni tampoco culturas puras (Tubino, 2005). Al respecto, es importante enfatizar en el papel que desempeñan los imaginarios de cultura, al negar o folclorizar la diversidad y la pluralidad, y promover lo homogéneo como natural (Guerrero, 1999).

En la interculturalidad crítica, las lenguas también asumen un papel fundamental, pues se convierten

en una herramienta de mediación entre los mundos de quienes dialogan, para poder construir juntos y para determinar las realidades que quieren transformar (García y García, 2014). Por esto, las lenguas, en un espacio de diálogo intercultural, deben ser tratadas con igualdad y respeto.

Los planteamientos de la decolonialidad y la interculturalidad crítica desde la mirada latinoamericana recién comienzan a discutirse en el campo de la enseñanza del inglés y de otras lenguas extranjeras en Colombia. Varios académicos abogan por un enfoque crítico de la interculturalidad en la formación inicial de los maestros de lenguas extranjeras, que los prepare para responder a las realidades multiculturales y multilingües presentes en las escuelas colombianas (Álvarez Valencia y Ramírez Espinosa, 2021; Granados-Beltrán, 2016, 2021; Ramos-Holguín, 2021). Por su parte, Herrera y Ortiz (2018) invitan a construir una didáctica de la interculturalidad en las lenguas extranjeras, que responda a “asuntos históricos, políticos, étnicos, éticos, sociales y necesariamente culturales desde una perspectiva latinoamericana” (p. 187). Asimismo, Fandiño-Parra (2021) hace un llamado a los académicos en el campo de la enseñanza del inglés, para que asuman un compromiso de descolonización desde sus agendas académicas e investigativas, para construir modos alternativos de conocimiento. Finalmente, Guerrero (2018) señala que las presiones de la globalización nos han llevado a reconocer la necesidad de escuchar múltiples voces desde el Sur global y a reclamar y construir formas propias de enseñar las lenguas. El presente trabajo se identifica con estos llamados.

Método

Con miras a lograr los objetivos planteados, este proyecto se propuso desde la *investigación-acción*. Kemmis y McTaggart (1988) la presentan como una metodología que busca un cambio educativo, mediante la transformación de prácticas, que se lleva a cabo como una espiral de planificación, acción, observación y reflexión, ciclo que se repite.

Los datos se recolectaron por medio de diferentes herramientas: una encuesta inicial, donde se obtuvo información principalmente demográfica de los participantes, al igual que sus motivaciones para tomar el curso; una entrevista individual al terminar el curso, para ahondar en sus comprensiones y conocer sus percepciones sobre la iniciativa; grabaciones de las sesiones del curso, para observar sus elaboraciones e interacciones alrededor de los temas tratados; tres foros virtuales, donde los docentes reflexionaron sobre preguntas propuestas en las sesiones del curso; y, finalmente, la planeación de una unidad didáctica, que elaboraron los profesores participantes en la etapa final del curso.

Al inicio del curso, se invitó a los profesores a hacer parte del estudio de investigación y a firmar un consentimiento informado. Con el fin de proteger las identidades de los participantes, se le asignó un seudónimo a cada uno, para propósitos de procesamiento de los datos y el reporte de los resultados.

El análisis de datos siguió un método constructivo, en el que se crearon categorías predeterminadas, que fueron transformándose durante el proceso a medida que otras categorías emergían de los datos (Altrichter *et al.*, 1993). Estos se codificaron usando el *software* NVivo 11, para el análisis de datos cualitativos. El proceso de análisis fue dinámico y colaborativo. Se realizó la codificación como un acto cíclico, donde se depuraron categorías y códigos por medio de varias revisiones, de manera individual y colaborativa entre los investigadores (Saldaña, 2009).

Participantes

Los participantes en este proyecto fueron 17 profesores de lenguas extranjeras de diferentes programas de la Escuela de Idiomas, con trayectorias académicas y profesionales bastante diversas. La mayoría son originarios de la región andina, principalmente de Antioquia, y algunos provienen de las regiones atlántica y pacífica; para todos ellos, el español es su lengua materna.

Todos los participantes cuentan con títulos de posgrado, en su mayoría de maestría y unos pocos de doctorado. La lengua principal que enseñan es el inglés (14), seguido por el francés (3). Adicionalmente, varios docentes también enseñan lenguas como el portugués, el japonés y el español como lengua extranjera.

Los profesores trabajan en distintos programas de enseñanza de lenguas ofrecidos por la Escuela de Idiomas tanto para público interno —a los estudiantes de pregrado— como para público externo, como el Programa Institucional de Formación en Lengua Extranjera, Inglés (PIFLE-I), que es ofrecido a los primeros, y los programas Inglés para Adultos e Inglés para Niños y Jóvenes, para los segundos. Asimismo, algunos docentes laboran en el programa Multilingua, que ofrece cursos de diferentes lenguas extranjeras y ancestrales a toda la población universitaria y externa, y en los programas de pregrado de Licenciatura en Lenguas Extranjeras y Traducción. Adicionalmente, diez de los profesores también trabajan en otras instituciones de educación. Gracias a la modalidad virtual en que se implementó el curso debido a la pandemia causada por el COVID-19, pudieron participar profesores de diferentes seccionales de la Universidad. La Tabla 1 resume estos datos.

Descripción del curso

El objetivo del curso “Enseñar lenguas extranjeras en la U-diversidad” fue ofrecer, a los docentes, un espacio para explorar y reflexionar sobre la interculturalidad crítica, como una posibilidad pedagógica en la clase de lenguas extranjeras. Se buscaba abrir espacios para la reflexión de los docentes participantes sobre sus comprensiones y prácticas relacionadas con la interculturalidad, así como para proponer estrategias pedagógicas centradas en la validación de las diversidades de los estudiantes, con el fin de construir espacios de aprendizaje más equitativos en las aulas de clase.

La implementación del curso fue liderada por tres investigadores de la Escuela de Idiomas y apoyada

Tabla 1 Datos demográficos de los profesores participantes (17 en total)

Información	Profesores participantes	Número
Sexo	Mujeres	9
	Hombres	8
Departamento de origen	Antioquia	10
	Santander	2
	Cauca	1
	Chocó	1
	Córdoba	1
	Quindío	1
	Sucre	1
Formación académica	Maestría	9
	Especialización	5
	Doctorado	3
Lenguas que enseñan*	Inglés	14
	Francés	3
	Español como lengua extranjera	2
	Japonés	1
	Portugués	1
	PIFLE-I	8
Programas en los que enseñan	PIA	1
	PINJ	1
	Multilingua	1
	Licenciatura en Lenguas Extranjeras	3
	Traducción	1
	Maestría en Enseñanza y Aprendizaje de Lenguas	1
	Otros programas externos a la Universidad	10

* En las categorías “lenguas que enseñan” y “programas en los que enseñan”, la suma sobrepasa el número total de profesores participantes (17), pues algunos enseñan más de una lengua y trabajan en más de un programa.

PIA: Programas Inglés para Adultos; PINJ: Programa Inglés para Niños y Jóvenes.

por dos estudiantes en formación, una de pregrado y otra de posgrado. El curso se desarrolló de manera virtual entre octubre y diciembre de 2020, y tuvo una duración de 40 horas: 20 de trabajo sincrónico y 20 de trabajo independiente.

El curso contó con un *módulo introductorio* denominado “La diversidad en la educación superior: reconociendo nuestro contexto”, en el cual se exploraron temas como la diversidad en Colombia y en la Universidad de Antioquia. En este módulo, presentamos diferentes estudios llevados a cabo por los miembros del equipo investigador en torno al aprendizaje de lenguas extranjeras y los estudiantes de comunidades étnicas en el contexto universitario (Arismendi *et al.*, 2016; Ortiz *et al.*, 2020; Usma *et al.*, 2018). Igualmente, tuvimos como invitados de la Universidad a un profesor de la Facultad de Comunicaciones y a una indígena estudiante, quienes trabajan en iniciativas en torno a la promoción del diálogo de saberes, las lenguas ancestrales y el respeto por la diversidad en la institución. Finalmente, propusimos a los docentes diseñar una herramienta para conocer quiénes eran los estudiantes de uno de sus grupos y visibilizar la diversidad en sus clases.

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El *segundo módulo* se denominó “La interculturalidad y la clase de lenguas extranjeras”. En él se propusieron discusiones en torno a las visiones de cultura e interculturalidad de los docentes participantes, y se exploraron diferentes propuestas europeas de la interculturalidad, algunas de ellas de corte crítico (Abdallah-Pretceille, 2005, 2006; Aguado, 2003; Byram, 2008; Dervin, 2016). En esta parte del curso, se profundizó en la propuesta de interculturalidad crítica latinoamericana (Walsh, 2005, 2010), ahondando allí en conceptos como *cultura* (Guerrero, 1999; Kramsch, 2013; Tubino, 2005; Walsh, 2005), *decolonialidad* (Quijano, 2000; Restrepo y Rojas, 2010), *diversidad* (Dietz, 2017) y *diálogo intercultural* (García y García, 2014; Godenzzi, 2005; Tubino, 2005; Walsh, 2005).

Como propuesta metodológica del curso, recurrimos a la promoción del diálogo intercultural, posicionándonos como facilitadores y no como expertos, y promoviendo un diálogo horizontal, donde los participantes pudieran expresar libremente sus opiniones desde el respeto por las

diferentes miradas. Por medio de preguntas problematizadoras, buscamos promover conexiones y reflexiones sobre las propias identidades de los profesores, sus prácticas cotidianas de enseñanza y sus experiencias de vida, tanto en las conversaciones de clase como en los espacios de trabajo independiente.

Las lecturas del curso incluyeron artículos en español, inglés y francés; en lo posible, se dieron opciones de lectura a los profesores que no leían en varias lenguas. El curso y todas las discusiones se llevaron a cabo en español, para promover una participación equitativa; en lo posible, se dieron opciones de lectura en varias lenguas para los profesores que no leían en una lengua determinada. Como proyecto del curso, se propuso a los docentes trabajar en equipo para desarrollar la planeación de una unidad didáctica desde un enfoque intercultural. Este proyecto se desarrolló en el último tercio del curso.

Hallazgos

El análisis de los datos reveló que, a partir de las lecturas, las discusiones y los ejercicios de reflexión realizados en esta iniciativa, los docentes participantes desarrollaron comprensiones de la interculturalidad como un proceso complejo, atravesado por relaciones de poder, y donde las identidades de los estudiantes y sus propias identidades como docentes cumplen un papel central. Estas comprensiones se vieron reflejadas en las planeaciones de clase que elaboraron en el curso.

Comprensiones en torno a la interculturalidad

Los docentes participantes lograron elaborar nuevas comprensiones de la interculturalidad, caracterizadas por una conexión fuerte con sus propias subjetividades; una mayor consciencia de las relaciones interculturales que tienen lugar en la interacción cotidiana entre docentes y estudiantes, como punto de partida para abordar las interacciones con las lenguas y culturas extranjeras; y un reconocimiento de las complejas dinámicas de

poder implicadas en las relaciones interculturales. Estas elaboraciones precisaron la reflexión alrededor de los conceptos de *cultura*, *colonialidad* y *diversidad*.

En primer lugar, hubo una conexión profunda entre las elaboraciones del concepto de *interculturalidad* de los docentes y sus propias subjetividades. Los datos mostraron que, para ellos, la interculturalidad es un proceso que los involucra como seres humanos: “[La interculturalidad] se logra a través del trabajo sobre uno mismo, desprenderse de prejuicios, estereotipos, etc.” (Luis, entrevista). Igualmente, la describen como un proceso de adentro hacia afuera, al afirmar que “hay que mirar para adentro [...] conocerse uno mismo” (Carolina, entrevista); e incluso, como un proceso espiritual:

La necesidad no solo de reconocerse, sino también de reconocer al otro tanto en sus similitudes y diferencias. Puedo sentir y comprender que reconocer al otro es un proceso más espiritual que académico, porque se trata de observarse a sí mismo y sentirse una parte del todo, y no “el todo”; una parte que propende por la integración y no [por] la desintegración de lo que al final somos: seres humanos (Luis, foro virtual).

Estas comprensiones de la interculturalidad como proceso, que involucra el propio ser en relación con el otro, van en línea con la naturaleza dialógica de la interculturalidad, según la cual es necesario reconocerse para poder establecer intercambios positivos y equitativos con los otros (Walsh, 2005). Igualmente, reflejan un proceso de concientización, que involucra el desarrollo de una consciencia de sí y de su relación con los otros, para que pueda haber transformaciones (Freire, 1970, 1973, 1998).

En segundo lugar, los docentes mostraron trascender la visión binaria de la interculturalidad como las relaciones entre sujetos de la cultura y lengua origen, y la cultura y la lengua objeto. En este sentido, lograron una mayor consciencia de las relaciones interculturales que tienen lugar en la interacción cotidiana entre docentes y estudiantes, para hacer conexiones con las culturas y lenguas extranjeras. Para llegar a esta comprensión, fue

necesaria la reflexión alrededor del abordaje de la cultura en la clase de lenguas extranjeras.

En una de las sesiones iniciales del curso indagamos a los participantes por cómo enseñaban aspectos culturales en sus clases. Ellos describieron actividades encaminadas a comparar aspectos como la comida, lugares, rutinas y uso de la lengua en la cultura local y la cultura extranjera. Estas prácticas denotan una comprensión recibida de “cultura” como un conjunto de aspectos que caracterizan un grupo cultural específico. Esta visión fija y homogénea, asociada generalmente con la ubicación geográfica y la nacionalidad (Atkinson, 1999; Kramsch, 2013), refleja una concepción estática y esencialista de la cultura, que ha predominado en la enseñanza de las lenguas extranjeras (Dervin, 2011, 2016, 2017).

Una presentación de los facilitadores, en la tercera sesión del curso, buscó hacer un recuento de cómo se ha abordado, desarrollado y problematizado el concepto de *cultura* en el campo. A partir de esta presentación y las lecturas asignadas sobre el tema, los docentes discutieron en equipos, reflexionando sobre aspectos como el dinamismo, la subjetividad, el carácter histórico y las relaciones de poder implicadas en la cultura:

Llegamos todos a la conclusión que la cultura es como la arquitectura del ser humano, que cobija toda su cosmovisión, incluyendo todos los puntos que integran cada ser. La cultura es móvil [...] se van adaptando nuevas vivencias [...], la persona puede ir modificando no solo su actuar, sino también su visión del mundo, para situarse de una u otra forma (Jorge, sesión 3).

Una de las partes más interesantes para mí de relacionar mi propio concepto de *cultura* con el presentado en clase es lo relacionado con el poder, ya que es este el que nos permite abordar la diversidad de una manera histórica, pero también desde la cotidianidad. Tanto lo histórico como lo cotidiano son elementos importantes, porque nos permiten develar temas que han estado tradicionalmente ocultos o que hemos oficialmente normalizado (Vanessa, foro virtual).

En estas nuevas comprensiones, los docentes trascienden las visiones recibidas y esencialistas de la

cultura, y la describen como un proceso construido históricamente, cambiante, atravesado por las subjetividades, y con un impacto en la manera como nos situamos y leemos el mundo. Estas comprensiones, por tanto, reconocen las culturas como dinámicas, híbridas y procesuales (Dietz, 2017), al tiempo que señalan cómo los imaginarios de cultura invisibilizan asuntos de poder (Guerrero, 1999).

Desde estas consideraciones, y a medida que avanzaba el curso, los docentes problematizaron sus propias prácticas de enseñanza, en cuanto al rol central que les han otorgado a las culturas extranjeras, dejando con frecuencia de lado el conocimiento de las culturas locales y su relación con las extranjeras, reflexiones a las que aportó el concepto de *colonialidad* que la mayoría de los docentes no conocía.

A partir de la lectura sobre este concepto, se le propuso a los profesores discutir en equipos sobre manifestaciones de la colonialidad que observaban a su alrededor. En el campo de las lenguas extranjeras, por ejemplo, los profesores participantes señalaron cómo el poder colonial se manifiesta mediante prácticas como la importación de pruebas estandarizadas y de métodos de enseñanza para las lenguas extranjeras:

Los estándares de los exámenes internacionales son europeos o americanos. Nosotros no podemos todavía competir con el mercado; entonces, siempre estamos copiando de los otros. Tratamos de contextualizar, pues con lecturas de nuestros contextos, pero el método es extranjero (Ana María, sesión 6).

Igualmente, los docentes reconocieron también que, desde sus propias prácticas, ellos mismos contribuyen a mantener estas formas de colonialidad. Al respecto, describieron prácticas como la prohibición del uso de la lengua materna de los estudiantes en las clases o el énfasis en ciertas variedades de la lengua extranjera consideradas de mayor valor. En esta misma dirección, la mayoría de los docentes cuestionó el lugar secundario que ha tenido la propia cultura en sus clases de lengua extranjera y reconoció su desconocimiento de

la diversidad y la riqueza cultural del país, incluyendo las lenguas ancestrales, como lo reporta uno de ellos a continuación:

Nos pareció muy interesante ver cómo nosotros, como docentes de idiomas, somos y enseñamos la cultura de otros países, aprendemos la cultura de Francia, de Estados Unidos, de Inglaterra, vemos todo eso, pero somos tan pobres para aprender la cultura nuestra, la riqueza nuestra, nuestros valores, nuestros orígenes [...]. ¿Cómo nosotros podemos hablar de cultura si no conocemos esos orígenes en un país tan rico en cultura, en un país tan diverso? Es que aquí hay 68 lenguas y nosotros hablamos español, yo hablo solo español y me defiende en francés un poco, y doy clases de inglés, pero no sé ninguna de esas 68 lenguas (Antonio, sesión 3).

En estas reflexiones, los docentes reconocen claramente cómo el abordaje de la cultura en la clase de lenguas está relacionado con la colonialidad y sus dinámicas de poder (Quijano, 2000) en el contexto global, dentro de su disciplina y en el salón de clase.

Llama especial atención, en primer lugar, que los profesores reconocen su propia participación en el mantenimiento de la colonialidad, al centrar sus prácticas de enseñanza exclusivamente en las culturas extranjeras y desconociendo los repertorios lingüísticos y acervos culturales de los estudiantes; y, en segundo lugar, que señalan la necesidad de conocer las culturas propias y de aprender sobre la propia identidad cultural. A partir de esta reflexión, los docentes expresan la necesidad de encontrar un balance en las relaciones interculturales, donde se reconozca la diversidad de los estudiantes, como lo afirma uno de los docentes:

Creemos que es importante hacer ese proceso de interrelación y ese proceso de interacción entre las culturas, pero es poder buscar aquí y es una cosa fundamental, es equilibrar, el ejercicio de equilibrio de poderes para poder resaltar las diversidades de nuestros estudiantes (José, sesión 3).

Esta afirmación da cuenta de una comprensión renovada de la interculturalidad como la búsqueda de relaciones equitativas, en igualdad de

condiciones, donde se reconocen y fortalecen todas las identidades, especialmente las de quienes han estado en desventaja (Tubino, 2005; Walsh, 2005).

Al respecto, es importante mencionar que la mayoría de los docentes, al participar en un ejercicio de reconocimiento de sus estudiantes, pudieron identificar diferentes diversidades y filiaciones identitarias en sus cursos, como el origen, etnicidad, género, creencias, vocaciones, entre muchas otras, desafiando la idea naturalizada de aparente homogeneidad entre individuos de una misma cultura:

Hasta ese momento [...] tenía una creencia que me la cambió el curso. Por supuesto, dije: “¿Qué voy a decir yo, si todos son de tal parte y todos están entre tal edad y tal edad, como quien dice, aquí no va a haber diferencias” [...]. Como que uno fortalece más su propio concepto de *cultura*. Entonces, entiende la amalgama completa de lo que el concepto implica. Ya sabe que esto no es solo rojo, esto es una gama inmensa, y que va desde lo que hace a cada estudiante (Catalina, entrevista).

Solo un docente, en la entrevista final, manifestó que aún pensaba que entre sus estudiantes no había diferencias significativas. Esto puede deberse a que el participante, desde su propia personalidad y creencias, argumentaba sentirse incómodo indagando demasiado sobre la vida de los estudiantes en la clase, pues no se sentía bien en ese papel. Desde esta posición, también manifestó no haber cambiado significativamente su mirada de la interculturalidad, que había sido siempre relacionada con el respeto y el trato igualitario en la clase. En este caso, observamos que el docente no vio una conexión estrecha entre el reconocimiento de las identidades y la construcción de relaciones igualitarias, como lo propone la interculturalidad crítica (Walsh, 2005).

Adicionalmente, los docentes fueron más allá de identificar un tipo específico de diversidad, para reconocer que hay muchos grupos diversos en el contexto universitario y que es necesario seguir trabajando para que logren un trato equitativo, como lo afirma uno de los docentes:

Básicamente, que la diversidad étnica tiene un camino largo por recorrer en ser reconocida, respetada,

aceptada y compartida. [...] es importante resaltar que todos somos cultura y nuestra universidad está conformada por muchos otros grupos diversos, que requieren respaldo y acompañamiento en su lucha por el respeto y reconocimiento de derechos, de igualdad y equidad (Julián, sesión 2).

Observamos, entonces, que en esta comprensión más compleja de la interculturalidad, elaborada por casi todos los docentes durante el curso, desempeñó un papel primordial el reconocimiento de las dinámicas inequitativas de poder involucradas en los intercambios entre individuos y grupos distintos (Tubino, 2005; Walsh, 2005), y que reflejan cómo opera la colonialidad del poder (Quijano, 2000). De esta manera, los docentes desarrollaron una visión de la interculturalidad como un proceso que busca la construcción de la equidad y la justicia desde la educación:

Es que, para tener una sociedad más justa, más inclusiva, debo de promover un diálogo más justo, más inclusivo. Clases justas, clases inclusivas, clases diferentes. Que se escuchen todas las voces; clases participativas, clases donde se incluya no solamente que el estudiante haga una presentación oral, como la conocemos de manera tradicional, sino que haya, que la oralidad se exprese de diferente manera, digamos, para que el estudiante pueda tener la posibilidad de ver su vida reflejada en el proceso de aprendizaje (José, entrevista).

Implementación de un enfoque intercultural en las planeaciones de cursos

Encontramos dos grandes ganancias en los trabajos de los participantes para dar un enfoque intercultural a sus planeaciones de cursos: por un lado, más centralidad de lo propio, por medio de temáticas contextualizadas y cercanas a las vidas e identidades de los estudiantes; por otro lado, las apuestas hacia lo decolonial y lo crítico, que los profesores trataron de dar a sus clases, por medio de actividades, temáticas y preguntas para analizar los temas e ir más allá de lo factual.

En primer lugar, en todas las planeaciones, se pudo apreciar un esfuerzo de los docentes por promover la reflexión en los estudiantes sobre las

particularidades de sus propios contextos y sobre diferentes aspectos de su identidad. En uno de los equipos participaron dos profesoras, que enseñan en regiones, para planear una unidad del nivel 3 del PIFLE-I; la temática principal era la descripción de lugares de la ciudad. En los materiales originales del curso, se proponían descripciones de lugares de Medellín y de dos ciudades internacionales. Los docentes introdujeron varios cambios: el primero, fue proponer que los textos modelo fueran sobre el lugar de origen de los profesores del curso. El segundo cambio fue la modificación de la tarea original de la unidad, que consistía en elaborar y presentar un póster sobre un lugar de la ciudad y actividades para hacer en él. Los profesores propusieron que los estudiantes presentaran sus lugares de origen, muchos de ellos alejados de los centros urbanos y completamente desconocidos por los demás compañeros de clase. Además de la descripción de lugares y actividades para hacer allí, su propósito era evidenciar su conexión con las historias personales de los estudiantes, incluyendo historias de violencia.

Estos ejercicios de memoria histórica develan historias usualmente poco abordadas en una clase de lengua extranjera, permitiendo así una mirada crítica de la interculturalidad, que va más allá de la simple información. Asimismo, estos ejercicios implican una reflexión sobre la construcción de las identidades de los estudiantes presentes en el

curso, lo cual se corresponde con una visión crítica y decolonial de la interculturalidad (Dervin, 2016; Walsh, 2010).

En segundo lugar, en dos de las planeaciones se aprecia una serie de preguntas que revelan cómo la reflexión sobre asuntos interculturales se integra a lo largo de la unidad del curso. Dichas preguntas se enfocan no solo en conocimientos sobre otras culturas, sino también en los valores y la concientización que los estudiantes pueden desarrollar en la clase de lenguas.

En la planeación de un nivel 3 de francés, en la cual participaron tres profesoras de francés y un profesor de inglés, se adaptó un plan de clase para el programa Multilingua, optando por una secuencia de aprendizaje por tareas en torno al tema de la alimentación. Aunque conservaron el material de base propuesto en el libro de texto usado en el programa, los docentes incorporaron a la secuencia nuevos objetivos y materiales producidos en Colombia, además de preguntas para abordar la temática desde una perspectiva intercultural.

Una de las actividades parte de un video sobre la alimentación en Colombia y en Francia (La prof Yareth, 2020), a partir del cual propusieron una serie de preguntas encaminadas a deconstruir estereotipos sobre las personas de los países en mención, como lo vemos en la Figura 1. En esta propuesta, vemos que

Figura 1 Preguntas propuestas para el plan de clase de francés

<p>Mirar de nuevo el video y fomentar la discusión a través de las siguientes preguntas:</p> <p>1. Problematicar y descubrir mensajes ocultos (en grupo).</p> <ul style="list-style-type: none"> ● ¿Todos los colombianos comen los platos presentados en el video? ● ¿Todos los franceses comen los platos presentados en el video? ● ¿Hay algún plato que conozcas y que no haya sido presentado?
<p>2. Desarrollar conciencia crítica de los demás y de sí mismos (en parejas)</p> <ul style="list-style-type: none"> ● Como colombiano, ¿te sientes identificado con la información del video? ● La presentadora del video es caleña; ¿crees que esto influyó en la información presentada en el video? ● ¿Qué imagen de los colombianos presenta el video acerca de su alimentación? ● ¿Estás de acuerdo?
<p>3. Desarrollar conciencia crítica de la realidad (grupos)</p> <ul style="list-style-type: none"> ● ¿Se puede elegir qué comer en Colombia o en Francia? ● ¿De qué depende que puedas comer X o Y alimento?

Figura 2 Preguntas propuestas para un curso de inglés del PIFLE-I

- Essential questions: *What provocative questions will foster inquiry, understanding and transfer of learning?***
- What are some events that have shaped the University's identity and cultural diversity?
 - How have they shaped the University's identity and culture?
 - Have these events in the University been worthy?
 - Have the threats against the University members stopped?
 - Has the murder of social leaders stopped in Colombia?
 - What roles does academia have in the construction of society?
 - Why are some events in the University highlighted or omitted?
 - What type of events are highlighted or omitted in the university and in society? why?
 - Does all the information presented by the institutional media include all the perspectives and voices of the university community?
 - How is the university read and seen by outsiders?
 - How do insiders see it?
 - Does the university and its community impact students' lives? How?
 - Would you as a student or teacher recommend someone to study in this university? Why?

los docentes integraron tres niveles de reflexión que se discutieron en el curso. De esta manera, buscaron hacer visible la heterogeneidad en aspectos de la cultura como la comida, problemáticas asociadas a esta, e invitaron a los estudiantes a hacer conexiones entre lo local y lo global. Este último aspecto también lo trataron de integrar a sus planeaciones los demás equipos. En palabras de una de las profesoras: “la relación entre lo global y lo local es interesante e importante. Lo intercultural no puede ser únicamente hablar sobre sus propios pueblos sin mirarse con respecto a otros” (Mariana, sesión 10).

Otro ejemplo de propuestas que permitieran la reflexión crítica sobre asuntos interculturales en la clase de inglés se dio en la planeación de una unidad para el PIFLE-I, cuyo tema principal eran los lugares de la Universidad de Antioquia. En este trabajo, se observó una adaptación de la unidad original, incluyendo los objetivos y los materiales. Este equipo privilegió el descubrimiento de historias alrededor de los lugares de la Universidad y de la relación de los estudiantes con ellas. En la Figura 2, se observan algunas de las preguntas propuestas para explorar durante la unidad. Una de las actividades propuestas consiste en ver un video que presenta un recorrido por los lugares de memoria de la institución y su significado para la

comunidad universitaria (Ude@, s. f.). Como parte de la secuencia de trabajo, el equipo propone las preguntas enunciadas en la Figura 3.

Luego de realizar otra serie de actividades de comprensión detallada, se proponen las preguntas de reflexión que se muestran en la Figura 4, con el fin de generar una discusión a partir de la temática de la unidad.

Como se puede observar, el trabajo propuesto va más allá del componente lingüístico, por medio de la indagación sobre lugares, personas e historias de violencia y de luchas sociales que configuran las identidades de la institución y de sus miembros; de la promoción de una reflexión contextualizada sobre la interculturalidad, y del develamiento de la situación de los grupos excluidos (Fernandes y Candau, 2013; García y García, 2014; Walsh, 2010). Las propuestas de los profesores buscaban analizar las causas históricas de los conflictos, deconstruir prejuicios y estereotipos, y visibilizar la heterogeneidad, en oposición a la naturalizada homogeneidad, mediante la cual opera la colonialidad (Quijano, 2000).

Por otro lado, en las entrevistas finales, varios de los docentes participantes reportaron haber experimentado tensiones entre los miembros de los grupos de trabajo al realizar las planeaciones. Se presentaron

Figura 3 Guía de preguntas antes de ver el video

Video Worksheet

A. Before watching the video, answer the following questions:

1. When was the UdeA main campus created? (1968)
2. How big is the main campus?
3. Do places tell stories? How? Can you give some examples?

B. Watch the video *Recorrido por lugares de memoria de la UdeA*: <https://www.youtube.com/watch?v=OxbZkz0fXqM> and discuss the following questions:

1. How can places tell stories?
2. Which of the people and events mentioned in the video had you heard about?
3. What other people and events at the University could you talk about?
4. Can you provide a description of some of the places mentioned in the video, the activities that can be performed there, and their significance for the University community?
5. How have the events mentioned in the video contributed to build the UdeA's identity?
6. What does this quote by William Fredy Pérez mean: "The campus is a multifaceted, intricate and contradictory space"?

Figura 4 Guía de preguntas propuestas de reflexión para analizar después de ver el video

E: Reflection: Questions to wrap up the discussion about the topics addressed in the video.

1. Is there any academic, social, cultural, or political event that shows the university's diversity that you can share? *
2. Has the University shaped society or has society shaped the University? How?
3. How do you feel being part of the UdeA community at this moment, after knowing how these places of the University have been shaped by the events mentioned in the video?

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dificultades para llegar a acuerdos sobre las temáticas a trabajar, la orientación de las actividades, así como para encontrar un equilibrio entre lo lingüístico, lo crítico y lo intercultural. Este hecho revela la complejidad de los procesos de aprendizaje, en particular en un espacio de desarrollo profesional docente, donde no se puede esperar que todas las personas se apropien de nuevos conceptos de la misma manera y en el mismo momento, pues sus experiencias, conocimientos y trayectorias son distintas.

En todo caso, consideramos que estas tensiones hacen parte de un trabajo *alteritario* al interior de los grupos de trabajo (Arismendi, 2022), en los cuales también hubo intercambio intercultural. Coincidimos con Dervin (2016) y Walsh (2018) en que la interculturalidad asimismo involucra conflicto y tensiones, como se reflejó en esta experiencia.

Por último, es importante resaltar que las planeaciones presentadas son coherentes con las

comprensiones elaboradas a lo largo del curso y presentadas en la sección anterior, en cuanto al abordaje de la cultura, el énfasis en las identidades e historias propias de los estudiantes, así como en el develamiento de asuntos de poder, a través de las preguntas propuestas, que avanzan hacia una perspectiva crítica y decolonial.

Discusión y conclusiones

Los resultados del presente estudio mostraron cómo un espacio de desarrollo profesional, llevado a cabo con docentes de diferentes lenguas extranjeras, sirvió como escenario de reflexión y diálogo sobre lo que significa construir la interculturalidad en las clases de lenguas, en el contexto de una universidad pública en Colombia. Los docentes desarrollaron una comprensión de la interculturalidad como un proceso ligado a su subjetividad; se concientizaron del papel fundamental de las identidades de profesores y estudiantes en los intercambios

interculturales que se dan en la clase de lenguas; y reconocieron las relaciones entre individuos, culturas y prácticas como dinámicas, complejas y permeadas por la colonialidad. Estas elaboraciones se reflejaron en las planeaciones de clase que los docentes elaboraron en el marco del curso.

Algunos de estos hallazgos se identifican con los resultados de otros estudios realizados con profesores en ejercicio en diferentes iniciativas de desarrollo profesional, llevadas a cabo en Colombia. En línea con los trabajos de Arismendi (2022), la presente investigación confirma la importancia de la reflexión sobre el propio ser en los espacios de desarrollo docente sobre este tema. Dichos procesos deben favorecer las subjetividades y el intercambio *alteritario*, en lugar de limitarse a exposiciones teóricas o magistrales por parte de los formadores. Además, al igual que lo reportan Gamboa Díaz (2019), Cuartas (2020) y Arismendi (2022), la presente investigación muestra que los procesos de formación continuada de docentes universitarios permiten complejizar las comprensiones de *cultura, diversidad e interculturalidad*, entendiendo estos conceptos desde una mirada más dinámica. En este sentido, y en concordancia Serna (2016) y Gamboa Díaz (2019), los resultados del presente trabajo enfatizan el rol central de las identidades de maestros y estudiantes en los intercambios interculturales que tienen lugar en el salón de clase.

La mayoría de los estudios sobre la interculturalidad en la enseñanza de lenguas extranjeras en Colombia se han guiado principalmente por desarrollos teóricos europeos, en contextos socioculturales que distan de las realidades latinoamericanas; el concepto de *competencia comunicativa intercultural*, por ejemplo, suele ocupar un lugar preponderante en los trabajos sobre el tema (Barletta, 2009; Cuartas, 2020; Gómez, 2012, 2013; Serna, 2016; Serna *et al.*, 2016). La perspectiva decolonial adoptada en el presente estudio se inscribe en la misma línea de trabajos como los de Granados-Beltrán (2016), así como Herrera y Ortiz (2018) y Arismendi (2022);

coincidimos con ellos en la necesidad de situar el trabajo intercultural en la formación en lenguas en las problemáticas propias de los contextos latinoamericanos.

Este estudio hace un aporte a las discusiones sobre lo que significa construir la interculturalidad en el campo de las lenguas extranjeras desde nuestro lugar y posición en el mundo; lo hace desde las voces de los profesores universitarios de lenguas extranjeras en el Sur global, como interlocutores válidos en la construcción de conocimiento; y, principalmente, desde referentes teóricos interdisciplinarios latinoamericanos, que dan cuenta de las tensiones, necesidades y realidades de nuestra región.

Precisamente, desde la mirada decolonial, los resultados de este estudio señalan la necesidad de dar mayor centralidad en los abordajes de la interculturalidad al análisis de las relaciones de dominación, en los que las lenguas cumplen un papel primordial, así como a la búsqueda constante de transformación de esas desigualdades mediante el diálogo intercultural entre individuos y grupos. Central en este proceso es el desarrollo de una concientización. Desde esta perspectiva, la interculturalidad se convierte en un proyecto de sociedad y en una manera de aportar a la construcción de un país más justo, desde lo que hacemos en el campo de la enseñanza de lenguas extranjeras. La interculturalidad nos encamina a trabajar para el fortalecimiento de las identidades de profesores y estudiantes, para que se posicionen como interlocutores válidos en los intercambios interculturales dentro y fuera del aula; para la construcción de políticas educativas respetuosas de la diversidad lingüística de nuestros territorios; y para la producción y validación de conocimiento local situado, propiciando el diálogo con conocimientos de otras latitudes.

A partir de esta experiencia, se derivan varias reflexiones para el abordaje de la interculturalidad en las iniciativas de desarrollo profesional con docentes de lenguas extranjeras. Si la interculturalidad se entiende como la búsqueda constante

de relaciones equitativas entre individuos y grupos, habría que preguntarse, en primer lugar, qué condiciones se dan para el diálogo en dichos espacios. En segundo lugar, en concordancia con Arismendi (2022), se hace fundamental el trabajo desde el reconocimiento de las identidades y las diversidades de los profesores, dando lugar a que haya intercambios entre sus creencias, historias, experiencias, conocimientos y prácticas. En tercer lugar, se debe reflexionar sobre los conocimientos y las prácticas que se validan y que se excluyen, y las razones que subyacen a estas decisiones. En cuarto lugar, sería necesario interrogar el tipo de interacciones que se promueven: si se reconocen desbalances entre las personas o en su lugar se promueven relaciones horizontales; igualmente, si se escucha desde el respeto y se trabaja hacia la coconstrucción de nuevas comprensiones e iniciativas, o no.

En cuanto a las limitaciones de este estudio, pudimos observar con mayor profundidad las comprensiones de interculturalidad de los docentes, que sus propuestas para llevarlas a la práctica. Aunque la reflexión sobre sus prácticas fue una constante a medida que se leía y discutía alrededor de los temas del curso, solo con el proyecto de planeación en equipos se pudo concretar la práctica. Esta limitación se debió a varios factores: la corta duración del curso; la dinámica de diálogo y discusión que predominó en las sesiones, y que requirió de tiempo, y las dificultades de los profesores participantes para realizar las actividades asignadas, debido a su carga laboral. Sin embargo, somos conscientes de que es difícil observar el impacto de una formación en interculturalidad de manera inmediata, dada la complejidad de los temas, pues estos requieren de tiempo para su elaboración.

Futuros estudios en este tema pueden enfocarse en la observación de cómo los docentes integran progresivamente cambios en sus prácticas, lo cual requiere de iniciativas de mayor duración. Por otro lado, estas futuras investigaciones también podrían enfocarse en la reflexión de quiénes lideran los espacios

de desarrollo profesional docente alrededor de la interculturalidad y en sus propias transformaciones, ya que este aspecto ha sido poco explorado en los trabajos investigativos a nivel nacional.

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LÍNGUA-CÓDIGO E/OU LÍNGUA-VERBO? UM OLHAR DECOLONIAL SOBRE A SALA DE AULA DE INGLÊS

¿LENGUA-CÓDIGO O LENGUA-VERBO? UNA MIRADA DECOLONIAL AL AULA DE INGLÉS

LANGUAGE AS A CODE OR LANGUAGE AS A VERB? A DECOLONIAL LOOK AT THE ENGLISH
LANGUAGE CLASSROOM

LANGUE-CODE OU LANGUE-VERBE? UN REGARD DÉCOLONIAL SUR LA SALLE DE CLASSE
D'ANGLAIS

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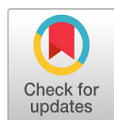
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RESUMO

Em tempos de globalização neoliberal, a língua inglesa tem assumido espaço hegemônico como língua da comunicação, da ciência, dos negócios, da mídia e da educação. Esse espaço, naturalizado em decorrência de questões de poder, política e colonialidade, tende a apagar questões como quem pode falar inglês, que variedade é validada e a quem ele pertence, por exemplo. Diante dessa problemática, resgatamos nossas pesquisas de doutoramento, ambas estudos qualitativos realizados no espaço da universidade sobre a formação inicial de professoras e da escola pública sobre a formação continuada de professoras, com o intento de investigar como a concepção de língua e, portanto, de língua inglesa, moldou e ressignificou as práticas das participantes das pesquisas nos contextos mencionados. Para tanto, o estudo baseou-se em perspectivas críticas e decoloniais, sobretudo nas reflexões produzidas pelo grupo Latino-americano Modernidade/Colonialidade. As reflexões feitas apontaram para tensões existentes entre as concepções de língua enquanto código ou enquanto prática social nos imaginários e práticas das participantes em ambos os contextos de formação docente. Por fim, o espaço ambivalente e situado da sala de aula de inglês é considerado produtivo para a desconstrução e expansão de conhecimentos, bem como para a reconfiguração da função da educação e dos papéis assumidos por professoras e estudantes em sua formação.

Palavras-chave: colonialidade; ensino do inglês; decolonialidade; formação docente; língua-código; língua-verbo.

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RESUMEN

En tiempos de globalización neoliberal, la lengua inglesa ha asumido un espacio hegemónico como idioma de la comunicación, la ciencia, los negocios, los medios de comunicación y la educación. Este espacio, naturalizado por cuestiones de poder, política y colonialidad, tiende a soslayar cuestiones como quién puede hablar inglés, qué variedad se valida y a quién pertenece, por ejemplo. Frente a esta problemática, llevamos a cabo una investigación cualitativa, tanto en el ámbito universitario, sobre la formación inicial de maestras, como en la escuela pública, sobre la formación continua de las maestras. Su objetivo fue indagar cómo la concepción del lenguaje y, por tanto, de la lengua inglesa, moldeaba y resignificaba las prácticas de las participantes en las investigaciones realizadas en los contextos mencionados. El estudio se basó en perspectivas críticas y decoloniales, especialmente en las reflexiones producidas por el grupo Modernidad/Colonialidad Latinoamericana. Las reflexiones suscitadas señalaron las tensiones entre las concepciones del lenguaje como código o como práctica social en los imaginarios y las prácticas de las participantes en ambos contextos de formación docente. Dichas tensiones sugieren que el espacio ambivalente y situado del aula de inglés se considera productivo para la deconstrucción y la expansión del conocimiento, así como para la reconfiguración de la función de la educación y de los roles asumidos por profesores y alumnos en su formación.

Palabras clave: colonialidad; decolonialidad; enseñanza del inglés; formación docente; lengua-código; lengua-verbo.

ABSTRACT

In the times of neoliberal globalization, English language has filled a hegemonic space as the language of communication, science, business, media and education. This space, naturalized by issues of power, politics and coloniality, tends to ignore questions such as who can speak English, what variety is validated and to whom it belongs, for example. Faced with this problem, we conducted a qualitative research study in a university setting on the initial training of teachers, and the public school on the continuing education of teachers. Our goal was to investigate how the conception of language and, therefore, of the English language, shaped and re-signified the practices of the participants in the research conducted in the aforementioned contexts. The study was based on critical and decolonial perspectives, especially those stemming from the reflections produced by the Latin American Research Group Modernity/Coloniality. The reflections underscored the tensions between the conceptions of language as a code or as a social practice in the participants' imaginaries and practices in both contexts of teacher training. These tensions suggest that the ambivalent and situated space of the English classroom is productive for the deconstruction and expansion of knowledge, as well as for the reconfiguration of the function of education and the roles assumed by teachers and students in their training.

Keywords: coloniality; decoloniality; English language teaching; teacher education; language as code; language as verb.

RÉSUMÉ

À l'époque de la mondialisation néolibérale, la langue anglaise a acquis un espace hégémonique en tant que langue de communication, de science, des affaires, des médias et de l'éducation. Cet espace, naturalisé par des questions de pouvoir,

de politique et de colonialité, tend à négliger des questions telles que celles de savoir qui peut parler anglais, quelle variété est validée et à qui elle appartient, par exemple. Face à ce problème, nous avons mené deux projets de recherche qualitative, l'une dans le cadre universitaire sur la formation initiale des enseignants et l'autre à l'école publique sur la formation continue des enseignants. Notre but était d'étudier comment la conception de la langue et, donc, de la langue anglaise, a façonné et re-signifié les pratiques des participants à la recherche menée dans les contextes mentionnés ci-dessus. L'étude s'est appuyée sur des perspectives critiques et décoloniales, notamment sur les réflexions produites par le groupe Latinoaméricain Modernidade/Colonialidade. Les réflexions ont mis en évidence les tensions entre les conceptions de la langue comme un code ou comme une pratique sociale dans les imaginaires et les pratiques des participants dans les deux contextes de formation des enseignants. Ces tensions indiquent l'espace ambivalent et situé de la classe d'anglais est productif pour la déconstruction et l'expansion des connaissances, ainsi que pour la reconfiguration de la fonction de l'éducation et des rôles assumés par les enseignants et les étudiants dans leur formation.

Mots clés : colonialité ; enseignement d'anglais ; décolonialité ; formation des enseignants ; langue-code ; langue-verbe.

Introdução

A língua inglesa (LI) foi difundida mundo afora em um contexto de crises e múltiplas transformações, especialmente e de modo mais incisivo após a Segunda Guerra Mundial, alterando significativamente nossos modos de interação com a palavra e com o mundo que nos cerca. Exemplo disso é o que nos ensinam Sinfree Makoni e Alastair Pennycook (2007). Consoante os autores, as línguas nomeadas, parte importante do projeto moderno/colonial, foram criadas com a prerrogativa de disseminar ideais como progresso, desenvolvimento e Estado-Nação, o que se tornou possível à custa de epistemicídios, genocídios e apagamentos de toda sorte.

Apesar de todas as complexidades envolvidas na questão, o ensino de inglês como língua estrangeira se firmou como obrigatório no currículo oficial da educação básica brasileira e sua concretização não tem sido feita sem maiores problemas. Não são poucas as pesquisas que descrevem as dificuldades que professoras¹ de inglês enfrentam em sala de aula, especialmente na educação básica da rede pública de ensino. Salas de aula com grande número de estudantes, poucos recursos didáticos disponíveis, pouco tempo disponibilizado para a disciplina no currículo oficial e, consequentemente, pouca relevância dada a ela dentro da escola são algumas das questões presentes no cotidiano escolar (Brasil, 2006). Adicionemos a esse

1 Neste artigo, optamos pela utilização do generalizador feminino como forma de convite à experiência de alteridade, para que pessoas cis e trans se sintam ao mesmo tempo acolhidas e incomodadas por esta escolha. O espaço liminar sobre o qual as críticas decoloniais tratam é um espaço de tensão e de coexistência com as diferenças. Da mesma forma, que este texto e esta escrita sejam uma tentativa, reconhecidamente pequena, de apontar para possibilidades outras de estar na academia e de fazer ciência. Ademais, sendo professoras, reconhecemos a maioria de mulheres que ocupam a profissão de educadoras. Esta escolha dar-se-á ao longo do texto, exceto para os autores que se identificam explicitamente com o gênero e sexo masculino e para os excertos retirados do material empírico das pesquisas.

quadro uma crença recorrente de que o inglês, como língua global, é indispensável para a sociedade, ao mesmo tempo que não se aprende inglês na escola pública ou de que na escola só se aprende o verbo “*to be*”, e teremos um olhar parcial e predominantemente negativo das complexidades que envolvem o fazer docente.

O que essas pesquisas e relatos parecem denunciar é que, para além das questões burocráticas da profissão e do contexto escolar, a concepção de língua que prevalece é uma de viés estrutural, que mede o progresso na aprendizagem a partir da quantidade e acurácia de conteúdos gramaticais memorizados pelas estudantes e de sua capacidade de reproduzi-los competentemente. Língua, nesta perspectiva, é um sistema de regras.

Compreendendo que a maneira como as professoras concebem a língua tanto interfere de forma crucial em sua práxis – pois é através desse entendimento que elas se veem como sujeito no processo de educação linguística – como influencia o contexto em que estão inseridas, nos parece pertinente discutir a língua sob uma outra ótica.

Como professoras formadoras, situadas no Sul global e fundamentadas em perspectivas decoloniais, especialmente a partir do grupo latino-americano Modernidade/Colonialidade, exploramos dois contextos formativos – a universidade e a escola – com o objetivo de investigar como a concepção de língua e, portanto, do que entendemos como LI, vai moldar e ressignificar as práticas de professoras e estudantes, gerando circularidades, complexidades e implicações para o ensino de línguas no contexto local.

Para tanto, organizamos este artigo em três seções. Na primeira, trazemos algumas reflexões sobre os estudos decoloniais e como eles nos ajudam a pensar a educação linguística em língua inglesa no campo da linguística aplicada indisciplinar (Moita Lopes, 2006). Na segunda, contextualizamos metodologicamente o material de análise e, na terceira, debruçamo-nos sobre o material empírico das pesquisas, fundamentadas na

concepção de língua como *lenguajear*. Este texto, assumidamente situado e falho, intenta responder ao convite de Souza (2019) de identificar, interrogar e interromper as violências perpetradas pela modernidade/colonialidade no ensino de inglês a partir de nossos *loci* específicos.

Os estudos decoloniais

Por lutar contra as violências da modernidade eurocentrada desde a colonização das Américas no final do século xv, críticas de viés decolonial têm se desenvolvido das formas mais diversas em diferentes tempos e espaços. Esse aspecto plural nos permite agir a partir de modos distintos de teorizar e de vivenciar a decolonialidade.

Enquanto para algumas a decolonialidade está ligada exclusivamente às indígenas em sua luta pela repatriação de suas terras e pelo direito de existirem plenamente enquanto sujeitos (Tuck & Yang, 2012), para outras, a luta se centra na busca por justiça cognitiva, uma que permita outros corpos e saberes coexistirem e serem validados para além da diferença colonial que instaurou a separabilidade entre ser humano/natureza, humano/não humano, mente/corpo, homem/mulher. Tais separabilidades foram impostas com base na naturalização da racialização dos corpos e na centralização do homem branco ocidental heterossexual como centro de toda a vida social (Quijano, 2000; Grosfoguel, 2016; Mignolo, 2012; Santos, 2018).

Na academia, algumas dessas críticas institucionalizaram-se como estudos indígenas, pós-coloniais, antirracistas e decoloniais. Como dito em outro lugar (Stein & Silva, 2020), esses estudos emergem do e no diálogo com aquelas que se encontram na zona do não ser fanoniana, com aquelas comunidades que, localizadas no Sul epistêmico global, sofreram com a violência colonial e racial e que têm resistido e re-existido de formas criativas a partir de ontologias relacionais e de seus corpos, geopolíticas e lugares de existência. (Fanon, 2008; Grosfoguel, 2011, 2019; Rezende et al., 2020).

Apesar das diferenças entre as diversas críticas decoloniais, neste artigo enfatizamos algumas de suas preocupações comuns, para, assim, nos debruçarmos sobre como elas nos ajudam a pensar a sala de aula de línguas. Em geral, esses estudos compreendem tanto um aspecto analítico quanto programático (Veronelli, 2015). O primeiro busca analisar a violência colonial que, iniciada com a colonização, permanece nos dias atuais por meio da colonialidade, para assim, situá-la no tempo e no espaço e desnaturalizá-la. O segundo intenta pluralizar modos de ser, conhecer, saber, existir e se relacionar com o Outro – este absolutamente outro, que não pode ser reduzido aos nossos entendimentos ou representações. Em outros termos, o aspecto programático da decolonialidade apresenta-se como um projeto aberto, cambiante e necessário, que vai adquirir formas distintas a depender dos sujeitos, dos espaços e dos problemas que se propõe a enfrentar.

Em concordância com as críticas decoloniais, modernidade e colonialidade são constitutivas uma da outra, de modo que, como uma moeda, a modernidade se apresenta enquanto o lado resplandecente do empreendimento colonial e se materializa nas noções de progresso, liberdade, democracia, conforto, cidadania, direitos, humanismo e Estado-Nação, para citar algumas. A colonialidade, por sua vez, é lida como o lado obscuro da modernidade e envolve genocídio, expropriação, epistemicídio, ecocídio, exploração, extrativismo (Andreotti, 2013, Andreotti et al., 2018, Mignolo, 2003, 2012). Isto significa que a violência colonial é o que possibilita o sistema moderno global e que não há um sem o outro, daí falarmos em termos de modernidade/colonialidade (Mignolo, 2012, Maldonado-Torres, 2007, Grosfoguel, 2016, D. F. Silva, 2014).

Sermos capazes de identificar os dois lados da moeda nos abre a possibilidade tanto de reconhecer que as promessas da modernidade/colonialidade são inviáveis para a grande maioria da população e insustentáveis se levarmos em conta a finitude do nosso planeta, quanto de imaginar presentes e futuros outros e agir em prol da criação de alternativas

locais, hiper-reflexivas e potentes, em que outros mundos sejam possíveis.

Para tanto, Mignolo (2012) sugere que devemos habitar no espaço liminar que existe na modernidade/colonialidade, de modo a cultivarmos um pensamento de fronteira, que nos leve a assumir e a resistir a colonialidade que nos constitui enquanto seres modernos. Ativamente empreendendo uma postura de desobediência epistêmica, enquanto sujeitos políticos, podemos nos engajar em projetos éticos, políticos, onto-epistêmicos que desnaturalizem o projeto moderno/colonial e busquem interromper as violências de todas as ordens produzidas por ele. De acordo com as críticas decoloniais, isso passa por questionar a *hybris* do ponto zero (Castro-Gómez, 2007) e trazer o corpo de volta, por assumir nossa relacionalidade com todos os seres (humanos e não humanos) e a impureza de pensamento, sob o argumento de que todo conhecimento parte de um local, é epistemologicamente marcado e é permeado por complexas relações de poder (Castro-Gómez, 2007; Mignolo, 2012; Grosfoguel, 2011).

Antes de prosseguirmos a investigação para vivenciar como essas críticas podem nos auxiliar, enquanto professoras de línguas e formadoras de professoras, a lidar com a educação linguística em sala de aula, três noções ainda se fazem importantes neste texto, quais sejam: colonialidade do poder, colonialidade do saber e colonialidade do ser.

De acordo com Quijano (2000), a colonialidade do poder faz referência a um modelo de poder hegemônico que articula formas de exploração (por meio do controle do trabalho) e dominação (por meio da classificação colonial em termos de raça). A colonialidade do saber lida com os efeitos contínuos do conhecimento eurocêntrico descorporificado e projetado como universal nas diversas áreas da produção de conhecimento, que continua a definir, controlar, validar e excluir o que pode ser considerado conhecimento e o que não (Lander, 2000). Por fim, a colonialidade do ser diz respeito ao nível ontológico da diferença colonial, quando se

questiona a própria existência do Outro, criando-o como insignificante (Maldonado Torres, 2007). Nos termos de Mignolo (2003):

A ciência (conhecimento e sabedoria) não pode ser separada da linguagem; as línguas não são apenas fenômenos “culturais” nos quais as pessoas encontram sua “identidade”; são também o local onde se inscreve o conhecimento. E, como as línguas não são algo que os seres humanos têm, mas sim o que os seres humanos são, a colonialidade do poder e do saber engendra a colonialidade do ser (p. 669).²

Como entendemos, os três conceitos encontram-se diretamente interligados e tentam tematizar as diversas dimensões (estrutural, cognitiva, mas também corporal) da colonialidade em nossas vidas. Nessa visão, os saberes produzidos por povos colonizados — e aqui entendemos todos aqueles corpos racializados que de alguma maneira sofrem os impactos do patriarcado, colonialismo e capitalismo — são invisibilizados e o discurso do colonizador é predominante. Desta forma, os modos de produção de conhecimento do sujeito colonizador são impostos e o universo geopolítico-identitário do sujeito colonizado é reprimido ou invisibilizado.

Diante do mencionado, Souza (2019) apresenta estratégias decoloniais que nos convidam a 1) identificar nossos quadros de referência, formas de ser, desejar, saber e existir modernos/coloniais e 2) interrogá-los com vistas a 3) interromper essas estruturas violentas e coloniais que estruturam e informam ainda hoje nossas formas de vida, no intuito de fomentar espaços de coexistência. Assumindo, portanto, uma relação de afinidade para com as críticas decoloniais e entendendo-as como um projeto inacabado, em que se reconhece a ação do poder colonial, procuramos intervir a fim de desestabilizar, romper com a colonialidade

2 Todas as citações diretas em língua inglesa ou espanhola foram traduzidas para a língua portuguesa pelas autoras visando maior fluidez no texto.

sendo vivida e abrir espaço para o possível, o ainda não imaginado (Souza, 2019).

Nesse contexto, acreditamos que a língua precisa ser pensada num outro viés, para além da tradição ocidental. Assim, pensar numa perspectiva decolonial epistêmica implica num “[...] desprendimento que leva a uma mudança epistêmica decolonial e traz para o primeiro plano outras epistemologias, outros princípios de conhecimento e compreensão e consequentemente, outra economia, outra política, outra ética” (Mignolo, 2007, p. 453).

Decolonialidade, linguística aplicada e educação linguística em língua inglesa

Para além de sua presença nas ciências sociais, os estudos decoloniais encontram terreno fértil na perspectiva indisciplinar e mestiça da linguística aplicada (LA) com a qual operamos. Como já dizia Moita Lopes (2006, p. 14), esta percepção de LA tenta “criar inteligibilidades sobre problemas sociais em que a linguagem tem um papel central”, extrapolando o trabalho circunscrito à educação linguística para se debruçar sobre práticas linguísticas, sempre situadas, históricas e contingentes.

Desde então, o argumento elaborado pelo autor, em junção com as outras participantes da organização e pesquisadoras e professoras da LA, tem sido o de compreender os tempos em que nos encontramos e abrir espaços para escutarmos outras narrativas contadas por povos que vivem às margens e que tendem a ser invisibilizados ou tomados enquanto objeto de estudo, por exemplo. Aceitando o convite a lermos e a nos apropriarmos de conhecimentos produzidos em outras áreas para criarmos inteligibilidade sobre os problemas com os quais lidamos cotidianamente, nós iniciamos por colocar nossa visão moderna/colonial de língua/gem sob suspeita.

Como definido pela tradição formalista, o construto língua – objeto da linguística – compreende uma estrutura, um sistema abstrato de signos, compartilhado socialmente por falantes de uma comunidade, passível de análise por meio de suas

relações internas (Saussure, 1969). Nesses moldes, a língua é separada da fala, por ser de natureza individual, heterogênea, plural, concreta e assistemática. Como um fato social exterior aos sujeitos que a enunciam, esse entendimento segue uma abordagem sincrônica que desconsidera a história e as relações da língua com a sociedade.

Ferdinand de Saussure, filósofo suíço considerado pai da linguística moderna, fala a partir de uma concepção positivista de conhecimento. A partir dela, o autor toma a língua dinâmica, fluida, complexa, do seu existir concreto para transformá-la em um objeto estático, passível de estudo, uma entidade no mundo por propósitos metodológicos (Lucchesi, 2004).

Uma leitura bem distinta desta perspectiva é a realizada pelo filósofo russo Mikhail Bakhtin, um dos mais críticos do pensamento saussuriano e que vai nos auxiliar, junto a Maturana, a questionar esse entendimento que, apesar de revisado por linguistas ao longo do tempo, perdura ainda hoje nas salas de aula de línguas, sobretudo com foco no ensino de língua como estrutura ou gramática. Para Bakhtin e seu círculo, a língua escapa da abstração proposta pela linguística de então. Ela é dialógica (um ato responsivo), ideológica (não há neutralidade nos enunciados), contextual, criada na interação com o Outro em um espaço sócio-historicamente marcado. Assim sendo, não pode ser vista fora do mundo da vida, no qual ela se materializa em forma de enunciados: a linguagem é atividade (Bakhtin, 2017; Volóchinov, 2018).

Esta visão de língua, que acolhe a história e os sujeitos que nela se constituem e por ela são constituídos, encontra espaço fértil nos trabalhos de viés crítico que questionam a modernidade, a narrativa universal da ciência moderna e o monolinguismo imposto pelos conquistadores nos espaços colonizados. A partir de outro locus, Humberto Maturana e Francisco Varela, biólogos chilenos, evocam a concepção de língua como uma ação situada ao propor o termo *lenguajejar*. Com a distinção do modo de interação dos seres humanos e

de outros seres, os autores (1987) chamam a atenção para o processo contínuo e complexo que existe quando interagimos com o Outro, uma vez que, além de agirmos, estamos observando, descrevendo, avaliando as realidades ao nosso redor. Ou seja, ao utilizarmos a língua enquanto um verbo, atribuímos a ela o sentido de processo, explicitando sua relação constitutiva com o social, o cognitivo, o afetivo, o relacional, o individual, o emocional, o Outro.

Essa mudança no entendimento de língua como código (estrutura) para língua como verbo (prática social/ação) encontra-se explicada na fala de Veronelli (2015):

A língua, como um substantivo, é dada; ela precede a interação e pressupõe comunalidade. No caso das línguas coloniais, essa comunalidade encerra um povo cuja língua é. A língua como institucionalizada, como tendo uma gramática, como sendo a língua de um determinado império ou nação fecha a interação que tenta complicar a multiplicidade, a heterogeneidade dos usuários e suas interações. A língua, como um verbo, ao contrário, tem a mudança e a continuidade como centrais. Assim, o sentido não está dado. Além disso, o vínculo entre sentido e língua tem complexidades, incluindo complexidades ligadas ao poder, algo que as interações entre os usuários possuem. O sentido é criado por meio dessas interações (p. 121).

Como bem argumentado, à semelhança de Veronelli (2015), partimos do entendimento de que língua não é neutra, é sempre situada e política, se dá na interação e é perpassada por relações desiguais de poder. Esta concepção nos auxilia a refletir sobre a nossa prática enquanto professoras de língua inglesa e a colocar esta língua sob suspeita.

Habitando o espaço liminar do ensino de língua inglesa na sala de aula das instituições públicas onde pesquisamos e apoiadas em Jordão (2019), vemos na *epistemofagia* um exemplo de pensamento de fronteira e, portanto, de estratégia de resistência à modernidade/colonialidade a curto prazo. Para a pesquisadora, epistemofagia diz respeito ao processo de ingestão de conhecimentos de modo a absorver seus elementos nutritivos e a expulsar o que não serve ou faz mal. Nessas

linhas, uma atitude epistemofágica nos leva a ingerir os conhecimentos produzidos em outros locais, inclusive os coloniais, e a nos apropriarmos deles, digerindo o que nos interessa e faz sentido em nossos espaços e tempos e produzindo modos alternativos, contradiscursos, possibilidades outras, potencialmente mais criativas e menos violentas, de conhecer o mundo.

De modo semelhante, Santos (2018) aponta para a co-presença radical de ontoepistemologias hegemônicas e subalternas, estas criadas ativamente como inexistentes, e nos convida a uma atitude humilde de reconhecer nossa incompletude constitutiva. Em uma ecologia de saberes, segundo o autor, há muitos conhecimentos, mas também muitas ignorâncias, que se encontram e estabelecem uma relação de interdependência entre si. Partindo, então, do entendimento de que o conhecimento é sempre interpretado em nosso processo de viver-linguajar (Jordão, 2019), ao nos apropriarmos e questionarmos os conceitos que constituem nosso cotidiano docente como inteligibilidade, norma e proficiência, por exemplo, com o intento de ampliar nossos encontros com o Outro, de nos assumirmos em nossos conhecimentos e ignorâncias (Santos, 2018), em um processo contínuo de pensar, agir, sentir e existir de outro modo (*becoming*), estaríamos desafiando a colonialidade do poder, do saber e do ser, respectivamente.

Explicamos: em termos amplos, de acordo com uma epistemologia moderna, de viés cognitivista, inteligibilidade é um construto voltado majoritariamente para falantes não nativas, que utilizam seu repertório linguístico para se fazerem entender por falantes nativas. Norma tem a ver com as regras linguísticas baseadas nas formas de prestígio que falantes nativas utilizam. Proficiência, por fim, faz referência ao domínio dessas formas e de habilidades linguísticas que falantes não nativas alcançam para se comunicar com outras falantes.

Assim, segundo nossa leitura da autora e do giro epistêmico que ela propõe com relação à educação linguística em língua inglesa, ao validarmos

os usos locais da língua e ao utilizá-la de acordo com nossos propósitos com foco na atribuição de sentidos, estaríamos desafiando a centralidade que ainda hoje o construto de falante nativa tem sobre outras falantes e, assim, a colonialidade do poder.

Desse modo, a inteligibilidade nesse sentido *outro* pode favorecer um posicionamento crítico e informado das falantes e desnaturalizar a relação dada entre língua, território e comunidade, uma vez que a define como dependente do contexto e assume a importância da negociação na construção e recriação das normas localmente (Pennycook, 2012; Canagarajah, 2013). Segundo a autora, qualquer pessoa que linguajeie, utilizando seu repertório disponível, inclusive em inglês – nesta concepção – detém essa língua, independentemente de seu país de origem, de sua cultura e de sua identidade, colocando o poder hegemônico da língua e de suas falantes nativas em questão.

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Com relação à colonialidade do saber, Jordão (2019) nos convida a nos desapegarmos e a problematizarmos a norma padrão da língua e tudo o que ela representa, especialmente para a identidade de suas falantes que simbolicamente a controlam, ditam regras, hierarquizam e ranqueiam quem pertence e quem não pertence àquela comunidade.

Finalmente, no que diz respeito à proficiência, a autora sugere a perspectiva potente de enfatizarmos a habilidade de produzir sentidos em nossos encontros com o Outro nas mais diversas comunidades e situações interculturais marcadas pelo tempo e pelo espaço a partir de nossos repertórios hiper-semióticos, ao invés de perpetuarmos a projeção de falantes nativas como modelo para o resto do mundo. Para Jordão (2019), o entendimento de proficiência também precisa ser negociado constantemente. Sendo um conceito intimamente relacionado com a noção de natividade, que eleva a falante nativa como um ideal a ser perseguido e constrói os falantes não nativos em uma relação de falta, a noção de proficiência tem sido demasiado problemática, sobretudo se levarmos em consideração que, falantes não nativas de LI, somos e

formamos professoras de língua inglesa no Brasil e frequentemente enfrentamos situações relacionadas à síndrome do impostor (Bernat, 2008).

Ao nosso ver, o giro proposto por Jordão (2019) expõe duas noções concorrentes no ensino de língua inglesa atualmente, quais sejam: inglês como língua estrangeira (ILE) e inglês como língua franca (ILF). O ILE comunga das noções modernas de língua-código, centradas na figura da falante nativa, ao passo que o ILF encampa a epistemofagia, a apropriação da língua-verbo para seus propósitos, independente de quem é e de onde vem esta falante (Duboc & Siqueira, 2020).

Diante do exposto, acreditamos que discutir a respeito de língua é sempre complexo, mas mais do que nunca necessário. Como professoras formadoras, defendemos que pensar a língua numa perspectiva decolonial implica em desvincular-se do modelo eurocêntrico e encontrar nas brechas (Duboc, 2015) que surgem na sala de aula a oportunidade de discutir e refletir o conhecimento produzido e praticado pelos sujeitos nos contextos sócio-políticos em que se encontram.

Método

Este estudo situa-se no que entendemos que seja uma linguística aplicada indisciplinar (Moita Lopes, 2006), um campo de estudos mestiço que se vale de reflexões e práxis provenientes de diversas ontoepistemologias. Elas são acionadas de maneira estratégica e provisória para ampliar nossas possibilidades de construção de sentido no estudo da linguagem.

Enquanto autoras, situamo-nos no Sul global, compreendendo esse espaço não só geograficamente, mas epistemicamente. Como corpos privilegiados que produzem saberes localizados, contextualizados sócio-historicamente, sem pretensão de projeção de verdades únicas e universais, pretendemos olhar para alguns dos dados gerados em nossas pesquisas de doutoramento a partir desse convite decolonial. Este trabalho, portanto, desenvolve-se como um olhar retrospectivo sobre os trabalhos de Marson (2019) e J. Silva (2021). Para situar esse material,

resumimos brevemente nossas pesquisas originais nas linhas que seguem.

A pesquisa de Marson (2019) procurou investigar as práticas pedagógicas de sete professoras formadoras e 21 licenciandas do curso de Licenciatura em Letras Português-Inglês de uma universidade pública do Estado do Paraná, Brasil, no intuito de compreender como os conceitos de língua se relacionavam com a práxis das participantes. Os resultados indicaram que tanto docentes quanto discentes acreditavam que o ensino bem-sucedido da língua se dava a partir da abordagem comunicativa – que considera a falante nativa como modelo de proficiência –, apesar de reconhecerem o papel da discussão sobre o ILF em sala de aula.

Aprovada pelo Comitê de Ética da UFPR, a geração de dados dessa pesquisa qualitativa foi realizada de agosto de 2017 a abril de 2018, a partir de observações de aulas, questionários e entrevistas. A análise de dados foi feita a partir de unidades temáticas, que foram interpretadas, gerando categorias e discussões, tal como a pesquisa interpretativa geral (Rosenthal, 2018).

Para este artigo, utilizaremos apenas o material empírico gerado por meio das entrevistas, mais especificamente de três perguntas: 1) é importante ter alta proficiência na língua inglesa para ser professor de inglês?; 2) quais são os pontos positivos e negativos do inglês ser ensinado com língua estrangeira ou língua franca?; 3) você acredita que o currículo do curso de Letras leva em conta a maioria dos conhecimentos necessários à sua formação? Todas as perguntas foram feitas às licenciandas, ao passo que somente a 1 e a 2 foram feitas para as formadoras. Para manter a confidencialidade das participantes, neste artigo as docentes serão denominadas Professora 1-7 e as licenciandas, Licencianda 1-21.

A pesquisa de J. Silva (2021), por sua vez, teve por objetivo construir entendimentos sobre como a formação continuada de professoras pode ocorrer em sala de aula de escola pública a partir da

colaboração entre a professora pesquisadora e a professora em serviço. Nesse processo de pesquisa-formação (i.e., a pesquisa e a formação continuada de ambas as professoras ocorria concomitantemente), as professoras trouxeram à tona e ressignificaram seus entendimentos sobre língua/gem e refletiram sobre as implicações de seu engajamento com perspectivas críticas e decoloniais de letramento em suas práxis com alunas da modalidade de Educação de Jovens e Adultos (EJA).

Além da pesquisadora, a investigação contou com uma professora de inglês em serviço e 19 alunas que tinham entre 18 e 54 anos de idade na época da geração do material empírico. A colaboração deu-se na sala de aula da disciplina de Inglês, na EJA, nível médio, turno noturno, de um colégio estadual na cidade de Curitiba, Paraná, Brasil, durante o segundo semestre de 2018, contabilizando a carga de 128 horas/aula.

Essa pesquisa-formação colaborativa (Mateus, 2011) utilizou observação participante, diário de campo, entrevista e análise documental como métodos e instrumentos de pesquisa. Para fins de análise deste artigo, faremos uso de trechos das entrevistas e dos diários de campo que enfatizem o tema em questão. Para termos de identificação, PC fará referência à professora colaboradora e PP, à professora pesquisadora.

Por fim, cabe ressaltar que, além de essa investigação ter sido aprovada pelo Comitê de Ética em Pesquisa da SEED e da UFPR, as duas pesquisas em questão foram conduzidas de acordo com os padrões de ética da American Psychological Association, respeitando suas indicações na geração e no tratamento dos dados como demandam as normas dessa revista.

Resultados e discussão

Nesta seção, apresentamos dados gerados durante as pesquisas descritas acima, com especial ênfase nas concepções de língua assumidas pelas participantes dos dois contextos de formação. Em um primeiro momento, lançamos luz à pesquisa de

Marson (2019) com relação à formação inicial de professoras na universidade e aos conceitos de inglês como língua estrangeira (ILE) e inglês como língua franca (ILF), de modo a refletir quais as implicações dessas concepções naquele contexto. Em um segundo momento, observamos a pesquisa de J. Silva (2021) sobre a formação continuada de professoras na escola pública, com vistas a discutir as possibilidades e complexidades envolvidas em uma prática docente pautada na concepção de língua enquanto *lenguajear*.

A língua inglesa em uma universidade

Quando analisamos criticamente a práxis docente, reconhecendo-a em suas colonialidades e reconfigurando-a de acordo com as necessidades locais, sociais e históricas de professoras e estudantes, estamos assumindo e lutando por uma formação de professoras com possibilidades de práticas decoloniais. Desse modo, quando refletimos a respeito dos conhecimentos e saberes necessários para que a professora exerça sua função de educadora, escutamos as vozes desses sujeitos e questionamos os saberes instituídos, estamos promovendo uma forma de resistência que nos permite propor mudanças nos currículos e nas práticas de sala de aula.

Percebemos nos depoimentos das professoras e licenciandas que grande parte do conhecimento que trazem para a prática está relacionado com os fundamentos de como aprenderam a língua, majoritariamente baseados em um modelo estrutural. Assim, notamos que a noção de norma ainda está muito arraigada em seu fazer pedagógico.

Na discussão de temas como língua e proficiência, presentes na pergunta 1, 16 licenciandas registraram preocupação em ‘dominar a língua’. Depoimentos como “[...] para ser professor tem que ter didática, toda uma desenvoltura, e ter domínio do idioma” (Licencianda 1) e “Como você vai passar um conhecimento para um aluno se você não tem proficiência adequada para ensinar uma língua?” (Licencianda 3) são exemplos desta preocupação.

A ideia de “dominar o idioma” tem como referência a concepção de língua como um código e, em último caso, a falante nativa como ideal de falante proficiente. Essa noção embasa a concepção do ILE, com denominação de quem são as falantes dessa língua e as implicações culturais e linguísticas desse uso (Seidlhofer, 2011). É como se a professora não nativa sentisse que seu inglês é inadequado ou insuficiente para ocupar eficientemente sua posição, sendo que o alvo almejado é o “inglês nativo”. Esse sentimento, a depender do grau da síndrome (Bernat, 2008), incide diretamente sobre a atuação da professora, podendo impedi-la, inclusive, de trabalhar enquanto tal (Jordão, 2019).

Por outro lado, conceber o ILF implica usar a língua em favor da comunicação, sendo que as normas são negociadas de acordo com as necessidades de suas usuárias (Seidlhofer, 2011). Essa perspectiva alinha-se à concepção da língua-verbo, negociável, contingente (Duboc & Siqueira, 2020).

Quando a professora revisita seu fazer pedagógico e procura refletir sobre a língua numa perspectiva dinâmica, considerando as práticas locais e uso dos recursos disponíveis em favor da comunicabilidade e da inteligibilidade, a língua faz parte de um grande repertório capaz de responder a diversos contextos. Nessa visão de língua, “[...] os falantes desenvolvem uma capacidade performativa que lhes permite circular entre as línguas aproveitando múltiplos recursos semióticos e estratégias de negociação para se comunicar” (Marson, 2019, p. 234).

Ainda no que se refere ao modo como a língua é concebida na universidade e sobre a proficiência exigida das alunas na graduação, uma das professoras participantes da pesquisa mencionou que:

[...] Eu ainda vejo um ensino de inglês colonizado, que trabalha o inglês como língua estrangeira, e que é aquela perspectiva ainda de que a língua inglesa é originária da Inglaterra, Estados Unidos, de países de centro, e que nós deveríamos aprender esse inglês para falar com esses habitantes, esses seres superiores que já nascem falando inglês nesses países. Acho que essa

perspectiva, essa visão é o que determina as práticas mais sutis em sala de aula, enquanto que se, de fato, o professor assume essa ideia do inglês como língua franca ele vai mudar a maneira como ele se relaciona com sua própria proficiência, com sua própria pronúncia, se ele está à vontade com isso, se de fato ele assume isso e tem isso como valor, a prática dele vai mudar radicalmente [...]. (Professora 5)

Percebemos que essa professora sente a necessidade de discutir mais profundamente o ILF e suas repercussões em sala de aula. Ela parece estar ciente da necessidade de pensar a língua em outra visão a fim de desprendê-la do padrão do ser colonizador, pois acredita que a prática se modificaria completamente se suas alunas seguissem os pressupostos do ILF.

Para responder à pergunta 2, das 21 licenciandas, três disseram que não percebiam diferenças entre os termos ILE e ILF. Isso pode se dever ao fato de o inglês ao qual as licenciandas têm acesso – nos livros didáticos, nos testes internacionais e nos espaços escolares – seguir um padrão quase sempre pautado na variedade americana ou britânica de inglês. Para essas participantes, o inglês mostra-se como universal, comum a todas que fazem uso dele.

Para além desse tipo de discurso, é preciso discutir nos espaços universitários como a língua inglesa pode ser excludente, seja para aquelas que tiveram de deixar suas línguas nativas ou para aquelas que não a “dominam”. Assim, com Jordão (2016), acreditamos que

[...] nós precisamos revisitar nosso conceito do que são as línguas, o que elas fazem conosco (e nós com elas), bem como a posição ocupada pelo inglês em cada cenário cultural e político específico onde está sendo usado e adaptado, ou em outras palavras, ressignificá-lo (p. 205).

Por outro lado, a maioria das discentes aponta aspectos positivos do ILF, como “[...] no ILF a gente não tem essa redoma, a gente tem várias possibilidades” (Licencianda 1); “[...] o ILF vai valorizar a fala do falante não nativo” (Licencianda 3); “[...]

O ILF é aquela questão do inglês global, com sotaques, não tem essa preocupação de falar aquele inglês *standard*” (Licencianda 16). As participantes parecem perceber que no ILF as aprendizes não ficam restritas às normas do inglês padrão e que a comunicabilidade se torna mais essencial do que a forma “correta” da língua. No entanto, ao serem questionadas sobre se o inglês que aprenderam na universidade se assemelhava mais ao ILF ou ao ILE, quase todas afirmaram ser o ILE a concepção predominante. Três delas comentaram que tiveram discussões a respeito do ILF durante a graduação, mas não como uma disciplina específica.

Nas questões relacionadas ao uso do discurso oral, as participantes se mostraram mais flexíveis em relação ao uso do ILF, explicitando que o importante é a comunicação entre as interlocutoras e o uso de estratégias para negociar os significados na interação. Todavia, quando discutimos os textos escritos, parece não haver consenso no depoimento das participantes, pois elas acreditam que os erros deveriam ser corrigidos, independentemente da função para a qual servem.

Quanto às professoras formadoras, todas apresentaram pontos positivos em relação ao ILF, no entanto se mostraram preocupadas com as consequências estruturais, práticas e avaliativas de trabalhar com essa perspectiva em sala de aula. A maioria delas apresenta conhecimento a respeito de como a língua pode ser tratada no contexto universitário, mas não sabe como operacionalizar essa possibilidade na prática. Questões como “Que variedades eu devo aceitar?”, “Como posso trabalhar a questão do erro na sala de aula?” e “Tudo será aceito?” são recorrentes.

Ao nosso ver, problematizar e ampliar o conceito de língua é fundamental para desenvolvermos um olhar outro na formação docente e no ensino de línguas. Diante da hegemonia do inglês e da concepção de língua-código arraigada nas salas de aula que preparam novas docentes, discutir as potencialidades de formas alternativas de aprender e ensinar, considerando as especificidades das

suas falantes no contexto sócio-histórico em que estão inseridas parece ser uma alternativa urgente a ser seguida.

A língua inglesa em uma escola pública

Olhando para o material da pesquisa de J. Silva (2021), entendemos que para refletir sobre as concepções que professoras e alunas trouxeram para a sala de aula de inglês, é preciso situar o espaço onde trabalharam, a relevância da disciplina em questão, o que entendiam por inglês e qual era o seu propósito naquela turma. Para isso, utilizaremos, nesta seção, a primeira pessoa do plural para indicar as reflexões feitas pela pesquisadora e pela professora em serviço em sua colaboração.

Sendo uma turma da modalidade EJA, aproveitamos para agir dentro das complexidades, das aberturas e das limitações que nos foram apresentadas naquele contexto distinto. Havia os mais diversos interesses em participar de uma aula de LI: obrigatoriedade da disciplina para conclusão dos estudos, entrada no mercado de trabalho, formação linguística para mudança de emprego, busca de oportunidades de vida em outros países, missão religiosa, progressão dos estudos no ensino superior, aumento de salário, entre outros. Apesar das dificuldades enfrentadas e já relatadas na Introdução sobre o ensino e a aprendizagem de línguas na escola pública, as estudantes com as quais trabalhamos participavam ativamente das aulas. Além da crença de que não saberiam falar, traziam em seus repertórios o que seria ensinar e aprender, como uma aula de línguas deveria acontecer, como melhor elas conseguiriam aprender. No excerto 1, conseguimos ler sobre seu engajamento nas práticas propostas, seu posicionamento e negociação perante a turma e sobre o propósito com as aulas enquanto professoras:

Excerto 1

Após nossa apresentação (quem éramos, de onde falávamos e quais eram os nossos objetivos), tentamos negociar a utilização do inglês em sala de aula, o horário de início e término das aulas, os assuntos a

serem trabalhados e o modo como pensamos trabalhar com eles. Enfatizamos, para isso, a necessidade do respeito pelo Outro, pela vida, pela pronúncia do Outro. Afirmamos e discutimos os princípios nos quais nossas aulas estariam assentadas [“Cada indivíduo traz para o espaço conhecimento válido e legítimo construído em seu próprio contexto; Todo conhecimento é parcial e incompleto; Todo conhecimento pode ser questionado.” – Andreotti, 2011] e reiteramos que estávamos lá para aprender. [...] (Diário de campo – Aula 1 – 31/07/2018, citado em J. Silva, 2021, p. 59).

Trazemos esse excerto para enfatizar que na base das aulas estavam a escuta atenta, a negociação do que e de como ensinar e a abertura ao Outro com suas diferenças, crenças e posicionamentos. Dito isto, argumentamos que o projeto situado e de resistência decolonial se deu nas aulas, com as alunas e a professora colaboradora, por meio do respeito e do amor para com o Outro (Maturana, 2002), um que não reduziu as participantes e seus conhecimentos às representações que poderíamos fazer de seus corpos racializados, mas que, ao contrário, aprendeu na convivência e na comunicação complexa a celebrar a existência da diferença e nutrir identidades relacionais (Lugones, 2006). Essa atitude, segundo lemos, busca romper com a colonialidade do ser e reafirma alunas e professoras enquanto seres complexos, perpassadas por contradições e que possuem conhecimentos e ignorâncias (Santos, 2018). Por isso, nesse encontro entre corpos, saberes, experiências e “*lenguajeares*”, estão em constante processo de vir a ser.

Passando agora à concepção de língua e de inglês trazida por nós, apontamos para a que baseou nossa ação docente: língua era prática social situada, portanto, concordava com a proposta trazida aqui por Maturana e Varela (1987) e por Bakhtin (2017), o que não dispensava nossas reflexões sobre fonética ou regras gramaticais do interesse das alunas e da professora colaboradora, desse modo sendo trabalhadas com propósitos específicos e locais. Como parte de uma instituição educativa, a partir de grandes temas, nos apropriamos da sala de aula de EJA e de sua

abertura privilegiada e institucionalizada no currículo oficial para lidar com o tempo, os saberes e as culturas das alunas de um modo que melhor respondesse a suas demandas, bem como aos nossos desejos enquanto professoras e alunas daquela turma.

Repetidas vezes, tratamos a aprendizagem da LI como a ampliação do repertório linguístico e semiótico das alunas. Para além das práticas que realizavam por meio da “língua portuguesa”, íamos trazendo à tona os termos, os símbolos, as experiências em “língua inglesa” para constituírem os letramentos sociais e escolares daquelas participantes. Contudo, não estávamos preocupadas com a memorização de regras a serem avaliadas a partir de provas para posterior classificação dessas alunas como proficientes ou não. Como se pode ler no excerto 2:

Excerto 2

PC: [...] o que que eu acho mais interessante na nossa disciplina: se você chamar o mesmo grupo e pedir para que eles construam frases agora em inglês, se você imaginar que isso vai acontecer, você vai se decepcionar, okay? Não tem como ter esse domínio, essa... não tem. Mas por outro lado [...] nós enveredamos e andamos por tantos temas, por tantos aspectos, e desmontamos um monte de conceitos por conta das aulas. Independente se ele aprendeu o verbo, se ele sabe construir uma frase. [...] A mudança de postura em relação a vários temas, isso foi efetivo, isso aconteceu. Agora se pensar na construção da...

PP: Mas isso daí acontece quando a gente reduz [...] a língua enquanto gramática.

PC: Exato!

PP: Mas não é assim que a gente pensa. A gente pensa a língua enquanto muito mais. (Entrevista, 22/12/2018, citado em J. Silva, 2021, p. 127)

Assim entendida, a língua que estava sendo apropriada em sala de aula por cada uma ultrapassava a noção de língua enquanto um código linguístico somente. Para além dessas preocupações, enfatizamos o trabalho com texturas, cores, imagens, sons, emoções; tudo o que se encontrava disponível na

escola, fazia parte do repertório das professoras e das alunas e que as auxiliava a atribuir sentidos às coisas no mundo.

A sala de aula, enquanto um espaço preenhe de possibilidades, foi por nós entendida como uma zona de contato (Pratt, 1999) onde professoras e alunas aprenderam umas com as outras, negociaram sotaques e formas criativas de interação, auxiliadas muitas vezes por dicionários, computadores e aparelhos celulares com acesso à Internet. Nesta zona, aprendemos a lidar com o tempo do Outro, com a necessidade da repetição, da risada, do compartilhamento de histórias de vida, mas também com a aprendizagem do som e da forma “mais comum” para se falar algo em inglês.

Diante dessa atitude epistemofágica (Jordão, 2019) que nos permitiu usar nossos repertórios docentes criativamente, o ensino e a aprendizagem de inglês tornaram-se uma educação linguística crítica, voltada para a promoção da subjetificação das alunas (Biesta, 2019), criando e ampliando espaços para que alunas e professoras pudessem pensar, agir, se relacionar e existir de um modo diferente, voltadas para o ser no mundo com o Outro, ainda que em uma instituição moderna/colonial. Esse giro indica que além de saber se comunicar na língua, é igualmente importante apropriar-se dela ao nosso favor. Como PC destacou no excerto 2, “enveredamos e andamos por tantos temas, por tantos aspectos, e desmontamos um monte de conceitos por conta das aulas”, o que resultou na mudança de postura em relação aos temas trabalhados.

Apesar do exposto, pode haver a dúvida sobre se essas estudantes aprenderam a língua inglesa que vai ser exigida em alguns dos espaços onde pretendem circular. Diante dessa dúvida, consideramos que o processo de formação das alunas e da formação continuada das professoras ocorreu na e pela língua. Contudo, a concepção de língua incluiu e extrapolou a noção de código para abarcar a vida existente dentro e fora da sala de aula, confirmando a relação complexa e constitutiva entre

“língua”, cognição, corpo, poder e sociedade, para citar alguns (Maturana e Varela, 1987; Bakhtin, 2017, Volóchinov, 2018).

Por meio do nosso inglês e de nossas aulas fundamentadas na palavra dialógica, utilizamos a língua inglesa politicamente para falar sobre o mundo e para nele resistir, com nossos amplos repertórios comunicativos interculturais. Dentro das possibilidades e pequenos espaços de agenciamento, acreditamos que, olhando retrospectivamente, habitamos o espaço liminar em uma sala de aula de escola pública e empreendemos um projeto outro com intenções decoloniais, tentando desestabilizar as colonialidades cotidianas que perpassam, sobretudo, a aula de língua inglesa.

Como escrito em outro lugar, “aprender inglês no Brasil, em uma sala de aula de EJA da escola pública, poderia ser um dos efeitos avassaladores da globalização imposta assimetricamente a nós, que nos encontramos ‘em desenvolvimento’, mas também poderia – e eu interpreto que foi – ser fruto de um movimento crítico de apropriação, ou de *epistemofagia*” (J. Silva, 2021, p. 176). O inglês das professoras e os conhecimentos trabalhados a partir dele são fruto da interpretação e vivência da língua desses seres. Ao mesmo tempo, são a língua “estrangeira” de poder imposta e resignificada pelos sujeitos em suas interações cotidianas. Habitando o espaço contraditório e liminar da língua-verbo, seguimos *lenguajeando* como forma de ação sobre o mundo.

Considerações finais

Ao final deste texto, resgatamos e apontamos alguns aspectos que se mostraram importantes em nosso empreendimento de olhar para as nossas salas de aula a partir de uma intenção decolonial.

Ao mesmo tempo que a língua inglesa abre possibilidades de comunicação, de ascensão econômica e mesmo de formulação de contradiscursos tendo em vista seu lugar de prestígio no mundo neoliberal, ela encerra muitas outras quando exclui certos corpos que não a detém. A

partir de um olhar curioso, sensível e complexo, mas também informado pela colonialidade, nossas pesquisas e releituras tentaram interromper algumas violências modernas/coloniais no ensino de inglês ao girar a episteme de língua-código para língua-verbo, auxiliadas por perspectivas críticas e decoloniais.

A leitura de Marson indicou a crise que havia no espaço de formação inicial, tanto na visão de licenciandas quanto de formadoras, entre a educação linguística de viés estrutural (ILE) e a de viés translíngua (ILF), bem como suas implicações ambivalentes nesse espaço de formação, sobretudo no que se refere à ideologia da falante nativa e sua presença no imaginário desses sujeitos. A de J. Silva, a partir do contexto de formação continuada na escola pública, apontou para a liminaridade que pode ser instaurada dentro daquele espaço complexo de sala de aula por meio de uma postura relacional fundamentada na concepção de língua-verbo.

Observando a leitura retrospectiva feita por ambas as professoras, terminamos por salientar três aspectos principais: o papel de professoras e alunas na aula de línguas, o espaço complexo da sala de aula e o papel da educação linguística e da formação de professoras.

A concepção de língua-verbo trazida de diferentes formas nessas pesquisas sugere que não há espaço para uma professora transmissora e dona do conhecimento e uma aluna receptora e passiva. Na tarefa de formar sujeitos que agem no mundo e de aprender com o Outro, professoras e alunas são entendidas em sua possibilidade de agir colaborativamente e, assim, de colocar verdades entre parênteses (Maturana, 2002), (des)construindo-se nesse processo.

A educação linguística, mais do que um processo de aprender e ensinar línguas, se mostra uma alternativa potente ao transformar o espaço da sala de aula em um lugar para o diálogo e o questionamento com vistas ao rearranjo e à transformação dos discursos modernos/coloniais que nos

perpassam e constituem nossa práxis. Por meio dela, podemos nos apropriar das línguas nomeadas e modificá-las a nosso favor, inclusive para resistir por meio delas e vislumbrar a criação de presentes e futuros outros (Jordão, 2019).

O engajamento com ontoepistemologias decoloniais convida-nos a alterar o foco da formação de professoras e alunas a partir de um olhar crítico sobre a função da educação. Em seu território complexo que abrange desejos pela permanência e fortalecimento da modernidade/colonialidade, há rachaduras que se instauram nas bases e que podem ser o início de possibilidades de interrupção desse estado de coisas. O convite a ser com o Outro e a cultivar a contradição e a complexidade é uma delas.

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INDELIBLE COLONIALITY AND EMERGENT DECOLONIALITY IN COLOMBIAN-AUTHORED EFL TEXTBOOKS: A CRITICAL CONTENT ANALYSIS

COLONIALIDAD INDELEBLE Y DECOLONIALIDAD EMERGENTE EN LIBROS DE TEXTO DE EFL DE AUTORÍA COLOMBIANA: UN ANÁLISIS CRÍTICO DE CONTENIDO

COLONIALIDADE INDELÉVEL E DECOLONIALIDADE EMERGENTE NOS LIVROS ESCOLARES DE ENSINO DE INGLÊS LÍNGUA ESTRANGEIRA DE AUTORES COLOMBIANOS: UMA ANÁLISE CRÍTICA DO CONTEÚDO

COLONIALITÉ INDELÉBILE ET DECOLONIALITÉ ÉMERGENTE DANS DES MANUELS SCOLAIRES D'ANGLAIS LANGUE ÉTRANGÈRE PAR DES AUTEURS COLOMBIENS : UNE ANALYSE CRITIQUE DU CONTENU

Astrid Núñez Pardo

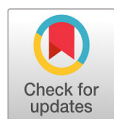
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ABSTRACT

The use of Colombian-authored EFL textbooks as subalternation instruments, the instrumentalization of grammar and foreign methodologies, and the imperialism of a profit-driven publishing industry perpetuate colonial links. This article reports a critical content analysis of six Colombian-authored EFL textbooks from local and foreign publishers. It was framed within a sociocritical paradigm, which included interviews with four authors, six teachers, and two editors. Findings reveal three triads of decolonial criteria: (a) The triad of ontological criteria unsettles the reproduction of foreign beliefs, behaviours, values, and ideologies; (b) the triad of epistemological criteria subverts North and West dominant knowledge and culture, and (c) the triad of power criteria withstands globalised and neoliberal discourses imposed through teaching methods, curricula, materials, testing, training, and standardised English varieties. The findings also indicate that there are still colonial traces in the representation of gender, races, sexual orientations, capacities, and social classes. Thus, developing EFL materials from a decolonial perspective contests the commercial, standardised, and colonised textbooks to build contextualised and decolonised EFL materials otherwise that are sensitive to cultural diversity. This academic endeavour exhorts teachers to assume a critical stance towards EFL materials content, learning activities and strategies, underpinning language pedagogies, iconography, language policy, and assessment practices, and to exert their agency to contest hegemony and recreate situated EFL pedagogical practices.

Keywords: coloniality; critical interculturality; decoloniality; EFL materials otherwise; EFL textbooks.

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RESUMEN

La explotación de los libros de texto de inglés de autores colombianos como instrumentos de subalternización, la instrumentalización de la gramática y los métodos foráneos, y el imperialismo de una industria editorial regida por intereses comerciales perpetúan las relaciones coloniales. Este artículo presenta un análisis de contenido crítico de seis libros de texto de ILE de autoría colombiana para editoriales locales y extranjeras. Se enmarcó en un paradigma sociocrítico e incluyó entrevistas con cuatro autores, seis profesores y dos editores. Los resultados revelan tres triadas de criterios decoloniales: a) la triada de criterios ontológicos desafía la reproducción de creencias, comportamientos, valores e ideologías foráneas; b) la triada de criterios epistemológicos subvierte los saberes y culturas dominantes del Norte y de Occidente, y c) la triada del poder resiste el discurso global y neoliberal impuesto mediante los métodos, el currículo, los materiales, las pruebas estandarizadas, las capacitaciones y las variedades estandarizadas de inglés. Los resultados también muestran la persistencia de huellas coloniales en las representaciones del género, las razas, las orientaciones sexuales, las capacidades y las clases sociales. La creación de materiales de ILE desde una perspectiva crítica confronta los libros de texto comerciales, estandarizados y, por lo tanto, colonizados, para construir materiales de ILE contextualizados y descolonizados otros que sean sensibles a la diversidad cultural. Esta empresa académica exhorta a maestros y a estudiantes a asumir una postura crítica frente a los materiales de inglés, su contenido, sus actividades y estrategias de aprendizaje, sus metodologías subyacentes, su iconografía, la política lingüística y las prácticas de evaluación, y a que ejerzan su agencia a fin de desafiar la hegemonía y de recrear prácticas pedagógicas situadas de ILE.

Palabras clave: colonialidad; interculturalidad crítica; decolonialidad; materiales didácticos de ILE otros; manuales de ILE.

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RESUMO

O uso de livros escolares em inglês por autores colombianos como instrumentos de subalternização, a instrumentalização da gramática e dos métodos estrangeiros e o imperialismo de uma indústria editorial de orientação comercial perpetuam as relações coloniais. Este artigo apresenta uma análise crítica de conteúdo de seis livros-texto de inglês língua estrangeira de autoria colombiana para editoras locais e estrangeiras. Foi enquadrado dentro de um paradigma sócio-crítico e incluiu entrevistas com quatro autores, seis professores e duas editoras. Os resultados revelam três tríades de critérios decoloniais: a) a tríade de critérios ontológicos desafia a reprodução de crenças, comportamentos, valores e ideologias estrangeiras; b) a tríade de critérios epistemológicos subverte os conhecimentos e culturas dominantes do Norte e do Ocidente; e c) a tríade de poder resiste ao discurso global e neoliberal imposto através de métodos, currículo, materiais, testes padronizados, treinamento e variedades padronizadas de inglês. A análise também mostra a persistência de traços coloniais nas representações de gênero, raça, orientação sexual, habilidade e classe. A criação de materiais de inglês língua estrangeira a partir de uma perspectiva crítica confronta livros de texto comerciais, padronizados e, portanto, colonizados, a fim de construir materiais de ensino do inglês contextualizados e descolonizados que sejam sensíveis à diversidade cultural. Este empreendimento acadêmico insta professores e alunos a tomarem uma posição crítica em relação aos materiais em inglês, seu conteúdo, atividades e estratégias de aprendizagem, metodologias subjacentes, iconografia, política linguística e práticas de avaliação, e a exercer sua agência a fim de desafiar a hegemonia e recriar práticas pedagógicas situadas no ensino do inglês.

Palavras-chave: colonialidade; interculturalidade crítica; decolonialidade; materiais didáticos de ILE *otherwise*; livros didáticos de ensino de inglês.

RÉSUMÉ

L'utilisation des manuels d'anglais par les auteurs colombiens en tant qu'instruments de subalternisation, l'instrumentalisation de la grammaire et des méthodes étrangères, et l'impérialisme d'une industrie de l'édition à vocation commerciale perpétuent les relations coloniales. Cet article présente une analyse critique du contenu de six manuels d'anglais langue étrangère (ALE) écrits par des Colombiens pour des éditeurs locaux et étrangers. Elle s'inscrit dans un paradigme socio-critique et comprend des entretiens avec quatre auteurs, six enseignants et deux éditeurs. Les résultats révèlent trois triades de critères décoloniaux : a) la triade des critères ontologiques remet en question la reproduction des croyances, des comportements, des valeurs et des idéologies étrangers ; b) la triade des critères épistémologiques subvertit les connaissances et les cultures dominantes du Nord et de l'Ouest ; et c) la triade du pouvoir résiste au discours global et néolibéral imposé par les méthodes, les programmes d'études, les matériaux, les tests standardisés, la formation et les variétés standardisées d'anglais. L'analyse montre également la persistance de traces coloniales dans les représentations du genre, de la race, de l'orientation sexuelle, des capacités et de la classe. La création de matériels d'apprentissage d'ALE dans une perspective critique confronte les manuels commerciaux, standardisés et donc colonisés, afin de construire des matériels d'apprentissage contextualisés et décolonisés, sensibles à la diversité culturelle. Cette entreprise académique incite les enseignants et les étudiants à adopter une position critique à l'égard des matériels d'anglais, de leur contenu, des activités et stratégies d'apprentissage, des méthodologies sous-jacentes, de l'iconographie, de la politique linguistique et des pratiques d'évaluation, et à exercer leur pouvoir afin de remettre en question l'hégémonie et de recréer des pratiques pédagogiques d'ALE situées.

Mots-clés : colonialité ; interculturalité critique ; decolonialité ; matériaux didactiques d'ALE *otherwise* ; manuels d'ALE.

Introduction

It is well known that commercial EFL textbooks have prevailed as the main resource for English teaching and learning. However, these resources have overlooked the changing and diverse complexity of historic, socio-cultural, political, economic, educational, and aesthetic realities and concerns of local contexts. For instance, their potential to promote comprehension of cultural diversity is arguable. In this framework, this study analyses instrumental, homogenised, decontextualised, and colonised EFL textbooks regarding the dimensions of being, knowledge, and power, with the supremacy of global culture. In this sense, it embraces desirable, contextualised, and decolonised EFL materials otherwise sensitive to cultural diversity.

The decolonial turn proposes a *thought otherwise* (*un pensamiento otro*) also known as a *border thought* (*pensamiento fronterizo*). This oppositional thought is not simply based on recognition or inclusion, but rather centred on a socio-historical structural transformation. For the context of this paper, this also implies teachers otherwise, students otherwise, and EFL materials otherwise. These latter are conceived from a reflective, critical, and emancipating stance to respond to diverse social dynamics and cultural patterns of local contexts where these resources are used to teach and learn English. They also relate to other cultural experiences of the world.

By the same token, curriculum, materials, assessment, language policy, and teaching and practices oriented by critical interculturality are vital for EFL and ESL teaching and learning. Thence, it is crucial to reassess them as “socio-cultural, pedagogical, didactic, and cognitive mediations that facilitate linguistic and cultural interactions” (Núñez-Pardo, 2020a, p. 114). These mediations have the potential to educate critical and interculturally aware citizens and nurture disruptive mindsets able to transform complex realities. In this vein, this article attempts to encourage English teachers to challenge the belief that they are consumers

of knowledge; instead, they should be seen as critical, political, knowledgeable, and transformative subjects (Freire, 1971; Giroux et al., 1988; Quiceno, 2003) who can add to the construction of knowledge. Said knowledge should respond to daily local community experiences and concerns. Contextualization allows us to rethink EFL materials from alternative ways of conceiving and representing the world vis-a-vis the dimensions of being, knowledge, and power. In this train of thought, the study unveils criteria inspired by the decolonial turn and grounded on critical interculturality as an alternative to guide the development of EFL materials otherwise. These criteria defy the pervasive decontextualization of standardised EFL materials, allow English teachers to resist mainstream materials development, and endorse teachers’ agency for knowledge construction.

The origins of this research trace back to several studies. Current research on EFL textbooks proves latent tensions and tendencies in national and international scenarios. A review of related studies (Núñez-Pardo, 2018a) revealed that textbooks present asymmetrical and hierarchised cultures with the predominance of Anglo-Saxon ones and the absence of experiential culture (Nguyen, 2015). Textbooks also show the prevalence of superficial culture at the expense of deep culture (Gómez, 2015), Eurocentric knowledge in detriment of local one (Aicega, 2007), stereotyped gender representations (Lee, 2014), and children as passive subjects without titularity of their rights (Herrera, 2012). Finally, literacy is regarded as a localised socio-cultural practice (Zhang, 2017). Nonetheless, research analysing EFL textbooks from a critical interculturality perspective is scarce and continues to incite tensions and controversy.

The current study also emerged from the author’s experience as a materials developer and teacher educator and researcher. As an EFL materials developer working for the local publishing industry for more than a decade, she has contributed to the production of commercial and standardised EFL textbooks. As a teacher educator and researcher,

she has oriented in-service EFL teachers in their postgraduate studies; she has also contributed to the development of otherwise institutional materials that respond to the local realities of their contexts of use and production.

This study problematised the *coloniality of being, coloniality of knowledge, and coloniality of power* in EFL textbooks. Coloniality of being denotes the construction or image of the cultural Other (Maldonado-Torres, 2008; Quijano, 2000; Walsh, 2010). Coloniality of knowledge regards European epistemes as the absolute origin of knowledge, disregarding and marginalising other forms of knowledges (Restrepo-Rojas 2010; Walsh, 2010). Coloniality of power is rooted in capitalist globalisation and materialised in multinational organisations (Quijano, 2014; Quijano & Wallerstein, 1992) that subordinate the individuals of the periphery (Castro-Gómez, 2007). Then, how do these sorts of coloniality permeate the textbooks in question?

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First, textbooks are sub-alternation instruments with the preponderance of the hegemonic ideology of the native speaker (Faez, 2011; Kumaravadivelu, 2014; Viáfara, 2016). It shows teachers as consumers of knowledge without voice and action, thus indicating coloniality of being. Second, textbooks promote language instrumentalisation, decontextualised cultural content, and uncritical use of foreign methodologies (Canagarajah, 2005; Kumaravadivelu, 2014; Núñez-Pardo, 2020a; Phillipson, 2008). As ratified by Soto-Molina and Méndez's (2020) documentary analysis, the content of textbooks deals with "high levels of alienation burden, superficial cultural components and instrumentation to the submissive person who favours the dominant culture of English and does not offer possibilities to embrace interculturality in ELF teaching contexts" (p. 11). This converts teachers into technicians and reproducers of Eurocentric knowledge, demonstrating coloniality of knowledge. Third, the imperialism of a commercially oriented publishing industry is supported by a

bilingual policy that associates English with work, productivity, globalisation, and neoliberalism (González, 2012; Guerrero-Nieto & Quintero-Polo, 2021; Miranda & Valencia-Giraldo, 2019; Usma, 2009a). This condition makes teachers competitive and oppressed actors, suggesting coloniality of power. In short, the content of EFL textbooks replicates and perpetuates ways of being, knowing, and exerting power that conceal, subdue, or misrepresent the plurality of socio-cultural realities of local contexts. Hence, EFL textbooks play a key role in disseminating colonialist and neoliberal agendas that omit or distort societal differences.

This documentary research was guided by the main research question: What ontological, epistemological, and power criteria grounded on critical interculturality as a decolonial alternative orient the development of the English textbook to overcome its decontextualisation from the voices of local authors, teachers, and editors? The analysis was also led by the following three subsidiary research questions: (a) What traces of coloniality are observed in the content of readings, their iconography, and learning activities proposed in the most utilised English textbooks in the Colombian context during the period 2004-2016? (b) What possible transformations have been experienced by the content of readings, their iconography, and learning activities proposed in the most utilised English textbooks in the Colombian context during the period 2004-2016?

Theoretical Foundations

School textbooks have played a central role in language teaching and learning throughout history. These also have offered a prolific field for analysing their philosophical dimension (Grupo Eleuterio Quintanilla, 1996). In this light, textbooks deserve critical examination to challenge their industrial development and thus encourage teachers and students to fight globally distributed biases. In doing so, research on textbooks comprises their *evaluation* and *analysis*. The former focuses on accurately

determining whether a set of parameters is fulfilled or not in textbooks to recommend alternatives for their improvement (Littlejohn, 2012). This process can be done before, during, or after their use. In turn, analysis of textbooks centres on recognising latent messages present in their content to make inductive inferences (Krippendorff, 2004), within a socio-cultural, geographic, and historic context. This study opted for the critical content analysis of textbooks to uncover their decontextualisation and propose disruptive ways of developing EFL materials.

Concerning the theoretical foundations of the study, school textbooks conceived as geographically, historically, culturally, and politically situated artefacts (Choppin, 2001; Escolano, 2012) were explored. Second, textbooks were also viewed as ideological resources that create stereotypes and disseminate North and Western cultures (Apple, 1992). Third, textbooks were understood as tools for curricular support (Moya, 2008). Fourth, they were considered commercial and profitable products (Martínez, 2008). All in all, these views substantiate the fact that textbooks are fruitful objects of study prone to be further explored to contest their decontextualisation, uniformity, and marketisation.

EFL textbooks, which were born in the 1830s (Borre, 1996), have been conceptualised in four main categories. These are indispensable artefacts for the teaching of English (Davcheva & Sercu, 2005). Moreover, they are also socio-cultural mediators shaped by the changes in *zeitgeist* (Littlejohn, 2012; Rico, 2012). Furthermore, EFL textbooks are propagators of racial, gender, and class colonial bias and knowledge-based ideologies (Granda, 2004; Gray, 2013; Núñez-Pardo, 2018a). Finally, they are mediations whose socio-cultural, pedagogical, didactic, and cognitive nature fosters both teaching and learning processes and teachers' and students' critical social and political awareness and transformation. The foregoing categories offer a look at the range of connotations EFL textbooks encompass and inform this study regarding their adaptability, complexity, and bias. Likewise, they ratify the need to critically analyse

these artefacts in search of their contextualisation and, thus, their decolonisation. Having discussed EFL textbooks as the first theoretical foundation of this research, their relation to critical interculturality is argued next.

Critical interculturality is a decolonial alternative that contributes to negotiating socio-cultural diversity and the conciliation of the difference between the local and the foreign (Walsh, 2010; Tubino, 2005). It aims at tracing European colonialism to stop perpetuating and naturalising subordinated socio-cultural relations. In this vein, critical interculturality contests Eurocentric visions of knowledge and the imperialism of the commercial publishing industry of textbooks since they conceal and misrepresent the multiplicity of socio-cultural realities of local contexts. The decolonial turn, as a shift in knowledge construction (Maldonado-Torres, 2008) implying epistemic diversity (Grosfoguel, 2007), impels "emancipating critical thinking, reducing Eurocentric-knowledge dependence, and resisting the supremacy of political and socio-economic agendas that legitimate the interests of the dominant social order" (Núñez-Pardo, 2018b, p. 3). Accordingly, critical interculturality and the decolonial turns advocate for more symmetric and diverse sociocultural representations and relationships in EFL materials, enabling individuals' critical socio-cultural and political awareness, transformation, and construction of local knowledge.

Method

This documentary research comprehended EFL textbooks as objects of study and aimed to critically scrutinise them based on their socio-cultural context through the qualitative content analysis method. This is because such content analysis seeks to understand the hidden messages present in written texts (Krippendorff, 2004). Likewise, this choice was made since, in this avant-garde framework of empirical approximation, quantification is not a definite criterion to analyse content (Krippendorff, 2004). All in all, the critical content analysis proposed departed from the

qualitative nature of texts and privileged verbal and descriptive procedures that separate it from a quantifying perspective.

By the same token, the study was framed within the qualitative approach as it fostered the emergence of alternative epistemologies from subaltern subjects and loci. It also rescued subjectivity to make sense of complex human phenomena in social interaction (Sandoval, 1996). Furthermore, the socio-critical paradigm informed this research. This paradigm reclaims subjectivities understood as individuals' perceptions, opinions, arguments, and discourses, which in interaction with others, lead the researcher to acknowledge the social construction of knowledge. In this vein, this paradigm paved the path for this study to advocate interpretation and emancipation to make sense of reality (Kincheloe & McLaren, 2005).

Regarding methodological strategies, the unit of analysis was English textbooks. Six EFL textbooks made up the sampling unit; the paragraph was the recording unit; 86 passages and their reading comprehension activities and accompanying iconography constituted the unit of context. Additionally, comprehension matrices for interpretation and critical analysis of the content of readings were designed.

Besides, since qualitative content analysts contemplate the voices of readers, critics, and users of the texts (Krippendorff, 2004), the perceptions of Colombian English teachers, authors, and editors were brought up to enrich the analysis. Thus, they used these textbooks in their English classes in secondary state-funded schools, authored them, or performed the role of editors in both a local and a foreign publishinghouse. Their insights were gathered through a focus group with six Colombian English teachers and in-depth interviews with four Colombian authors and two editors; all of them signed the informed consent to participate in the study. For the focus group, the participant teachers expressed themselves freely without much intervention from the moderator since the

interest was to collect as much information as possible. Likewise, the qualitative and dialogic nature of in-depth interviews allowed for building the experience of the participants authors and editors in a horizontal relationship (Robles, 2011). These genuine encounters granted a conjoint construction of the meaning participants attributed to the cultural content of readings, comprehension activities, and accompanying iconography, in tandem with the researcher's interpretation. Finally, theory triangulation was employed, confronting the emergent categories with existing theory.

Findings

The findings below are presented in relation to the research questions posed. The first question addressed the formulation of a set of criteria to disrupt the coloniality found in the EFL textbooks.

The critical analysis revealed three triads of decolonial criteria that respond the main research question of this study (see the Introduction). They stemmed from the perspective of critical interculturality as a pedagogical alternative to unsettle the current representations in EFL textbooks that were found during the process of analysing their content. The subsidiary questions aimed at identifying those current representations in EFL textbooks that are still engaged in colonial views, and also to observe whether there were elements of decoloniality in the textbooks analysed. Therefore, the categories of indelible coloniality traces and emergent decoloniality signs in EFL textbooks answered these questions (Table 1).

The three triads of decolonial criteria emerged from the researcher's interpretation and analysis of the meaning that Colombian teachers, authors, and editors attribute to the dimensions of being, knowledge, and power present in the textbooks they use, write, or edit. Thus, the nine criteria derived from the data obtained from the voices of the participants and the author's experience as a materials developer and teacher educator who mentors in-service EFL teachers' pedagogical interventions for their studies.

Table 1 Research Categories

Research question	Research objectives	Categories	Subcategories	Criteria
What ontological, epistemological, and power criteria grounded on critical interculturality as a decolonial alternative orient the development of the English textbook to overcome its decontextualization from the voices of local authors, teachers, and editors?	To unveil some ontological, epistemological, and power criteria, based on critical interculturality, as a decolonial alternative, that guide the development of the English textbook otherwise to overcome its decontextualization based on the voices of Colombian authors and editors.	Decolonial criteria	Ontological dimension	Students' life experiences regarding deep culture of human beings constitute the content of contextualised materials otherwise in dialogue with other experiences of the pluricultural universe, which can be presented in multimodal texts of diverse genres. Students' life projects as unique subjects within their context, with capacities and particular ways of being, feeling, dreaming, doing, acting, and inhabiting construct shared visions to generate other possible worlds. The iconography of subjects, the school context, and communities in their local setting allows for inclusion, recognition, identity, cohesion, and generation of bonds.
			Epistemological dimension	Empowerment of teachers and students fosters decision-making about curricular and contextualised materials otherwise. Learning activities involve interpreting, comparing, contrasting, discerning, reflecting, discussing, and transforming human realities and require the conscious use of learning strategies and technological resources. The generation of context-sensitive methodologies rooted in critical pedagogies responds to local realities where English is taught and learnt with contextualised materials otherwise and with the Others to foster reflective, meaningful, and constructive learning settings.
			Power dimension	Collective action favours an educational policy that is agreed with the subjects directly involved in the processes of teaching and learning (teachers and students). The creation contextualised materials otherwise by teachers and students as citizens with social and political awareness contributes to the struggle for a critical and democratic and freedom-based education. The institutionalisation of contextualised EFL materials otherwise supports teachers' and students' sense of belonging, commitment, and personal and professional growth.

Table 1 Research Categories (Cont.)

Research question	Research objectives	Categories	Subcategories	Criteria
What traces of <i>coloniality</i> are observed in the content of readings, their iconography, and learning activities proposed in the most utilised English textbooks in the Colombian context during the period 2004-2016?	To characterize the contents in the reading passages, comprehension activities and the iconography of the most utilised textbooks in the Colombian context during the period 2004-2016 to identify traces of coloniality.	Indelible coloniality traces	Coloniality of being Coloniality of knowledge	Uneven gender representation. Colonial vision of gender and sexual diversity. Ethnic hierarchy. Supremacy of discriminating and oppressing ableism. Social class at the core of marginalisation, inequality, submission, and underestimation of the human being from the Epistemological South. Perpetuation of cultural detachment and bias, invisibility of diverse local cultural content, and dissemination of Anglo-Saxon values and ideologies. Construction of the reader as an object focused on bare decoding and literal reading of predetermined knowledge, not as a subject of critical multiliteracy and multimodal processes. Adopting the bilingual global policy and discourse. Global features of textbooks.
What possible transformations have been experienced by the content of readings, their iconography, and learning activities proposed in the most utilised English textbooks in the Colombian context during the period 2004-2016?	To identify the transformations in the reading passages, comprehension activities and iconography of the books of English texts most utilised in the Colombian context during the period 2004-2016 to determine aspects related to decoloniality.	Emergent coloniality signs	Relational interculturality	Teaching English for citizens' academic quality, professional development, and economic success. Colombian authored English textbooks under the consulting services of a foreign publishing house.

* These criteria were the result of a study entitled "Decolonizar el libro de texto de inglés: una apuesta desde la interculturalidad crítica" (Núñez-Pardo, 2020b), carried out within the doctoral programme in Sciences of Education at Universidad Pedagógica y Tecnológica de Colombia (UPTC).

Decolonial Criteria

The *ontological criteria* challenge the hegemonic reproduction of beliefs, behaviours, values, and ideologies. In doing so, there exist three possibilities. First, there is a need for developing EFL materials that advocate for an ethical, political, and community project of social transformation in vulnerable local contexts in which English is learnt and taught with these socio-cultural mediations. This entails ridding them off the idealised aspirational context commonly shown in global textbooks. Second, generating reflection spaces for the construction of students' life projects could boost assertive decision-making related to their future positioning in society and contributes to emancipatory education. Third, it is important to provide EFL materials as mediations that regard iconographic representation of subjects in their local context through constant dialogue with the pluricultural universe. This is because iconography in EFL materials takes part in the visual and spatial design of texts, supporting their attributes of being coherent, understandable, and corresponding (Levin & Mayer, 1993).

The *epistemological criteria* disrupt futile content and hegemonic cultural representations of a peaceful world, fostering the construction of knowledge from and out of our vulnerable local communities. Three procedures could be implemented. The first one is to cast doubt on decontextualisation of knowledge. This is because it restrains the recovery of ancestral knowledge and obstructs the construction of local knowledge (Canagarajah, 2002; Giroux et al., 1988; Kumaravadivelu, 2014; Núñez-Pardo, 2020a, 2021), widening the gap between school, home, and community. In this vein, teachers need to articulate students' knowledge of their context in school curricula, materials, and pedagogical practices. Thus, reclaiming and positioning teachers and students as curriculum and materials producers generate discerning, meaningful, and transformative learning environments. Second, to unsettle the uncritical tradition that prevents students to think critically (Giroux,

2014), EFL materials need to include thought-provoking activities that cultivate students' critical thinking (Facione, 2011) and lead to alternatives that solve community problems. Third, hegemonic knowledge ought to be overcome through historic, geographic, political, and socio-cultural thought of the voiceless in periphery countries. For instance, critical pedagogies, which are emanated from social radical thinking and students' and teachers' experiential culture, challenge banking and oppressive education and disturb the reproduction and naturalisation of hegemonic materials and methodologies. Thereby, EFL materials development should be based on context-bound pedagogies (Apple, 2004; Kumaravadivelu, 2014; Núñez-Pardo, 2020a, 2020b; Núñez-Pardo & Téllez-Téllez, 2021), fostering situated and constructive learning settings in search of cultural changes in local realities.

The *power criteria* contest the tendency of bilingualism policy to legitimise imperative global and neoliberal circulating discourses through standardised English varieties, teaching approaches, materials, testing, and training programmes (Block, 2017; Núñez-Pardo, 2020a; Phillipson, 2008, 2016; Usma, 2009a). In Colombia, the top-down bilingualism policy renders disparities (Cruz-Arcila, 2017; Usma, 2009b) and broadens the gap between the powerful and the powerless (Guerrero, 2008). Therefore, it is crucial to take three actions. First, educational initiatives should endorse a bottom-up approach to bilingual education policy (Levinson et al., 2009) that relies on the expertise of local teachers (Shohamy, 2009) and fosters the appropriation of a context-responsive policy. Second, emancipatory education ought to ask teachers and students to critically ponder, interpret, and interrogate their multifaceted individual subjectivities and the world around them. Third, to institutionalise contextualised and decolonised EFL materials otherwise, they should be culturally situated. At its core, contextualisation “destabilises mainstream ways of developing standardised, homogenised, decontextualised and meaningless materials” (Núñez-Pardo, 2019, p.19).

Accordingly, the localisation of EFL materials otherwise fosters students' free decision-making and recreation of their realities in search of a dignified and egalitarian life.

The aforementioned criteria aim to guide the construction of contextualised and decolonised EFL materials otherwise. To defy bias in global EFL textbooks and avoid introducing a local one, these decolonial criteria entail that critical interculturality seeks a dialogical relationship between received hegemonic knowledges and local knowledge.

The criteria draw on the *cultural circuit* (Du Gay et al., 1997) that is consistent with the colonialities of EFL textbooks as their cultural representations shape students' and teachers' construction of individual and collective identity. These representations are incorporated into the industrial production of global textbooks since, as claimed by Phillipson (2008), this production serves a worldwide linguistic market of a dominant language. Thence, EFL textbooks become consumption goods with exchange and use values related to an instrumental and hegemonic operationalisation of the ministerial regulation, encouraging economic interests of the editorial industry (Usma, 2009). This consumption is backed by ideological agendas of governments whose goal is to increase the dissemination of ideas (Gray, 2013) and consolidate EFL education as a profitable market. The criteria also build on Kumaravadivelu's (2003) post-method parameters of particularity (being sensitive to students and teachers' socio-cultural context), practicality (building theory through practice), and possibility (recognising students' and teachers' subjectivities).

This unsettling endeavour stems from a local initiative that deems English teachers as critical political subjects of knowledge and culture. In other words, teachers can use their voice and agency to transform their harsh realities in search of democratic education (Freire, 1971; Núñez-Pardo, 2020a). This initiative also conceives materials development as a reflective, theoretical, culturally and politically

situated, and transformative undertaking carried out by teachers *otherwise*¹ who produce their materials in association with students *otherwise* in local contexts. The outcomes of such a defiant process are contextualised, desirable, decolonised EFL materials otherwise aimed at educating political subjects who are critically aware of their own culture and others' and develop an understanding of cultural diversity. This implies a critical approach to developing EFL materials that considers the particularities of the rural and urban school, home, and community contexts, as spaces for the social construction of knowledge.

Having discussed the criteria, the next section presents the remaining categories of analysis that respond the subsidiary research questions.

Indelible Coloniality Traces

This category analyses the coloniality traces found in the textbooks, as posed in the first subsidiary research question. It encompasses three subcategories *coloniality of being*, *coloniality of knowledge*, and *coloniality of power* that are addressed respectively as follows. The first subcategory is evident in traditional representations of identity markers in content and iconography. It stereotypes and discriminates homogenising and concealing individual differences and maintaining asymmetry in human relations. Within it, five recurrent patterns were identified.

The first pattern comprises uneven gender representations with the predominance of male images (Guijarro, 2005; Porreca, 1984) as observed in the iconography and content of readings. However, regarding the iconographic aspect, teachers, authors, and editors asserted there is gender balance. Besides repeatedly referring to graphic gender evenness, they also mentioned the Williams sisters as female representations of leadership, which could result alien to

1 This expression refers to local teachers that defy conventional EFL textbooks, make curricular decisions, and develop their materials for their pedagogical settings.

Figure 1 Uneven Gender Representation



Source: *Teenagers New Generation 9* (pp. 31, 87).

the local users of these textbooks as they do not consider women from local contexts. This incongruent aspect is shown in the excerpts below.²

There is gender balance, the use of iconography shows people of ages, including children, adult women and men and mostly students (FG – T3).

There is a news report that describes the entire sports career of the Williams sisters who are professional tennis players and who are also of colour; they are black American (FG – A2).

We try to keep a graphic gender balance; we search for a balance of female and male genders [...] For instance, the Williams sisters appeared in one of the books (II – E1)

As opposed to what the participants expressed, the iconographic representation of readings mostly includes males of all ages as exemplified in the illustrations in Figure 1.

The second pattern shows the prevalence of a colonial binary vision of gender and sexual diversity that imposes heteronormativity. No procreative sex is stigmatised; emotions and human bodies are regulated, naturalising the colonial sexual difference that hides and condemns the diversity of sexual practices and orientations as they are deemed abject (Domínguez, 2016). This perpetuates the stigma of sexuality. The Other is condemned because they

do not fit reductionist binary standards, as though there was not a considerable LGBTQ+ community in our local context and our country in general. Teachers, authors, and editors corroborated that non-traditional sexual orientation is regarded as taboo. Thus, EFL textbooks examined evade these topics since they also target religious schools, where these themes generate resistance, according to what one of the editors expresses in the in-depth interview. This reductionist vision of gender and sexual orientation can be seen in these extracts:

The books do not show contemporary families made up of two men or two women as a parental nucleus (FG – T4).

In one of the readings, a homosexuality issue is presented in a superficial way. (FG – T2).

Sexual orientations are taboo, so we avoid them [...] Editors sustained that these textbooks are addressed to religious schools where these themes are not well received (FG – A4).

Authors included themes on sexual diversity; however, officials from the MEN asked us to withdraw content on sexual diversity because it could generate some sort of resistance from users [school communities that use the textbooks]. Including it would be like taking our own product off the market ourselves (II – E1).

In addition, the pictographic representation in readings maintains heterosexuality as the photographs in Figure 2 demonstrate.

The third pattern indicates the dominance of White population and ethnic hierarchy based on phenotype that governs the identity construction of those without European standards (Fanon, 1986; Marín, 2003; Mbembe, 2017). This supremacy exists

2 The excerpts were selected from the focus group (FG) conducted with teachers (T) as well as from in-depth interviews (II) held with authors (A) and the editors (E). All the excerpts were translated from Spanish into English by the author.

Figure 2 Colonial Vision of Gender and Sexual Diversity



Source: *English, Please, 1*, module 3 (pp. 84, 102).

because race is a socio-cultural construct resulting from naturalising and perpetuating historic, religious, and biological discriminating discourses that stigmatise and make ethnic diversity invisible. Since human beings share a common origin, biological races do not exist; then, they belong to the same genetic repertoire. Nonetheless, the analysed textbooks promote a racial construction of identity in which white ethnicity is ideal and thus, it is not questioned. Teachers, authors, and editors ratified the inclusion of people that fit the White American or European dominant cultural standards. Authors and editors also mentioned that publishing houses resort to stereotyped iconography offered by expensive image banks that present a hierarchy of models with an idealised physical appearance of White people for diverse societies. The excerpts below describe this:

There is no reference to the indigenous race. Instead, we see people with the standard of European countries or from the United States that are far away from our students' reality (FG – T2).

There is not a single image of Colombian people (FG – T1).

Almost everything in this textbook is American or British. It is quite linked to the editorial directions based on an available bank of images (FG – A2).

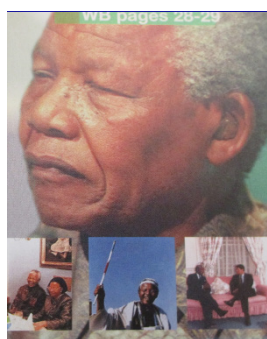
In general, images are very expensive; we use an American bank of images that are already stereotyped and hierarchised based on models of ideal aspect (II – E1).

The Black people included are famous, wealthy, successful, or emblematic figures; for instance, Will Smith and the Williams sisters, Martin Luther King, Nelson Mandela, and the like. The iconography displays people of privilege who do not experience the same racialisation as others may, as observed in Figure 3.

The fourth pattern entails the supremacy of discriminating and oppressing ableism that conceals people with disabilities, maintaining the binary category abled-disabled (Asch, 2001; Bogart & Dunn, 2019; Hahn, 1988). It is imperative to understand that context is what handicaps people, not the

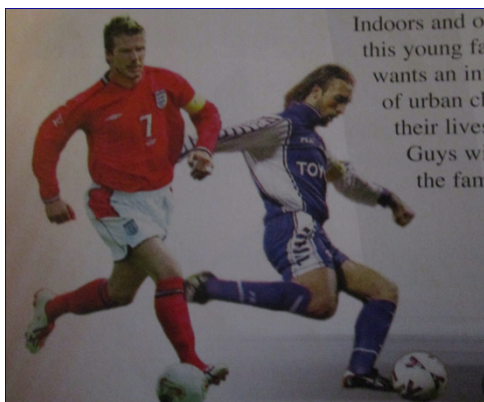
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Figure 3 Ethnic Hierarchy



Source: (Left) *Teenagers New Generation 10* (p. 59). (Right) *Viewpoints 10* (pp. 14, 15, 40, 41).

Figure 4 Supremacy of Ableism



Source: (Left) *Teenagers New Generation 10* (p. 30). (Right) *Teenagers New Generation 11* (p. 73).

physical, cognitive, or mental variation they experience. Teachers, authors, and editors affirmed that the representation of diverse capacities is completely absent in the readings of the EFL textbooks they use. They also admitted that people with diverse capacities and their realities should be included. Ableism predominance can be observed in the following fragments:

These types of aspects are not represented in any of the book units (FG – T5).

In this book, one would not find people using crutches or a wheelchair; honestly, this population should be included, but they are not in these books (FG – A2).

Here we try to make it appear, although it does not really appear to the extent to which we would have liked (II – E2).

Likewise, the graphic representation of the readings maintains the binary category abled-disabled. The photographs show abled-bodied people that are healthy and strong like football players or cyclists, as portrayed in Figure 4.

The fifth pattern reveals that social class constitutes the core of marginalisation, inequality, submission, and underestimation of the human being from the Epistemological South (Santos, 2014; Fanon, 1986; Van Dijk, 1994). Teachers, authors, and editors contended that there are no explicit references to social class in the textbooks. Instead, they said that these show well-off people practicing

sophisticated sports that are not compatible with the experiences of the text users in the Colombian school communities. They also asserted that the content of these materials alludes to people with economic means to afford luxuries, which is quite distant from the purchasing power of local users in Colombia’s state-funded schools. These extracts account for this situation:

Exceptionally, this book presents the prototype of an African, but that person is not a common individual; on the contrary, the character represents someone successful and wealthy (FG – T1).

In general, they show people of affluent social classes (FG – T3).

In this textbook, you will never see a poor person, or someone begging or asking for help in the streets. Instead, you will see people practicing horse riding, skiing, surfing, or rock climbing, which are not congruent with the students’ realities (FG – A2).

Social classes are not usually dealt with in images (II – E2).

Additionally, the iconography of the readings portrays this incongruent feature (see Figure 5).

The second subcategory (coloniality of knowledge) involves the persistence of intellectual, cognitive, and cultural European colonialism, cultural hegemony, and replication of Western and Northern predominant knowledge. This colonialism favours an aspirational view of a visible, admiring, and uniform culture. Three recurring patterns were recognised.

Figure 5 Representation of Upper Social Classes



Source: (Left) *Teenagers New Generation 10* (p. 30). (Right): *Teenagers New Generation 11* (pp. 65, 70).

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The first pattern refers to the perpetuation of cultural detachment and bias, the invisibility of diverse local cultural content, and the dissemination of Anglo-Saxon values and ideologies (Dussel, 2007; Fanon, 1986; Granados-Beltrán, 2016; Núñez-Pardo, 2020b; Said, 1993; Phillipson, 2016). This means that cultural content and competence are based on hegemonic Western and Northern countries and their model of acculturation through the reproduction of Eurocentric knowledge as the unique source. As a result, ancestral knowledge like *círculos de palabra* [circles of words], *arrullos* [rocking babies], *alabaos* [dead praising], and *partear* [birthing] from the Colombian Pacific region seem unknown, exotic, and even magical to our population despite sharing the same territory. While teachers and authors remarked on topics from the North American, British, and Canadian stereotypical cultures, editors highlighted topics about Peru, Mexico, and Brazil due to their market impact. A salient feature is the absence of references to Colombia in both the readings and iconography. The subsequent excerpts depict biased cultural representations:

There are themes of the North American culture and some of the British (FG – T1).

Most of the topics are about foreign cultures: The Canadian, English, and North American cultures (FG – T3).

The Colombian culture is not represented in this textbook (GF– T5).

Besides the North American and British cultures, the Canadian culture is also represented (FG – A1).

Cultural content is an issue subject to the conditions and orientations that we, as authors, receive from the publishing house (FG –A2).

English teachers ask for textbooks that show students other world visions; for this reason, the local begins to prevail with content related to Peru, Mexico, and Brazil. It also responds to a market share (II – E2).

Decontextualised cultural content is mirrored in the iconography in Figure 6.

The second pattern encompasses the construction of the reader as an object (i.e., someone focused on bare decoding and literal reading of predetermined knowledge), not as a subject of critical multiliteracy and multimodal processes. Uncritical reading results from privileging descriptive or narrative texts that promote literal and intensive reading that leads to grammatical work. Plain decoding also derives from the reproduction of bottom-up and top-down reading comprehension approaches used in isolation and the omission of critical thinking-oriented activities, which hinders the possibility to develop high-order thinking skills (Apple, 2004; Canagarajah, 2002; Giroux et al., 1988; Gray, 2013; Kumaravadivelu, 2014; Rico, 2012). On the contrary, critical literacy processes should centre on textuality (attributes that make a text coherent and cohesive), intertextuality (the relationship with other texts produced previously), and sub-textuality (reading below the surface of words to recognise latent or hidden messages of the text) (Pennycook, 2001). These processes also raise critical multiliterate and multimodal readers that assume a critical stance on the text and

Figure 6 Dissemination of Anglo-Saxon Values and Ideologies



Source: *Teenagers New Generation 9* (pp. 58, 59)

value the multiple cultural differences (Álvarez-Valencia, 2016; Cassany & Castellà, 2010; Freire & Macedo, 1987; New London Group, 1996).

The textbooks analysed do not promote critical literacy practices or draw on multiliterate and multimodal texts since they do not transcend word comprehension in narrative texts. Teachers, authors, and editors sustained that these materials privilege narrative texts that neither foster controversy nor promote an association with students' experiences to generate debate or construction of arguments. The fragments below evince that reading comprehension activities proposed in the textbooks do not promote critical reading:

- Texts are rather descriptive and expositive; they do not generate controversial situations (FG – T1).
- Texts promote literal reading comprehension (FG – T2).

Comprehension activities are literal so the answers are there; activities that generate debate are absent. Reading comprehension does not promote interpretation nor critical reading (FG – T3).

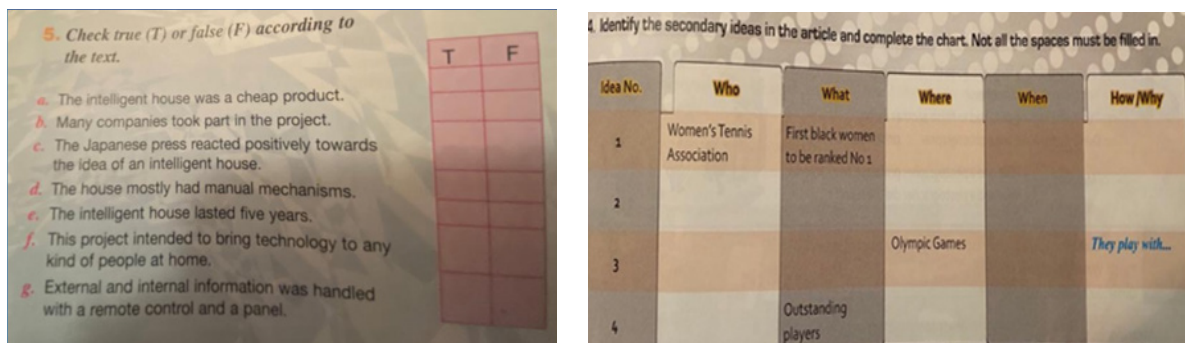
Most activities are to fill in gaps, conjugate a verb, or associate grammatical patterns (FG – T2).

Very rarely we invite students to reflect or to go beyond the text. Reading comprehension activities are linked to textual content. Readings do not offer students the possibility to connect with their own experience or to assume a critical stance on the text (FG – A2).

These activities foster intensive reading and grammatical work (FG – A3).

Reading comprehension activities aim at recycling, reviewing, or reinforcing linguistic contents. The grammatical component is very strong because the marketing department informed us that teachers want to have more grammar in the textbooks [...] Unfortunately, narrative and descriptive texts prevail, and critical thinking is hardly present (II – E2).

Figure 7 Literacy Focused on Bare Decoding and Literal Reading



Source: (Left) *Teenagers New Generation 10* (p. 44). (Right) *Viewpoints 5* (p. 15).

Similar reading comprehension activities boost literal reading as observed in the samples shown in Figure 7.

The third subcategory (coloniality of power) contains modern Eurocentrism i.e., world power controls the human life experience in all its dimensions of civilization (Walsh, 2007) and enslaves human beings to consumerism at a global level (Bauman, 2007; Giddens, 2018;). Two interrelated patterns were recognised. The first pattern comprises adopting a bilingual global policy and discourse that focuses only on the learning of English for the sake of economic competitiveness, neglecting other languages (González, 2009; Guerrero, 2008; Usma, 2015), which perpetuates the knowledge-based economy (Fairclough, 2006). The second pattern tackles the global text features and promotes individualistic productivity, entrepreneurial skills, and economic success as the pillars of pervasive phenomena such as capitalism, globalisation, and neoliberalism. These conditions enslave human beings to consumerism on a global scale, precluding cultural, social, and pedagogical values, and regularising misery and injustice (Bauman, 2007; Block, 2017; Kubota & Lin, 2006; Ulum & Köksal, 2019). Teachers and authors manifested that references to North American celebrities, the ideal family, and successful young people constitute not only an untrue

dream for our students in their local contexts but also a detached referent that associates the learning of English to wealthiness, affordability and luxury. Editors acknowledged that the profitable interest of publishing houses responds to globalisation, the hegemony of the Northern and Western cultures, obstructions imposed by publishing conglomerates, the users of the textbooks, the bank of images, and the editor. The next excerpts illustrate the previous aspects:

The book includes a reading about Shakira as an international celebrity and as a model to follow. It also includes famous personalities like Jennifer Lopez, Nicole Kidman, and Brad Pitt (FG – T2).

Readings about celebrated personages engender unattainable dreams for our students (FG – T1).

In this textbook, the perfect family, the happy person, successful young people prevail, far from the local reality [...] The topics include tourism, technology, fictional literature (FG – A2).

Topics like planning a holiday involve selecting the country, requirements to fulfil before travelling, and the budget (FG – A4).

Editorial production is subject to a market logic and it responds to the global market. Unfortunately, the hegemony of the North American culture [...] We look for global referents (II – E1).

There are obstacles imposed by the company, the public, the banks of images, and the editors (II – E2).

The samples in Figure 8 corroborate the previously mentioned conditions.

Figure 8 Adopting the Bilingual Global Policy, Discourse, and Textbooks Features

Colombian singer Shakira is famous for her beauty, hip shaking and her voice, but she also works tirelessly for good causes. When she was just eighteen and starting to make money as a singer, she decided to use that money to create the Barefoot Foundation, named after the children who lived on the streets in her local community. The organisation aims to provide an education for poor and disadvantaged children, with the hope of lifting them out of poverty. She knows what it is like to have no money as, when she was seven, her father's jewellery business went bankrupt. Her family had to sell a lot of their belongings, including the air conditioner and their television. When she complained to her father about the heat with no air conditioner, her father took her to see the 'barefoot' children, who lived in the dirt, with tattered clothes and bare feet, and she realised that many families had less than they did. This made a lasting impression on her. In April 2004, she was appointed the youngest ever UNICEF Goodwill Ambassador.

David Beckham, an English footballing hero, has played for Manchester United, England, Real Madrid and LA Galaxy, and is one of England's wealthiest sportsmen. He came into the news in 2013, however, for a different reason. On signing for Paris St-Germain, a French team, he promised to donate his £150,000 weekly salary to a French Children's charity. He has always worked tirelessly for good causes and is passionate about helping children. In January 2005, he became a UNICEF Goodwill Ambassador. Since then, he has played a very important role in UNICEF's work. In 2012 he took part in a Save the Children campaign to persuade the UK Prime Minister David Cameron to take action to help children affected by malnutrition around the world. In 2015 he launched his own David Beckham UNICEF fund to help protect children in danger.

9. Look at the pictures. Do you know what they show? Where is this place?
Why is this place important? Read the text quickly to check your answers.

In the Palm of Dubai

(1) _____ It's incredible, burning, often over 40 degrees Celsius in the summer months. Part of the United Arab Emirates (UAE), Dubai is a city in the middle of the desert. Where the pavement ends, sand begins and it stretches for kilometres and kilometres into the distance. Despite this harsh climate, the people of Dubai have turned their city into one of the world's most popular tourist resorts.

(2) _____ There are five star hotels that you need special permission to visit. If you want to buy souvenirs, you can buy gold jewellery from a vending machine. The shopping malls are enormous palaces with every luxury product you could think of.

(3) _____ One of the most famous is the Palm Island. This is an artificial island built in the sea right next to the city. It is the site of luxury homes and hotels, although it's not actually the best place to go sightseeing. It's only possible to see the palm shape from the air.

Source: *English, Please! 11*, module 2, unit 3, lesson 7 (pp. 74-75)

Emergent Decoloniality Signs

Emergent decoloniality signs in EFL textbooks constitute the second category that responds to the second subsidiary question. This question concerns possible transformations of EFL textbooks content and holds a sole subcategory labelled *relational interculturality*. It is important to note that this sort of interculturality has remained in a basic form of exchange among cultures in conditions of inequality, without referring to its causes or the purposes of social struggle for equal rights and opportunities (Tubino, 2005; Walsh, 2010). The analysis revealed two associated decoloniality patterns. First, the regulation pattern since one of the textbooks analysed responds to the country’s bilingual policy of teaching English for citizens’ academic quality and professional development oriented towards productivity, profitability, globalisation, and neoliberalism. Second, the pattern of having Colombian-authored English textbooks is evident, it is reliant on consulting services from a foreign publishing house, though. Despite being locally developed, decoloniality is recognised in the topics included in these textbooks. Out of 86 readings, only six passages address adolescents’ emotions and concerns regarding engagement, future careers, a gay couple, bullying, school sexism, child labour, and environmental care. Although the readings indicate changes vis-a-vis traditional content, all of them are descriptive texts followed by literal comprehension activities

that preclude reflection, debate, and critical thinking as displayed in the next extracts:

The-his textbook, students read part of a story and then, they should create the end (II – E2).

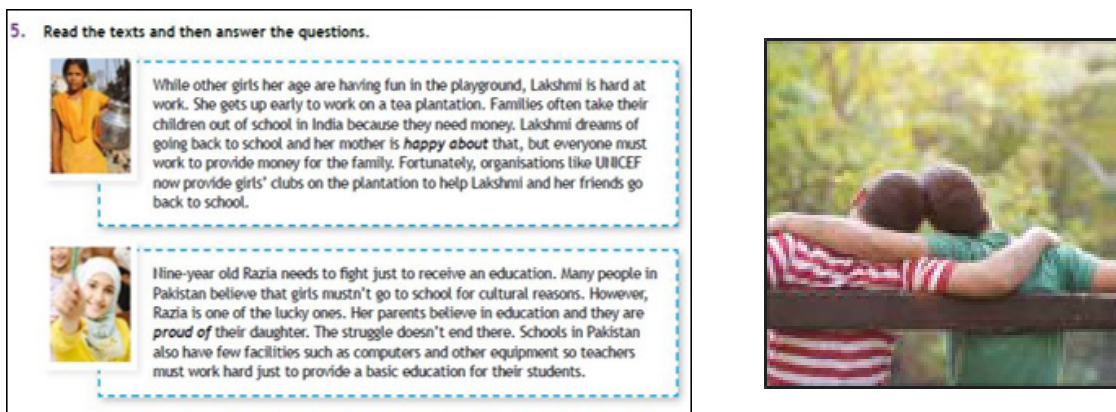
In addition to narrative texts that unsettle conventional content but normalise mere decoding, iconography and reading passages evidence the foregoing emergent change in textbooks (Figure 9).

The former results offer tangible possibilities for teachers to contest colonialised EFL textbooks and take counter-hegemonic actions, which demands critical socio-cultural and political consciousness and discourse in both students and teachers. It also endorses actions in favour of democratic transformation of EFL curricula, materials, teaching, language policy, and assessment practices. After arguing the findings, the next section presents the conclusions drawn from the study.

Conclusions

This qualitative documentary research unveiled three triads of decolonial criteria: a triad of ontological criteria, a triad of epistemological criteria and a triad of power criteria. They emerged to orient the creation of desirable EFL materials otherwise, as summarised in Table 1. The critical

Figure 9 Teaching English for citizens’ academic quality, professional development, and economic success



Source: *English, Please! 11*, module 3, unit 1, lesson 1 (p. 91)

analysis also revealed colonial representations of gender, races, sexual orientations, capacities, and social classes in EFL textbooks, as well as references to an essentialist and static vision of culture. Also, emerging signs of decoloniality were evinced in response to the Colombian bilingual policy of teaching English for citizens' academic excellence and professional growth.

Research on EFL materials needs to reach beyond traditional evaluation, analysing their content critically. This article argued against EFL textbooks' ontological, epistemological, and power hegemony. It also questioned the adoption of a global policy and discourse in EFL textbooks that relates English to individualistic efficiency, entrepreneurial skills, and economic progress. These power forces control EFL curricula, materials, cultural content, standardised English varieties, and teaching and assessment practices replicated and naturalised in global EFL textbooks, which makes it tough to defy them. Although globalised and neoliberal discourses circulate the ideals of freedom and growth, these practices reduce teachers and students to consuming knowledge instead of producing it.

The results of the critical analysis of textbooks' content reported here uncovered the need for rethinking EFL materials from a critical interculturality stance. It is then, time to resist and disrupt a series of colonial binaries (e.g., White-Non-White) that imply a so-called biological superiority among human beings, ranking them from savages to Europeans. Critical interculturality also demands unsettling the colonial sexual difference that perpetuates and naturalises Eurocentric Judeo-Christian categories on sex and gender, maintaining heteronormativity. Likewise, it urges to challenge the abled-disabled binary that has been made up by a medicalised notion of the normal body and supported by a pattern of normative beauty, paving the way for the reproduction of capitalist values. Similarly, Western and Northern dominant knowledge and homogeneous culture should be withstood. This is because they nurture

an essentialist view of a static culture that conceals evolving cultural practices, hindering the possibility to build cultural and critical intercultural awareness. Finally, adopting the globalised discourse in language policy and EFL textbooks reduces the human experience to rampant consumption, preserving asymmetrical relations between hegemonic and periphery communities.

Creating EFL materials from a decolonial perspective compels teachers to become more critical of EFL materials content, learning activities and strategies, underpinning language pedagogies, iconography, language policy, and assessment practices. This reflective, localised, theoretical, and applicable endeavour allows them to ponder, question, re-signify, and transform their pedagogical praxis as they exert agency to contest hegemony in EFL materials. As a result, teachers empower themselves to recreate situated EFL education practices.

Some limitations of this research comprised: an analysis centred on the content of the reading lessons, not on complete textbooks; not all the authors and editors agreed to participate in the study; and some of them insisted on answering the questions regarding the whole textbook.

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SCHOLARS RAISING THEIR VOICES UP: DISCOURSES OF HEGEMONY AND RESISTANCE IN ELT IN COLOMBIA

LOS ACADÉMICOS ALZAN LA VOZ: DISCURSOS DE HEGEMONÍA Y RESISTENCIA
EN LA ENSEÑANZA DEL INGLÉS EN COLOMBIA

OS ACADÊMICOS LEVANTAM SUAS VOZES: DISCURSOS DE HEGEMONIA E RESISTÊNCIA
NO ENSINO DE INGLÊS NA COLÔMBIA

LES INTELLECTUELS HAUSSENT LA VOIX : DES DISCOURS D'HÉGÉMONIE ET RÉSISTANCE
DANS L'ENSEIGNEMENT DE L'ANGLAIS EN COLOMBIE

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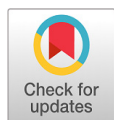
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ABSTRACT

In the last few years, Colombian ELT scholars have become aware of the importance of discourse for the dissemination of ideologies and agendas. As a result, the number of studies on this area has shown an unprecedented growth. Nevertheless, few investigations have explored and analyzed both sides simultaneously so as to display not only the types of hegemonic discourses that have permeated the field but also those which have recently emerged in response to such a situation. Considering these elements, this paper reports on a qualitative case study carried out with the purpose of analyzing the latest types of hegemonic discourses and discourses of resistance that have taken place in ELT in Colombia. After analyzing the data gathered, which consisted of empirical and conceptual articles, as well as linguistic policies emitted by the Colombian Ministry of Education (MEN), the results showed that discourses revolving around bilingualism (understood as the English-Spanish relationship), identity, and native speakerism have been a recurrent aspect in the Colombian ELT field. Yet, findings also suggest that, especially in the last decade, ELT scholars have been resisting these discourses by promoting alternative ones that acknowledge initiatives in different areas of knowledge. In light of these aspects, it is recommended to keep resisting and promoting an agenda of decolonization so that alternative discourses, as is the case of those that acknowledge the incorporation of epistemologies that have been historically overlooked, continue gaining traction within the field.

Keywords: ELT; Colombia; resistance discourses; hegemonic discourses.

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RESUMEN

En los últimos años, los estudiosos del ELT en Colombia han visto con interés la importancia del discurso para la difusión de ideologías y agendas. Como resultado, el número de estudios en esta área ha mostrado un crecimiento sin precedentes. Sin embargo, son pocas las investigaciones que han explorado y analizado simultáneamente ambas vertientes para mostrar no sólo los tipos de discursos hegemónicos que han permeado el campo, sino también los que han surgido recientemente como respuesta a tal situación. Teniendo en cuenta estos elementos, este artículo da cuenta de un estudio de caso cualitativo realizado con el objetivo de analizar los tipos de discursos hegemónicos y los discursos de resistencia que han tenido lugar en la enseñanza del inglés en los últimos años en Colombia. Después de analizar los datos recogidos, consistentes en artículos empíricos y teóricos y en políticas lingüísticas emanadas del Ministerio de Educación (MEN), los resultados mostraron que los discursos que giran en torno al bilingüismo (entendido como la relación entre el inglés y el español), la identidad y los hablantes nativos han sido temas recurrentes en la enseñanza del inglés en Colombia. Pero los hallazgos también indican que, especialmente en la última década, los investigadores de la enseñanza del inglés se han resistido a la dinámica hegemónica mediante la promoción de un discurso alternativo que dé cabida a las iniciativas en diferentes áreas del conocimiento. A la luz de estos aspectos, se recomienda seguir oponiendo resistencia y promoviendo una agenda decolonizadora para que sigan ganando fuerza en el campo los discursos alternativos, como es el caso de aquellos que reconocen la incorporación de epistemologías que han sido ignoradas a lo largo de la historia.

Palabras claves: enseñanza del inglés; Colombia; discursos de resistencia; discursos hegemónicos.

RESUMO

Nos últimos anos, os estudiosos da ELT na Colômbia têm se interessado pela importância do discurso para a disseminação das ideologias e das agendas. Como resultado, o número de estudos nesta área tem mostrado um crescimento sem precedentes. Entretanto, poucos estudos exploraram e analisaram simultaneamente ambos os aspectos a fim de mostrar não apenas os tipos de discursos hegemônicos que têm permeado o campo, mas também aqueles que surgiram recentemente em resposta a esta situação. Com estes elementos em mente, este artigo relata um estudo de caso qualitativo realizado com o objetivo de analisar os tipos de discursos hegemônicos e discursos de resistência que têm sido conhecidos no ensino da língua inglesa nos últimos anos na Colômbia. Após analisar os dados coletados, que consistem em artigos empíricos e teóricos e políticas lingüísticas emanadas do Ministério da Educação (MEN), os resultados mostraram que os discursos que giram em torno do bilingüismo (entendido como a relação entre inglês e espanhol), identidade e falantes nativos têm sido temas recorrentes no ensino da língua inglesa na Colômbia. Mas os resultados também indicam que, especialmente na última década, os pesquisadores do ensino da língua inglesa resistiram à dinâmica hegemônica promovendo um discurso alternativo que acomoda iniciativas em diferentes áreas do conhecimento. luz destes aspectos, recomenda-se continuar resistindo e promovendo uma agenda decolonizadora para que os discursos

alternativas continuam a ganhar força no campo, como aquelas que reconhecem a incorporação de epistemologias que têm sido ignoradas ao longo da história.

Palavras chave: ensino de inglês língua estrangeira; Colômbia; discurso de resistência; discursos hegemônicos.

RÉSUMÉ

Ces dernières années, les chercheurs colombiens sur l'enseignement de l'anglais se sont intéressés à l'importance du discours pour la diffusion d'idéologies et d'agendas. En conséquence, le nombre d'études dans ce domaine a connu une croissance sans précédent. Cependant, peu d'études ont exploré et analysé simultanément ces deux aspects pour montrer non seulement les types de discours hégémoniques qui ont imprégné le domaine, mais aussi ceux qui ont récemment émergé en réponse à cette situation. Avec ces éléments en tête, cet article rend compte d'une étude de cas qualitative réalisée dans le but d'analyser les types de discours hégémoniques et de discours de résistance connus dans l'enseignement de l'anglais ces dernières années en Colombie. Après avoir analysé les données recueillies, constituées d'articles empiriques et théoriques et de politiques linguistiques émanant du ministère de l'éducation (MEN), les résultats ont montré que les discours tournant autour du bilinguisme (compris comme la relation entre l'anglais et l'espagnol), de l'identité et des locuteurs natifs ont été des thèmes récurrents dans l'enseignement de l'anglais en Colombie. Mais les résultats indiquent également que, surtout au cours de la dernière décennie, les chercheurs en enseignement de l'anglais ont résisté à la dynamique hégémonique en promouvant un discours alternatif qui tient compte des initiatives dans différents domaines de la connaissance. À la lumière de ces aspects, il est recommandé de continuer à résister et à promouvoir un agenda décolonisateur pour que des discours alternatifs —comme ceux qui reconnaissent l'incorporation d'épistémologies qui ont été ignorées tout au long de l'histoire— continuent à gagner de force dans ce domaine.

Mots clefs : enseignement de l'anglais langue étrangère ; Colombie; discours de résistance ; discours hégémoniques.

Introduction

Power struggles have always been present in human history, and in the last few years, thanks to the insertion of decolonial theory in the educational scenario, and more explicitly, in the English language teaching field (ELT), scholars have begun to question the Status quo in multiple manners to detach from hegemonic influences that have been permeating this area. For instance, in Latin America previous scholarship on native-centered models for students to achieve a native-like pronunciation has started to turn to areas that aim to acknowledge and incorporate marginalized perspectives and cosmogonies. Thereby, this has led to a more conscious theorization of the field, making it possible to hold that, within Colombian ELT and other countries of the *global south*, the decolonial project is gaining force.

In general terms, the main intention of the decolonial turn in ELT is to detach from phenomena that have been affecting the field for a long time. Macías (2010) names three of them: *McDonaldization* (Ritzer, 2008), *Americanization* (Phillipson & Skutnabb-Kangas, 2002), and *linguistic imperialism* (Canagarajah, 1999). These phenomena have not only promoted erroneous views on bilingualism. Beyond this, they have boosted an agenda of hegemonization of knowledge, power, and being. Because of this, individual identities and cosmogonies appear to have been influenced in order to fit into the modern marketizing-knowledge-making system where only epistemological perspectives coming from the *global north* seem to be valid (Castañeda-Peña, 2021; Núñez-Pardo, 2020).

Still, even if the previous aspects have been influenced by the foregoing hegemony, discursive practices, or discourse, as it is most commonly referred to, appear to have been considerably impacted. According to Escobar (2013) and Guerrero (2008) discourse, especially that implemented within the framework of Colombian language policy making, seems to have been manipulated to maintain unbalanced power dynamics in

society. Valencia (2013) maintains that this has not only occurred as a manner to keep unbalanced power relationships among the Colombian population. Instead, this author contends that this has happened because of the desire that those in power have to continue implementing “policies like the NPB, and other neoliberal reforms” (Valencia, 2013, p. 38) that ultimately allow foreign intervention that favor a very small part of the population: elite communities that have been historically privileged.

Given the importance that discourse has for society and for Colombian ELT in general, this qualitative research study aimed at examining prevailing hegemonic discourses in ELT while also exploring counter-hegemonic discourses that have taken place in said field. This is necessary because research studies revolving around the research interest in question are scarce, even though a critical view on areas such as bilingualism (Guerrero, 2008; Mejía, 2006), the role of culture in language education (Gómez-Rodríguez, 2015), the intersection between gender affiliation and identity (Castañeda-Peña, 2021; Ubaque-Casallas and Castañeda-Peña, 2020b; Viáfara, 2016), materials design (Núñez Pardo & Téllez, 2009), and critical language policy (Correa & Usma, 2013; Escobar, 2013; Guerrero, 2008) has been growing.

Overall, this study was informed by critical literacy (CL) and critical discourse analysis (CDA). Combining principles of these approaches was paramount for the development of this research as these allowed for analyzing and unveiling the hegemonic discourses/influences that still take place within the ELT field in the country. Plus, Freire’s (1994) perspective on the notion of *counter-hegemonic* has helped establish how much of the national scholarly literature is resisting. Both approaches shed light on how ELT professors, researchers, and Colombian schools of education have understood the importance of questioning the colonial system (Maldonado, 2006; Mignolo, 2010; Walsh, 2013) and making our voices be heard, acknowledged, and respected.

Before proceeding, yet, it is worth bringing up this quote by Foucault (1979): “where there is power, there is resistance” (p. 95). As for the ELT field, this means that although it is observable that hegemonic influences have permeated it, there exist instances of counter-hegemony in which scholars have been acknowledging and highlighting epistemologies and identity markers/affiliations that have been suppressed and subalternized. Considering these aspects, it is possible to hold that decoloniality is not only an agenda that seeks emancipation and liberation of oppression. Besides that, it is an attitude and lifestyle for which we have to fight and live for (Maldonado, 2006; Mignolo, 2010; Walsh, 2013) to raise a more conscious and critical reflexive view of towards the field and life in general.

Theoretical Framework

This section presents a review of the two guiding constructs of the study: *the notions of hegemony and counter-hegemony* and *othering/ otherness and towards the recognition of alternative discourses in Colombian ELT: The representation of others as equal ones*. These constructs were fundamental for the development of this study as hegemony has been permeating different areas of society ranging from politics to culture, and even education. ELT is no exception to this rule, and by understanding how it has influenced this field, the academic community in general will have a clear understanding of how to face these harmful dynamics.

The Notions of Hegemony and Counter Hegemony

Hegemony has been theorized by multiple authors across scholarly literature. For example, H. Davis (2004) conceptualizes it as “the winning of consent in order to gain and maintain power. Consent, however, is not a fixed goal. It is a moment of power which is always contestable and that has to be constantly rewon” (p. 46). On the other hand, Weaver et al. (2016) establish that hegemony is related to the maintenance of ideologies/deeds that disempower individuals with

epistemologies that differ from mainstream socio-cultural and political relations, which implies that individuals/communities who do not fit into the status quo are normally segregated. In turn, Lull (1995) refers to hegemony as asymmetrical power dynamics that occur between and among social classes. In a few words, hegemony can be conceived as the set of ideologies/agendas that “impoverish, disenfranchise, enslave, disempower, and humiliate people” (Sawyer & Norris, 2013, p. 6) to maintain unbalanced power dynamics that only benefit a small part of the population fitting in standards imposed by those in power.

As suggested above, hegemony has the capacity to position some individuals, knowledge, or actions as superior and others as inferior. In Colombia, hegemony has been especially noticeable in policy-making processes as ELT and national policy designers have been responding to interests from international entities as it is the case of the British Council (Correa & Usma, 2013; Usma-Wilches, 2009). Although it is not negative at all, as the British Council is an authority in the field of English language teaching worldwide, overlooking the specificities of the different existing communities and their corresponding epistemologies in order to impose neoliberal standards is indeed harmful. This situation has been highlighted by the aforementioned authors as they established that not all stakeholders’ viewpoints are considered at the moment of designing Colombian linguistic policies. Therefore, it is worth asserting that hegemony is a system through which individuals who do not enact privileged identity markers or affiliations are oppressed and marginalized. Consequently, their voices are silenced.

On the other hand, counter-hegemony, or *decoloniality* as it is also frequently denominated, refers to the array of actions that set the possibility of a deep and transformative liberation. In this sense, Carroll (2006) establishes that counter-hegemony seeks to transform society and “abolish underlying generative mechanisms of injustice” (p. 20). Moreover, it seeks to raise awareness about

individuals or groups who have been oppressed throughout history; and those whose experiences and knowledge have not been completely acknowledged in society and other scenarios including education (Zembylas, 2013). Hence, beyond a political agenda, counter-hegemony also comprises a socio-academic initiative that intends to contest *Westernized* views on knowledge as, historically speaking, knowledge produced in Anglo-European scenarios has been regarded as the valid one.

As a result of the previous circumstances, concepts including the *subaltern* and *knowledge otherwise* have been gaining ground in the overall educational scenario because they help illustrate the positions of subjugation or superiority in which some individuals are. Regarding the specific field of ELT, counter-hegemony is exercised in new spaces for reconsidering the English language teaching profession and what it means to be an English language teacher in a country like Colombia. This is especially observable in recent ELT scholarly literature where decolonial and critical reflexive lenses have been drawn on to obtain more realistic, reflexive, and sensitive insights into the context where these take place. Therefore, it is possible to claim that concepts such as *otherness* and *the questioning of the structures of the structure* (Castañeda-Peña, 2021) are more often considered.

Othering, Otherness and Towards the Recognition of Alternative Discourses in Colombian ELT: The Representation of Others as Equal Ones

This second construct is crucial for the development of this research study since, within the context of this investigation, discourse is not merely understood as the oral exchange that individuals enact. Although this exchange is undeniably one of the principal components and manifestations of discourse, in an overall sense, this latter is made up of several structural and sociocultural subsystems that intertwine and vary depending on the context.

Unfortunately, because of the political and ideological power of the west, discourses about *whiteness*, *native speakerism*, and *othering* have spread around

the globe. In general terms, these supremacist discourses (Ferber & Kimmer, 2000) or discourses of *othering/otherness* have been present in ELT and in knowledge in general as standardizing dynamics closely linked to identity, gender, values, and knowledge have been promoted by groups in power (Ferber & Kimmer, 2000).

In relation with this aspect, Dervin (2016) sustains that the main purpose of said discourses is to turn “the other into an other, thus creating a boundary between different and similar, insiders and outsiders” (p. 2) expanding even more the gap that exists between people from different affiliations. In short, they seek to demonize all those who are different to what has been established as socially correct.

On the contrary, *alternative discourses* are defined as discourses that emerged as an opposition to mainstream Euroamerican stances. According to Wang (2010), alternative discourses challenge implicit notions of racism, xenophobia, homophobia, and other ideologies that oppress a big majority. These types of discourses have the potential to acknowledge individuals that have been marginalized as some nationalities, religions, languages, identities, and even races have been demonized (Dervin, 2016).

To conclude, it is worth reaffirming that, within the context of this research study, discourse is not merely a set of linguistic units that encompass a message or that characterize certain groups present in society (Gee, 2015). Beyond that, discourse is perceived as a set of actions that have a two-fold purpose. On one hand, it may contribute to the consolidation of hegemonic agendas that disregard identity markers and affiliations that differ from those opposed by the powerful. On the other hand, it also has the potential of challenging such influences by representing others as equal ones who deserve the same recognition.

Method

This research was framed within the qualitative tradition as it aimed to explore and understand

better a phenomenon that has been taking place lately in the Colombian socio-educational dimension (Flick, 2009; Saldaña, 2011; Stake, 2010). Furthermore, this investigation also followed principles of two approaches to qualitative inquiry, i.e., meta-synthesis and documentary analysis.

Overall, meta-synthesis was carried out because through this, the researcher aims to generate a comprehensive overview of a phenomenon through different studies already conducted that are treated as data (Walsh & Downe, 2005). In this light, studies giving an account of systematically examined phenomena become the principal data source. Likewise, incorporating documentary analysis expanded my research scope and developed a more profound understanding of a phenomenon that has taken place not only within the framework of empirical research but also in other documents in the Colombian context, these being academic, non-formal, or of any other type.

Data Collection

As previously stated, this study combined principles of meta-synthesis and documentary analysis as a manner to have a more solid collection of empirical research and other types of documents that would be beneficial for the analysis (Finfgeld-Connett, 2010; Lewis-Beck et al., 2004). Even though at first it was also my intention to incorporate in the analysis other sources like videos, images, and interviews, the research focused on written documents such as empirical and conceptual articles and language policies. This was because these are the most common sources for disseminating knowledge/information concerning Colombian ELT.

Data collection consisted of two different moments. In the first stage, research articles published in five Colombian specialized ELT journals were collected. For this, specific terms such as *indigenous*, *decolonial*, *subaltern*, and *counter-hegemony in ELT* were searched at the journals' websites. This decision was made considering

that these descriptors are highly associated with the field of critical applied linguistic and decolonial stances (Tajeddin, 2021). Secondly, official documents coming from governmental entities began to be gathered, particularly, documents published by the Colombian Ministry of Education (MEN). The general requisite in this stage was that the documents must have been oriented toward English language teaching and learning. Hence, here language policies became my main source of data.

In the beginning, 182 articles were collected as they referred to indigeneity/indigenous epistemologies and knowledge (110), decoloniality (44), the subaltern (26), and counter-hegemony in ELT (two). Also, three official documents on language policies were gathered. However, some of these texts only made a general allusion to few terms or did not address a profound discussion of the same. When that occurred, I discarded said documents. It is worth remarking that another criteria I settled for gathering the articles was that they should not contain more than one of the terms established to do my search. Thus, after another review, the original number of documents to analyze was reduced as observed in Table 1.

Data Analysis and Findings

Since this study aimed at examining the types of hegemonic discourses that have prevailed in Colombian ELT while also displaying alternative discourses through which Colombian scholars within the field have been resisting such an influence, it became necessary to combine principles of CDA and CL. It is paramount to point out that, whereas CDA and CL are characterized by a large number of characteristics, for the development of this study, and following the perspective of Amoussou and Allagbe (2018), I drew on the principles of: (a) *uncovering, revealing, or disclosing*, (b) *sustaining an overall perspective of solidarity with dominated groups*, and (c) *presenting an oppositional stance against the powerful* for CDA on the principles of *criticality* and *taking action for social*

Table 1 Final Corpus of Documents Analyzed

Journal	Theme	Initial # of Articles	Final # of Articles
<i>HOW Journal</i>	"Indigenuity"/Indigenous"	22	4
<i>Profile</i>		33	10
<i>Colombian Applied Linguistics</i>		12	3
<i>Íkala</i>		41	4
<i>GIST</i>		2	0
<i>HOW Journal</i>	"Decolonial"	16	15
<i>Profile</i>		7	3
<i>Colombian Applied Linguistics</i>		4	2
<i>Íkala</i>		13	0
<i>GIST</i>		4	4
<i>HOW Journal</i>	"Subaltern"	9	0
<i>Profile</i>		4	1
<i>Colombian Applied Linguistics</i>		1	0
<i>Íkala</i>		12	0
<i>GIST</i>		0	0
<i>HOW Journal</i>	"Counter Hegemony in ELT"	2	0
<i>Profile</i>		0	0
<i>Colombian Applied Linguistics</i>		0	0
<i>Íkala</i>		0	0
<i>GIST</i>		0	0
		182	46
Language Policies Gathered			
Basic Standards of Competence in Foreign Languages: English			
Colombia National Bilingualism Plan: 2004 – 2019			
National English Plan: 2005 – 2015: Colombia Very Well			

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transformation (Chapetón-Castro, 2005; Comber 2012, 2014; Moje, 2000) for CL. As a result, this action allowed analyzing more in-depth the existing relationship between the types of hegemonic discourses that have permeated ELT, the power dynamics behind these (Fairclough, 2001, 2013; Kress, 1990; Rogers, 2011), and the discourses of counter hegemony that have taken place.

Yet, as CDA is concerned with the types of discourses and ideologies that legitimize power, as an approach, it offers a wide myriad of analytical tools to analyze the just mentioned elements. Thus, the analysis of data followed Cukier et al.'s (2009)

analytical framework which consists of three steps: (1) defining the corpus to be analyzed, (2) applying content analysis and coding procedure to observe the frequency of some terms and phrases, and (3) reading and interpreting the empirical observation (See Table 2). These procedures aligned with the ones Guerrero (2008) adapted in her critical discourse study, i.e., Fairclough's (2001) three levels of analysis. In this vein, my research accounted for (a) a descriptive stage (a linguistic analysis), (b) an interpretative analysis (analysis of a text vis-a-vis other texts), and (c) an explanatory stage, which, according to Guerrero (2008) "brings together the formal features of the text and

combines it with the analyst’s own set of beliefs, assumptions, experiences and background to unveil the meaning of the texts” (p. 30).

Table 2 illustrates the data analysis process carried out.

All in all, combining these two fields of knowledge led to becoming aware of the fact that only certain agents and actors have been dictating what should be taught and how it should be done (Bishop, 2014; Dharamshi, 2018; Mora, 2014). However, and more importantly, it also allowed for acknowledging other viewpoints/voices that

Table 2 Data Analysis Steps

Data Analysis Step	Action	Level of Analysis
Step 1: Defining the corpus to be analyzed, becoming familiar with the information	Initial reading of the documents gathered (no coding)	Does not apply yet
Step 2: Applying content analysis and coding procedure to observe the frequency of some terms (initial coding process) commonalities across the data	Initial coding process — observation of the frequency and degree of recurrency of some terms and expressions (e.g., English and its association with bilingualism/success/international opportunities) across the texts gathered for analysis, establishing commonalities across the data being analyzed	Descriptive, interpretive, and explanatory
Step 3: Refinement of the initial categories, and report of the main findings	Refinement of the data and establishment of the final categories, reporting the findings obtained	Interpretive and explanatory

have been taking place within the ELT field in the last few years. In the following section I present the overall findings obtained from the implementation of this analysis.

Results

In this section the main findings obtained from the analysis of the data are presented. In general, two categories emerged. These categories were not only essential for establishing how hegemony has been acting in Colombian ELT. Beyond this, this action was vital to also showcase stances of counter hegemony where ELT scholars have been resisting such an influence.

Top-Down Decontextualized Discourses about Bilingualism, Identity, and Native Speakerism

One of the initial findings obtained from the study aligns with what other authors (Correa &

Usma, 2013; Escobar, 2013; Guerrero, 2008) have already manifested: in Colombia, a large number of official linguistic documents have employed neoliberal discourses to contribute to the spread of an erroneous view on bilingualism, identity, and native speakerism.

Concerning the field of bilingualism, Mejía (2006) asserts that, in our country, “there is a tendency to focus on English-Spanish bilingualism at the expense of bilingualism in other foreign languages, or in indigenous languages” (p. 152) and other dimensions within this area have been disregarded. According to this author, it is necessary, therefore, to assume a more critical position in the ELT field. This is because it seems that, for a long time, Colombian English educators have mainly enacted a *passive technician identity* (Kumaravadivelu, 2003), i.e., teaching a language only for communicative purposes. Even though this situation is not totally

negative, it is harmful in the sense that not incorporating principles of critical theory/pedagogy in the teaching of languages may lead to what is known as *objectifying* (Reagan, 2004) and *instrumentalizing* (Kumaravadivelu, 2003) perspectives. Consequently, wrong perceptions of language teaching may be developed.

A case in point is how the connotation of bilingualism and its implications have been influenced due to official documents. In this sense, the Colombian National Bilingualism Plan: 2004 – 2019 asserts that “Bilingualism [is] improving communicative skills in English as a foreign language in all educational sectors” (MEN, 2004, p. 4, own translation). The foregoing excerpt shows that English is favored over other foreign/indigenous languages. This is also evident in the following fragment from the text *Basic Standards of Competence in Foreign Languages: English*:

In the Colombian context and for this proposal in specific, English entails the status of a foreign language. Given its importance as a universal language, the Ministry of Education has established within its policies the goal of improving the quality of the teaching of English, allowing better levels of performance in this language. Thus, it is intended that when students graduate from the school system, they should have achieved at least a B1 English proficiency level (pre-intermediate) (MEN, 2006, p. 5, own translation).

As a result of these dynamics, English in Colombia has fulfilled what Mahboob (2011) regards as a *gatekeeping* condition. According to Mahboob, this gatekeeping condition excludes individuals who can-not afford to pay for better education in terms of English. As a result, they will not have the same academic or job opportunities as those who have mastered the language. Thus, it seems that principally the most privileged communities have the resources to access better language learning materials and other linguistic opportunities such as traveling or establishing interaction with native English speakers through academic exchanges (Matsuda, 2012).

Changing the aforementioned situations requires gradually inserting “ethnographic longitudinal

multi-site case studies” (Levinson et al., 2009 as cited in Correa & Usma, 2013, p. 232) in policy-making. In this manner, it will be possible to finally leave behind generalized discourses where the English-Spanish relationship is favored since “it is not the same to learn English in a cosmopolitan city like Bogotá as it is in the countryside, or in a highly touristic town like Santa Fe de Antioquia as in a farming town like Yarumal” (Correa & Usma, 2013, p. 236).

Regarding the identity dimension, findings suggest that discourses employed in language policies have also been exerting certain influences to shape Colombian individuals’ identities and fit in international standards. In this vein, people subjugate themselves to knowledge, actions, and identities promoted by powerful countries like the United States and the United Kingdom. Valencia (2013) affirms that this has occurred because influencing Colombians to accept “the government’s creation and application of policies like the NPB, and other neoliberal reforms” (p. 38) would be a simpler way to keep promoting the insertion of transnational companies that profit from our resources. In short, it would allow a gradual colonization of being.

The colonization of being consists of suppressing individuals’ identity and interests to fit into international and marketizing standards to keep a matrix of power (Mignolo, 2010). This, according to Escobar (2013), aligns with the discourses employed by MEN and policymakers to sell the idea that to be successful in a country like Colombia, it is necessary to master the English language. In this light, “the Ministry of Education projects English as the modern language of development and as the only language through which knowledge construction can take place, thus depicting it as the language of success” (p. 58), and as a result, local knowledge is disregarded.

When it comes to the identity of English teachers, the previous situation is also observable. Following the perspective of the national government and its language policies, the main role of teachers should be that of reproducing knowledge mechanically

and unquestionably. This is suggested in the document *Basic Standards of Competence in Foreign Languages: English* as it only makes an allusion to the need to train teachers, but other activities, as it is the case of implementing research related initiatives and context sensitive dynamics so as to acknowledge sociocultural specificities, are not addressed. Hence, it aligns with what Guerrero (2010b) contends when she suggests that in these types of policies, English teachers tend to be invisibilized as they are not even mentioned in this overall process.

In a critical discourse analysis study on the foregoing document, Guerrero (2010b, p. 47) also concludes that one of the motivations MEN has for this role of teachers is that by spreading a “poor concept of teachers plus the ideology of the colonized” it will be easier to perpetuate asymmetrical power and knowledge relationships. Therefore, it becomes paramount to keep promoting a decolonial agenda within the ELT field as it has been occurring in the last few years.

Finally, the data analysis carried out also indicates that, in Colombia, native speakerism ideologies are still valid, especially in language policies made by the government and MEN as it seems there is no place for other varieties of the language. This is because they refer to English as a single entity 161 times across two out of the three documents and do not even consider the possibility of acknowledging the existence of *Englishes*, i.e., other varieties of the English language that have not necessarily developed within the context of inner-circle countries (Kachru, 1992). Additionally, it seems that the idea of mastering English as a foreign language is highly associated with the idea of globalization as a key to success (Valencia, 2013), as shown in the following lines retrieved from the document *Basic Standards of Competence in Foreign Languages: English*:

The National Government has the fundamental commitment of creating the conditions for Colombians to develop communication skills in another language.

Having a good level of English facilitates access to job opportunities and education that help improve the quality of life. Being competent in another language is essential in the globalized world, which requires being able to communicate better, open borders, understand other contexts, appropriate knowledge, and make it circulate, understand, and make themselves understood. Enriching themselves plays a decisive role in the development of the country. Being bilingual expands the opportunities to be more competent and competitive. (MEN, 2006, p. 3, own translation)

As suggested in the previous quotations, for MEN and policymakers in charge of these processes, English is reduced to a single standard version, and mastering said version assures higher opportunities of success in terms of economy and “development”. Learners and teachers must adapt to the standard because of the blind attachment to inner circle traditions where standard Englishes (e.g., American and British English) are privileged over other varieties (Macias, 2010). Moreover, our *exonormative/norm-dependent condition* (Matsuda, 2012) is a factor that contributes to the previous situation.

Nonetheless, it is important to remark that, within the last few years in the context of applied linguistics and English language teaching, areas such as English as a lingua franca (ELF) and world Englishes have been gaining momentum. Thus, language varieties should be more considered in policy-making processes as with the global spread of English (Ceyhan-Bingöl & Özkan, 2019; Nunan, 2001; Seidlhofer, 2009) English has stopped belonging to communities coming from inner-circle countries (e.g., the United States, Canada, the United Kingdom, or Australia) and now it belongs to all of us, native or non-native communities. This fact is highlighting as even communication through English within the United States and other inner circle countries has changed.

The above-mentioned argument aligns with what has been supported by Galloway and Rose (2018) and Jenkins (2015) who suggest that if principles of ELF were included in ELT and all its dimensions,

a more pluralistic view of English would be spread. Accordingly, individuals would develop a global intercultural awareness, which is an open attitude towards other cultures while considering their respective sociocultural and linguistic backgrounds (Kumaravadivelu, 2003).

Alternative Discursive Practices in Colombian ELT: Resisting Hegemony within the Field

Even though the initial examination shed light on the fact that hegemonic discourses in ELT have mainly taken place within the context of language policies, a second level of analysis showed that discourses highlighting indigenous and other alternative stances are more frequent in the field nowadays. For instance, the work developed on indigenous students' learning process within the context of a foreign language program at a Colombian university (Usma-Wilches et al. 2018) and in other English language teaching scenarios (Benavides-Jimenez & Mora-Acosta, 2019; Cuasilpud-Cachala, 2010; Escobar-Alméciga & Gómez-Lobatón, 2010; Velandia-Moncada, 2007) demonstrates that in Colombian ELT there is now a tendency to detach from notions of *whiteness* and *Anglocentrist* and *Eurocentrist* perspectives that validate westernized systems of knowledge construction, and instead the "glocal" (Kumaravadivelu, 2003), which is the intersection between the global and the local, is gaining force. Yet, and as suggested by Arias-Cepeda (2020) indigenous stances urgently warrant more research.

Even though it seems that indigenous communities' experiences and overall *indigeneity* (Cameron et al. 2014) trajectories have been gaining ground in ELT in this country, another area of knowledge that has gained visibility as a manner to respond to the hegemonic standardizing discourses disseminated by language policies is local knowledge production and policy making. In relation with this, in the last few years, Colombian ELT scholars (Correa & Usma, 2013; Guerrero, 2010a; 2010b; Guerrero-Nieto and Quintero-Polo, 2021; Nuñez-Pardo, 2020) have manifested the necessity of creating more locally

sensitive policies as it seems that historically speaking, and especially in the national context, ELT/methodologies coming from Anglo speaking countries have been taken and blindly implemented. In this regard, Bonilla-Carvajal and Tejada-Sánchez (2015), Granados-Beltrán (2016), Moncada-Linares (2016), Mosquera-Cárdenas and Nieto (2018) make a series of suggestions to create more locally sensitive language policies and materials. Promoting intercultural understanding, analyzing embedded Colombian sociocultural issues, and continuously reflecting on our role as non-native English speakers in the current 21st century where society is globally interconnected are some of the aspects that require an urgent conceptualization.

Undergoing such a process and designing more locally sensitive policies and materials would be highly beneficial for the Colombian context because of many motives. However, and possibly the most significant one, is that we are a non-native community of speakers, and as such, our "Norm depending" condition has always favored the interest of transnational influences that seek to subjugate others who do not adjust to those dynamics. This stance is reaffirmed by Fandiño-Parra (2021, p. 172) who stresses that "the Colombian ELT community complies with the teaching of a powerful high market value language without much consideration of its implication in the minimization of the linguistic capital and linguistic human rights of Colombians" because we have accepted norms imposed by the powerful to fulfill international standards. Hence, developing a more local perspective would allow the design of more context sensitive practices.

To continue fighting back the previous influences, Fandiño-Parra (2021) draws on the work developed by Walter Mignolo (2007), Mignolo and Escobar (2013), Castro-Gómez and Grosfoguel (2007), to mention a few, and proposes the implementation of a grammar of decoloniality which consists of working on three specific aspects: (a) a decolonization of power, (b) a decolonization of knowledge and (c) a decolonization of being. Here

it is worth highlighting that whereas a decolonization of power is possibly the most difficult aspect to achieve because of the interests that individuals in power have, when considering the overall data analysis, it is possible to observe that a decolonization of knowledge and being has been taking place in Colombian ELT lately.

In Akena's (2012, p. 600) view, coloniality of knowledge is related to the production of knowledge that has been "closely related to the context, class affiliation, and the social identity of the producers". It means that even if diverse communities from around the world have different kinds of knowledge (or knowledges), legitimized communities, that is those that fit into standard models of "whiteness" and other phenomena from the same nature have had the opportunity of deciding and imposing what should be perceived as valid. This has been widely discussed in the work of national scholars including Bonilla-Mora and López-Urbina (2021), Carreño-Bolívar (2018), Castañeda-Londoño (2017), González-Moncada (2021), Granados-Beltrán (2018), Miranda-Montenegro (2012), Ortega (2019), Mora (2021), Lucero and Castañeda-Londoño (2021), Mesa-Villa et al. (2020), Nuñez-Pardo (2020), Ramos-Holguin (2021), Soto-Molina and Méndez (2020), Ubaque-Casallas and Aguirre-Garzón (2020a) as these Colombian ELT scholars have been advocating for the gradual recognition of our epistemologies and knowledge production system from our role as non-native speakers in ELT.

To be more explicit, some of the dimensions that have been gaining recognition within Colombian ELT are the study of culture in ELT, the sense of community, and overall processes regarding ELT learning and teaching methodologies. The work of other scholars like Castañeda-Londoño (2019, 2021), Estacio and Camargo-Cely (2018), Posada-Ortiz and Castañeda-Peña (2021) has also served to visibilize that Colombian ELT is not perpetuating the original hegemonic influences from the field. Therefore, it is possible to stress that in the national context, the work of the authors I have referred to

until now has contributed to the development of "Knowledge democracy" as its main intention is to acknowledge "the importance of the existence of multiple epistemologies, or ways of knowing, such as organic, spiritual, and land-based systems, frameworks arising from our social movements, and the knowledge of the marginalized or excluded everywhere (Hall et al. 2017, p. 13).

Undoubtedly Colombian ELT and discursive alternatives have been gaining ground within the last few years. This action has not only permitted a progressive decolonization of knowledge, but also a decolonization of being as positions towards identity have been gradually incorporated in the field. After the data analysis it was also possible to establish that now discourses that defy heteronormativity and other imposed "modern" perspectives of identity where mainly the binary self is accepted, have been gaining traction. Bonilla-Medina et al. (2021) highlight English learners' racial identities configuration in ELT processes. Posada-Ortiz (2022) reconciles the bridge between pre-service English language teachers' identity and its construction in other communities. Castañeda-Peña (2021), Castañeda-Trujillo (2021), Castro-Garces (2022), Ubaque-Casallas (2021a, 2021b), Ubaque-Casallas and Castañeda-Peña (2020b) propose examining more frequently ELT teachers' identity because as J. S. Davis (2011) suggests, who we are inside and outside the classroom context matters, and of course, we are constantly changing. All in all, the previous analysis indicates that while hegemonic discourses, especially those coming from the MEN prevail, discourses highlighting alternative stances that acknowledge the other as an equal one have been gaining importance in the field of English language teaching in the Colombian context.

Discussion and Conclusions

Beyond establishing an overview of the hegemonic discourses that have prevailed in Colombian ELT, one of the goals of this research was to also display moments of counter hegemony where ELT scholars have been actually resisting hegemonic

influences. Overall, the analysis of the several texts compiled allowed determining that even though governmental entities still decide what is ultimately taught within the context of the educational scenario, national ELT scholars have been advocating for the inclusion of knowledge otherwise, as well as for more equitable power dynamics. Hence, it is possible to affirm that the Colombian Government and ELT policymakers have a low interest in listening to the voices of all stakeholders to implement a more equitable policy-making process.

Even though it is observable that the whole situation resembles a *David vs. Goliath* battle, ELT scholars have been firm and continue conducting research studies that seek the recognition of the other, integrating epistemologies, identities, and knowledge that had been historically marginalized in the ELT scenario. In this vein, it is paramount to keep implementing these initiatives so that, at some point, we have the opportunity to assume more active participation in ELT policy-making processes.

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Finally, even though all stakeholders' voices have not been heard at all, and even if, for the most part, national language policies and entities serve international hegemonic purposes, the incorporation of our local knowledge has begun to gain traction in academia and other formal spaces (e.g., in conferences, ELT journals, and our classroom contexts). Hence, in order to keep resisting the influences of hegemony in ELT, it becomes necessary to continue doing research in areas revolving around teachers' local knowledge, world Englishes, English as a lingua franca, and indigenous communities' experiences and identities, to mention a few. This is because, although these areas have been gradually incorporated into the field, more initiatives are necessary if the academic and non-academic community seeks to fully appropriate knowledge that acknowledges diversity and the other as an equal one.

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VOICES FROM THE ABORIGINALS: UMA RESPOSTA DO SUL A FAVOR DE SULEAR A EDUCAÇÃO LINGUÍSTICA

VOICES FROM THE ABORIGINALS: A RESPONSE FROM THE SOUTH AIMED AT SOUTHING
LANGUAGE EDUCATION

VOICES FROM THE ABORIGINALS: UNA RESPUESTA DEL SUR A FAVOR DE SUREAR LA EDUCACIÓN
LINGÜÍSTICA

VOICES FROM THE ABORIGINALS: UNE RÉPONSE DU SUD À LA FAVEUR DE SUDER L'ENSEIGNEMENT
LINGUISTIQUE

Ana Paula Marques Beato-Canato

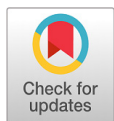
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RESUMO

O ensino-aprendizagem de línguas pode contribuir tanto para a manutenção de hierarquizações e apagamentos ideológicos quanto para a promoção de espaços acolhedores e problematizadores. Mesmo assim, a produção de materiais didáticos que contribuam para que as subjetividades e os saberes indígenas penetrem os muros das instituições educacionais pode ser considerado um processo capaz de contribuir para a união de forças e movimentos sociais articulados, dirigidos à mudar essa realidade. Partindo desse pressuposto, neste artigo, visamos analisar como os povos originários e as literaturas indígenas foram abordados num volume da coleção pedagógica intitulada *Rotas de Educação Crítica para Docentes do Inglês*. Ainda mais, avaliamos o potencial de suleamento da educação em línguas e aprofundamos no análise das noções de língua (GEM), identidades e literaturas que informam o material. Ainda, avaliamos a profundidade das discussões propostas e a possível (re)produção de repertórios pejorativos e narrativas únicas sobre os povos originários. Entendemos que o material tem uma proposta inovadora, com possibilidade de contribuir para a formação docente engajada socialmente e atenta a diferentes identidades, saberes, culturas e epistemologias. Assim, apontamos que, embora o material não tenha sido concebido na base de propostas decoloniais, ele constitui-se como uma resposta do Sul dedicada à formação docente empenhada em promover um olhar crítico e engajado nas questões sociais. As implicações de propostas como essa são a ampliação de movimentos de identificação, denúncia e interrupção de hierarquizações, invisibilidades e inviabilidades da colonialidade que nos constitui, contribuindo assim para a construção de realidades outras.

Palavras-chave: educação linguística; formação docente; convite a sulear; literaturas indígenas; (de)colonialidade; resistência.

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ABSTRACT

Teaching-learning languages can be a means to keep hierarchies and erasures while promoting supporting and problematizing settings. At the same time, the production of teaching materials helping indigenous subjectivities and wisdoms to overcome the walls of educational institutions can be considered as a highly significant process, with the potential to help join articulated social forces and movements aiming to change the abovementioned reality. Drawing on this assumption, our aim is to analyse how aboriginal peoples and indigenous literatures are addressed in a volume of a teachers' collection titled *Critical Education Routes For English Teachers*, to discuss its potential to *southing language education*, and to delve into the analysis of notions about language, identities and literatures informing the textbooks. Besides, we assess the depth of discussions brought about and the potential (re)production of derogatory repertoires, as well as unique narratives about aboriginal peoples. We understand the teaching material provides an innovating proposal bringing the possibility to contribute to training socially engaged teachers, and aware to different identities, wisdoms, cultures, and epistemologies. Thus, it is noteworthy that, even though the material has not been designed based on decolonial tenets, it becomes a response from the South devoted to teaching education looking to promote a critical approach and engaged with social issues. Those proposals involve broadening movements to identify, claiming and disrupting colonial hierarchizations, invisibilites, and unfeasibilites that have become part of ourselves, thus helping to build realities otherwise.

Keywords: language education; teaching education; invitation to southing; indigenous literatures; (de)coloniality; resistance.

RESUMEN

La enseñanza-aprendizaje de lenguas puede contribuir a la perpetuación de jerarquizaciones y borrados ideológicos y fomentar espacios acogedores y problematizadores. Así mismo, la producción de materiales didácticos que contribuyan a la penetración de subjetividades y saberes indígenas dentro de los muros de las instituciones educativas puede considerarse un proceso capaz de contribuir a la unión de fuerzas y movimientos sociales articulados dirigidos a cambiar esa realidad. Partiendo de ese presupuesto, en este artículo, nos proponemos analizar cómo se abordan los pueblos originarios y las literaturas indígenas en un volumen de una colección pedagógica titulada *Rutas de Educación Crítica para Docentes de Inglés*. Además, examinamos el potencial de *sureamiento de la educación en lenguas* y ahondamos en el análisis de las nociones de lengua(je), identidades y literaturas que conforman el material. Por otro lado, evaluamos la profundidad de las discusiones propuestas y la posible (re)producción de repertorios peyorativos y narrativas únicas sobre los pueblos originarios. Entendemos que el material constituye una propuesta innovadora, que ofrece la posibilidad de contribuir a una formación docente comprometida socialmente y atenta a diferentes identidades, saberes, culturas y epistemologías. Notamos también que, aunque el material no fue concebido a partir de propuestas decoloniales, constituye una respuesta del Sur dedicada a la formación docente empeñada en promover una mirada crítica y comprometida con causas sociales. La implicación de propuestas como esta es la ampliación de movimientos de identificación, denuncia e interrupción de jerarquizaciones, invisibilidades e inviabilidades de la colonialidad que nos constituye, lo cual contribuye a la construcción de realidades otras.

Palabras clave: educación lingüística; formación docente; invitación a surear; literaturas indígenas; (de)colonialidad; resistencia.

RÉSUMÉ

L'enseignement-apprentissage des langues peut contribuer à la perpétuation des hiérarchies et des effacements idéologiques et au même temps, à la promotion d'espaces d'accueil et de problématisation. La production de matériel didactique qui aide les subjectivités et les savoirs autochtones à pénétrer les murs des institutions éducatives peut être considérée comme un processus de grande importance, capable de contribuer à l'union des forces et des mouvements sociaux articulés visant à changer cette réalité. Sur la base de cette hypothèse, nous proposons d'analyser la manière dont les peuples indigènes et les littératures indigènes sont abordés dans un volume d'une collection pédagogique intitulée *Critical Education Routes For English Teachers*, en examinant son potentiel pour la *sudisation de l'enseignement des langues*. Notre recherche commence par l'énonciation de critères par l'équipe d'auteurs de la Cleret et tente ensuite d'approfondir l'analyse référentielle, en particulier des notions de langue(s), d'identités et de littératures qui façonnent le matériau. En outre, nous évaluons la profondeur des discussions proposées et la possible (re)production de répertoires péjoratifs et de récits uniques sur les peuples autochtones. Nous comprenons que le matériel constitue une proposition innovante, qui offre la possibilité de contribuer à une formation des enseignants socialement engagée et attentive aux différentes identités, connaissances, cultures et épistémologies. Ainsi, nous constatons que, bien que le matériel n'ait pas été conçu sur la base de propositions décoloniales, il constitue une réponse du Sud dédiée à la formation des enseignants et engagée dans la promotion d'un regard critique et d'un engagement pour les causes sociales. Les implications de telles propositions sont l'expansion des mouvements d'identification, de dénonciation et d'interruption des hiérarchies, des invisibilités et de l'inviabilité de la colonialité qui nous constitue, ce qui contribue à la construction d'autres réalités.

Mots-clés : enseignement des langues ; formation des enseignants ; invitation au suder ; littératures indigènes ; (de)colonialité ; résistance.

Ponto de partida, paradas para diálogos e destino traçado

Ao longo dos anos, o trabalho com língua(gens) tem sido fortemente marcado por ideologias, ou seja, valores sociais (Volóchinov, 2017), que nos classificam e nos hierarquizam, a partir da valorização ou desprestígio de certos seres, saberes e dizeres. Os livros didáticos (LD) produzidos em escala global e o *marketing* a favor de professores/as nativos/as, destituídos de corpos, são apenas dois exemplos que ilustram o quanto essa cultura universalizante e hierarquizante é naturalizada. Na contramão dessa perspectiva, diversas/os pesquisadoras/es e movimentos sociais têm denunciado genocídios e epistemicídios que alicerçam nossa sociedade, marcadamente colonial. Nesse contexto, duas de nós fazemos parte de um grupo que produziu uma coletânea de materiais didáticos para o ensino de língua inglesa em contexto de formação de professores/as de língua inglesa. Cleret (*Critical Language Education Routes for English Teachers*), ou Rota de Educação Linguística Crítica para Professores de Inglês (doravante Cleret ou rotas), é definida por Trevisani et al. (2021, s. p.) como um “conjunto de atividades em torno de dois eixos: i) a educação linguística crítica, envolvendo criticidade e agência no uso da linguagem; ii) o eixo do percurso formativo, envolvendo saberes e capacidades docentes, bem como letramentos profissionais e digitais”. Os materiais constituem-se como *e-books* que poderão ser baixados gratuitamente no *site* da editora.

Nosso objetivo é analisar a Cleret *Voices from the Aboriginals: Telling Legends and Oral Stories*, criando inteligibilidade sobre a maneira como a questão indígena está presente e é abordada ao longo do material. Nossa investigação parte, primeiramente dos critérios estabelecidos pela equipe de autoras das Cleret, para, em um segundo momento, aprofundar a discussão embasada em conceitos produzidos prioritariamente por povos originários (Munduruku, 2012; Luciano, 2017; Graúna, 2013), que nos auxiliam a construir sentidos sobre

os entendimentos de língua(gem), identidades e literaturas que informam o material. Analisamos ainda a profundidade e/ou superficialidade das atividades propostas, além de ponderarmos sobre uma possível (re)produção de repertórios pejorativos e narrativas únicas (Adichie, 2009) sobre os povos originários, fruto de pontos cegos advindos da colonialidade estrutural que nos constitui.

Nosso texto parte da compreensão de decolonialidade proposta pelo Projeto latino/latino-americano modernidade/colonialidade. Em poucas palavras, poderíamos dizer que a decolonialidade se trata “de un posicionamiento, una actitud para pensar, vivir, hacer, visibilizando y alentando los lugares de la exterioridad y construcciones alternativas” (Dussel, 1992, p. 15, *apud* Veronelli, 2015, p. 37).

Ao nos engajarmos nessa discussão, passamos a procurar autoras/es brasileiras/os que tratam da temática e encontramos diálogos com Paulo Freire e Campos (1991), que nos convidam a nos sular (Campos, 1991; Freire, 1992; A. Freire, 1992), ou seja, rever nossa forma de ser e dizer, buscando compreender o quanto a linguagem nos constitui e a forma como o olhar para o norte como horizonte nos enfraquece. Como Ana Maria Araújo Freire (1992) esclarece, o termo foi cunhado por Marcio D’Olne Campos em 1991, quem alertou Paulo Freire para a natureza ideológica de nortear. Ainda, encontramos diálogo com autoras/es indígenas e quilombolas, que defendem uma perspectiva contracolonial (Santos, 2015), tendo em vista que sempre resistiram à colonização e suas implicações, ou seja, nunca aceitaram a imposição da modernidade como norma e lutam insistentemente contra narrativas únicas, que nos classificam, nos hierarquizam e justificam diferentes genocídios/epistemicídios.

Em termos de linguagem, procuramos estabelecer relações com a denúncia realizada por Veronelli (2015) sobre a colonialidade da linguagem, que dicotomiza as pessoas entre humanas e não humanas, colocando populações colonizadas como

linguística, comunicativa e mentalmente sub-humanas. Aproximamos sua compreensão de Freire e seus parceiros (Freire & Macedo, [1987] 2021) que denunciam os perigos da linguagem do colonizador e o quanto ela “tem o poder de opacizar as consciências” (Freire & Faundez, [1985] 2011, p. 164) com uma “pretensão superioridade intrínseca da inteligência e do poder criador dos homens e das mulheres do Norte” (Freire, A., 1992). Ao fazer essa denúncia, nos convidando a sular nossa linguagem e nossa forma de ver e ser no e com o mundo.

Essa compreensão encontra eco também em intelectuais indígenas. Joana Vangelista Mongelo, pensadora do povo Guarani M’byá, por exemplo, avalia que, em se tratando dos povos indígenas, “a linguagem sempre foi um lugar de luta desde os tempos da colonização, uma vez que todo o processo de colonização começou pela linguagem” (Mongelo, 2013, p. 23). Desde sua percepção, a linguagem delimita nosso conhecimento e nossa forma de ser e agir no mundo, já que historicamente ela possibilita hierarquizações, classificações e dicotomizações, criando subordinações linguísticas, epistêmicas e identitárias. Similarmente, o professor Gersem José dos Santos Luciano entende a linguagem como “o meio pelo qual os Baniwa se comunicam com outros seres do mundo e com o próprio mundo, uma vez que, para eles, a comunicação entre os seres é o segredo para o equilíbrio do mundo cósmico” (Luciano, 2017, p. 296). Dessa maneira, a língua é um fenômeno de comunicação sociocósmico, que “expressa um determinado mundo, uma determinada maneira de entender, de interpretar e de se relacionar com o mundo” (Luciano, 2017, p. 296); ela, portanto, nos situa enquanto seres sociais “na sociedade, na natureza e no mundo” (Luciano, 2017, p. 298); não pode ser dissociada do corpo e, por conseguinte, das emoções, dos sentimentos, dos conhecimentos e das relações sociais (Souza et al., 2021). Logo, a linguagem nos constitui e pode ser compreendida ainda como epistemologia, isto é, “como conhecimentos específicos e como saberes mais amplos, tais como cosmologia, cosmovisão, ciências, artes, etc.” (Rezende & Rodrigues, 2020, p. 1207),

ancorando nossas reflexões, conceitos, formas de ser e agir.

Partimos, portanto, de uma compreensão de decolonialidade como uma proposta que visa criar sentidos, denunciar e interromper marcas deixadas pela colonização, sejam em termos de ser, saber, poder, dizer, etc. Para isso, buscamos aproximar saberes ao engendrar uma investigação informada prioritariamente por epistemologias indígenas, cujas/os autoras/es lutam incansavelmente contra a colonização. Acreditamos, dessa forma, poder unir esforços por um mundo menos desigual, menos violento, e entendemos que a formação docente é um espaço em que essa discussão é extremamente necessária e urgente.

Unimo-nos ainda a Souza (2009), que propõe um movimento de reexistência, ao questionar as práticas sociais legitimadas e nos convidar a buscar formas de reexistir ante uma sociedade racista, que nega, invisibiliza e inviabiliza grupos e sujeitos sociais. O trabalho com a temática indígena de forma não estereotipada tem potencial de contribuir para desestabilizações de discursos cristalizados, sendo um passo necessário para mudanças. Souza nos incita a ir além, levando para dentro dos espaços escolares saberes da periferia, em um movimento que ela denomina de Letramentos de Reexistência (Souza, 2009). Entendemos que esse trabalho pode e deve ser feito *com* professoras/es (Freitas, 2020) em formação, ou seja, o processo de formação docente, em perspectiva freireana, precisa acontecer em diálogo, onde todas as pessoas participantes se engajem no movimento de olhar para suas práxis, compartilhando experiências, saberes, inquietações e conceitos, construindo teoria nesse processo.

Nas duas próximas partes de nosso texto, traçamos um breve panorama de como os povos originários aparecem em LD diversos e abordamos a temática da literatura indígena em material pedagógico. Em seguida, na quarta seção, descrevemos a Cleret *Voices from the aboriginals: telling legends and oral stories* a ser analisada para, em três seções subsequentes

à seção metodológica, criarmos inteligibilidades sobre as atividades propostas ao mesmo tempo que aprofundamos conceitos e apontamos outras possibilidades pedagógicas. Tais análises tiveram como foco três aspectos centrais: os critérios inovação, relevância e impacto propostos pela equipe das Cleret; a configuração da Cleret em relação à aproximação com os povos originários, suas culturas, saberes, identidades e práticas sociais e ainda as concepções de práticas sociais, língua, linguagem e compreensão oral e escrita. Elegemos tais conceitos por, em nosso entendimento, serem cruciais para que possamos avançar em prol de uma educação linguística cada vez mais engajada com práticas decoloniais. Finalizamos o texto com alguns apontamentos e encaminhamentos possíveis.

Onde estão os povos originários em LD

Em 2008, a promulgação da lei 11.645/2008 torna obrigatório o trabalho com a história e a cultura afro-brasileira e indígena em espaço escolar, sob o viés da valorização e do resgate das contribuições desses dois grupos “nas áreas social, econômica e política, pertinentes à história do Brasil” (Brasil, Ministério de Educação, 2008). Em estudo relativo à visão de educadores indígenas acerca da real aplicação da lei de 2008, a intelectual Graça Graúna, do povo Potiguara, observa que o material didático foi, e continua sendo, um dos principais obstáculos para que, de fato, a cultura e os saberes dos povos originários sejam valorizados e adentrem os muros da escola. Em sua percepção, esses documentos educativos, que são utilizados inclusive na formação de professores indígenas e não indígenas, não trazem subsídios suficientes para práticas acerca da temática e continuam a ocasionar apagamentos e exclusões, sobretudo das identidades e das literaturas dos povos originários (Graúna, 2011).

Passados mais de dez anos da promulgação da lei, Silva e Costa (2018) observam que docentes e discentes ainda se encontram envoltos/os em atividades que (re)produzem narrativas únicas e/ou

que pouco contribuem para a ressignificação da identidade genérica imposta aos povos indígenas. Para os autores (Silva & Costa, 2018), é na formação docente que podemos discutir problemáticas sociais urgentes e, com isto, caminhar na construção de realidades menos violentas, especialmente para povos historicamente negados, invisibilizados e violentados.

Por sua vez, Beato-Canato e Back (no prelo) apontam que, se traçarmos um olhar diacrônico da nossa história, a lei de 2008 representa um marco importante e tem acarretado mudanças significativas em currículos, materiais didáticos e práticas pedagógicas. Por outro lado, os pesquisadores observam uma enorme “lacuna na formação inicial e/ou continuada de professores para com as relações étnico-raciais. Assim, embora com ganhos e possibilidades, enxergamos muitos dilemas para que a educação escolar brasileira, de fato, seja um espaço plurilíngue e multicultural” (Beato-Canato & Back, no prelo). Diante dessa realidade, entendemos que a Cleret em análise tem grande potencial de contribuir com mudanças, porque é um material que tem como público-alvo docentes em formação.

Após levantamento em diferentes bancos de teses e dissertações, Back (2022) constatou a inexistência de investigações que verssem especificamente sobre a presença indígena nos LD de línguas. Em suas buscas, o pesquisador observou que, comumente, as discussões sobre os povos originários nos LD ocorrem em pesquisas sobre as relações étnico-raciais nesses documentos e, ainda assim, a questão indígena é muito pouco explorada. Em uma pesquisa que objetivou analisar as identidades indígenas e o papel das literaturas e saberes indígenas no material didático adotado por uma escola indígena para o componente curricular língua espanhola do Ensino Médio, Back (2022) revela que a cultura e os saberes indígenas são trabalhados apenas em uma unidade específica e pessoas indígenas não aparecem em outras partes do material. Ademais, ainda que não fossem encontradas

imagens pejorativas sobre os povos originários, o LD essencializa as identidades indígenas como moradoras exclusivamente de territórios aldeados. Já as atividades relacionadas às histórias orais, em sua maioria, desconsideram as especificidades das literaturas indígenas.

Por sua vez, Garcia (2021) investigou questões de raça e da branquitude em outro LD de língua espanhola, indicando que, na obra analisada, as discussões sobre indígenas estão centralizadas em uma unidade específica do material. Essa informação pode simbolizar, inclusive, que, em muitos casos, a temática indígena está presente nos LD apenas por imposição da lei ou de editais governamentais para a aquisição de materiais didáticos, sem maiores aprofundamentos e sem aproveitar a riqueza identitária, linguística, epistêmica e cultural dos povos originários. Além disso, Garcia (2021, p. 166) observa que os gêneros discursivos que baseiam essa unidade “são distantes das produções indígenas, tanto de povos do Brasil quanto da Abya Yala/América Latina no geral”. Entendemos que um LD de línguas é pensado para uma determinada carga horária e que há diversos temas a serem abordados, contudo, causa estranheza notar a baixa representatividade indígena.

Já o único estudo sistêmico que encontramos na base de teses e dissertações que versa sobre as relações étnico-raciais no LD de língua inglesa foi a pesquisa de Smith (2013). Ainda que não seja uma investigação que visou olhar especificamente para os povos originários no material analisado, a autora aponta que o trabalho com a temática indígena é muito incipiente. Em suas palavras “permanece a dúvida sobre como a revitalização de quaisquer aspectos referentes ao povo indígena poderia existir e persistir se os livros didáticos, em geral, não tratam desses fatores de maneira embasada e consciente” (Smith, 2013, p. 64).

Ante o exposto nos estudos encontrados e apresentados resumidamente, observamos uma lacuna no trabalho pedagógico com a temática indígena, muito embora a lei 11.645/2008 recomende essa

prática sob o viés da valorização epistêmica, histórica e cultural. Contudo, lembramos que os manuais didáticos são um recurso e não a única ferramenta para embasar as aulas de línguas (Back, 2022). Assim, alinhados à Silva e Costa (2018) e Beato-Canato e Back (no prelo), acreditamos que a formação docente realizada *com* professoras/es (Freitas, 2020) tem potencial para engrossar o movimento de reexistência (Souza, 2009) e, também, aproximar e dialogar mais, vislumbrando dias melhores a todas/os, sobretudo aos povos historicamente marginalizados e inferiorizados, como indígenas e quilombolas, para citarmos apenas dois grupos. Nesse sentido, a Cleret *Voices from the Aborigines: Telling Legends and Oral Stories* mostra a sua importância e originalidade justamente por se debruçar sistematicamente no trabalho com a temática indígena na formação com professoras/es de língua inglesa, e é a partir do nosso olhar crítico que iniciamos os apontamentos sobre essa proposta pedagógica.

Literatura indígena em material pedagógico

Com o intuito de analisar um material focado sobretudo no trabalho pedagógico com narrativas orais dos povos originários, precisamos, ainda que muito brevemente, entender algumas de suas características e funções. Antes disso, cabe aclarar que aquilo que se convencionou chamar de literaturas indígenas está constituído por

produções artístico-literárias compostas necessariamente por pessoas indígenas. Tais obras são heterogêneas tanto na forma quanto no conteúdo, podendo, em seus eixos temáticos, abarcar questões étnicas (cosmovisões, valores, tradições, lutas, resistências, processos de desterritorialização e desaldeamento), subjetivas (sentimentos, afetos, emoções), identitárias (sentimento de não pertencimento, por exemplo) e/ou sociais (alcooolismo, drogas, violência, suicídio). (Back et al., 2021, p. 1029)

Lembramos, ainda, que essas literaturas são oralizadas por essência e podem se materializar de diferentes formas, inclusive por meio da escrita (Back, 2022).

Feito esse rápido esclarecimento, achamos necessário evocar o olhar de teóricos indígenas para ilustrar a potência dessas manifestações artístico-literárias. A começar por Daniel Munduruku. Para o autor (Munduruku, 2012), não podemos falar de literaturas indígenas sem falar de memória e ancestralidade. Aponta o pensador do povo Munduruku que, embora cada povo originário se distinga um do outro por diversas questões, como língua, grafismo corporal etc., o que une as nações indígenas é a memória coletiva e/ou individual, que carrega tradições, valores, ensinamentos e a cultura de cada povo. Assim, ao vivenciar as narrativas orais, essas literaturas indígenas emanam tanto a riqueza dos modos de ser e de estar no mundo quanto toda a luta e a resistência dos povos originários.

Sobre emanar resistência, Eliane Potiguara, intelectual do povo Potiguara, expõe que as literaturas indígenas são uma forma de denunciar todo o assujeitamento dos corpos e dos saberes indígenas e de toda a violência histórica que cada povo e cada indígena sofreu e continua a sofrer (Potiguara, 1989). Nesse mesmo pensamento, Kaká Werá, indígena do povo Tapuia, nos diz:

Para nós, a literatura indígena é uma maneira de usar a arte, a caneta, como uma estratégia de luta política. É uma ferramenta de luta. E por que uma luta política? Porque, à medida que a gente chega na sociedade e a sociedade nos reconhece como fazedores de cultura, como portadores de saberes ancestrais e intelectuais, ela vai reconhecendo também que existe uma *cidadania indígena* (Werá, 2017, p. 29, grifo do autor).

Já Graça Graúna (2011; 2013) afirma que as literaturas indígenas são instrumentos de paz e valiosos recursos para mostrar à sociedade não indígena a beleza dos modos de ser e as riquezas culturais dos povos originários. Para ela, suas literaturas são um convite para a desconstrução de preconceitos, além de

[u]m convite para discutirmos a possibilidade de sonhar um mundo melhor; um convite que deve estender-se a todos os simpatizantes da cultura e da história indígenas, levando em conta que a literatura indígena, por exemplo, ainda é pouco estudada em

seu aspecto contemporâneo (cotidiano) e, particularmente, em seus aspectos fronteiriços (Graúna, 2011, p. 259).

Para Souza et al. (2021), os indígenas querem compartilhar seus saberes, desde que esses saberes sejam creditados aos povos originários. Nessa esteira, Potiguara (2019) avalia que atualmente os livros literários ou poéticos de autoria indígena refletem seus pensamentos. Assim, pede que “a sociedade não indígena nas escolas, nas salas de aula possam utilizar nossos materiais didáticos e publicações várias. Há diversos escritores indígenas que estão fazendo trabalhos maravilhosos” (Potiguara, 2019, s.p.).

Graça Graúna (2013) observa que as literaturas indígenas são diferencialistas, ou seja, são produções que não se enquadram em modelos literários pré-definidos e, por conseguinte, não devem ser lidas e/ou ensinadas desconsiderando as suas funções e características (Graúna, 2013). Similarmente, Librandi-Rocha (2014) destaca que tais obras não podem ser lidas como meramente ficcionais, pois fazem parte da cosmovisão de autores/as e povos indígenas e ainda se constituem, muitas vezes, como denúncia e resistência. Atentos a isso, Back et al. (2021) enfatizam que, ao levar as literaturas indígenas à sala de aula, devemos considerar todas as suas especificidades e refletir sobre os horizontes de autoria, circulação, tema e estilo.

Dessa maneira, embora haja uma discussão sobre a não didatização do objeto literário, acreditamos na potência que as narrativas ancestrais têm para contribuir para uma aproximação respeitosa com pessoas e povos indígenas (Beato-Canato & Back, no prelo). Com isso, esperamos dias melhores, assim como nos instigam Graúna (2011; 2013) e Freire (1992), pensador que nos convida a arregaçar as mangas e agir para construir novas realidades.

Descrição da Cleret

A coleção intitulada Cleret objetiva priorizar a educação linguística crítica na educação de professores de inglês (English Teacher Education), ancorada,

em especial, na pluralidade do enunciado: “Ler(-se) (n)o mundo para nele agir”, inspirados em textos da coletânea organizada por Pessoa et al. (2018). Decompondo em partes, temos: “Ler-se no mundo” que demanda conhecer-se, descrever-se, apresentar-se, provocar-se, desacomodar-se em nossas identidades fluídas e maleáveis, (des)construídas socialmente, implicadas contextualmente e informadas culturalmente. Na coleção, alguns gêneros textuais que requerem essa compreensão de quem sou para mim mesmo/a e para outrem foram abordados, sendo eles: apresentação pessoal em biodata profissional, perfil em redes sociais, carta de motivação. Nos outros gêneros mobilizados nos diferentes livros, o projeto enunciativo de quem enuncia – o que, para quem, quando e onde – sempre demanda essa percepção de si a fim de deliberar sobre suas ações de linguagem em situações comunicativas com propósitos específicos. “Ler o mundo no mundo” convoca os princípios norteadores que representamos em uma figura (Cristovão et al., 2020, p. 479) no formato de catavento, cujas pás representam os elementos: multiletramentos, agir docente, uso e estudo da língua e *English as a Lingua Franca* (ELF). “Agir no mundo” tanto linguageira quanto praxiologicamente requer engajamento expresso no núcleo do catavento pelos princípios centrais de “Linguagem como prática social e agir socialmente com a linguagem em diferentes esferas de atividade”.

Constituindo-se como um material pedagógico para formação docente, cada Cleret visa a educação linguística e a formação docente concomitantemente. Com essa intenção, cada rota conta com módulos específicos e outras variáveis, tendo sempre partes focadas em discussões temáticas, leituras teóricas acompanhadas de práxis, seção de produção oral, escrita ou multimodal, estudo de aspectos léxico-gramaticais e desenvolvimento de pronúncia em língua inglesa. Para alcançar seus objetivos, há ainda a escolha de um ou mais gêneros a serem enfatizados ao longo do material, geralmente direcionada para a produção.

Como parte desse conjunto de materiais pedagógicos, *Voices from the Aborigines: Telling Legends and Oral Stories* tem como objetivo geral proporcionar conhecimento e reflexão sobre o capital cultural dos povos originários do Brasil e outros países a partir de suas narrativas. Os gêneros centrais do material são lendas e histórias orais indígenas e, como gêneros periféricos, encontramos: biodata, quiz, verbete, apresentação oral no TED Talks, entrevista, trecho de um show de comédia, notícia, apresentação de livro, artigo científico, entre outros. Cabe apontarmos que a adoção do termo lenda foi baseada em Coelho (2003), para quem as lendas se constituem “[...] em lugares de encenação da memória coletiva, pois são construídas de maneira a reiterar determinados conteúdos e valores morais, ao mesmo tempo em que podem questionar as maneiras básicas da vida em sociedade” (p. 70). Desse modo, a ideia nunca foi reduzir suas narrativas orais como parte do imaginário popular, mas ilustrar que essas histórias fazem parte do nosso dia-a-dia e, muitas vezes, nem sabemos de suas origens indígenas. Apontamos, contudo, que, ao ampliar e aprofundar nossos conhecimentos e diálogos com povos originários, entendemos que o termo tem sentidos variados para diferentes etnias e línguas e hoje tem sido criticado por muitos povos originários por seus sentidos pejorativos em contraste com o termo histórias (orais) ou narrativas ancestrais, que foram/são vivenciadas e fazem parte de suas visões de mundo.

Esta Cleret tem como proposta de ação social a produção de uma antologia oral com histórias orais indígenas brasileiras e como ação linguageira a contação de histórias orais indígenas brasileiras usando a mídia *podcast* como forma de compartilhar e promover reflexão sobre esse capital cultural. Para isso, traz materiais diversificados, com foco em histórias orais de povos indígenas/aborígenes, culturas indígenas e questões minorizadas. Com relação aos aspectos léxico-gramaticais, o foco recai sobre sequências narrativa e descritiva, pretérito e marcadores temporais, e, no que tange a práticas em pronúncia, o trabalho realizado é de revisão de

sons surdos e sonoros e segmentais (pronúncias do morfema -ed em pretérito de verbos regulares). A discussão teórica versa sobre duas temáticas que podem se inter-relacionar, sendo elas: perspectivas decoloniais e ensino de inglês para populações indígenas brasileiras e imperialismo linguístico e status das línguas indígenas brasileiras. A contribuição para a formação docente é ainda propiciada pela proposta de análise de curso de inglês para estudantes indígenas e de curso de formação superior indígena. No que concerne à avaliação, as autoras (Cristovão & Francescon, no prelo) propõem a construção de um e-portfolio com as versões das produções orais e atividades dos módulos de Letramentos Profissionais, bem como uma prova semestral como opção.

Em relação à organização, a rota é composta por nove módulos, com oitenta textos entextualizados com cento e oitenta e oito atividades (enumeradas e propostas com uma consigna geral) e subatividades (introduzidas por letras dentro de uma atividade geral e proposta por uma consigna subdividida). Tal organização é proposta pelas autoras da Cleret para que os objetivos específicos do material possam ser alcançados:

- i) refletir sobre o capital cultural indígena na contemporaneidade; ii) aprender e compreender culturas indígenas por meio de suas lendas e histórias orais; iii) produzir um *podcast* com a versão em inglês de lendas ou histórias orais indígenas brasileiras (de povos originários locais); iv) refletir sobre questões de imperialismo linguístico e como estudos da linguagem podem contribuir para proteger minorias como as etnias indígenas (Cristovão & Francescon, no prelo).

A partir da próxima seção, analisaremos a Cleret, utilizando as lentes já apresentadas.

Caminho percorrido: percurso metodológico

Conforme já anunciamos, nossa intenção é analisar como os povos originários e literaturas indígenas são abordados na Cleret *Voices from the Aborigines*, discutindo seu potencial de *suleamento da educação linguística*. Após ter sido

produzida, cada Cleret é avaliada por pareceristas externos. O escrutínio é feito a partir de um rol de critérios de análise pré-determinada, que serve de lente para esse trabalho, que acabou dando origem à primeira versão deste artigo. Nesse processo, duas de nós atuamos primeiramente na produção da Cleret *Voices from the Aborigines* e duas em sua avaliação. Em um segundo momento, após a Cleret ter sido reformulada, nós quatro nos reunimos para produzir este texto, com a análise desse material especificamente.

Nosso manuscrito percorre o seguinte caminho metodológico: em um primeiro momento, descrevemos nossa percepção da Cleret quanto a sua inovação, relevância e impacto, critérios esses que deveriam ser levados em consideração pelos pareceristas avaliadores da rota; em um segundo momento, nos debruçamos em criar inteligibilidade acerca das possíveis concepções de língua(gem), identidades e literaturas que informam o material, processo realizado a partir da análise da proposta da Cleret de maneira geral, bem como dos textos empregados e de cada atividade proposta; o próximo passo foi ponderar como o/a sujeito indígena e os seus saberes estão apresentados na Cleret, para então, problematizar a formulação das atividades propostas, avaliando até que ponto elas são capazes de dialogar com as pautas do movimento indígena ou se são pretexto para um trabalho puramente com foco na língua. Finalmente, ponderamos as potencialidades do material e indicamos alguns caminhos possíveis. Durante todo o processo, procuramos diálogos com epistemologias prioritariamente indígenas, valorizando, dessa maneira, o protagonismo epistêmico dos povos originários.

Um olhar para a Cleret

Optamos por iniciar a expansão de nossa análise destacando pontos que valorizamos no material concernentes a cada item da avaliação proposta pelas autoras da Cleret. No que concerne à inovação, acreditamos que a proposta é inovadora no sentido de ampliar as discussões sobre a temática

indígena e propor a produção de podcasts com a temática. Mais que inserir a história e cultura afro-brasileira e indígena no currículo para atender a obrigatoriedade da inserção da temática imposta pela lei 11.645/2008, a Cleret amplia o debate, sobretudo na possibilidade de ressignificação das identidades indígenas, comumente vistas de forma genérica, homogênea e estereotipada. Nesse sentido, destacamos o fato de a proposta trazer diferentes povos originários de diversas partes do mundo e, com isso, potencializar a emergência de outros olhares para esses povos. Ademais, as atividades, em sua grande maioria, não são pretextos para outras questões, como o ensino gramatical, por exemplo, com exceção do módulo 7, que tem esse foco e merece uma discussão bastante ampla, a qual será realizada em momento oportuno.

Com relação à relevância, em uma sociedade em que convivemos com genocídios e epistemicídios que classificam e excluem saberes e seres (Grosfoguel, 2016), o trabalho com textos e epistemologias produzidas por autoras e autores pertencentes a grupos minorizados pode contribuir com deslocamentos, desestabilizações e construções de outras narrativas. Dito isto, avaliamos que a Cleret se constitui como uma resposta do Sul em prol da pluralidade, do fortalecimento de grupos minorizados e de formação docente crítica e engajada com questões dessa natureza. Desse modo, o material sustenta a união de forças para o pensamento decolonial ao oferecer uma oportunidade de conhecer e valorizar o protagonismo indígena. Destacamos a presença de lideranças como Eliane Potiguara, Ailton Krenak, Daniel Munduruku e Olívio Jekupé, dissertando, problematizando e ampliando as discussões sobre os indígenas na atualidade. Notamos também o zelo ao reportar muitas das narrativas orais conhecidas da sociedade brasileira como sendo narrativas dos povos originários, algo que nem sempre é visto nas aulas de línguas. Além disso, há a valorização do engajamento com pesquisas, produção (de podcast) e conhecimentos diversos, como a primeira literatura editorada escrita por um/a indígena.

No que tange ao impacto, de modo geral, acreditamos que a Cleret pode contribuir para o desenvolvimento social, epistêmico e cultural, favorecendo aproximações, reflexões e o desenvolvimento de uma postura crítica enquanto profissional da educação sobretudo a respeito de questões étnico-raciais, especialmente de povos originários desde seus pontos de vista. Ademais, não percebemos que a temática indígena está em segundo plano e/ou trazida como pretexto para outras discussões. Pelo contrário, a rota traz discussões relevantes, como a presença indígena em diversos cargos públicos, a história de povos originários em diversas partes do mundo, a literatura indígena, o ativismo indígena, dentre outros. Além disso, as ilustrações, imagens e textos utilizados não reproduzem ideologias genéricas, pejorativas e folclorizadas. Assim, apontamos o impacto cultural, com retorno positivo aos povos indígenas, por serem abordados na Cleret enquanto protagonistas dos seus saberes.

Acreditamos que a educação linguística a partir de uma proposta como essa tem potencial para contribuir na formação de professoras/es atentos às diferenças, que atuem em prol de espaços educativos ao mesmo tempo acolhedores e problematizadores, em que a interculturalidade e o olhar crítico sejam valorizados. Entretanto, apesar de todos esses pontos a serem exaltados, indicamos que há diversos aspectos que merecem uma discussão mais aprofundada. Neste texto, elegemos alguns deles, sendo o primeiro a quantidade de materiais e temas propostos para debate, o que talvez tenha sido a principal razão para que muitos fossem abordados de maneira superficial e até mesmo sem conexão entre eles.

A Cleret como um convite de aproximação com povos originários, suas culturas, saberes, identidades e práticas sociais

Como o título sugere, a rota tem como tema central vozes dos indígenas/aborígenes. Para desenvolvê-lo, traz materiais produzidos por povos originários e incentiva o diálogo, a aproximação

e a valorização, a partir de convites para pesquisar e conhecer sobre indígenas brasileiras/os; no módulo 1, visitas a *sites* como os da Fundação Nacional do Índio (FUNAI) e da Federação das Organizações Indígenas do Rio Negro (FOIRN), no módulo 2, e do Museu Paranaense para leitura sobre povos originários do Paraná, no módulo 3. Essas propostas colaboram para o entendimento da multiplicidade dos povos e identidades indígenas que vivem no que hoje chamamos Brasil.

Especificamente sobre o módulo 1, destacamos a presença de indígenas falando de suas próprias histórias, identidades e narrativas orais. Percebemos não somente a presença de escritoras e escritores indígenas, mas também de outras lideranças, e ainda um convite para que estudantes pesquisem e realizem atividades baseadas na vida, luta e histórias dos movimentos indígenas, refletindo sobre a importância de lideranças indígenas no Brasil da atualidade, para citar um exemplo.

Figura 1 Exemplo de atividade direcionada para a valorização das culturas dos povos originários.


16. The extracts previously mentioned bring an idea of historical accounts. Do the following activities:

a) Split into five groups to find out more information on these five countries regarding the following topics concerning indigenous/aboriginal people.

TOPICS	Number of ethnic groups	Number of languages	Main cultural heritage	Well-known legends
COUNTRY				

[...]

b) After the research, prepare a power point presentation to share your findings with your classmates and discuss how important it is to maintain aboriginal/indigenous cultures.



Fonte: Cristovão & Francescon (prelo).

Ou seja, as atividades propostas incentivam o conhecimento e a legitimação das reivindicações indígenas, contribuindo para a compreensão de suas identidades plurais e heterogêneas.

A Cleret propõe ainda uma ampliação desses conhecimentos ao trazer histórias orais de povos originários de outras partes do mundo. Destacamos, inclusive, essa forma de mencionar territórios – “do que hoje são chamados de” –, porque possibilita a compreensão de que estados-nação como são conhecidos atualmente foram

criados após os processos de invasão. Assim, falar em indígenas canadenses, australianos, brasileiros acaba sendo uma forma colonial de tratá-los. Ao contrário, ao nomeá-los desde o território indígena e não desde um país específico, podemos contribuir para que novas e diferentes narrativas sejam contadas, sobretudo desde o ponto de vista dos que aqui estavam e que tiveram suas histórias, saberes e costumes ceifados pelo processo de colonização. Ademais, cabe destacar a quantidade de etnias presentes na Cleret, sendo mais de dez povos originários do que hoje conhecemos como

território brasileiro, bem como outros povos originários do que veio a se chamar Estados Unidos, Nova Zelândia, Gana, Canadá, Austrália, Costa do Marfim e Togo.

Como todo material, há ainda questões que poderiam ser revistas, como a inserção (ou a sua exclusão) de alguns termos genéricos e pejorativos e de emprego rechaçados por boa parte dos povos originários, como “lenda”, “índio” e “tribo”, especialmente, em textos transpostos para o material. Sobre isso, uma possibilidade seria a introdução de uma atividade que fizesse essa problematização. Entendemos que ao (re)produzir tais vocábulos, acabamos contribuindo para a reprodução de discursos coloniais e a manutenção de violências históricas. Outra questão que chamou nossa atenção foi a atividade de abertura da rota, a qual traz pesquisadoras/es renomadas/os e uma ativista sueca, para, apenas em seguida, na atividade 2, propor um trabalho com Daniel Munduruku. Enxergamos uma certa incoerência nessa organização do módulo, que vislumbra uma aproximação com pessoas e povos nativos. Em nosso entendimento, para isso, seria preciso abrir a Cleret com imagens de personalidades indígenas, inclusive em posições sociais diferentes, pessoas aldeadas e não aldeadas, para que a pluralidade já fosse valorizada desde o início. Ao não fazer isso, a distinção nós-eles parece

ser enfatizada. Embora Daniel Munduruku tenha destaque na página pela quantidade de informação, a escolha por abrir o material com não indígenas indica o lugar de onde partem as autoras do livro, lugar este marcado pela sociedade estruturalmente colonial em que vivemos.

Em função disso, muitos estudos, como o de Silva e Costa (2018), alertam para o fato de docentes e discentes ainda se encontrarem envoltos/os em atividades que (re)produzem narrativas únicas e/ou que pouco contribuem para a ressignificação da identidade genérica imposta aos povos indígenas. Para os autores, é na formação docente que podemos discutir problemáticas sociais urgentes e, com isto, caminhar na construção de realidades menos violentas, especialmente para povos historicamente negados, invisibilizados e violentados. A esse respeito, Back et al. (2021) sugerem que, ao adentrar no universo indígena em sala de aula, uma possibilidade de ambientação seria aproximar a/o aluna/o do universo das culturas dos povos originários. Para os pesquisadores (2021, p. 1038), essa etapa tem por finalidade “trazer para a sala de aula a existência dos povos originários e suas histórias e culturas”. A atividade reproduzida na Figura 1 representa um esforço nesse sentido, ao propor uma pesquisa sobre povos originários em diferentes partes do mundo e a elaboração de uma

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Figura 2 Exemplo de atividade que favorece a ressignificação das identidades plurais dos sujeitos indígenas.

2. Read the news at <https://agenciabrasil.ebc.com.br/educacao/noticia/2016-03/indio-que-e-reitor-quer-internacionalizar-universidade-federal-de-roraima> and make comments on the life story of the first indigenous dean at a Brazilian public university.

Fonte: Cristovão & Francescon, prelo.

Figura 3 Exemplo de discussão que a Cleret propõe.

14. Read the following excerpts and answer:

a) What is the importance of storytelling in identity formation and resistance of indigenous peoples?

b) What can we learn about identity and otherness from different indigenous stories?

Fonte: Cristovão & Francescon (prelo).

apresentação para compartilhar as informações com a turma.

Na atividade ilustrada na Figura 1, a/o aluna/o é convidada/o a refletir sobre a importância da manutenção das culturas ancestrais, pois elas fazem parte da cosmovisão e da identidade de cada povo. Assim, entendemos como um ponto importante o fato de a Cleret introduzir o universo das narrativas orais por meio de atividades que versam sobre a valorização dos modos de ser e dos saberes dos povos nativos.

Ainda que as ilustrações contidas na Figura 1 possam remeter à genérica e pejorativa identidade imposta aos povos originários e que perdura no imaginário popular, apontamos que são imagens que precisam ser evocadas enquanto parte da tradição e da cultura dos diversos povos originários, que, em suas vestimentas, adornos e pinturas corporais carregam sua memória e a sua ancestralidade (Munduruku, 2012). Acerca da identidade genérica e imposta aos sujeitos e povos originários, Back (2022) observou que comumente, nos LD de línguas, indígenas são representados exclusivamente em papéis e funções sociais relacionadas às pessoas aldeadas. Ou seja, uma essencialização das identidades como moradores/as exclusivamente de territórios demarcados. Na contramão, a Cleret *Voices from the Aboriginals* favorece a resignificação dessas identidades, conforme ilustramos na Figura 2, aspecto a ser salientado do material.

Na atividade, a/o aluna/o é convidada/o a ler e comentar a história de vida do primeiro indígena reitor de uma universidade pública brasileira, a Universidade Federal de Roraima. Trata-se de Jefferson Fernandes do Nascimento, indígena da comunidade Surumu, localizada naquele mesmo estado. As autoras da Cleret ainda propõem que as/os estudantes ampliem seus horizontes acerca das identidades plurais das/os sujeitos indígenas ao trazer à discussão diversas/os intelectuais, professoras/es, pensadoras/es, líderes, escritoras/es em suas múltiplas funções sociais.

Destacamos, também, o fato de as atividades subsequentes se pautarem em discussões sobre a necessidade de vozes e histórias indígenas serem ouvidas, reforçando ainda mais as demandas indígenas na contemporaneidade, denunciadas, inclusive, por meio de suas produções literárias, conforme aponta Potiguara (1989). Ademais, as atividades nos convidam a reflexões críticas, aproximações e distanciamentos interculturais.

A atividade reproduzida na Figura 3 está presente no módulo 5 e trabalha o fato de as culturas indígenas serem baseadas, principalmente, em tradições orais e, conseqüentemente, o de a prática de contação de histórias orais ser compreendida como um elemento vital para a manutenção da história/memória coletiva e/ou individual, assim como asseveram Munduruku (2012), Graúna (2013) e outros teóricos indígenas. A atividade contribui para a percepção de narrativas orais como parte da resistência dos povos indígenas, que mantêm, respeitam e preservam suas tradições, saberes e costumes ante qualquer política negacionista e integracionista. Nesse caso, a/o aluna/o é convidada/o a refletir sobre o que podemos aprender a respeito da identidade e da alteridade a partir de diferentes literaturas indígenas e, com isso, estabelecer uma possibilidade de aproximação mais respeitosa com os povos originários.

Observamos que boa parte das atividades problematizam as mazelas da colonialidade, como o apagamento e o imperialismo linguístico, denunciados pelas/os autoras/es citadas/os anteriormente, bem como discutem as/os indígenas em diferentes espaços sociais, desempenhando distintos papéis sociais, seja ocupando o cargo de reitor/a em universidade pública, seja de autoras/es literários ou ativistas (ou ambos). Percebemos, em muitos pontos, a voz e o protagonismo indígena acerca de suas epistemes e suas manifestações artístico-literárias.

Contudo, notamos que há uma oscilação entre aproximação e distanciamento e a esse respeito destacamos também a escolha pela criação de

Figura 4 Exemplo de atividade que pressupõe que os sentidos estão no texto.

2. Read the presentation of the book *Antes o Mundo não existia, Mitologia dos antigos Desana-Kéhiripōrā* (pages 7-14), available at <https://acervo.socioambiental.org/sites/default/files/documents/P00184.pdf> and take notes on the information about:

a) Who wrote the book? _____
 b) Whom to? _____
 c) Why? _____
 d) What for? _____
 e) What about? _____
 f) How? _____
 g) When? _____
 h) Where? _____

3. In your opinion, a book of indigenous stories written by indigenous to indigenous is likely to be different from a book of indigenous stories by a non-indigenous? If yes, what could be the differences?

4. What do you expect to read in a book produced by non-indigenous, provided by the state government to public schools?

Educação Escolar Indígena is an example of a book about the indigenous by non-indigenous

Fonte: Cristovão & Francescon (prelo)

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podcasts como produtos finais. A proposta é a construção de uma antologia oral de lendas indígenas e histórias orais. Embora o objetivo aponte para a contação de histórias orais e, assim, a valorização das histórias e a manutenção e vitalidade das tradições, saberes e costumes, as atividades ao longo da rota enfatizam, em diversos momentos, as características de podcasts bem como de narrativas seguindo estruturas de histórias ocidentais. Isso fica bem evidente no módulo 7, por exemplo, quando são trabalhadas organização textual de narrativas, estruturas de tempos verbais e ainda questões concernentes à pronúncia a partir de materiais retirados de *sites* britânicos, nomeadamente BBC e British Council. Essa discussão nos leva ao próximo foco de nossa investigação.

Práticas sociais, língua, linguagem e compreensão oral e escrita na Cleret

Iniciamos, resgatando o conceito de linguagem enquanto prática social, que nos constitui, sendo, ao mesmo tempo, uma maneira de nos dividir entre humanos e não humanos e justificar diferentes hierarquizações e violências coloniais (Veronelli, 2019)

e um lugar de luta desde os tempos de colonização, conforme define Mongelo (2013). Nessa perspectiva, em uma rota desenvolvida para o contexto de formação docente de língua inglesa, visando a aproximação e a valorização dos povos originários, a compreensão de linguagem, o tipo de atividade proposta e o cuidado com as palavras é fundamental e, por essa razão, elegemos esse tema para ser discutido.

Destacamos, primeiramente, o esforço das autoras para trazer textos produzidos por pessoas de diversas partes do mundo, enriquecendo o material ao abrir espaço para que múltiplas vozes sejam ouvidas e gêneros variados circulem na esfera universitária. Há a possibilidade de leitura da primeira obra editorada produzida por indígenas; a problematização de uma proposta de um curso de inglês para alunas/os indígenas; o convite para que licenciandas/os assumam o papel de educadoras/es linguísticas/os, ao ler um artigo e se colocar no lugar de professoras/es. Com relação ao tipo de atividade proposto, também há diversidade, com atividades tanto de compreensão quanto de produção oral e escrita, que exigem pesquisa, visita a *sites*,

discussões, produções de apresentações e podcast etc., contribuindo para alcançar os objetivos traçados de forma dinâmica.

Outro aspecto que merece atenção e já foi mencionado em outro momento é o emprego de termos que podem não contribuir para o enfoque objetivado. A esse respeito, destacamos lendas, que aparecem até mesmo no título do material, e tribos, que aparecem em alguns textos presentes no material e não foram problematizados em momento algum. A partir do conceito de palavra-mundo cunhado por Freire, para enfatizar a relação entre palavra e vivências sociais, a ideia de que cada palavra é carregada de sentidos sociais, de ideologias entrelaçadas com nossa forma de ser e estar no mundo, indicamos que tais palavras deveriam ter sido substituídas por vocabulário sugerido por povos originais. Em algum caso em que os vocábulos tivessem sido usados por outras pessoas, seria possível aproveitar a oportunidade para discutir seus usos, apontando para o como a linguagem faz parte de nós, revela quem somos e mudanças em nossa forma de dizer são imprescindíveis no combate a preconceitos.

Dando sequência à análise, precisamos problematizar algumas atividades de compreensão oral e escrita, que parecem ser informadas por um entendimento de que os sentidos estão no texto, sendo de responsabilidade exclusiva de quem o escreveu, caso da atividade 2, reproduzida na Figura 4. Ao criticar essa perspectiva, Menezes de Souza (2011) aponta a necessidade de entendimento de que os sentidos são construídos na interação com os textos e propõe questões que possibilitem reflexões a esse respeito. Com isso, não estamos sugerindo que atividades de localização de informações sejam banidas, especialmente de materiais pensados para iniciantes, mas sim que a localização de informações na materialidade linguística pode ajudar na construção de sentidos desde que as informações localizadas sejam convocadas para isso.

Considerando que a linguagem não pode ser dissociada do corpo e, por conseguinte, das emoções,

dos sentimentos, dos conhecimentos e das relações sociais, como define Souza et al. (2021), entendemos que os sentidos não estão no texto, mas são construídos na interação entre leitor/a, texto e contextos de produção e de leitura. A esse respeito, ao sugerir a produção de podcasts, proposta aliás que merece ser problematizada, conforme já indicamos anteriormente, seria válido fazer perguntas do tipo: como a produção de podcasts em inglês poderia contribuir para a preservação e divulgação da cultura indígena brasileira? Como você se sente ao se envolver com essa produção e essa temática? Questões desse tipo nos ajudam a refletir sobre nossas posições, possibilidades e limitações e nos engajar com diferentes temáticas. Em outros momentos, também encontramos atividades de localização de informações, em uma perspectiva que pode dar a entender que os sentidos estão no texto.

Avançando a análise, destacamos que o módulo 2 tem um papel muito relevante, sobretudo por problematizar a proposta de um curso de inglês para alunas/os indígenas e exigir que licenciandas/os assumam o papel de educadoras/es linguísticas/os, ao ler um artigo e se colocar no lugar de professoras/es. Valorizamos também a oportunidade de reflexão sobre possíveis diferenças entre um livro de histórias indígenas escrito por indígenas e por não indígenas, conforme ilustra a atividade 3, reproduzida na Figura 4.

No que tange o módulo 5, avaliamos que é uma parte com foco nas características do gênero e de marcações temporais comumente utilizadas na contação das histórias orais. É um momento oportuno para que a/o aluna/o perceba quão distintas são as narrativas ancestrais e as línguas indígenas como um todo. Desse modo, aconselhamos que haja uma discussão ampliada a esse respeito e não uma identificação de características sem um debate sobre possíveis sentidos construídos a partir de escolhas organizacionais assim como de outros elementos.

O módulo 7 tem foco nas estruturas do pretérito perfeito e na pronúncia dos verbos empregados

nessa construção verbal, visando contribuir para a elaboração do podcast. Vemos aqui uma questão que carece de questionamento. Embora a rota traga a discussão sobre o imperialismo linguístico e, assim, abra espaço para a problematização do entendimento de que existe uma norma padrão neutra e uma suposta forma universal de pronunciar as palavras, a Cleret acaba caindo nas amarras coloniais ao sistematizar a pronúncia dos verbos no pretérito, a partir do padrão disponibilizado pela BBC, e com a estrutura da língua a partir de conteúdos disponibilizados pelo British Council, o que incentiva o fortalecimento de ideias essencializadas sobre a língua(gem). Em uma proposta pedagógica com essa temática, ao invés dessa sistematização, talvez fosse mais coerente questionar as ideologias que informam o trabalho com esse aspecto da língua e a coerência de seu trabalho.

Ponto de chegada e alguns caminhos possíveis

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Em nosso texto, nos debruçamos sobre um material pedagógico, buscando criar sentidos sobre a maneira como a questão indígena está presente e é abordada ao longo do mesmo. Focamos na temática, nos materiais entextualizados e no tipo de atividade, que nos ajudaram a entender a concepção de linguagem que informa o material. Em nossa percepção, a proposta da Cleret *Voices from the aboriginals: telling legends and oral stories* constitui-se como uma resposta do Sul à área de educação linguística, especialmente no que tange à formação docente, tendo um caráter inovador no sentido de ampliar as discussões sobre a questão indígena e trazer atividades dinâmicas a partir das especificidades da cultura e dos saberes étnicos. Ademais, observamos que a Cleret amplia o debate, sobretudo no que concerne à possibilidade de ressignificação das identidades indígenas, comumente vistas de forma genérica, homogênea e estereotipada. Nesse sentido, ponderamos que a educação linguística a partir de uma proposta como a apresentada no material *Voices from the Aboriginals* tem potencial para contribuir para

a formação com professoras/es atentos às diferenças, que atuem em prol de espaços educativos ao mesmo tempo acolhedores e problematizadores, no qual a interculturalidade e o olhar crítico sejam valorizados.

Aproveitamos para lembrar que, desde a promulgação da lei 11.645/2008, o trabalho com a temática história e cultura afro-brasileira e indígena é obrigatório em todos os níveis educativos; nessa perspectiva. Desse modo, o trabalho com a Cleret contribuiria para colocá-la em prática. Contudo, destacamos que, nossa intenção não é apenas o cumprimento de uma lei, mas sim valorizar saberes, culturas e epistemologias dos povos originários. Com esse engajamento, visando melhorar ainda mais o material, fizemos questionamentos e sugestões, como a de problematizar termos pejorativos, contribuindo para que narrativas negativas não sejam (re)produzidas.

Em algumas partes do material, notamos o estabelecimento de uma divisão entre indígenas e não indígenas, como se não existisse a possibilidade de um/a indígena fazer parte do grupo. Ao trabalhar com a Cleret, sugerimos que haja um tensionamento a esse respeito, a valorização do contato entre diferentes narrativas e o quanto desenvolvemos nossa alteridade no contato com os outros, diferentes de nós, assim como propõe o TED Talk da Chimamanda Ngozi Adichie (2009), trazido no material.

Outro ponto que poderíamos sugerir seria um estabelecimento de conexões entre as atividades de forma mais explícita e, especialmente, a abertura de espaços para discussão em diversos momentos, em que são realizadas atividades de localização de informação, por exemplo. Também destacamos a necessidade de revisão de algumas atividades informadas pelo entendimento de que os sentidos do texto podem estar contidos nele e são de responsabilidade exclusiva do/a autor/a. Essa perspectiva pode acabar contribuindo para a divisão entre indígenas e não indígenas, por exemplo, o que sabemos não ser a intenção das autoras do material.

Finalizamos afirmando que a produção de materiais como esse constitui um grande desafio, uma tarefa fundamental para educadoras/es, como nós, engajadas/os com a valorização de saberes muitas vezes invisibilizados e inviabilizados. A Cleret estabelece-se como um passo importante nesse sentido.

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LEARNING FOR OR LEARNING WITH? AVALIAR SE AVALIANDO FOR AN ENGLISH LANGUAGE ASSESSMENT OTHERWISE

¿APRENDER PARA O APRENDER COM? EVALUARSE EVALUANDO PARA UNA VALORACIÓN DEL INGLÉS DE OTRA MANERA

APRENDER PARA OU APRENDER COM? AVALIAR SE AVALIANDO PARA UMA AVALIAÇÃO DE LÍNGUA INGLESA OTHERWISE

APPRENDRE POUR OU APPRENDRE AVEC ? ÉVALUER EN S'ÉVALUANT POUR UNE VALORATION DE LANGUE ANGLAISE AUTREMENT

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ABSTRACT

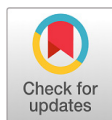
We are two teachers engaged with English language teaching (ELT) from a critical perspective. As many other instructors who share this same line of thought, we have felt discomfort throughout our careers when evaluating students. Students, in turn, have also experienced the triggering of emotions, such as insecurity and imposterism when facing a test. This happens because there is still a predominance of structuralist, modern and positivist assumptions in teaching, and more evidently, in assessment. With this background, we turned our attention to assessment in a more critical way, trying to develop a project that challenged the traditional, hegemonic, and normative paradigms in ELT and proposed an alternative otherwise. This is how, at a language center from a Federal University in Brazil, we decided to explore a different way of doing assessment by asking students to collaboratively create booklets during one semester. In this article, we present and reflect on the approach we took. We conclude by arguing that assessment can be seen as a movement of *avaliar se avaliando*, a practice characterized by the reflexivity of teachers and students throughout the process.

Keywords: assessment; ELT; critical literacy; decoloniality; assessment otherwise.

RESUMEN

Somos dos docentes comprometidos con la enseñanza del inglés desde una perspectiva crítica. Como muchos otros docentes en esta escuela de pensamiento, a lo largo de nuestras carreras hemos sentido una profunda incomodidad a la hora de evaluar. A su vez, los estudiantes también experimentan emociones como inseguridad e impostura en los exámenes. Esto sucede por el predominio de presupuestos estructuralistas, modernos y positivistas en la enseñanza y, de manera más evidente, en la evaluación. Con este precedente, dirigimos la atención a la evaluación con una óptica más crítica, tratando de desarrollar un proyecto que cuestionara los

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paradigmas tradicionales, hegemónicos y normativos en la enseñanza de inglés y propusiera alternativas. De esa manera, decidimos explorar una forma distinta de evaluar en un centro de idiomas de una universidad federal de Brasil, encargando a los estudiantes la creación de manuales en forma colaborativa a lo largo de un semestre. En este artículo, presentamos el método que adoptamos y reflexionamos sobre él. Concluimos argumentando que la evaluación puede considerarse un movimiento de *avaliar se avaliando*, una práctica que se caracteriza por la reflexividad de docentes y estudiantes a lo largo del proceso.

Palabras clave: evaluación; ELT; literacidad crítica; decolonialidad; evaluación de otra forma.

RESUMO

Somos dois professores engajados com o ensino de língua inglesa (ELI) por uma perspectiva crítica. Como muitos outros professores de língua, nós temos sentido muito desconforto ao longo de nossas carreiras profissionais, quando temos que avaliar alguém. Alunos, por sua vez, também vivenciam o desencadeamento de emoções como insegurança e impostura ao enfrentar um teste. Isso acontece pois ainda há um predomínio de pressupostos estruturalistas, modernos e positivistas no ensino, e mais evidentemente, na avaliação. Nesta realidade, voltamos nossa atenção para avaliação de uma forma mais crítica, tentando desenvolver um projeto que desafie os paradigmas tradicionais, hegemônicos e normativos de avaliação no ELI, propondo uma alternativa *otherwise*. Desse modo, em um centro de línguas de uma universidade federal no Brasil, decidimos explorar uma forma diferente de avaliar pedindo para os alunos criarem booklets colaborativamente durante um semestre. Neste artigo, apresentamos e refletimos sobre nossa abordagem. Concluimos argumentando que a avaliação pode ser vista como um movimento de avaliar se avaliando, uma prática caracterizada pela reflexividade de professores e alunos no decorrer do processo.

Palavras-chave: avaliação; ensino de língua inglesa; ELI; letramento crítico; decolonialidade; avaliação *otherwise*.

RÉSUMÉ

Nous sommes deux enseignants d'anglais chez une perspective critique. Comme tous les autres enseignants qui partagent cette pensée, nous avons ressenti un profond malaise tout au long de nos carrières au moment d'évaluer. À leur tour, les étudiants ressentent également des émotions telles que l'insécurité et l'imposture face aux examens. Cela est dû à la prédominance des hypothèses structuralistes, modernes et positivistes dans l'enseignement et, de manière plus évidente, dans l'évaluation. Dans ce contexte, nous avons porté notre attention sur l'évaluation d'un point de vue plus critique, en essayant de développer un projet qui remettrait en question les paradigmes traditionnels, hégémoniques et normatifs de l'enseignement de l'anglais et proposerait une alternative. Ainsi, dans un centre de langues d'une université fédérale du Brésil, nous avons décidé d'explorer un mode d'évaluation différent en demandant aux étudiants de créer des manuels en collaboration au cours d'un semestre. Dans cet article, nous présentons la méthode que nous avons adoptée et nous y réfléchissons. Nous concluons en affirmant que l'évaluation peut être considérée comme un mouvement *d'avaliar se avaliando*, une pratique caractérisée par la réflexivité des enseignants et des élèves tout au long du processus.

Mots-clefs : évaluation ; enseignement d'anglais langue étrangère ; littéracité critique ; décolonialité ; évaluation autrement.

Introduction

It was the first pedagogical meeting of the year. We, as teachers who worked at the English department of a language center from a Federal University in Brazil, had certain autonomy to make decisions concerning the functioning of the classes and the structure of the courses. One of the topics of discussion that day was assessment. At that time, there was a test called “Progress Check” (Appendix 1) that was applied twice in each course, once in the middle and once at the end of the course. The purpose of this test was to evaluate¹ students’ knowledge of the grammar structures we worked on during the semester. Thus, every test was full of “fill in the blanks” and “unscramble the words” exercises.

Some teachers, the authors of this paper included, felt that the test was unnecessary. Our arguments usually relied on the fact that there were already many tests. Indeed, besides the Progress Check, there were four other tests, focusing on speaking, writing, reading, and listening skills, which also happened twice every course. In addition, the grammar test had an extremely artificial and mechanical approach to language. Finally, some more rebellious teachers argued that the dislocated evaluation of grammar was a waste of time and energy.

There were, of course, advocates of the Progress Check. According to them, there was no way to identify whether or not students were learning if it was not for the grammar test. For these teachers, this type of assessment was necessary to motivate students to learn and review the information about grammar. To quote one of them loosely, “students will only study if they have a test to take”. For these teachers, therefore, the purpose of having a test is to make students study. The discussion went on and eventually we decided to remove the grammar test from all English courses.

To evaluate or not evaluate grammar knowledge during language courses is already a complex question to address, be it in a separate test, such as the Progress Check, or during the assessment of other skills, such as writing and speaking. Nevertheless, what strikes us the most about this short narrative are the statements made by the teachers regarding the purpose of the evaluative process. It seems as though they consider evaluation as the target of learning. Teachers and students spend weeks working with topics so they can have tests at the end and obtain a good grade. In other words, there is a view of learning *for* assessment.

This idea, however, has never sat comfortably with us, the authors of this article. During our practices, in our separate classrooms, we have been problematizing and trying to move away from this “teaching to evaluate” mentality. Our paths crossed in 2020, when we sat down to discuss possibilities to assess our students in the new courses we were structuring and we realized we had similar preoccupations. One of our main concerns was to come up with an evaluation that would allow students to learn *with* and not *for*. In this paper, we will not only problematize assessment and its purpose, but also try to propose possibilities *otherwise*. For Mignolo and Walsh (2018), otherwise means unlearning and stepping aside from the modern/colonial hegemonic paradigm and its beliefs and exploring different possibilities of being, knowing and doing. Thus, we want to explore an evaluation otherwise and promote a more critical and democratic linguistic education.

Since our goal is to break away from traditional concepts of language, knowledge and assessment, we will follow the movement proposed by authors such as Diniz de Figueiredo and Martinez (2019) and elucidate some points concerning our loci of enunciation before moving on to the next sections of the article. According to Grosfoguel (2011), the locus of enunciation is “the geo-political and body-political location of the subject that speaks” (p. 6). So here is ours: We are two Brazilians —one female and one male, both white and in

1 In this paper, we opted for using assessment/assess and evaluation/evaluate as synonyms.

our late twenties— working with ELT in Brazil. We are also students in an Applied Linguistics graduate program. At the time of the research, Camila was a PhD candidate and João was pursuing his master's degree. In our studies, we have been problematizing ELT through critical perspectives on linguistic education (Duboc, 2019; Freire, 1987; Jordão, 2019; hooks, 1994; Menezes de Souza, 2011;), epistemologies of the South, and decolonial lenses (Grosfoguel, 2011; Jordão et al., 2020; Mignolo, 2021; Mignolo & Walsh, 2018).

We teach English in a language center from a federal university, where courses are paid for by students. The majority comes from the university, but the general public can also enroll. It is possible to state that we are working in a context of English as a Foreign Language (EFL) for two main reasons: first, because English does not have an official status in our country. Secondly, because EFL has become an orientation of teaching in Brazil, marked by normativity, standardization and the native speaker model (Duboc & Siqueira, 2020). In spite of that, given that we teach within the walls of a federal university, we have some wiggle room to explore more liberating conceptions concerning our practices.

Since we want to position ourselves against traditional hegemonic beliefs concerning language teaching, we opt for decoloniality. We understand this movement not as a mission, but as an option for us to move towards a praxis otherwise. Therefore, after realizing that we both had had previous experiences with alternative modes of evaluation on our own, in 2020, we decided to join efforts for the first semester of 2021. The idea was to use our freedom to promote an assessment that broke from the traditional models we had been following up to that point.

In the following section, we address the readings that give basis to our reflections and problematizations. Next, we explore in detail the evaluative projects we conducted in our classes and how they were assembled alongside our students. We also

delve into comments made by the participants and explore our own impressions and memories of the experience. Finally, in the fifth and final section of the paper, we propose the notion of *avaliar se avaliando* (evaluate oneself evaluating) as an option to promote an assessment otherwise.

Questioning Assessment

Considering our context of teaching English in Brazil, in this section, we reflect upon the concepts, assumptions, and premises that ground language teaching and assessment. Also, since our desire is to promote a critical and more democratic linguistic education, we problematize the notion of assessment and analyze how different it is from what we believe it should and could be.

Traditional Concepts of Knowledge, Learning and Language

Questions such as what, how, and why we assess, are (or at least should be) answered based on our epistemological positions, i.e., our concept of knowledge. Duboc (2007) notes that, in its foundation, the traditional schooling evaluation system was strongly influenced by positivism, prioritizing rational and logical observation of stable facts. In the second half of the 20th century, there was a movement, led by authors such as Vygostky, Dewey, and Montessori, towards a social constructivist orientation, which perceives knowledge as socially and historically constructed. Despite this movement, our experiences as well as our readings tell us that the positivist perspective still prevails. Indeed, both Martinez (2014) and Jordão (2014) highlight how most practices in the classroom still reflect the conception of knowledge as something measurable and external to subjects.

One of the possible reasons for the prevalence of this positivist view is the colonial project (Grosfoguel, 2011) since it advocates for the idea of Western scientific knowledge as superior. According to Castro-Gómez and Grosfoguel (2007), the Enlightenment deemed other knowledges as inferior, excluding and silencing everything that did

not come from the European elite. In addition to this supremacy of the North, coloniality consolidated rationality and logic as the center of science (Jordão, 2019), excluding body, emotions, subjectivity, and everything considered non-observable or quantifiable.

These dominant concepts influence the next notions we would like to explore: those of teaching and learning. From a colonial, modern, and positivist standpoint, there are universal truths that can be transmitted by teachers and assimilated by students, something Freire (1987) called “banking education”. In it, students assume a passive position and learning becomes a synonym of assimilation of things, data, and facts. What is the purpose of assessment in this educational model? To verify the mere apprehension and reproduction of these things in an objective and stable way (Duboc, 2019). As explained by Jordão (2014), there is an illusion of control and a belief that grades can attest to what and how much students have learned.

In sum, concepts of knowledge and learning have historically influenced how we see and do assessment. The dominant paradigms tend to be the ones that privilege a positivist view, characterized by summative, objective, controllable and measurable results. Besides, the language school is, undeniably, one of the many powerful institutions which contribute to reproduce and serve these colonial values. Since our aim is to analyze assessment specifically in this context of ELT, let us move on to consider the following question: what discourses on language are being perpetuated through assessment of English in Brazil?

Recently, much has been discussed about language in our globalized society and its transcultural movements. Post-structuralist theories, for instance, take language as a social practice, as a fluid and open system, rather than a closed one, as suggested by Structuralism (Jordão, 2006). However, it is the structuralist perspective that corresponds the best with the positivist, modern, and colonial mindset.

Canagarajah (2013) enumerates the main characteristics of language according to this perspective: (a) every language is connected to a community and a place; (b) it corresponds to an identity; (c) it is an autonomous system, pure and separated from one another; (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.

Regardless of all alternative research on how to look at communication, modern, colonial, and structuralist ideologies that privilege Western interests have been the ones orienting the field of ELT. What are the consequences of this for assessment? Essentially, language becomes measurable based on the structuralist standpoint of a series of stable rules, which are in turn based on the uses of native speakers (Shohamy, 2018). Also, there is a prevalence of a monolingual stance that views different languages as separate units, with the penalization of students when they deviate from the norm or mix languages (García & Ascenzi-Moreno, 2016).

Our own experiences as English teachers corroborate these characteristics in all kinds of spaces: the contexts with which we are familiar, textbooks, methodologies, market discourses, and, certainly, assessment practices. For instance, objective or short-answer tests are the main tool to evaluate; assessment is considered a synonym of measurement given the importance of numerical grades; and most criteria used by teachers are based on structuralist notions and the model of the native speaker. Hence, assessment has mainly reinforced a monolithic and structuralist view of language by delegitimizing certain uses and meanings, imposing norms that are usually oppressive and/or irrelevant to learners’ contexts, and precluding them from exploring their own repertoires. In the next section, we explore these consequences and effects a little further.

Material Implications for Teachers and Students

Why are we trying to move away from this colonial and modern tradition in ELT? First of all, when assessment reinforces language as a closed

system which belongs to certain privileged people, it promotes structures of social and linguistic violence and oppression which become visible in the relation students develop with English. First, it is possible to observe that speakers feel material impacts (Haus, 2021), such as the silencing of their repertoires (Vogel & García, 2017), feelings of imposture and insufficiency (Kramersch, 2009), cultural assimilation, academic and professional pressure, and linguistic/racial prejudice (Kubota, 2012), among others.

Secondly, as Duboc (2019) states, assessment as a way to control results and measure learning becomes both an operation of exclusion and punishment, and an instrument of “disciplinamento e normatização de discursos, corpos, tempos, espaços, comportamentos” [discipline and standardization of discourses, bodies, times, spaces and behaviors] (p. 136)². This is extremely visible in the context we presented in our introduction, where teachers stated that tests are necessary in order to “make students study”, or to “identify whether or not they had learned”.

Finally, another implication that is actually intrinsic to all the implications previously mentioned is the one related to emotions. What feelings do these types of assessment evoke? In fact, as we have stated earlier, this “modern/colonial capitalist/patriarchal world-system” has as one of its foundations the Cartesian thought of “ego-cogito”, which produced the binaries: mind-body; reason-emotion (Grosfoguel, 2011). We stand with hooks (1994) when she asserts that, in the classroom, this split promotes and is reinforced by the objectification of the teacher, leading both teachers and students to be fearful that the self could be an interference;

and to disconnect life, habits and emotions from their teaching and learning experiences. Faced with this scenario and the need to challenge this modern/colonial rationality, we have to recognize that emotions play an important role in the way we establish relationships and make meanings with/of the world (Jordão et al., 2020).

The emotions triggered by assessment as problematized by us are several. On the one hand, we witness students that feel insecurity, fear, anxiety, pressure, and tension. On the other hand, we have teachers who, due to the belief that contents should be verified objectively, embrace the illusion that they can ignore their own feelings and subjectivity. When reflecting upon Ahmed’s theory (apud Benesch, 2012) of “sticky” objects, i.e., objects that have specific emotional responses attached to them, Benesch (2012) asks teachers and researchers to question what emotions stick to certain objects and how these findings can inform their teaching. If we consider assessment practices as sticky objects, we may legitimize students’ relationship with them as “unhappy objects,” and recognize how the subjectivity of teachers is intrinsic to the process. This can be an opportunity to make room for questioning, and consequently, for exploring other assessment practices.

In accordance with Benesch (2012), our goal here is not to state that certain emotions are positive and others negative. Instead, considering our context of ELT and our belief that learning a language “makes these students more conscious of their bodies (emotions, feelings, appearance, memories, fantasies)” (Kramersch, 2009, p. 30), we would like to promote assessment practices that allow other emotions to appear and be explored, such as affection, confidence, self-knowledge, belonging, fun and authenticity. Beyond the emotions usually associated with traditional forms of assessment, we believe that these other feelings may impact the learning process insofar as they affect students’ affinities with the language, the teacher, and their classmates. Welcoming these emotions in the classroom, may result in the creation of an encouraging,

2 We chose to include translations for citations, as well as for student speeches that will be presented later, after the original text. We understand this attitude as a way of resisting the monolingual ideal (Canagarajah, 2013), which commonly promotes movements of translating ideas from one named-language to another in order to maintain the “linguistic purity” and “uniformity” of scientific texts. We are responsible for all translations provided.

stimulating, and open community which allows learners to explore and transform their knowledges and practices.

Different Paths to Explore

So far, we have been problematizing dominant assumptions and concepts in ELT assessment. Now, it is time to consider what theories, perspectives, and stances allow us to envision different assessment practices. Considering Duboc's (2019) idea that there are two possible paths for assessment, the first being one that excludes, labels, and classifies, and the second being one that includes, comprehends, and welcomes students, we have decided to follow the second. The theories we will discuss next are intended to create a base for a practice of formative assessment that moves us closer to this objective.

Other Concepts of Knowledge, Learning and Language

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Since the first concept we questioned here was knowledge, let us begin by thinking about it otherwise. Provided we follow decolonial theories, we have to break away from the ideas of the North as universal/superior, the separation between mind-body, and the illusion that this knowledge is created from nowhere/no one. Castro-Gómez and Grosfoguel (2007) advocate for a *body-politics of knowledge*, which admits that all knowledge is produced by bodies crossed by contradictions, different points of view, and epistemologies. According to these authors, there is no *point-zero* (Castro-Gómez & Grosfoguel, 2007), from where single truths emerge, and therefore an *ecology of knowledges* (Sousa Santos, 2007) seems more appropriate. This ecology suggests that all meanings are limited and incomplete, giving space to destitute (Mignolo, 2021) and subalternized peoples (e. g. workers, women, racialized, LGBTQIA+) and their voices. In our perspective, instead of being mechanisms that reproduce and reinforce modern and colonial discourses, ELT and assessment practices should allow us to question traditional conceptions by exploring, including, confronting and constructing different knowledges.

Another theory that approaches knowledge differently is critical literacy, as developed in Brazil (Jordão, 2014; Menezes de Souza, 2011). From this perspective, knowledge is a social practice of meaning-making, and every subject is actively producing meanings. Education, thus, should go beyond scientific and academic knowledge, recognizing power relations and hierarchies but making space for these to be questioned and problematized. Agreeing with this, Jordão (2019) emphasizes the need to leave the binaries of reason-emotion behind, conceiving knowledge as always embodied, interactional, procedural, fluid, and unpredictable.

In sum, the fundamental characteristics of critical literacy as an educational approach are: (a) language is seen as a social practice filled with ideologies and power relations; (b) knowledges are considered products of histories/collectives, all are valid, and dissent/conflict between them should be seen as fruitful; (c) recognizing one's own meaning-making processes, learning to "read oneself reading" i. e. developing self-reflexivity and self-questioning is essential (Menezes de Souza, 2011); (d) teachers and students are supposed to assume the position of authors/producers of knowledges and meanings in the classroom, emphasizing agency.

If we were to keep in mind the above-mentioned premises of decoloniality and critical literacy, what could be the implications for assessment? We may assume language and teaching practices that are open to diverse knowledges. As Haus (2021) states,

ao invés de testes que tenham como expectativa que o aluno produza (ou melhor, reproduza) leituras específicas, [...] a avaliação deveria olhar para a capacidade crítica do aluno de construir sentidos, de observar como esses são construídos no mundo e de que forma ele mesmo realiza esse processo

[Instead of tests that expect the student to produce (or rather, reproduce) specific readings [...], assessment should look at students' critical ability for meaning-making, for observing how these meanings are constructed in the world and how they realize this process].(p. 157)

Thus, we want to emphasize our stand for an education that moves away from content transmission and for an assessment that breaks with the chains of measurement. Being against the separation between mind-body, we are not afraid to see classrooms as spaces for building affective relations. ELT can and should welcome Freire's idea of an education that questions and reflects upon conditions of subalternization and discrimination, and has as its final goal the transformation of the world (Freire, 1987). It should also include the Engaged Pedagogy promoted by hooks (1994), which perceives teaching and learning as a holistic process of mind, body, and spirit. Her work showed us that classrooms can be a space where teachers and students have their expressions valued and, through sharing their narratives and being vulnerable, are able to see how life can transform our understandings.

Lastly, we propose to look at language (in this case, English) and its teaching otherwise. We do so by aligning our thinking with English as a Lingua Franca (ELF), one of several ways through which researchers are making sense of current cross-cultural interactions. This field of research calls into question many assumptions and principles of the structuralist traditions of EFL, such as the role of the native speaker, the centralization of grammar, and the approach to culture. Since ELF studies have had various goals, it is important to clarify that we draw on Duboc and Siqueira's (2020) call for "*ELF feito no Brasil*". It is an understanding of ELF from the South, based on particular epistememes and ontologies and on a transdisciplinary view, placing "greater emphasis on the critical and political nature of English and the process of learning and teaching the language in the Brazilian context" (Duboc & Siqueira, 2020, p. 301).

In the past decade, this perspective of ELF has been influenced by translanguaging (Duboc & Siqueira, 2020; Haus, 2019; Jenkins, 2020), the second theory we want to highlight. This theory assumes that in real-life interactions, all linguistic and multimodal semiotic resources of each individual are present, regardless of the named language

being used (e.g., English). In other words, people have a unique repertoire whose resources are only marked as belonging to one language or another socio-politically (Vogel & García, 2017). Since each repertoire is unique, meaning-making and intelligibility are not ensured by a totally shared or strictly linguistic system, but by the negotiation and strategies that are used in localized and context-specific interactions happening in a multimodal meaning-making process (Kress, 2010). Since ELF and translanguaging acknowledge language as a social practice and communication as a negotiation of repertoires, these post-structuralist theories challenge the central position of grammar/structure and of the native as the model/standard. However, scholars in Brazil have highlighted the need not to ignore the political nature of English by frequently reading these theories through decolonial lenses (Albuquerque & Haus, 2020; Duboc & Siqueira, 2020; Rocha, 2019; Siqueira, 2018).

We then go back to the question: What could the implications of adopting these views be for assessment? We believe there are several: first, instead of measuring fixed and monolingual linguistic structures acquired and used by students, assessment would be grounded in social practices (e.g., negotiation strategies and situated performance). Teachers would try to observe the communicative repertoire of students, including their ability to explore, expand and select styles, registers and modes, while reading contexts critically and being open to and tolerant with difference (Haus, 2021). Also, assessment instruments used in the classroom would reflect such goals, and therefore, be practical, interactive, collaborative, and contextualized.

Allowing Other Emotions

As for our goal of thinking about assessment practices that allow other emotions to appear, it seems to us that these theories of decoloniality, critical literacy, *ELF feito no Brasil*, and translanguaging afford some possibilities. For instance, an assessment that does not point to deficiencies or mistakes

but to creativity and intelligence has its impacts. Students may feel encouraged, more confident, and curious. In Jordão's (2019) words,

[h]á mais responsabilidade e emoção envolvidas no uso criativo de uma língua sobre a qual sabemos ter *ownership*, do que na suposta aplicação de estruturas construídas por outros em uma língua que achamos que não nos pertence

[there is more responsibility and emotion involved in the creative use of a language over which we know we have ownership, than in the supposed application of structures built by others in a language that we believe does not belong to us]. (p. 64)

Another example is the possibility of transgression and freedom that comes with translanguaging. There may be pleasure in not following rules, in exploring different meanings (Benesch, 2012), in making one's voice heard and managing to communicate when one's strictly linguistic repertoire in English is not enough (Back et al., 2020). Besides, assessment practices that consider translanguaging and ELF allow teachers and students to look at interactions with more playfulness, fun, humor, and resistance (Dovchin, 2021). Finally, just by moving away from an assessment that is meant to control, exclude, and punish, we may experiment welcoming, including, and transforming practices, which might provide means and possibilities for other feelings to emerge in the classroom. By doing so, we may also be bringing the body back (Menezes de Souza & Duboc, 2021) to the classroom. Assessment in ELT should empower students to stand in legitimized and authorized positions, as subjects who can *language* (Maturana & Varela, 1980) and act critically in their contexts.

To sum up, all theories presented above point to a formative assessment. Hence, we propose the idea of learning *with* assessment, where the latter is an intrinsic part of the learning process, and where teachers and students collaboratively observe and reflect upon their developments and goals in relation to English as a social, ideological, and multimodal practice. From this angle, feedback becomes more

important than grades, and movements and changes more important than final results. To exemplify this, let us now move to the next section in which we present a possibility of an assessment otherwise, describe our field research, propose reflections through the students' comments, and provide our own impressions of this experience.

The Assessment Project

After deciding that we would join efforts to think about assessment otherwise, we began an evaluative project with students taking English 3 and English 5 at a language center for adults in a Federal University in Brazil. We were each responsible for one group and these met weekly on Saturday mornings. According to the Common European Framework of Reference (CEFR), the students' proficiency level varied from basic (A2) to pre-intermediate (B1). Below, we briefly describe the steps we took with these groups and the criteria we used for evaluation.

Project Steps

During the first week of classes, we asked students if they were open to explore other possibilities of assessment instead of the formal tests to which they were probably used. After they acquiesced, we proceeded to show them the proposal: we wanted them to create booklets addressing different media (music, movies, series, games, and social media) that dialogued with the topics of the textbook units that we were going to study throughout the semester. We opted for this proposal bearing in mind the following aspects: First, the production of a booklet could be an opportunity to work with language as a social and multimodal practice. Second, as a demand from the institution, we needed to connect the assessment project with the textbook, and create opportunities for students to explore its repertoire in a significant way. Finally, assessment is usually done through individual tasks, which are elaborated to identify whether or not students assimilated specific chunks of

information. Given the understandings we presented in the previous section, students were put into groups for the project, as we believe that knowledge is constructed in a collaborative way.

Since classes happened via Zoom, the groups were created randomly through the opening of breakout rooms. Camila taught the English 5 course with 9 students, while João had the English 3 course, with 12 students. They were all divided in pairs or trios (4 groups in English 5 and 5 groups in English 3). Each group chose a different type of media so that the topics were not repeated within the same class. Most of the groups remained the same throughout the course, although some had to change their configuration when students dropped classes in the middle of the semester. Also, there was one student who wanted to switch groups because of differences related to commitment and expectations. In this case, we preferred to have a conversation with the students involved and maintain the group. In fact, one of the feedback comments we received was that if the groups had been divided a few weeks later, they would have been able to choose the people with whom they wanted to work. Although this is a relevant point to consider, one of our intentions was to push them to a place where they would have to negotiate their different perspectives, viewpoints, and repertoires. This strategy seemed to have worked as on the self-evaluation forms that we conducted at the end of the course, most of the students mentioned that they considered collaboration as positive and relevant to their learning. For instance:

Eu gostei bastante de trabalhar em grupo com elas (particularmente não gosto de trabalhos em grupo). Mas com a [Colleague] e a [Colleague] foi uma experiência muito boa, pois elas se dedicaram, não precisávamos cobrar um ao outro. [I really liked working in a group with them (I personally do not like group work). But with [Colleague] and [Colleague] it was a very good experience, because they were dedicated, we did not need to ask anything from one another.] (Student 7, English 3, Self-assessment form, 2021)

Para o inglês, trabalhar em grupo é sempre muito mais produtivo, porque podemos dividir as dificuldades. [For English, working in groups is always much more productive because we can share our difficulties.] (Student 2, English 5, Self-assessment form, 2021)

Other relevant moments of the process were when we presented and explored digital tools and platforms, such as Canva, a digital graphic design platform, and Padlet, a digital notice board for teachers and students. We hoped that this could not only help them with the design of their booklets, but also expand their semiotic repertoires, in light of our conceptions of language.

On this matter, one of the students commented:

Trouxe sempre diversas plataformas diferentes para auxiliar no aprendizado e isso é perfeito para não nos deixar acomodados e sempre todo sábado já acordava sabendo que teria alguma surpresinha durante a aula, motiva a participar. [She has always brought diverse platforms to help in learning and this is perfect for not letting us get comfortable; and always, every Saturday, I woke up knowing that there would be a little surprise during class, this motivates participation.]. (Student 4, English 5, Self-assessment form, 2021)

As for the creation of the booklets, we wanted the task to be done throughout the semester, as one of our goals was to provide a formative assessment. With this purpose in mind, we created activities that would help students with the task (e.g. writings and research in class). For instance, in the English 5 group, one of the topics presented in the textbook was vocabulary to describe visual data. Therefore, Camila asked each group to research and produce an infographic about their media to include in the booklet. With this activity, students had the opportunity to practice the language presented in the unit, work collaboratively on the project, exercise reading, and construct multimodal texts.

In the self-evaluation form, students wrote comments that made us believe that the projects had met our expectations, given our preoccupation with exploring multimodality and expanding their

understandings of language. For example, student 9 wrote:

Apresentar o trabalho em formato de booklet foi uma excelente ideia pois acredito que é uma forma de atrair a leitura das pessoas, uma vez que se pode utilizar inúmeras imagens e diferentes fontes de escrita no corpo do documento. Sempre gostei de focar no design da informação e acredito que é uma forma atrativa para a leitura. Não só eu como os demais integrantes da equipe gastamos um tempo considerável nesse processo para pesquisar informações fidedignas e estruturá-las com as melhores imagens e fontes possíveis.

[Presenting the assignment in booklet format was an excellent idea since I believe it is a way to attract people's reading, once it is possible to use countless images and different fonts in the body of the document. I have always liked focusing on information design and I believe it is an attractive form for reading. Not just me, but also the other members of the team spent considerable time in this process researching trustworthy information and structuring it with the best possible images and fonts]. (Student 9, English 3, Self-assessment form, 2021)

774 In other activities, we also gave them time to go into separate groups to talk about the process, organize themselves, and work in the booklets. We believe that by doing so, we transformed assessment into an ongoing process as the classes were happening as we did this, which disrupted the previous practice of separating a day to have students take a test and be assessed objectively in regard to final results and fixed contents. During the self-evaluation for these activities, students conceded that they saw having a procedural evaluation as something positive:

O projeto permite uma avaliação por um período de tempo maior e desta forma possibilita uma maior aprendizagem.

[The project allows an evaluation for a longer period of time and thus enables a better learning]. (Student 2, English 3, Self-assessment form, 2021)

Principalmente se tratando de um curso de idiomas, me tirou da zona de conforto que eram as provas normais e tornando a avaliação mais interativa.

[because it is a language course, it took me out of the comfort zone that the normal tests provided and made

the assessment more interactive]. (Student 9, English 3, Self-assessment form, 2021)

Provas analisam um dia, esse projeto analisa o processo e como fomos nos saindo durante ele.

[Tests analyze one day, this project analyzes the process and how we were doing throughout it]. (Student 4, English 5, Self-assessment form, 2021)

Gosto especialmente porque a interação não é artificial e é desafiante. [...] Foi um processo muito democrático, interativo e dinâmico. Isso me leva a me distanciar dos métodos tradicionais de decoreba da gramática e me fez perceber que posso seguir adiante, vendo menos as minhas limitações e mais as possibilidades.

[I like it especially because the interaction is not artificial and it is challenging. [...] It was a very democratic, interactive, and dynamic process. This made me distance myself from the traditional methods of memorizing grammar, and realize that I can move forward, seeing less of my limitations and more of the possibilities]. (Student 6, English 5, Self-assessment form, 2021)

Eu prefiro assim, pois as vezes o test não significa o tanto que você aprendeu no semestre

[I prefer this because sometimes the test does not represent how much you have learned in the semester]. (Student 7, English 5, Self-assessment form, 2021)

In these comments, what called our attention the most was how the students perceived tests as tools to analyze specific moments, which did not represent what they had really learned. Students seemed to realize that they could learn *with* assessment, and deem the movements and changes that they endured during the process more relevant than the goals and final results. Nevertheless, given the fact that the institution required grading at the end of the course, we decided to promote a reflection about the evaluation criteria so that students could have a say on how they were going to be graded. We present this step in the following subsection.

Criteria for Evaluation

At one point during the semester, we asked students what was important to them about evaluation. Then, we showed them a video clip from

the TV special “There’s No Time for Love, Charlie Brown” (E-joy English.com, 2022), in which the characters discussed why they studied. The scene problematized the idea of learning only to get good grades and move on to the next stage of our educational and professional careers and that this is a mechanical and endless process. In order to have a bridge for the discussion about the differences between grades and feedback, we asked students what the irony behind the video was. Next, we reminded students about their evaluation being related to the creation of the booklet and opened presentations using interactive presentation software Mentimeter, in which they could send comments on the elements that they believed should be assessed. Our task as teachers, then, was to organize all of their thoughts into evaluation criteria. We divided their statements into three categories. The first two were labeled *Process* and *Booklets*, encompassing elements such as participation, collaboration, information design, quality of the images, connection with vocabulary from the textbook, expansion of their linguistic and semiotic repertoires (which they have referred to as “evolution”), among others. The third and final category was *Presentation*, called like this because students were going to present

their projects at the end of the course and saw this as an important stage of the evaluation process. The stage addressed features such as fluency, creative use of language, and translanguaging. When the document was done, we presented it to the students to confirm whether or not they agreed with the categories and asked their opinion about the elements to be considered and the distribution of points among the categories, which were different for each course (Table 1).

It is important to highlight that the initiative of evaluating how they translanguaged through their repertoires came from the students themselves. During the classes, especially for students of the English 3 level, we tried to encourage them not to be afraid of mixing features from English and Portuguese in order to communicate. We saw this as a strategy to create a more welcoming and empowering classroom environment, allowing students to go beyond their strictly linguistic and English repertoire and, therefore, to say everything they wanted to say in a freer and more independent way. Moreover, our initiative with this was to break with monolingual ideologies as we disagreed with the belief that this mixing interferes with their English learning.

Table 1 Evaluation Criteria for the Projects

Category	Elements Agreed upon with English 3	Weight in Final Grade (%)	Elements Agreed upon with English 5	Weight in Final Grade (%)
Process	(i) Participation; (ii) collaboration and group interaction; (iii) understanding the assignment	30 %	(i) Use of language learned; (ii) effort and engagement; (iii) collaborative work	40 %
Booklet	(i) Information design; (ii) scope of research; (iii) quality images; (iv) connection with the vocabulary of the textbook; (v) quotation of references	50 %	(i) Creativity (getting the attention); (ii) inclusion of themes from textbook; (iii) adequate use of language	35 %
Presentation	(i) Participation; (ii) listening and paying attention to others; (iii) fluency and translanguaging; (iv) presentation and reading	20 %	(i) Communication (understanding and being understood); (ii) use of language learned; (iii) content; (iv) respect for time	25 %

On this matter, when it was time for students to comment on what they saw as important features to be evaluated, some stated that we should look at “how well they mixed both languages”. We now think students’ suggested criteria must have resulted from their readings of our practices and discourses as teachers, as well as from their own expectations and backgrounds.

Final Steps

Despite this final evaluation and grading, we tried to maintain a formative and procedural assessment, providing ongoing feedback throughout the project. We gave students different types of feedback, such as comments on their writing/oral productions, on their collaborative work, and on their use of multiple modes. Besides, we attempted to promote spaces for peer feedback, where learners shared and interacted with each other and their projects. One of these moments was the final presentation, an encounter between all the groups from both levels in the final week of classes.

The idea for this encounter between English 3 and 5 was to have a space where students would have the opportunity to present their production to their peers. Moreover, we created a Padlet with a column for all 9 groups, where the audience had the task of providing comments on the work of their colleagues. We think this stage of the process dialogues with the Engaged Pedagogy proposed by hooks (1994), as we saw students bringing their bodies and emotions to the classroom and experiencing things that were relevant for them. In addition, this was also an attempt to reduce the plasticity³ of assessment. Most of the time, students write texts that, after being sent, corrected, and graded by teachers, do not have any other purpose. With the encounter between the classes, students

saw their peers make new meanings through reading and knowing their productions. One of them even commented that this was one of the best aspects of the entire process and a great opportunity for learning:

O melhor de participar neste tipo de trabalho é poder ver o que o colega está apresentando e com isso você aprende muito

[The best part of participating in this type of assignment is to be able to see what the classmate is presenting and with this you learn a lot.]. (Student 11, English 3, Self-assessment form, 2021)

After the end of the semester, it was time for the final feedback. We went through all their answers to the self-evaluation forms and to the notes we took throughout the process. Based on the evaluation criteria agreed upon previously, we wrote detailed individual feedback for each student. This stage demanded a lot of time, so we must admit that this was only possible due to the privileged context in which we were working. If these reflections were to be taken to other localities and classrooms, where the number of students per class is greater, there is a strong possibility that this type of feedback had to go through an adaptation.

In dialogue with this aspect of the experience, we asked students what they would change about the evaluative project proposed. There were some students who expressed the desire to have both the production of the booklet and the formal test. One of the students even wanted to be evaluated on her listening comprehension of native speakers specifically, while another made some comments about how the incorrect use of verb forms made his “ear hurt” (Student 2, English 5, Self-assessment form, 2021).

As non-native speakers who are also constantly developing our repertoires, there are moments in which, as these students, we feel the need to be tested, to follow normative discourses, and of course, to be praised for our language skills. We do not mean to delegitimize our student’s desires, but we see these wishes as a reflection of the coloniality/modernity

3 Siqueira (2015) uses the word “plasticity” to problematize English textbooks and the artificiality of their representations of peoples, interactions, cultures, and the world. We borrow this idea to address the artificiality of assessment.

that constitutes our destitute bodies. As stated by Menezes de Souza and Duboc (2021), “coloniality cannot simply be ended; [...] hegemonic knowledges of coloniality cannot simply be erased or eliminated as they constitute our thinking as subjects constituted by and implicated in coloniality” (p. 905).

To conclude our analysis of the responses to the experience, we expected to hear about students’ emotions in relation to assessment. One of our main objectives was to provide a space for feelings that were different from the ones we frequently associate with evaluation, a sticky object (Benesch, 2012) in the classroom. On this topic, students commented:

sempre fico empolgada para aprender e principalmente quando tem atividades diferentes como a produção do booklet; [...] Eu amo trabalhos diferentes que sempre nos desafiam e onde podemos usar criatividade. Pra mim é muito importante e eu me sinto com voz em trabalhos assim, amo quando podemos ser sensatos/técnicos e ao mesmo tempo explorar o lúdico.

[I always get excited to learn, especially when there are different activities such as the production of the booklet; [...] I love different projects that always challenge us and where we can use creativity. For me, it is very important and I feel I have a voice in assignments such as this, I love it when we can be reasonable/technical and at the same time explore the ludic.] (Student 4, English 5, Self-assessment form, 2021)

Foi diferente e uma forma divertida de avaliação. Gostei bastante. Demanda um pouco mais de tempo que uma prova, mas é mais dinâmico.

[It was a different and fun evaluation. I liked it a lot. It demands a little more time than a test, but it is much more dynamic.] (Student 11, English 3, Self-assessment form, 2021)

Here we witness feelings of motivation, closeness, excitement, love, and confidence. When Student 4, English 5, said that she felt she had a voice in this type of activity, we felt that we were able to perform an assessment that did not seek to exclude or control, but to empower and transform. Nevertheless, we did not expect that the emotions attached to traditional assessment practices would completely disappear. For instance, one student said:

I was so nervous during the presentation, so this messed up me, but I hope I could be understandable for the others (Student 8, English 5, Self-assessment form, 2021).

This student was not the only one who showed anxiety for the presentation. This suggests that the emotions linked to assessment will remain complex regardless of the evaluation mode and criteria. At the same time, teachers in different circumstances may follow our proposal and see what feelings arise. Thus, we trust that emotions are extremely diverse and neither do we have the power to nor should we aim at controlling how our students feel. Our goal with this project was to have an assessment that embraced this diversity and made room for feelings different from the ones often associated with tests and exams.

Avaliar se Avaliando

With the experience we presented in the previous section, we believe that we have accomplished our purpose of questioning traditional assessment conceptualizations and proposing an assessment otherwise for ELT. Conducting this project allowed us to put forward an evaluation method which understands that: (a) language cannot be measured by mechanical instruments, since it is not a system but a social and multimodal practice; (b) students’ linguistic repertoires are dynamic, diverse, and always in flux; and (c) knowledge is never definite but an ongoing construction. As stated in the title of the paper, our intention is to promote a learning that does not occur *for* assessment but one that happens *with* the processes conducted in the classroom.

We are, however, aware of the fact that some spaces will not provide teachers with opportunities to explore possibilities otherwise. Not all teaching contexts understand language as a social practice, nor do they have as their goal the promotion of transformative pedagogies. A proficiency test, for instance, may be the final goal at the end of the course. Thus, conducting traditional formal tests might be the only option available. It is our contention, nonetheless, that if we cannot change the evaluation instrument,

we can strive to subvert the way we understand language, assessment, and its purposes. There may be no instrument that is the best, but if teachers want to transform their practices, these should be based on different perspectives of knowledge, correction, feedback, and learning.

Overall, we believe a goal in any ELT assessment practice should be what we call *avaliar se avaliando*. One of the fundamentals of critical literacy in Brazil is Menezes de Souza's (2011) idea of *ler se lendo* or reading by reading yourself:

ler se lendo, ou seja, ficar consciente o tempo inteiro de como eu estou lendo, como eu estou construindo o significado (...) e não achar que leitura é um processo transparente, o que eu leio é aquilo que está escrito (...). Pensar sempre: por que entendi assim? Por que acho isso? De onde vieram as minhas ideias, as minhas interpretações?

[ler se lendo, in other words, being aware all the time of how I am reading, how I am constructing meaning (...) rather than thinking that reading is a transparent process, what I read is what is written (...). To keep thinking: why did I understand this way? Why do I think this? Where did my ideas, my interpretations come from?] (Menezes de Souza, 2011, p. 296).

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We tried to rethink this idea from the perspective of teachers who are looking for ways to assess otherwise. We believe, regardless of the context, teachers ought to *avaliar se avaliando, ou seja, ficar consciente o tempo inteiro de como eu estou avaliando, como eu estou construindo meus objetivos avaliativos (...) e não achar que a avaliação é um processo transparente, o que eu avalio é aquilo que é válido (...). Pensar sempre: por que avaliei assim? Por que esse feedback? De onde vieram os meus critérios, os meus instrumentos?* [assess by 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?]

As teachers, we recognize that we are implicated in these processes. When evaluating our students, we are deeply involved in the task, and the feedback and grades we grant are filled with our subjectivity, beliefs, and concepts of knowledge, language, and learning. It is our responsibility as educators to be aware of the genealogies and consequences of the choices we make, the actions we take, and the discourses we reproduce in our classrooms.

This exercise of reflexivity that we propose is also deeply connected to recognizing and embracing ours and the students' emotions in the process. It is impossible, for instance, not to empathize with those learners who report feelings of insecurity and fear when they are about to take a test. In addition, it is an attempt to embrace our decolonial option and challenge the power structures in the classroom as we walked side by side with students in the creation of this project, allowing them to perform their agency and to collaborate with each other. Above all, this experience definitely changed our perspectives on learning, teaching and evaluation.

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Appendix 1 – Example of a Progress Check Test – Level Pre-Intermediate 3 – 2018

PRE-INTERMEDIATE 3 UNITS 11-12 — PROGRESS CHECK

Student: _____ Date: ____ / ____ / ____ Grade: _____

1 Complete the sentences using the vocabulary related to containers and global warming. You will not need all the words. (0.2 each = 1.6)

drought	jar	paper	rainforest	can	extreme weather	carton	sea levels	plastic
	glaciers	tube	Arctic	tin	aluminium	coral reefs		

- a) A _____ is a big area covered with trees in a hot region of the world, receiving a lot of rain.
- b) Can I have a _____ of toothpaste, please?
- c) _____ are large masses of ice that move slowly over land.
- d) I'd like a _____ of milk, please.
- e) One of the main effects of global warming is _____.
- f) According to the scientists, _____ are going up because of the ice melting due to global warming.
- g) I want a _____ of coke, not a bottle.
- h) She keeps insects in a glass _____.

2 Add the correct particle to make phrasal verbs. You can use them more than once. You will not need all the particles. (0.2 each = 1.0)

away	down	into	up	out	back
------	------	------	----	-----	------

Appendix 1 – Example of a Progress Check Test – Level Pre-Intermediate 3 – 2018 (Cont.)

- a) Could you find _____ the cheapest hotel prices, please?
- b) David borrowed my notes but hasn't given them _____ yet.
- c) The doctor told her to cut _____ the sugar or she will have diabetes.
- d) The chess club was set _____ at the school two years ago.
- e) This is just rubbish. Please, throw it _____!

3 Rewrite the sentences using the times/dates in brackets. Use the present perfect and since/for. (0.6 each = 2.4)

Example: I work in the local office. (1992) I've worked in the local office since 1992.

a) David and I know each other. (six months)

b) I want that car. (I was a boy)

c) They live in this neighborhood. (2010)

d) She has the same car. (a long time)

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1 Match each sport to its description. (0.2 each = 1.0)

- | | |
|----------------------|---|
| 1 gymnastics | A a rowing race with a traditional Chinese style of long boat |
| 2 archery | B a sport in which you hold and throw your partner |
| 3 fencing | C the sport of sword fighting |
| 4 judo | D this requires strength, balance and body control |
| 5 dragon boat racing | E shooting an arrow from your bow at a target |

2 Make second conditional sentences using the prompts. (0.5 each = 2.5)

Example: She buys a ticket / win £50,000.

If she bought a ticket she could win £50,000.

1 What / you do / you fail the test?

2 It is sunny / we go to the beach.

3 They win the election / pass the law.

Appendix 1 – Example of a Progress Check Test – Level Pre-Intermediate 3 – 2018 (Cont.)

4 The bus arrives on time / we not be late for class.

5 We win the match / have better players.

3 Complete each sentence using either too or enough. (0.3 each = 1.5)

1 Do we have _____ people for the committee yet?

2 We don't have _____ water. Could you fill the jugs, please?

3 There's _____ much work to do today. We'll never finish.

4 Do you think your brother is clever _____ to pass the exam?

5 Don't you think you've got _____ many plates on that tray?!

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ENGLISH INSTRUCTORS NAVIGATING DECOLONIALITY WITH AFRO COLOMBIAN AND INDIGENOUS UNIVERSITY STUDENTS

ENSEÑANZA DE INGLÉS Y DECOLONIALIDAD: LA EXPERIENCIA DE DOS DOCENTES
CON ESTUDIANTES UNIVERSITARIOS AFROCOLOMBIANOS E INDÍGENAS

ENSINO DO INGLÊS E DECOLONIALIDADE: A EXPERIÊNCIA DE DUAS PROFESSORAS
COM ESTUDANTES UNIVERSITÁRIOS AFRO-COLOMBIANOS E INDÍGENAS

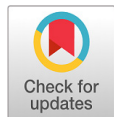
ENSEIGNEMENT D'ANGLAIS ET DÉCOLONIALITÉ: L'EXPÉRIENCE DE DEUX ENSEIGNANTES
AVEC LEURS ÉTUDIANTS UNIVERSITAIRES AFRO-COLOMBIENS ET INDIGÈNES

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ABSTRACT

As English spreads globally, it continues to displace local languages and cultures at all levels of education. Concerned with this issue, in this article we report our experiences as English instructors attempting to decolonize English lessons to embrace the diverse cultures, languages, and realities of Indigenous and Afro-Colombian students enrolled in English courses at a public university in Medellín, Colombia. To attain this, we framed lessons from a decolonial, critical intercultural (CI) perspective and strived to interrogate language ideologies and cultural power relations by inviting students' languages and cultures to the classroom. The experience suggests that sustaining local languages and cultures through English entails the production of teaching materials that contest the erasure, homogenization, and misrepresentations of Black and Indigenous peoples. It also implies positioning students as experts on their cultures and as text producers, all of which provides a broader understanding of intersectionality in Indigenous and Black communities.

Keywords: critical interculturality; decoloniality; translanguaging; indigenous students, afro-Colombian students, ELT.

RESUMEN

En su expansión global, el inglés sigue desplazando lenguas y culturas locales en todos los niveles educativos. Este artículo responde a la preocupación por este fenómeno y da cuenta de nuestra experiencia como docentes de inglés intentando decolonizar las clases de inglés para dar cabida a las diversas culturas, idiomas y realidades de estudiantes indígenas y afrocolombianos matriculados en cursos de

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inglés en una universidad pública de Medellín, Colombia. Para lograr esto, las instructoras enmarcamos las clases en una perspectiva decolonial, intercultural crítica (CI) y tratamos de cuestionar las ideologías lingüísticas y las relaciones culturales de poder invitando a los estudiantes a usar sus lenguas y culturas en el aula. Esta experiencia indica que defender las lenguas y las culturas locales por medio del inglés entraña la producción de materiales didácticos que cuestionen la obliteración, la homogenización y las representaciones erróneas de las que son objeto los pueblos negros e indígenas. También implica la toma de posición de los estudiantes como expertos en sus culturas y como productores de textos, lo cual provee una comprensión más amplia de la interseccionalidad en las comunidades negras e indígenas.

Palabras clave: interculturalidad crítica; decolonialidad; translingüismo; estudiantes indígenas; estudiantes afrocolombianos; enseñanza del inglés.

RESUMO

Em sua expansão global, o inglês continua a deslocar os idiomas e as culturas locais em todos os níveis de educação. Este artigo responde às preocupações de dois professoras de inglês frente a este fenômeno e relata nossas experiências na tentativa de descolonizar as aulas de inglês para acomodar as diversas culturas, línguas e realidades de estudantes indígenas e afro-colombianos matriculados em cursos de inglês em uma universidade pública em Medellín, Colômbia. Para conseguir isso, nós temos enquadrado as aulas em uma perspectiva decolonial e intercultural crítica (CI) procurando desafiar as ideologias lingüísticas e as relações de poder cultural, abrindo a aula de inglês ao uso das línguas e culturas dos estudantes. Esta experiência indica que a defesa das línguas e culturas locais através do inglês envolve a produção de materiais didáticos que desafiam a obliteração, homogeneização e as representações tendenciosas que sofrem os povos negros e indígenas. Também envolve o posicionamento dos estudantes como especialistas em suas culturas e como produtores de textos, o que proporciona uma compreensão mais ampla da interseccionalidade em comunidades negras e indígenas.

Palavras chave: interculturalidade crítica; decolonialidade; translingüismo; estudantes indígenas; estudantes afro-colombianos; ensino de inglês.

RÉSUMÉ

Dans son expansion mondiale, l'anglais continue de supplanter les langues et les cultures locales à tous les niveaux de l'enseignement. Cet article répond aux inquiétudes de deux enseignantes d'anglais devant ce phénomène et rend compte de notre expérience en essayant de décoloniser nos cours d'anglais pour saisir des diverses cultures, langues et réalités des étudiants indigènes et afro-colombiens inscrits aux cours d'anglais dans une université publique à Medellín, en Colombie. Pour ce faire, nous avons inscrit les cours dans une perspective interculturelle critique et décoloniale et avons cherché à remettre en question les idéologies linguistiques et les relations de pouvoir culturel en invitant nos étudiants à utiliser leur langue et leur culture à la salle de classe. Cette expérience suggère que la défense des langues et des cultures locales, par le biais de l'anglais, implique la production de matériel didactique qui remet en question l'effacement, l'homogénéisation et les représentations biaisées des peuples noirs et indigènes. Il s'agit également de positionner les apprenants en tant qu'experts de leurs cultures et en tant que

producteurs de textes, ce qui permet une compréhension plus ample de l'intersectionnalité dans les communautés noires et indigènes.

Mots-clés : interculturalité critique ; décolonialité ; translinguisme ; étudiants indigènes ; étudiants afro-colombiens ; enseignement d'anglais.

Introduction

English has been advertised as the language for success across the globe and, as such, learning it has become mandatory throughout the education system in a vast number of countries in Latin America. This has imbued an aura of superiority to this language and its related cultures, and has further displaced and endangered the survival of ancestral peoples' ways of being, languages, and cultures (Motha, 2014). In Colombia, the compulsory incorporation of English across all levels of education, along with requirements to demonstrate English proficiency to graduate from any undergraduate program and to access graduate education, have increased researchers' interest in critically analyzing coloniality in language policies and their implications for minoritized communities (De Mejía, 2005; Fandiño-Parra, 2021; Guerrero, 2009, 2018; Henao-Mejía, 2020) and for teachers' professional development (González, 2007). Studies concerned with this issue have addressed the need to decolonize English textbooks (Núñez-Pardo, 2018; 2020), language teacher education (Granados-Beltrán, 2016; Ortiz et al., 2019; Ramírez Espinosa, 2021), English teachers' identity (Castañeda-Peña, 2018), and pedagogy and methodology (Ubaque-Casallas, 2021). The one element that the studies do seem to have in common is that they all call for a transformation of the often uncritical instrumentalization of language teaching that fails to question relations of power between English, Spanish, and students' languages and literacies.

Other contributions to decoloniality in Colombia are the study conducted by Castañeda-Peña (2018) which addressed the need to decolonize teachers' identities in ELT and found that although colonial roots prevail, teachers exercise their agency over prescriptive methods.

Other decolonial contributions to ELT in Colombia have explored the entanglements of coloniality and English language teaching and learning for Indigenous peoples. An instance of

this is the work of Arias-Cepeda (2020), who outlined the complexities embedded in being an Indigenous English pre-service and in-service teacher. This author advocates for a decolonial approach to English teaching that results in an ecology of languages and sustains Indigenous English teachers' identities. The studies conducted by Álvarez-Valencia and Miranda (2022), Cuasialpud-Canchala (2010), Arismendi (2016), and Usma et al. (2018) analyzed the challenges Indigenous students face in higher education, including the lack of recognition of their languages and cultures in academic spaces and the stigmatization of their communities, which lead to students' decision to hide their Indigenous identity. Finally, Álvarez-Valencia and Wagner (2021) visibilized Indigenous students' resistance to coloniality in higher education, and Gutiérrez et al. (2021) engaged Black and Indigenous university students in critical English lessons that challenged the hegemony of English and resulted in the assertion of their ethnic and linguistic identities, and sustenance of their languages and cultures.

Although the field of ELT has been moving in this critical direction, very little has been conceptualized about ELT teachers' experiences when striving to transform their colonial teaching practices. To contribute to this understanding, for this project, we specifically asked: What does it entail for English teachers to teach from a decolonial perspective? Drawing on the tenets of decoloniality, critical interculturality, and translanguaging, in this article we report on our journey as English teachers while planning and implementing an English course for university Indigenous and Afro-Colombian students under this perspective. We also elaborate on some necessary transformations in ELT to sustain students' languages, literacies, and cultures, through English lessons.

Theoretical Framework

The experience we report here drew, firstly, on decoloniality which calls for "the recognition and undoing of hierarchical structures of race,

gender, heteropatriarchy, and class” (Mignolo & Walsh, 2018, p. 17) that still control our existence. Secondly, it had critical interculturality as its base. Critical interculturality is defined by the Indigenous Regional Council of Cauca, Colombia (CRIC) and the Confederation of Indigenous Nationalities of Ecuador (CONAIE), as a political and epistemic project that calls for a radical cultural, political and social transformation (CRIC, 2014). Finally, it embraced the concept of translanguaging, conceived as the process by which multilingual learners leverage their linguistic repertoires to communicate (García & Kleifgen, 2019).

Decoloniality

In a pursuit of a more critical education, in which students’ languages, cultures, and ways of being are valued, a significant number of researchers and educators globally draw on the Decolonial Turn. According to Grosfoguel (2007), the decolonial turn lays on the argument that there is no single epistemic tradition nor universality; it questions the effect of colonization and challenges the supremacy of white communities. The decolonial turn aims to “epistemologically transcend, decolonize the Western canon and epistemology” (p. 211). Decoloniality, on the other hand, is a way of being, thinking, and doing that acknowledges unbalanced relations of power intertwined with globalization and coloniality, and strives to deconstruct them (Mignolo & Walsh, 2018). As defined by Hernández-Zamora (2019), “En términos simples, el pensamiento decolonial o pos-colonial no es otra cosa que el mundo visto desde la mirada de los otros colonizados, inferiorizados, silenciados, ignorados o negados” (p. 378). Decoloniality is, then, an unavoidable option to dismantle hegemonic power structures (Kumaravadivelu, 2016). At its core, decoloniality strives to challenge colonial ways of thinking to recenter ethnic communities in the Global South: their existence, their languages, cultures, and their knowledges. This implies decentering Western ways of knowing as the only serious epistemic tradition from which knowledge is

produced, thus centering local knowledges and perspectives as lenses necessary to read the world. Put differently, decoloniality validates the knowledges and experiences of marginalized groups that have historically resisted and suffered the impact of capitalism, colonialism, and patriarchy (Santos, 2014b; 2018).

To engage in this decolonial work, Rivera-Cusicanqui (2019) warns us that “there can be no discourse of decolonization, no theory of decolonization, without a decolonizing practice” (p. 100). This implies the incorporation in the curriculum of other knowledges, ways of knowing, languages, and methods that challenge mainstream state-sanctioned standards for education. In addition, it requires an epistemological shift “to clear the way for new intercultural communication, for an interchange of experiences and meanings” (Quijano, 2007, p. 177). This intercultural communication is not conceived as the mere contact between cultures or the uncritical learning about the Other (Walsh, 2009) but as the continuous questioning of how some cultures, languages, and literacies came to be in power at the expense of others (Janks, 2000) and how those relations of power can be disrupted; a disruption central to critical interculturality.

Critical Interculturality

Interculturality has long stopped being conceived as a mere encounter among cultures (CRIC, 2004). Instead, it is an intentional, critical dialogue among cultures and languages, that questions and dismantles hierarchical relations. In this vein, critical interculturality becomes a political project committed to the achievement of a just society founded on respect and dialogue (Godenzzi, 2005). It aims to eradicate imbalanced power relationships (Tubino, 2004) and to interrogate our colonial understanding of race, language, ethnicity, gender, and culture within societies, both in and outside of school settings. Indeed, it contests discourses of anti-Indigeneity and anti-Blackness and the deficit views associated with those

discourses (Alim & Paris, 2017). In this sense, critical interculturality maps a path for the construction of a just society by making visible and strengthening the ways of being, knowing, and doing of those historically oppressed by coloniality.

The aims of critical interculturality are not new in the field of education. In fact, for some decades, scholars from the global south have advocated for the transformation of education, which, according to them, plays a significant role in perpetuating unequal relations. For instance, Valenzuela (1999) has called attention to the fact that students' linguistic and cultural resources often find no place in the school setting. Similarly, Tubino (2005) has insisted that education can no longer be founded on the assimilation of minoritized communities into the dominant ones. However, this issue is not only a concern for scholars in the Global South. Several authors in the Global North have questioned the lack of incorporation of ethnic and cultural diversity in school curricula (Gay, 2002; Ladson-Billings, 1995) as well as the alienating nature of schooling (Ladson-Billings, 2014). These authors contend that teaching would be more meaningful and effective "when ecological factors, such as prior experiences, community settings, cultural backgrounds, and ethnic identities of teachers and students are included in its implementation" (Gay, 2000, p. 21).

Similarly, Gay and Kirkland (2003) underscore the need to include students' linguistic identities in the classroom and to strive for education which results in students' development of knowledge and skills necessary to become critical in the analysis of inequalities in their communities and to act upon them. Finally, Alim & Paris (2017) contend an education committed to social justice should ensure students' access to dominant literacies and cultural practices while striving to foster and sustain their multicultural and multilingual repertoires. In this sense, language education, which has historically served the purposes of coloniality, is called to contribute to the recognition,

respect, and sustenance of ancestral languages and cultures, even if through a colonial language such as English, as this can be used in the English classroom through the embracing of translanguaging.

Translanguaging

Due to its intimate relation with culture, foreign language teaching cannot be alien to the aims of critical interculturality. In fact, the field of ELT cannot continue to ignore that "Literacy education for multilingual students typically has focused on obligating them to use only the language practices authenticated by schools and school texts" (García & Kleifgen, 2019, p. 8). But, can interculturality really be critical without encouraging students to use their linguistic repertoires and ways of being? Translanguaging proponents claim it cannot.

Just like the tenets of critical interculturality, the notion of translanguaging is not new. Initially introduced as "Lenguajear"/"languaging" (Maturana & Varela, 1984), translanguaging is a process in which interlocutors' social, cognitive, historical factors, and lived experiences interact (García & Kleifgen, 2019). It is not just the act of switching between two separate linguistic codes. Instead, it is the deployment of multiple semiotic resources, such as gestures, words, sounds, among others, that encompass social and cognitive processes, and make use of multimodal resources to communicate meaning (Kleifgen, 2013; Pennycook, 2017). This approach to literacy development pushes the deficit view associated with "mixing" languages and transgresses the political and ideological boundaries that legitimize some languages and literacies over others (Canagarajah, 2014; Pennycook, 2017). In other words, it invites language learners to leverage their full range of linguistic and semiotic repertoires to convey meaning. Furthermore, it disrupts theories of bilingualism and multilingualism which tend to ignore the racial and ethnic tensions in language learning, particularly those of multilingual

learners from minoritized communities (Rosa & Flores, 2017).

Although this approach to bi/multilingualism is beneficial for all language learners, regardless of their first language, it carries tremendous significance for speakers of ancestral languages who have historically been forced to leave their languages and cultures outside of the classroom door (Valenzuela, 1999; Mignolo, 2000). As claimed by García and Kleifgen (2019) “Translanguaging decolonizes these understandings about language, literacy, and bilingualism and incorporates thinking from, and being/listening with, racialized/minoritized multilingual bodies” (p. 5). This decolonization is paramount in the field of ELT given that systematic schooling in dominant languages is implicated in the disappearance of local languages and cultures around the globe (Fishman, as cited in Tochon, 2019).

Decolonizing the English Classroom

In this section, we report our experiences when striving to decolonize our teaching practice, by drawing on the theories described above. After stating our positionality, we will provide a brief description of the context and participants in this teaching experience. We will then elaborate on our learnings and challenges during the planning stage and we will describe what we learned from the implementation of this English course. Finally, we will draw some conclusions and implications of this experience for the field of ELT.

Our Positionality

We entered this teaching experience as language teachers who had long been implicated in the uncritical teaching of colonial languages, such as English and French, in both public and private institutions in Colombia. This coloniality, ingrained throughout our entire schooling experience, began to be contested as we sought education in critical pedagogy, critical literacies, and identity construction. As time went by, we became concerned about colonial language policies and

their implications for underserved communities, and grew more committed to the transformation of language education and to the construction of a fair and equitable society. When we entered this teaching experience, we were aware of our limited knowledge about Indigenous and Afro-Colombian peoples and their ways of being, doing, and knowing, which have been systematically marginalized from the national education system in Colombia. This awareness made this a humbling experience in which we positioned ourselves as learners as much as facilitators of the teaching experience described below.

Context and Participants

This teaching experience took place at a public university in Medellín, Colombia, where 10% of students self-identify as members of different ethnic minoritized communities; some of which preserve their Indigenous languages. However, aligned with colonial, neoliberal agendas in education, this university requires all students to demonstrate proficiency in English to graduate from any undergraduate program. As a response to this requirement and to the low ethnic students’ retention rate, in 2019 and then in 2020, we designed and offered an English course intended to create spaces for Indigenous and Black students to contest this colonial language policy by using the English classroom to reposition their cultures, languages, literacies, and identities, as they also developed literacies in English.

Students became part of this research to cope with the English classes offered by the university. They were mainly freshmen, enrolled in a wide range of majors. Additionally, they belonged to a variety of Indigenous peoples such as Embera, Senú, Pastos, Coyaima-Natagaima and Kankuamo, and some of them preserved their ancestral languages and spoke them to various degrees. Some of the participants self-identified as Afro-Colombian and came from different cities and rural areas. Overall, students came from public schools and where English instruction was limited or fully absent,

which brought them more challenges when meeting the university's foreign language requirement.

Lesson Planning and Implementation

In this section, we report our challenges and our processes of unlearning and undoing colonial traditions in ELT. We also elaborate on what we learned as we planned and implemented English lessons that intended to challenge the hegemony of English by putting students' cultural and linguistic repertoires at the forefront.

Undoing Teaching and Learning Traditions in ELT

In the field of ELT, there has long been a tradition of separating and sequencing grammar notions and functions (Crystal, 1986). This is how the present tense is often introduced and practiced before any other tense with English beginners. This simple present tense is expected to allow students to "describe" themselves and their surroundings. With it, teachers ensure that students maintain their learning within the boundaries of this tense to "avoid confusion" and to "practice enough" and "wait until they master this tense" and "are ready to learn another one".

Although the rationale behind this sequential order of grammatical concepts has been challenged (DeGraff, 2001; Macedo, 2019), still, nowadays, when students first come to an English class, all the linguistic notions and functions they will learn and practice are already identified. In fact, students' attempts to communicate ideas about their communities' or their own past experiences or aspirations for the future will often encounter teachers' advice to wait until they get to a higher level, when they will learn to say that. In the context of this public university, this means waiting for at least one year to learn these needed grammar structures. This prescriptive use of language leads students to talk and write about their communities as if they were devoid of history. It also diminishes students' possibilities to account

for their political and historical existence and that of their communities.

This brief context summarizes the way we were taught as English learners and accounts for the way we were taught to teach English. The context also signals our first challenge when planning this space: undoing this long-held idea of what learning and teaching English should look like. That is, it shows our challenge to decolonize our teaching practices (Tochon, 2019), so filled with restrictive pre-set grammar structures and vocabulary.

For us, decolonizing this practice did not mean leaving aside linguistic notions and functions, nor did it mean disregarding the acquisition of basic grammatical structures. This would have done a disservice to students, as they needed them to comply with the university requirement for graduation. Instead, this meant fostering organic grammar and vocabulary learning (Tochon, 2019) in which learning English became a means for meaning making and students' communication could take place not only in various tenses, but in whatever language students were able to express their ideas. It also implied anticipating certain grammatical structures and vocabulary, but also being ready to provide students with multiple linguistic resources in English, as they needed them. This unfixed curriculum created a sense of lack of control, which was necessary as we truly wanted students to express their unique experiences and those of their communities without feeling restricted by a grammar tense or by their emergent English knowledge.

Selecting Content Themes

Unsurprisingly, in English classes at this university, prescriptive grammatical structures were coupled with generic, supposedly "neutral" themes, such as daily routines and physical appearance. As evinced in previous research reports (Gutiérrez et al., 2021; Ortiz et al., 2019), students from ethnic minoritized communities in this university often felt those themes did not represent them. In the

previous research reports, they recounted that these classes did little to create spaces for them to talk about their communities and their ways of being. Similar concerns have been raised by scholars in the ELT field, who believe this trend treats languages and cultures as prepacked unchangeable chunks of knowledge (Tochon, 2019). These scholars also critique the abundance of “multicultural” themes that revolve around depoliticized, stereotypical cultural features (Alarcon, 2007).

Challenging this tradition in ELT became our next goal in this planning stage. In this process, we attempted to follow Freire’s suggestion of using generative themes in which the students explore topics that truly matter to them (Freire, 1998). In our first version of this English course, we engaged students in conversations around identity, the hegemony of languages and knowledges, and resistance in their communities. These topics varied in the second implementation of the English course, as we understood there was a need to challenge the notion of ethnicity and intersectionality in Black and Indigenous communities. This understanding emerged from having students voice how their overlapping identities –e.g., being both Black and Indigenous, being queer-positioned them in some in-between spaces rarely accounted for in schools.

The selection and adaption of themes had three different aims: (a) to engage students in critical questioning of dominant languages and cultures, (b) to inspire them to take a socio-political stance toward the hegemony of English (Scollon, 2004) and, by raising their historical and socio-political consciousness, and (c) to have them recognize how coloniality in ELT was tied to discourses of globalization, which reduced national cultures and languages to mere exotic attractions (Vinall, 2012). These aims, which strive to disrupt the marginalization of ancestral languages and epistemologies (Motha, 2014) are often absent from the English classroom, and are replaced with a trivialized approach to content (Pennycook, 1990).

Attempting to connect these aims to our students’ realities and those of their communities, we realized that our knowledge about Indigenous and Black communities in Colombia was extremely limited. To us, this reality seemed to stem from the systematic marginalization of ancestral ways of knowing and doing across all levels of the education system in Colombia, which privileges western knowledge. Since “we cannot teach what we don’t know” (Malcom X, nd), it became evident that our classes could not attempt to teach students about themselves and their own communities. So, instead, we designed English lessons to create spaces for students to unveil the ways in which ethnic communities had historically resisted coloniality. We also created spaces to uplift and celebrate Black and Indigenous communities’ self-determination to sustain their languages, literacies, cultures, and ways of being, while students heightened their sociopolitical consciousness.

Finding and Designing Teaching Materials

For English teachers at our university, multimedia and multimodal teaching materials are readily available. These materials, however, mostly focus on allowing learners to practice discrete grammar items or to explore topics about the “target” culture. When these materials do incorporate local cultures, they do so in the form of uncritical homogenizing facts and cultural celebration, such as stating that Black people are good dancers or Indigenous peoples make Colombia a diverse country, but little do they do to address the material conditions of these communities or the diversity within them. Hence, finding materials to support English learners from ethnic communities without invisibilizing our local languages, cultures, and epistemologies was a challenging endeavor.

For a long time, the field of ELT has filled language learning with texts and materials implicated in the reproduction of language and culture ideologies that perpetuate the idea of an ideal English speaker and of an English culture to which students should aspire (Pennycook, 1999). To decolonial

scholars, these texts and materials perpetuate a colonization of being, knowledge, and power (Núñez-Pardo, 2018; 2020), fail to engage students in critical literacy development, and prevent them from disrupting the status quo. They need to increase ethnic, cultural, and linguistic representation so that students' academic development finds a connection between school contexts and their own communities and literacies (Duncan-Andrade & Morrell, 2008; Gay, 2002; Gregg et al., 2012; Ladson-Billings, 1995, 2014; Núñez-Pardo, 2020; Alim & Paris, 2017)

Vasquez (2004), for example, suggests using everyday texts for critical literacy development given that they carry ideologies and the authors' implicit intentions, regardless of the mode or medium in which they are presented. While we agree with this statement, we believe that representation matters and thus, allowing students to see themselves and their realities portrayed in the materials explored in class became our goal in this planning stage. Because such materials did not abound, we mostly resorted to the creation of our own multimedia and multimodal texts. Given our limited knowledge about Black and Indigenous communities, we relied on students from ethnic communities, who shared their own insights on ethnicity, identities, their territories, and their lived experiences, to inform the creation of those materials. This collaborative design enabled us to realize it was necessary to lead students to critically question their biases about their own and others' communities (Alarcon, 2007). Similarly, it made evident that fostering an inward gaze to students' communities was necessary (Alim & Paris, 2017) to identify ways in which their community practices could be oppressive.

This process of finding, adapting, and creating our own materials was hard, though. It was time-consuming and we constantly faced the challenge of falling into reductionist portrayals of our students' communities that would have ended up perpetuating common stereotypical

or homogenizing representations. This would have certainly been the case had we not collaborated with students from different communities. We also wrestled with ensuring that these materials allow for conversations in the classroom that moved beyond the celebration of cultural differences. To fight this, we constantly revisited the theoretical principles that grounded this implementation to explore themes and materials in a way that enabled students to question relations of power in ELT.

Implementation: Translanguaging and Literacy Development in ELT

Decolonizing our teaching practices during the lesson implementation was not just a matter of being open to providing linguistic support in English as needed. This small step was insufficient without holding a space for students to display their full linguistic repertoires: Spanish, ancestral languages, and English, coupled with all their semiotic resources that allowed them to enact their cultural and linguistic identities in the English classroom. Incorporating translanguaging was our attempt to surpass monoglossic language ideologies rooted in neoliberal, colonial agendas in ELT (Kubota, 2014; McKinney, 2017; Rosa & Burdick, 2017)

This incorporation of translanguaging is not an easy one in the field of ELT, where English teachers are encouraged to employ multiple strategies to prevent students from speaking languages other than English in the classroom. These strategies range from small "innocent punishments," such as leaving them without candy, to academic consequences, such as getting points subtracted from their grades if English is not used consistently during classes. This is just an example of a long tradition in ELT that treats languages as if they "could be 'added' as separate wholes, without taking into account that true multilingual speakers never behave in this way" (García, 2019, p. 152). Treating languages this way results in the reproduction of ideologies that attribute languages a

hierarchical power, while enforcing the idea that the *language classroom* should limit to the separation of languages to advance *language learning* (García & Kleifgen, 2019).

The dynamic has been challenged by scholars who contend English learning does not have to take place at the expense of students' home languages, whether these are labeled first, second, or heritage languages (Wright et al., 2000). Instead, they become assets as language teachers leverage students' linguistic repertoires and attempt to disrupt the language hierarchies perpetuated by colonial discourses and teaching practices (Mignolo, 2000). From this perspective, language teachers are not in charge of policing students' use of *English only* in the classroom. Instead, they are responsible for ensuring that English learning is not "disconnected from culture, politics, and its colonial history" (Pennycook, 2019, p. 174). On the other hand, learners are resourceful speakers who are at the same time aware of "the politics of language and education and seek to address and transform social, cultural, and economic inequalities" (Pennycook, 2019, p. 178).

In this experience, translanguaging took the form of open invitations to students to communicate their ideas through multiple languages and modes. That meant encouraging students to express their ideas in their ancestral languages, Spanish, and English and through their multiple modes: writing, speaking, drawing, dancing, knitting, singing, or any mode in which they felt comfortable. We made these invitations albeit we knew we would not be able to understand their ancestral languages. By doing this, however, we ensured students did not feel they had to leave their languages and literacies out of the classroom door (Valenzuela, 1999), to assimilate into dominant cultural, linguistic, and literacy practices.

Disrupting ELT and the static notions of language and culture it perpetuates (Tochon, 2019) did not mean ignoring conventional literacy development (Bacon, 2017; Huang, 2011) since these dominant

literacies were necessary for students to demonstrate their English proficiency and obtain their diplomas. It meant enabling them to learn English in an organic and progressive manner. This was possible by exposing students to the multimedia and multimodal texts we had previously designed and by guiding them to create their own texts. Hence, after analyzing such texts, we highlighted some linguistic features, but let students determine the vocabulary and grammar they needed to teach us about their communities and to be able to contribute to the discussions proposed for each session. Encouraging students to articulate their ideas in different languages and to incorporate various English sentence structures and vocabulary, according to their needs and desires, not only challenged our previous teaching experiences of direct prescriptive grammar instruction but also allowed each class, in terms of language acquisition, to take life on its own.

Decolonizing teaching practices this way required finding a balance between holding spaces that centered students' cultures, languages, and literacies while critically teaching a colonial language. This implied a commitment to critically educate English learners who did not have to lose their languages and cultures in the process of acquiring mainstream academic skills (Smith, 2012). Although we were aware that by using the "master's tools" we would not be able to dismantle "the master's house" (Lorde, 2007, p. 35), this attempt to decolonizing ELT allowed us to use English against the English hegemony that displaces ancestral languages and cultures entirely from English classrooms.

Undoing Coloniality of Being

Our attempts to decolonize ELT at our university created spaces for conversations in our classes that led students to reaffirm their systems of knowledge and ways of being as they interacted with other Indigenous and Black students. However, as we explored questions around the way knowledge is conceived, both in their communities and in

academic settings, we learned that questioning the role academic spaces have played, and continue to play, in the marginalization of certain knowledges and languages did not come naturally to students. In fact, most students seemed to have naturalized the fact that academia was meant to embrace and foster Western-centric knowledge, languages, and literacies, even if that meant theirs were not seen as assets.

The endorsement of these hierarchical relations of power has been defined as coloniality of being which refers to the way lived experiences of colonization impact multiple dimensions such as authority, knowledge, economy, and language (Maldonado-Torres, 2007; Mignolo, 2003). This brings the production of ontological colonial differences that give way to the creation of symbolic realities. Fanon relates these expressions of coloniality of being to racialized colonial experiences (Fanon, 1967), such as establishing certain social roles and places according to race and power structures, and disqualifying cultural practices. This means that the encounter with the racist Other also shapes the way we give value to certain knowledges, languages, and literacies (Mignolo, 2003). According to Maldonado-Torres (2007), consistent efforts to unveil this coloniality would lead to a critical exploration of language, history, and existence.

This realization contributed to our understanding that the lived experiences of indigenous and Afro-Colombian communities are permeated by how they have historically interacted with colonial power structures. Very often, these interactions have resulted in the internalization of colonial beliefs about their own identities (López-Gopar, 2016), as mentioned above for Indigenous and Afro-Colombia communities. This internalized colonization posed a challenge for us as educators as we struggled to deconstruct those discourses and ideologies. At this point, we drew on the tenets of decoloniality which states that “concepts need to be conceived as invitations to dialogue

and not as impositions” (Maldonado-Torres, 2007) and that this dialogue is possible as people’s manifold colonial experiences and epistemic positions find spaces to converse.

As we held these spaces, we strived to make visible the subtle ways coloniality operates in education at large, and in ELT in particular. We also provided opportunities for students to critically analyze the mechanisms that render certain languages, literacies, and knowledges invisible, through systematic epistemic racism (Kubota, 2020). Moreover, we attempted to provide instances of how colonial ideologies influence the production of language and education policies, such as the one that required them to demonstrate English proficiency to graduate. These conversations were coupled with activities that repositioned students’ languages as assets, as we leveraged their full linguistic repertoires to talk about themselves and the ways their communities have resisted coloniality. This teaching practice, which has traditionally been banned from language classrooms, was a small action to contest those colonial discourses of being and knowledge (Lander, 2000; Maldonado-Torres, 2007; Mignolo, 2003). This practice continues to privilege Euro-American forms of knowledge erasing the knowledge produced by people of color and minoritized groups (Kubota, 2020).

Positioning Students as Cultural Experts and Text Producers

Another attempt to decolonize ELT in our classrooms consisted in switching the roles teachers and students have traditionally played in the language classroom, which position English teachers as the ones that hold the knowledge students need to advance in their academic life. Shifting this power dynamic in language teaching and learning led us to reflect on how we, consciously or unconsciously, had been implicated in the perpetuation of language and cultural power discourses (Scott, 2022).

The powerful industry of ELT has a strong interest in upholding discourses of correctness and

expertise that “privilege the knowledge, language and culture of dominant groups and oppress that of minoritized and/or colonized ones” (Scott, 2022, p. 182). To try to revert this, we positioned ourselves as non-experts while positioning students as holders of knowledge and as cultural agents. We knew that, aside from the pressure or eagerness to learn English, students already came to the classroom full of cultural and linguistic knowledge, along with a wide range of literacies, that would contribute to their academic and critical consciousness development (Izadinia & Abednia, 2010; Alim & Paris, 2017), so we decided to explore those knowledges and literacies.

Freire (2005) addresses this shift in power dynamics in the classroom when he states: “the teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn, while being taught, also teach. They become jointly responsible for a process in which all grow” (p. 80). This mutual growth was precisely what occurred as we positioned students’ voices in the classroom. Students’ multifaceted identities shaped their lived experiences and expertise on their communities. Hence, holding spaces for students to display that expertise, enabled them and ourselves to interrogate our own understanding of the ways multiple identities, associated with gender, sexual orientation, religion, intersect and shape what it means to be Black and/or Indigenous. ELT rarely reflects this intersectionality (Kubota, 2020) and continues to reproduce homogenizing portrayals of Black and Indigenous communities, on textbooks and teaching materials, which are, in many cases, used as a prescriptive and fundamental element in the curriculum.

Bringing Indigenous and Black students’ full selves to the classroom created spaces for students to unearth painful stories of oppression and discrimination, but also of resistance. This turned the language classroom into a space of solidarity, as we understood that these stories were not isolated instances. Instead, these systematic acts of

oppression and discrimination were the result of harmful discourses against Indigenous and Black communities that abound in Colombia. ELT reinforces these discourses by positioning whiteness and failing to disrupt racialized, imperial narratives that dehumanize Black and Indigenous people, such as sexist, racist and classist ideas about their identities (Santos, 2014a). As we grew even more aware of how oblivious we had been to these realities, as language teachers and teacher educators, we committed to raising students’ awareness of the responsibility for the field of ELT in sustaining racist and oppressive policies and practices seemingly neutral, colorblind, and meritocratic (Wong, 2018). Subsequently, we provided students with the linguistic and analytic tools to critically read their own realities and transform them (Comber, 2001).

In the second version of this English course such tools had to do with the creation of multilingual and multimodal texts that portrayed their stories and lived experiences. These texts (see the examples below) intended to educate others about their communities and to contribute to the contextualized production of materials in ELT. Núñez-Pardo (2020) contends that the creation of contextualized texts, learners’ languages, cultures, and lived experiences infuse the language classroom with myriad opportunities to advance their academic skills development while interrogating the power dynamics at play in their communities and in the global context. Inviting students to bring to life their representations of themselves and their communities, in their own languages and on their own terms, became our contribution to fight the erasure of Black and Indigenous peoples from ELT (Ibrahim, 2008; Scott, 2022). Following are some examples from some of the multimodal and multimedia texts created and presented by these students in our classes:

For us, long hair is like having that strength and it is the extension of our thoughts. Our elders used to say that when we cut our hair, we also cut the dreams we had. Before our elders dreamed a lot and in their dreams they planned how to live more in community,

in unity, then they said that those are the extensions of our thoughts, our long hair. That is why it is important to have it long and keep it like that because it is vital to maintain our inner strength. For us who are part of the indigenous communities of the South, our cheekbones are very marked... on our face we carry our grandmothers, our grandfathers and we have a little bit of everything, and we have a little bit of our ancestors.” (Ana, class session, our translation)

Example 1 Story work presented by a member of the Pastos people in Nariño

Yach’Akushun means the unit, teamwork to create knowledge and transform our minds. Yach’Akushun is a word from the Quechua that means let’s learn. Lachai is a word from the Inca indigenous community that means knowledge. So, Yach’Akushun building and sharing lachai means let’s learn while sharing knowledge. I would like to learn more about both native and foreign languages. I want to learn foreign languages not as a way to appropriate them and impact my identity, but as a knowledge tool that will allow me to know about the outside world, how the world works, which are the laws that govern outsiders. What we seek, as members of a community, is to learn and spread the knowledge acquired in our territories. We do not want the colonization history to be repeated. Understanding foreign languages will allow us to understand the intentions of those who approach our territories (multinational companies, corporations, foundations, etc.), and to be able to defend ourselves in their own words (Yason, online magazine, 2021, our translation)

Example 2 Video created by a member of the Embera people in Antioquia

There are always the looks, the comments that people make, the whispers, like the looks of astonishment, and when one establishes a relationship with the members of the university community, one begins to see how prejudices and stereotypes: “I thought that like you were gay, you were more vain”, many stereotypes that people have and I think that happens to all of us, to people like me from the black community, from an indigenous community (J. J., class session, 2021, our translation)

Example 3 Guest speaker: Student whose intersectional identities conflated Black, Indigenous, and Queer, among others.

This production of texts became an act of resistance against the uncritical reproduction of portrayals of Black people as a homogenous entity deprived of individual expression (Fanon, 1964). It also constituted an act of resistance against portrayals of Indigenous peoples as uncivilized or exotic (Sabzalian, 2019). By positioning students as cultural experts and text developers, we enabled them to make visible the ways in which ethnic communities have historically resisted coloniality, while uplifting their self-determination to sustain their languages, literacies, cultures, and ways of being.

Conclusions and Implications

Decolonizing ELT appears to be an incoherent endeavor and we must admit it feels incoherent at times. Is there such a thing as using English against English? We told ourselves that there is and this belief guided our commitment to these students and this teaching experience. But, how does one comply with neoliberal agendas that require all students to learn English to access education while attempting to protect the very same ancestral languages English is oppressing? How do we reconcile telling Black and Indigenous students that English language and culture ideologies are implicated in the oppression of their own languages and cultures while teaching them to speak this language? Are critical language teachers at odds with coloniality in language teaching? Our answers to these questions are not definitive.

Racist and linguistic biases in ELT have long-lasting consequences for all but especially for communities whose epistemologies, languages, and cultures have historically been erased or marginalized in the English classroom. These racialized language ideologies “have long been leveraged to create and maintain social, cultural and economic hierarchies that perpetuate racial and ethnic inequalities” (Scott, 2022, p. 181). To undo this harm caused by Eurocentric, colonial, neoliberal agendas in language learning, ELT has a long way ahead.

From this experience, we learned that some steps toward the attainment of a decolonial ELT are the removal of restrictive and prescriptive grammar sequences as well as the apolitical, uncritical approach to themes and to the development of teaching materials and textbooks. Although it is true that minoritized communities must have a voice to inform the production of these texts and teaching materials, this responsibility should not be left on them alone. Text and material producers, as well as curriculum developers are also called on to undo the perpetuation of harmful power dynamics in ELT that privilege Western knowledge and language practices.

Along with this is the reparation of the erasure, homogenization, and misrepresentation of Black and Indigenous communities which results in the portrayal of their languages and epistemologies as subaltern and devalued (Maldonado-Torres, 2014; Mignolo, 2010, Santos, 2020). Failing to undo this oppressive reproduction of English as the language of success, tied to colonial ideas of what counts as knowledge, perpetuates ethnic and racial inequalities endorsed by language policies and teaching practices.

Overall, from this experience, we learned that language teachers have a huge responsibility in the disruption of colonial power dynamics. To rise to this challenge, we need a commitment to unpack both the ways we have been socialized as language learners and our training as English teachers. Looking at our teaching practice critically should result in giving up the idea that students' home languages are a barrier to their learning. It should also result in explicit invitations of these languages into the classroom, as well as in the creation of spaces in which students' knowledges and lived experiences inform our understanding of who they are and desire to be. Finally, besides letting go of our "power", "expertise", and enforcement of "correctness," all of which are mechanisms of colonization, our critical practice should lead students to uncover the implication of coloniality in

the erasure of their languages and ways of being, and this is only achieved if mechanisms of colonization such as our "power", "expertise", and enforcement of "correctness," are let go.

Finally, given that English is a compulsory subject throughout the education system in Colombia, each and every student, regardless of whether they belong to Indigenous and Black communities or not, is bound to encounter these racialized colonial language and knowledge ideologies. Hence, language teacher education programs have a pivotal role to play in the decolonization of ELT. Firstly, they should create spaces to make visible the systematic erasure of Black and Indigenous people and their languages and epistemologies. English teachers cannot build solidarities with communities they do not even know exist. Secondly, language teacher education programs should create spaces in which pre-service language teachers critically analyze the power enacted through English language policies; who do they benefit? Who do they oppress? What knowledge is privileged? How are issues of power, race, ethnicity, gender, approached in these policies? Failing to do this would result in the uncritical reproduction of these colonial ideologies and in oppressive teaching practices.

In addition, language teacher education programs are called on to decolonize teacher education and the reproduction of language ideologies that attribute hierarchical power to colonial languages and cultures at the expense of local and Latin American languages and cultures. This decolonization would, hopefully, lead these pre-service language teachers to shy away from addressing culture in the form of stereotypical cultural differences that fail to center the historical, political, and intersectional nature of Black and Indigenous communities, their languages, knowledges, values, and strategies to survive coloniality. This could be achieved by bringing to the classroom ancestral knowledges and knowledge systems and by partnering with members of the myriad Black and Indigenous peoples that inhabit our country.

A starting point to envision this possibility is the belief that something of great value exists in the way these peoples have historically produced knowledge and related to the Mother Land.

Finally, as we reflect on our learning and unlearning during this experience, we have come to the conclusion that decolonial, critical intercultural language education should not be just aimed at ethnic minoritized communities. Instead, ALL citizens should be educated to resist the devastating effects of coloniality, which is relentlessly implicated in the disappearance of ancestral languages and epistemologies (Motha, 2014). We have also realized that our minds were so colonized that we failed to consistently address in our lessons the fact that Spanish, as the colonial language that it is, is fully implicated in the oppression of ancestral languages in Colombia, and incidentally has contributed to avoid the construction of respectful interactions between peoples; which makes it necessary to move towards the following proposal:

What I have been proposing is a profound respect for the cultural identity of students – a cultural identity that implies respect for the language of the other, the color of the other, the gender of the other, the class of the other, the sexual orientation of the other, the intellectual capacity of the other; that implies the ability to stimulate the creativity of the other.

But these things take place in a social and historical context and not in pure air.
(Freire, 1997, pp. 307–308).

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ENGAGING IN DECOLONIAL 'PEDAGOGIZATIONS' AT A COLOMBIAN DOCTORAL TEACHER EDUCATION PROGRAM IN ENGLISH LANGUAGE TEACHING

ADOPCIÓN DE "PEDAGOGIZACIONES" DECOLONIALES EN UN PROGRAMA DOCTORAL DE PREPARACIÓN DE DOCENTES PARA LA ENSEÑANZA DEL INGLÉS EN COLOMBIA

ENGAJANDO-SE EM "PEDAGOGIZAÇÕES" DECOLONIAIS EM UM PROGRAMA DOCTORAL DE FORMAÇÃO DE PROFESSORES PARA O ENSINO DA LÍNGUA INGLESA NA COLÔMBIA

ENTREPRENDRE DES « PÉDAGOZATIONS » DÉCOLONIALES DANS UN PROGRAMME DE DOCTORAT POUR LA FORMATION DES ENSEIGNANTS EN LANGUE ANGLAISE EN COLOMBIE

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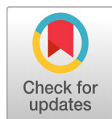
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ABSTRACT

Decolonial engagement in education is becoming geo and body politically multifaceted across the global south and north. It is witnessing the emergence of 'pedagogies of crossing,' *pedagogías insumisas* (unsubordinate pedagogies), and 'trans/queer pedagogies,' among others. Thus, decolonial engagement in education constitutes a fruitful epistemological site of struggle, fracture, and healing. This plurality situates the so-called pedagogizations within the decolonial turn. Pedagogizations, on the other hand, refer to actions *otherwise* rather than to the hold of colonialism in a designated field: Pedagogy. Decolonial pedagogizations remain underexplored in the literature on language teacher education, however. This article unearths and discusses how they are (co)constructed for and with English language teachers at a Colombian state university's doctoral program that claims a south epistemological stance and seeks the decolonization of language teacher education. In this vein, this article adds to the literature reclaiming decolonial methodologies, or pedagogizations, in education and proposes that they include knowledge (co)construction processes otherwise such as *submerged guiding*, *decolonial voicing*, and *cultivating heterarchical relationships*. Yet, it also critiques these decolonial pedagogizations in language teacher education, embracing the diverse onto-epistemological constitution of graduate educational processes.

Keywords: doctoral education; ELT; pedagogizations; teacher education; decoloniality.

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RESUMEN

El compromiso decolonial en la educación adopta múltiples facetas geo y cuerpo políticas en el sur y el norte globales. También, es testigo del surgimiento de 'pedagogías de cruce', pedagogías insumisas y pedagogías trans/queer, entre otras. Así, el compromiso decolonial en la educación se ha convertido en un lugar epistemológico de lucha, fractura y curación. Esta pluralidad sitúa las llamadas pedagogizaciones en el giro decolonial. Por otro lado, las pedagogizaciones denotan acciones *de otro modo* en lugar del dominio del colonialismo en un campo designado, como es la pedagogía. Aun así, las pedagogizaciones decoloniales siguen poco exploradas en la literatura sobre educación de docentes de lenguas. Este artículo saca a la luz y discute cómo las pedagogizaciones son (co)construidas por y con los docentes de inglés en un programa de doctorado de una universidad pública colombiana que se sitúa en una postura epistemológica del sur y busca decolonizar la formación de docentes. En esta línea, este artículo es un aporte a la literatura que adopta metodologías decoloniales, o pedagogizaciones, en la educación y propone incluir procesos de (co)construcción de conocimiento otro, como guía sumergida, opiniones *deColoniales* y el *cultivo de relaciones heterárquicas*. Pero a la vez presenta una crítica a estas pedagogizaciones decoloniales en la educación de docentes de lenguas, lo cual favorece la constitución onto-epistemológica diversa de procesos educativos en la educación a nivel de posgrado.

Palabras clave: formación doctoral; enseñanza del inglés; pedagogizaciones; formación de docentes; decolonialidad.

RESUMO

O engajamento decolonial na educação adota múltiplas facetas geopolíticas e corporais no sul e o norte globais. Ele testemunha o surgimento de 'pedagogias cruzadas', pedagogias rebeldes e pedagogias trans/queer, entre outras. Assim, o compromisso decolonial na educação tem-se convertido um lugar epistemológico de luta, fratura e cura. Essa pluralidade coloca as chamadas pedagogizações na virada decolonial. As pedagogizações, por outro lado, denotam outras ações que não o domínio do colonialismo em um campo designado, como a pedagogia. Ainda assim, as pedagogizações descoloniais permanecem inexploradas na literatura de formação de professores de línguas. Este artigo traz à tona e discute como essas pedagogizações são (co)construídas por e com professores de inglês em um programa de doutorado numa universidade pública colombiana que assume uma postura epistemológica do Sul e busca descolonizar a formação docente. Nessa linha, este artigo contribui com a literatura que toma as metodologias decoloniais, ou pedagogizações, na educação e propõe incluir o processo de (co)construção do conhecimento de outra forma, como a orientação submersa, as opiniões *deColoniais* e o cultivo de relacionamentos heterárquicos. Ainda também critica essas pedagogizações descoloniais na formação de professores de línguas, favorecendo a constituição onto-epistemológica diversa dos processos educativos na educação na pós-graduação.

Palavras chave: formação de doutorado; ensino do inglês; pedagogizações; formação de professores; decolonialidade.

RÉSUMÉ

L'engagement décolonial dans l'éducation adopte un grand nombre de facettes géopolitiques et corporelles dans les pays du Sud et du Nord. Elle voit l'émergence des « pédagogies croisées », des pédagogies insoumises et des pédagogies trans/queer, et cetera. Ainsi, l'engagement décolonial en éducation constitue un lieu épistémologique de lutte, de fracture et de guérison. Cette pluralité place les dénommées pédagogisations dans

le tournant décolonial. Les pédagogisations, d'autre côté, dénotent des actions autres que la domination du colonialisme dans un domaine désigné, comme la pédagogie. Pourtant, les pédagogisations décoloniales restent peu explorées dans la littérature sur la formation des enseignants de langues. Cet article éclaire et discute comment ces pédagogisations sont (co)construites par et avec des professeurs d'anglais dans un programme doctoral d'une université publique colombienne qui prend une position épistémologique du Sud et cherche à décoloniser la formation des enseignants. Dans cette ligne, cet article contribue à la littérature qui reprend les méthodologies décoloniales, ou pédagogisations, en éducation et propose d'inclure le processus de (co) construction des connaissances autrement, voire l'orientation submergée, les opinions décoloniales et la culture de l'hétérarchie sur les relations. Pourtant, il critique aussi ces pédagogisations décoloniales dans la formation des enseignants de langues, favorisant la constitution onto-épistémologique autrement des processus éducatifs dans l'éducation supérieure du troisième cycle.

Mots-clés : doctorat ; enseignement de l'anglais ; pédagogisations ; formation des enseignants, décolonialité.

Lingering on Latin American sentipensar is an intellectual exercise invoking a shift of paradigms, but also putting forward strategies and statements to foster the spirit and the reconquest of our hopes as makers of the contemporary world, all in one epistemic and acting performance.

(Iglesias, 2019, p. 277, our translation).

Introduction

“¡Los amooooo!” [‘I love you!’] wrote doctoral student-researcher Sebastian in a meet-up chat during a research seminar we were co-teaching with another colleague through emergency remote learning (ERT). We vividly remember this episode because this expression of affection moved us deeply.

The topic of the session was extractivist practices following the dissident work of Gómez-Barris (2017). She argues that the extractivist view refers to “state and corporate logics that map territories as commodities rather than perceive (sic) the proliferation of life and activities that make up the human and nonhuman planetary” (p. 133). The session also drew on the protest of Bolivian sociologist Rivera Cusicanqui (2010) against the masculine, perhaps imperial, thinking of decolonial male and mestizo theorists under the motto “*alábenlo al tonto que lo verán trabajar*” [Praise a fool, and you may see him work] (Rivera, 2010, p. 64). Finally, we drew on Michi Saagiig Nishnaabeg artist Leanne Betasamosake Simpson’s (2021) ideas of radical indigenous resistance to the extraction-assimilation system in the territory of her community in Ontario.

Also, for that research seminar session, we invited Señora (a title used in Colombian Spanish along with first names as a show of respect) Martha to talk about her life and activism, so that she could illustrate local extractivist practices first-hand. Her activist practices are related to the collective struggle of peasants claiming that the environmental license granted to a large cement company would ruin the biodiversity and ecological resources in the rural territory where Señora Martha had

settled as part of her *herstory*¹ and where she ran an environmental initiative.

Then, what caused Sebastian to write with such emotion in the chat? Sebastian is a doctoral student-researcher in education majoring in English language teaching (ELT), who works at a state high school as a bilingual science teacher. In a follow-up interview —conducted in Spanish and mediated by information technologies due to the pandemic, we asked Sebastian about his motivations. We focused on his testimony and drew on his small story as a starting point to make sense of our involvement in pedagogization processes. Small stories are understood in narrative inquiry as a new turn and are used as *engagements to construct a sense* not only of the self but of the kind of investments made in understanding the world rather than in representing it (Bamberg, 2010; Georgakopoulou, 2006).

This article will confer centrality to small stories such as Sebastian’s to make sense of our pedagogical practices in the education of ELT doctors but it will also draw on examples provided by two recently graduated alumni from the ELT PhD program: Adriana (Castañeda-Londoño, 2021) and Julia (Posada-Ortiz, 2022). Adriana and Julia are both language teacher educators with experience teaching English. Thus, we can fairly say that our stories have intersected with those of our students, in the case of Sebastian for more than two years and in the case of our graduates for more than six years. In the case of Sebastian, he explained to us:

Bueno, escribir “¡Los amooooo!” ¡Eso fue espontáneo! Siento mucho cariño por mis compañeros y profes y siento muchas cosas bonitas por todo el proceso. Ha sido un espacio muy humano ¿sí? Poderlo discutir y poderlo hablar y poder decir qué pienso decir qué siento y escuchar a mis compañeros sobre su pensar, sobre su sentir, comprender la visión de la Señora Martha fue un espacio más de “vamos a comprender esto y vamos a comprender por qué nos sirve”.

1 We use ‘herstory’ over ‘history’ in this article to honor Colombian female peasants whose individual and collective struggles tend to be overlooked.

La clase hace que las relaciones no sean de extracción de información sino de “realmente quiero comprender”, hay una clara exposición de mi yo como persona que quiere comprender algo.

[Well, writing “I love you!” ... was spontaneous! I am really fond of my classmates and teachers, and I think so positively about the whole process. It was a very humane event, wasn't it? To be able to discuss and talk about it and be able to express what I think and what I feel, and to listen to my classmates about their thoughts and feelings to understand Señora Martha's vision was an opportunity, like ‘we are going to understand this, and we are going to understand why it is useful to us.’ [Sharing this with] The class means that we are not only dealing with extracting information but something like ‘I want to understand’. It is the stance of my own self as someone who intends to understand something] (Sebastian, narrative interview, February, 2022).

Sebastian's testimony opens an exciting way to reflect on traditional pedagogies where knowledge is considered as already given and determined by an exclusive knower being the theory and/or the teacher (Flórez, 2001). On the other hand, this article focuses on discussing how English teachers' doctoral education in Latin America deals with “students' subjection-emotion manifestations throughout the educational doctoral process [...] as part of an emotion-based doctoral pedagogy” (Castañeda-Peña et al., 2022, p. 217) aiming at decolonizing language teacher education.

A brief literature exploration suggests that research studies about doctoral education most often report on curricular and program success (Alrasheedy, 2020; Bentley, 2013; Everson, 2009; Nieman & Cheng, 2011; Notaro et al., 2013; Reynolds, 2010; Smith et al., 2003; Tekian, 2014). Another central theme relates to the achievements of doctoral students (Austin, 2009; Calabrese et al., 2007; Davis et al., 2018; Geesa et al., 2020; Geesa et al., 2021; Gilly, 2004; Sims & Cassidy, 2016; Zambo, 2014). Another body of research is devoted to the implications of doctoral study for both doctoral candidates (Buss, 2020; Carrillo & Rubel, 2019; Paufler et al., 2020; Pervez et al., 2020; Rapp et al., 2001; Wasburn-Moses, 2007; Williamson, 2019)

and teachers (Amrein-Beardsley et al., 2012; Austin, 2009; Bentley, 2013; Boyce, 2000; Tam & Rousseau, 2000; Tekian, 2014; Thomas & Reeve, 2006).

Overall, it can be seen that despite examining the experience of doctoral students and doctoral teachers, existent research focuses mainly on the level of perceptions and program evaluation that correlate with the program's curricular success. However, it seems that this trend in the field of doctoral education research can be complemented by employing a bottom-up view from the eyes, emotions, and experiences of those who participate in doctoral education (e.g., postgraduate teachers and student-researchers).

In this framework, Sebastian's narrative experience enables an intellectual exercise that invokes a *pedagogical crack* (Walsh, 2015) in doctoral education: *Think with your heart and feel with your head*. This refers to the pedagogical *sentipensar* drawn from Latin American thought and Colombian sociologist Orlando Fals Borda's (1925–2008) formulations. These sociological ideas are based on the radical democracy of the Kaziyadu Amazonian ecological-racial socialism and the amphibious culture of the “Hicotea Man”. The latter arises from fishermen in the Saint George River at San Martín de la Loba, in Colombian Caribbean. In the same line, as the epigraph opening this introduction, this article aims to “foster the spirit and the reconquest of illusion as builders of the contemporary world in a single epistemic act of episteme and action” (Iglesias, 2019, p. 277). Thus, this article aims to present and discuss decolonial pedagogizations of doctoral education in ELT through the expression of Sebastian's emotional response to the educational processes he is going through, drawing on his small story, and adding to it examples of other two former students, as mentioned above.

To achieve this *single epistemic act* (Iglesias, 2019), the article first reflects on pedagogization as a way to decolonize traditional understandings of pedagogies seen as curricular success (see the

Episteme section). Then it introduces transformative actions that could help decolonize doctoral education and language teacher education as constitutive of decolonial pedagogizations (see the De-linking section). These transformative actions are part of our personal and professional *engagement* in decolonizing language teacher education. Such engagement is far from becoming a pedagogical all-embracing recipe. Instead, we commit to submerging ourselves and language teacher educators in educational processes geared towards humanization (e.g., think with your heart and feel with your head) in contraposition to automatization, standardization, and universalization. Finally, the article delves into a critique of these decolonial pedagogizations for language teacher education, embracing the diverse onto-epistemological constitution of subjects participating in graduate educational processes.

Episteme

Coloniality tends to be understood as the conjunction of a triad that combines power (Quijano, 2007), being (Maldonado-Torres, 2007), and knowledge (Lander, 2000). According to Grosfoguel and Mignolo (2008),

In the historical process, the triad was formed, on the one hand, by the European invasion of America and the slave trade, in the name of the salvation of souls and economic progress. Through positive rhetoric of salvation, this requires the slave trade, the exploitation of the indigenous people, and the expropriation of their lands. Thus, the positive rhetoric of modernity justifies the destructive logic of coloniality. Both the positive logic imposed on those who do not wish to have it set on them and the lethal logic of coloniality engender reactions and responses that, for obvious reasons, we call decolonial. (p. 31)

There are strong criticisms toward this triad position not only related to the extractivist practice (Rivera Cusicanqui, 2010) (e.g., colonialism within colonialism) but also to the white-mestizo work that has characterized a niche of Latin American male thinkers defending a decolonial position. Although there is not enough space

in this article to entirely describe the critique of this masculine and white-mestizo origin of decoloniality, it is essential to highlight the work of decolonial feminisms. Some of these include the reflections of Lugones (2008) and Mendoza (2016), among others. It is also relevant to observe that the decolonial stance has been considered in three ways: a thought, a turn, and an option. In this line, Grosfoguel and Mignolo (2008) contend that the relationship between thought and the decolonial is the set of ideas that do not necessarily correspond to Western rationality. They also argue that the *decolonial turn* implies either a change of pathways or the advent of one particular moment of importance. Either meaning suggests that there is an option: The decolonial one.

This paper advocates for decolonial options (in plural) for applied linguistics to language teacher education. This implies accepting that such educational context is or has been colonized. Yet, while coloniality is exerted in the triad, coloniality of knowledge will be used as the focus of reflection for practical purposes here. Thus, we argue that there is coloniality of knowledge in applied linguistics concerning English teachers' education. But what is meant by the coloniality of knowledge in that educational context? To answer such a crucial question, we need to consider applied linguistics in English teachers' education as intimately associated with capitalism and Anglo-centered/Eurocentric knowledge as imparted in Latin American universities. In Lander's perspective (2000), the coloniality of knowledge is about

[...] categories, concepts, and perspectives (economy, state, civil society, market, classes, etc.) turned into universal categories for analyzing any reality and normative propositions that define what should be for all the planet's peoples. This knowledge becomes the standard for investigating and detecting the shortcomings, retrogressions, constraints, and perverse impacts resulting from the primitive or traditional in all other societies (p. 246).

What normative categories, concepts, and perspectives of the doctoral education of teachers of English could be associated with the coloniality

of knowledge? Following our reflection elsewhere (Castañeda-Peña, 2018; Méndez-Rivera, 2018), we can list, among others, the following elements where coloniality of knowledge objectifies teacher education practices, linguistic knowledge, and subjectivities.

The first trace of objectification has to do with the universalization of the subject who learns and teaches the foreign language. Despite acknowledging the differences and diversity that characterize both teachers and learners of English as subjects, they are universalized when looking for comprehensive theories to explain foreign language acquisition and learning processes. By the same token, it is reified through the standardization of how the foreign language is learned and taught. How the foreign language curriculum is segmented follows the universal theories mentioned above, and in this way, standardization is instated, e.g., proficiency levels and so-called best teaching practices.

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Additionally, there is an objectification of the foreign language. The language learned becomes an object external to the realities of the subjects who know it. This externalization turns the language into a model to be grasped. Any process that departs from this norm is exoticized or discriminated. For example, the phobia created towards language learners' accents considered non-native and the segregation of the non-native teacher, etc.

Lastly, such objectification takes the shape of processes of subjection to capitalist and modern models under the umbrella of linguistic imperialism. Learning the language also becomes a commodity to benefit capitalist purposes. This subjects learners and teachers to a contemporary industry geared toward hegemonical knowledge, culture, and economy.

All the elements above, normalized in different settings, have exerted violence and control over other ways of being, knowing, and acting. This control has resulted, for example, in a tremendous grid of testing-certification and comparisons for the ELT

community in the global south trying to emulate the global north and Western rationality.

Although the attack of capitalism and its counterpart modernity seems to be unstoppable in many domains, including education, we firmly believe there is still room for resisting the coloniality of knowledge in ELT education. Precisely, the decolonial option has opened up possibilities to fight against the must-be discourses of modernity (Jordão, 2021). It has also dismantled the complicities between applied linguistics, colonialism, and capitalism (Pennycook & Makoni, 2020) potentially perpetuated by language teacher education programs. The examination of this claim interpellated us to find other ways of resistance in education. Our work as mentors allows us to embrace pedagogies *otherwise* to problematize the restrictive pedagogies of foreign languages and language teacher education. We align our understanding of otherwise with Walsh (2015) for whom this is “other ways of being, thinking, knowing, sensing, feeling, doing and living” challenging “the hegemony and universality of capitalism, Euro-centered modernity, and the Western civilizatory logic, including its [...] binary-based foundation” (p. 12). So, our pedagogy transits towards a surfacing pedagogization in applied linguistics to language teacher education absent for many years within the pedagogical thought in Colombia.

Emergence of Pedagogies

Reflections on pedagogies from a local and historical perspective are fertile ground to ask for the activism or exclusion of English teachers in the foundations of the teaching career in Colombia. Much is owed to the Colombian Pedagogical Movement (CPM) (Acevedo, 2013; Peñuela & Rodríguez, 2006). This started in the 80s as a multi-layered strategy to fight against social and political thoughts of teachers as mere technicians, subjected to norms, rules, and discourses that marginalized them from national decisions regarding their profession and education.

Even though the CPM was born in the center of a teachers' labor union, its political agenda was guided to subvert the most traditional type of struggles for wage demands. From a political point of view, the CPM was a movement that sought to rescue teachers from historically oppressive practices in which they have been positioned as subalterns. Teachers' reflections upon themselves guided them to think of pedagogy as a knowledge domain to construct teachers' identities as *maestros* and intellectuals while aspiring to be seen as workers of culture in society (CEID-Fecode, 1984a, 1984b, 1984c). By *maestro* (a masculine noun), we refer to the entire teaching body including cisgender and non-binary people, a use that follows the common use in Spanish. In Colombian Spanish, 'maestro' has the acception of 'master', a word that praises the task of educating. All in all, the CPM was very influential in the educational history of Colombia and their influence has been acknowledged all across Latin America. It is a part of advanced pedagogical reflections and discussions in teacher education, relations between teaching and research, and teachers' subjectivity as political-cultural influential characters.

Nonetheless, this political agenda did not seduce ELT intellectual production in Colombia. When reviewing what Colombian ELT scholars wrote in the 80s and 90s, there are no mentions of the kinds of struggles led by the CPM. So, this leaves ELT intellectual production in Colombia behind for more than two decades compared to other peers in education. Consequently, our countries' ELT scholarly work was subsumed in a subaltern or marginalized condition. It was until the early years of the new millennium that the academic community started witnessing critical takes (including critical pedagogies) in the literature.

In the last decades, some local scholars have turned their interests to pedagogy and critical pedagogies (Clavijo-Olarte & Sharkey, 2019; Fandiño, 2017; González, 2015; Guerrero-Nieto & Quintero-Polo, 2021). They have denounced

the commodification of English and informed the ELT community about the danger of these practices in teacher education programs if criticality is not exercised. Although these inspiring voices are read, more actions are needed to continue exploring the effects of consensual colonialism in the ELT field.

That is why it is essential for ELT education to comprehend its relation with pedagogies otherwise and not only with linguistic approaches to English language and teaching. Elements of *pedagogies of crossing* (Alexander, 2005), *pedagogías insumisas* (Medina, 2015), *trans/queer pedagogies* (Orozco, 2019; Planella & Pié, 2017), and *decolonial pedagogies* (Mignolo & Walsh, 2018; Walsh, 2015) could enrich this potential for constructing pedagogical knowledge. What these pedagogies have in common is that they rebel against a universalizing pedagogy of knowledge. They also stand out for their origins and roots in feminist, black, peasant, indigenous, and queer knowledge. These knowledge(s) are traditionally taken for granted and invisibilized.

While it is true that these positions have their explicit or implicit concern for the geopolitics of knowledge in common, there are also significant differences open to scholarly debate. For example, Mignolo and Walsh's (2018) proposal of decolonial pedagogies is rooted in Latin American decolonial thought in which contemporary and historical pains (the colonial wound), cracks, and new sowings that are oriented to activism and pedagogical action are recognized. It moves from substantive to political action as part of pedagogization. In contrast, Orozco (2019), in the framework of trans and queer pedagogies, highlights the problem of the predominant whiteness and cissexuality of those who propose the decolonial turn and the inability they have shown to overcome binary and heteronormalized categories about the body (*la cuerpa* in Orozco's words), identity, and sexuality. To this is added, but with a different angle that embraces a transnational and not-so-local dimension, Alexander's (2006) crossing pedagogies in which

sacred subjectivity is incorporated. Lastly, with another posture, *pedagogías insumisas* (Medina, 2015) challenge the ethnic education that has been standardized in several Latin American countries.

We acknowledge these potential contributions, addressing them as part of a different publication. As for this article, we present below the transformative actions that we consider part of pedagogizations of English teachers' doctoral education framed in decolonial pedagogies.

Pedagogy and Pedagogization

Doctoral education for English teachers that attempts to instate global south perspectives in a decolonial spirit is much needed. In doing so, these south-oriented programs could be trying to subvert canonical contents of applied linguistics (e.g., what to teach, how to teach, how to speak effectively), adopting a more pedagogical *sentipensar* to be thought-affective. This means embracing educators' subjectivity, putting together mind, soul, affection, and emotions, and constituting a political subject that co-constructs knowledge in ELT. Thus, actions of relational pedagogies could problematize colonial practices in ELT education in depth. Although the literature on the matter is scarce in revealing how pedagogies otherwise are performed in the doctoral education of English teachers, we acknowledge pedagogization as a decolonial option for applied linguistics in language teachers' education.

This decolonial option is based on pedagogization rather than its worn-out correlate: Pedagogy. The critical is part of this pedagogization, but this is not simply an abstract postulate. The critical is a way of existing in and with the world and relating to it. According to Walsh (2015), in her documented conversations with Freirean ideas, the critical is

a stance, posture, and attitude; an actional standpoint in which one's own being and becoming are constitutive to the acts of thinking, imagining and intervening in transformation: that is, in the construction, creation and 'walking' of a radically different world. (p. 10)

The point for applied linguistics on English teacher doctoral education will be to define its ideological and *actional standpoint*. In this light, it is relevant not to forget that Walsh (2015), commenting on the work of anthropologist Linda Tuhiwai Smith, reflects that "all too frequently paradigms, postures and views —'often regarded as deriving from Freirian approaches'— have worked to negate and obscure the methodological standpoints, practices, processes, and approaches of feminist theorists of color, ethnic minorities, and indigenous peoples" (p. 15.)

Accordingly, we support a critical pedagogization constituted through our own lived experiences of colonialism as bilingual learners, teachers, teacher educators, and mentors of future doctors in education majoring in ELT. We concur with Walsh (2015) in the sense that making pedagogy and pedagogization plural is a way to disrupt the singularity and pre-packed unity that the concepts may carry when exercised and realized in practice. Therefore, pedagogies and pedagogizations entail "practices, strategies, methodologies, and ways of making and doing that interweave with, and that is constructed in, resistance and opposition, as well as in insurgence, affirmation, and re-existence (as rehumanization), in imagining and building a different world" (Mignolo & Walsh, 2018, p. 88).

In addition, Albán-Achinte et al. (2016) argue that a decolonizing pedagogy aims "to open up areas of dialogue that breakthrough both the contents that are called into question and the hierarchical formats that characterize the production-transmission of works/knowledge derived from the modern/colonial paradigm that governs us" (pp. 82–83). For example, Villa and Villa (2010, 2013) examined this actional standpoint in the Colombian Caribbean drylands. For these educational researchers, pedagogization is context-sensitive, and it is about putting contextualized processes where the actional standpoint takes place. Pedagogizations are not about trying out pedagogical formulas or recipes to validate how functional or practical

teaching-learning is; there is no interest in legitimizing a teaching method to achieve scientific status. This is about turning pedagogy into action to move and activate political, cultural, and situated social processes. Consequently, such an actional standpoint of any pedagogization is rooted in de-linking processes.

De-Linking

Following Walsh's (2015) ideas, to construct, create, and walk a different *herstory* of applied linguistics in English teacher doctoral education transcends acknowledging how deeply engrained some elements of the coloniality of knowledge are in applied linguistics. These elements (see the Episteme section), some of which we named above (i.e., universalization, standardization, objectification, and subjection), are constitutive of a colonial pedagogical situation from which we could de-link. This is crucial because "if knowledge is colonized, one of the tasks ahead is to decolonize knowledge" (Mignolo, 2007, p. 451). Therefore,

De-linking presupposes to move toward geo and body politics of knowledge that, on the one hand, denounces the pretended universality of a particular ethnicity (body politics), located in a specific part of the planet (geopolitics), that is, Europe where capitalism accumulated as a consequence of colonialism. De-linking then shall be understood as a decolonial epistemic shift leading to other-universality, that is, to pluriversity as a universal project (Mignolo, 2007, p. 453).

The complexities of de-linking entail a series of resulting struggles that need to be told. Sebastian's testimony made us reflect upon our fears, uncertainties, and challenges according to our convictions as mentors. One particular moment of importance in our doctoral program is identifying and questioning contemporary colonial situations that affect doctoral language teacher education and our role in perpetuating these situations. This leads us to a dialogue of reflexivity that we continue carrying on with our students, which is not only epistemological but also methodological and ontological. Different questions emerge while

de-linking an informed actional standpoint from a pedagogization perspective. What does it mean to educate doctors within southern epistemologies? Is it our goal to contribute to mainstream viewpoints of curricular success? Apart from our accumulated knowledge, are we prepared to subvert what the traditions in research and contents have demanded? Although there are no definitive answers to these inquiries or straightforward recipes to be followed, we let ourselves be seduced by what relational pedagogies have to offer.

Consequently, de-linking has disrupted how we relate to our students to decrease hierarchies and vertical relationships, showing our vulnerabilities as teachers and researchers and our active listening (Freire, 2004) and *deColonial escucha* (Ribeiro, 2017) to understand the difficulties of transforming our relationalities. In this sense, although the decolonial option presents the question of heterarchical relations as a counterpoint to the fight against domination practices (Castro-Gómez, 2007), in practical terms, this exercise is sometimes painful because it is not easy to change the logic and the rules that have subjected the classroom to rational speaking and relationalities. Below, we describe submerged guiding, decolonial voicing, and cultivating heterarchical relationships as co-constructed ways of (de-linking) decolonizing doctoral education of teachers of English. By writing about this, we are not attempting to validate our de-linking as an applicable and transferable actional standpoint to all educational contexts, not even to all educational contexts of doctoral education for teachers of English. Indeed, we intend to share how we struggle within a de-linking commitment to putting into action political, cultural, and situated social processes that relate to ELT in the context of supporting educational processes of *maestrxs* at the doctoral level.

Submerged Guiding

[...] fue un espacio más de "vamos a comprender esto y vamos comprender por qué nos sirve". La clase hace que las relaciones no sean de extracción de infor-

mación sino de “realmente quiero comprender”, hay una clara exposición de mi yo como persona que quiere comprender algo.

[(it) was a space [to act like] ‘we are going to understand this, and we are going to understand why it is useful for us.’ The class makes relationships to be not about extracting information but rather like ‘I want to understand’. I present myself as someone who wants to understand something]. (Sebastian, narrative interview, February, 2022)

A viewpoint is a place where we can get a good view of something. It could also be understood as the mental attitude of determining a person’s opinions or judgments. There is a degree of detachment from that *something* being viewed or from that *influence* shaping someone’s mental state in both cases. We could say that this is part of normalizing a subject-object knowledge relationship transferred to teacher education programs to standardize learning-teaching. The viewpoint conceived in this way implies observing deeply but above the surface. Alternatively, a submerged perspective would signify *seeing from below* and *seeing from within*; in other words, it means viewing from below the surface.

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Submerged guiding has led us to de-link from traditional comprehensions of viewing and made us reflect upon the type of relationships between subjects that we endorse when teaching doctoral research seminars. Such guiding is partly rooted in our comprehension of Colombian artist Carolina Caycedo’s proposal of geo-choreographies turned into metaphor use. For the artist, geo-choreographies are referred to as gestures and movements of the body that connect geography, environments, and political dissidence.

We embrace the meaning and practice of using metaphors in that it entails an act of self-identification with ways of being and thinking more relationally. It is a perfect example of our idiosyncrasies and oral traditions in Latin America in face-to-face communication though not widely accepted by (Western) academia. In this vein, when Sebastian states, “I present myself as someone who

wants to understand something,” he is, willingly or not, bringing up existential phenomenology as a source to constitute a submerged viewpoint. This is a foundation used by pedagogies of crossing (Alexander, 2005) where Sebastian’s *I* is informed by his race, gender, social class, formal, and informal educational background, and so on. Then, the *I* is on its own metaphorical, since this is a self-identification process.

Therefore, submerged guiding sets the ground for communication and intersubjectivity. As mentors, teachers, and lifelong learners, we take off our clothes to dive into deeper waters with the possibilities of facing serendipity in the quest for exploration. And we, as doctoral research seminar convenors, remain that vulnerable. Adding to self-identification processes, some of our doctoral students have used submerged metaphorical viewpoints resorting, for example, to textile metaphors of unraveling threads to ravel them back into tapestries and to sports metaphors like being part of soccer teams to *play together not against each other*. Other more advanced doctoral students have achieved submerged points of view through co-authored poetry (Posada-Ortiz, 2022) and testimonios (Castañeda-Londoño, 2021) that relate to heterarchical relationships in research processes (see below).

Decolonial Voicing

Poderlo discutir y poderlo hablar y poder decir qué pienso decir qué siento y escuchar a mis compañeros sobre su pensar, sobre su sentir, comprender la visión de la Señora Martha.

[To be able to discuss and talk about it and be able to say what I think and what I feel and to listen to my classmates about their thoughts and feelings to understand Señora Martha’s vision] (Sebastian, narrative interview, February, 2022)

There are various understandings of the locus of enunciation. However, the basic premise is anchored in the idea that the knower is geo- and body- politically implicated in what is known and with whom the knower knows. In other words,

knowers and the known cannot be separated as they voice their own knowledge. This is why we use the term *voicing* to break with epistemological voicing. As Djamila Ribeiro claims: "We need to break with silences" (2017). She has also claimed that everyone has their place of enunciation, which must be run with criticism, responsibility, and respect. This critical handling is vital because some have always been able to speak on their behalf and that of others. However, and this is the criticism made to decolonial thinkers in the Latin American decolonial turn, some have not even been able to claim their locus of enunciation and have been rather forced to listen to the colonizer and the de-colonizer.

By the same token, we borrow the political idea of the decolonial (Orozco, 2019) to criticize decolonial theorists for the fact that *voices otherwise* have been suppressed and annihilated from the debate. Decolonial voicing is rooted primarily in Brazilian black feminism and the use of Portuguese *CU* marks the "possibility of collectively constructing zigzagging paths with/from/for the southern bodies with an anti-capitalist, anti-racist, and indeed, anti-colonial perspective" (Orozco, 2019, p. 107). At the same time, we would like to underscore Orozco's implication that the epistemological South has been left aside from the global discussion. In that sense, the South would be considered "the ass of the world" (*el culo del mundo*) (Orozco, 2019, p. 87). There are voices in Latin American decolonial thought that have not been even heard; they have not been able to *discuss* or to *talk about*. We refer mainly to feminist voices with Latin American roots and not necessarily to other decolonizing voices geo- and body- politically situated in the north. This is relevant, since, according to Soria (2017),

Latin America is one of the names of the colonial experience that will serve to delimit a Latin American *locus of enunciation* which, rather than indicating a simple geographical place or region that defines a gaze, is thought of as a perspective or epistemological space. (p. 4, our emphasis)

Although we could not agree more with the latter perspective, we strongly believe in the need to establish an epistemological plurality that welcomes a multiplicity of loci of enunciation within Latin America and within Latin American applied linguists who reflect on language teacher education at all levels. To decolonize the education of teachers of English at the doctoral level, we think that in the actional standpoint, students could also feel-think (*sentipensar*) as Sebastian has been doing, as one way to fight against the coloniality of knowledge. He states it plainly when he says he appreciates: "To be able to discuss and talk about it and be able to say what I think and what I feel and to listen to my classmates about their thoughts and feelings to understand Señora Martha's vision".

Notwithstanding, our decolonial voicing has been one of the most challenging actions to achieve in pedagogization. To locate the epistemologically speaking subject is not as simple as solely stating, for example, "I speak as a mestizx". This is because the word that is heard is political. Decolonial voicing is political as an educational activity. We agree with Orozco's ideas when they claim the urgent need for a:

school that makes visible and explicitly addresses the issues of cisgender, male, white, heterosexual privilege, racism, machismo, sexual orientation, and gender identity discrimination [...] xenophobia... not only in a perspective of "respect" and "inclusion" of the different and diversity but also in a perspective of political education of subjects that question the colonial structures and powers that generated and generate the need to create, legitimize, naturalize and institutionalize these oppressions. (2019, p. 87)

Therefore, it is necessary to acknowledge and overcome our immersion in whiteness, power relationships of any kind, and the structure that oppresses by exploring what is oppressed and experienced as oppression. "I speak as a mestizx" could incidentally reinforce a contemporary colonial situation if addressed uncritically as coloniality of knowledge could be experienced differently. Any

subject could speak from a mixed-race background but still, unintentionally support or not an epistemology that is white, military, heterosexual, Christian, middle class, etc. To what extent are teachers of English, doing doctorate studies, willing to work on surfacing their decolonial voice? And how willing are they to humanize their relationships with others? These are related questions to be explored further in other articles. However, it is necessary to emphasize that making explicit the place of enunciation is part of this decolonial pedagogization in doctoral education in ELT that we wanted to present through Sebastian's small story as a lived and embodied experience that is the central objective of this article.

Cultivating Heterarchical Relationships

This actional standpoint in teacher education comprises three keywords: cultivating, heterarchies, and relationships. It is based on Greek sociologist Kontopoulos' (1993) ideas adopted by decolonial theorists. As explained above, as mentors, we promote a shift in our relationship with doctoral students that consists of a less hierarchical perspective in our research seminars. We talk about *cultivating* because power relations change from a hierarchy to a horizontality with distributed powers that do not happen out of the blue. Establishing trust and humanity to (re)exist differently has been necessary. *Heterarchy* is indeed a structure full of complexity when it comes to power. But it is required to enter into that complexity to know and learn with the other (not about the other). Thus, some have no power over others (e.g., professors over research students), but all participants in doctoral research seminars have some degree of influence over others.

Consequently, several alternative logics of the exercise of power about ELT knowledge are (co) constructed and not extracted or deposited into empty vessels. This highlights the idea that co-constructing heterarchies as pedagogization is not simply a matter of including voices out of mutual respect for diversity or those with different

opinions. Instead, it is a political, educational, and formative action. The heterarchical relationship is the means, the process, and the end. In turn, mutuality is an important pedagogization feature of this proposal of co-construction of heterarchies, and this does not occur because of a pedagogical mandate. Sebastian frames his expression of affection in unplanned freedom.

With our graduate students (e.g., Sebastian (3rd cohort), and both Julia and Adriana (1st cohort), we have learned that this relational pedagogy used in doctoral research practices can build, through decolonial work, the care and compassion for the other, the mutuality, the respect, and the diverse representation of knowledge in ELT as Julia has claimed (Posada-Ortiz, 2022). We have also learned from this heterarchical relationality that communal reading and interpretation of reading ELT experiences implies verbal sharing and learning to listen to each other. In this regard, Adriana has taught us that this *oralization* of knowledge entails the cultivation of spontaneity, dialogue, and intuition (Castañeda-Londoño, 2021).

Critique

By sharing this pedagogization built on an actional standpoint that is rebellious and challenges the transmissive and extractivist vision of knowledge in the doctoral education of teachers of English (at least in our state University), we do not intend to imply a universal and standardized guide of best pedagogical practices. Rather, we think of (re)existing with others in the sense of humanizing our relationships and breaking with hierarchical schemes that hold the power of knowledge. Thereby, we advocate decolonial options in pedagogical terms (e.g., submerged guiding, decolonial voicing, and heterarchical relationships).

Still, we critically propose a discussion to the academic community about ELT from a south and plural perspective on whether pedagogization

through submerged guiding, decolonial voicing, and heterarchical relationships truly problematizes colonial relations. We believe it does. In this article, we have narrated with examples our processes of (re)existence with some of our students (i.e., Adriana, Julia, and Sebastian). We have positively remarked on Sebastian's emotional response in one session of our research seminar (e.g., writing "los amooooo" as his reaction to getting introduced to *la Campesina Señora Martha*, readings on economic and intellectual extractivist practices, etc.). We talk about (re)existing in the sense of humanizing to resist standardization, universalization, and subjection. But there is a long way to go vis-a-vis decolonial doing and pedagogization within south epistemologies. Despite this constantly evolving south thought as one decolonial option, the ELT community in Latin America must seriously ask what their chosen decolonial options are and from whom they are decolonizing within a pedagogization framework. We reckon that the experience of the colonial wound is diverse. Not all geopolitically established territories live, have lived, or are living coloniality similarly, at least in terms of the doctoral education of teachers of English.

In our experience, our epistemological reflexivity has allowed us to introduce different contents in our research seminars. These both consider our local research agendas in ELT and oppose mainstream top-down designed research courses according to research textbooks written by state-of-the-art north scholars. These north-based contents are closely related to colonial situations and have subjected the ELT field to disciplined obedience towards universalization, automatization, and standardization.

As an epistemic act, we write together and work together, making visible scholarly work close to our ways of thinking and feeling (De Figuereido & Martínez, 2021). In this vein, the contents of the research seminars we are problematizing are inscribed in a resistant tactic to

modernity-coloniality. We claim our right to produce knowledge, actions, and subjects for our realities (Mignolo, 2009; Sugiharto, 2020). In other words, the struggles of the selves intertwined with educational problems unveil English language teachers' history of oppression as technicians and consumers of knowledge (Méndez-Rivera et al., 2020).

This history of oppressions cannot omit embodied gender and sexual orientations, epistemological blackness, epistemological feminisms (in plural), and the never-named indigenous epistemologies in the Latin American contexts. All these absences must be anticipated in ELT education to leverage context-sensitive decolonial options. It seems that these conversations remain open and unattended in applied linguistics to language teacher education in Latin America. In the context of the USA, for example, whose indigenous peoples were and are confronted with a specific type of colonialism, the idea of decolonizing education has been boldly criticized. Tuck & Yang (2012) ask for scholars who claim the need to decolonize schools, curricula, and students' minds to acknowledge the indigenous contributions to decolonial frameworks for education. This is fair as they argue that

Decolonize (a verb) and decolonization (a noun) cannot easily be grafted onto pre-existing discourses/frameworks, even if they are critical, even if they are anti-racist, even if they are justice frameworks. The easy absorption, adoption, and transposing of decolonization is yet another form of settler appropriation. (p. 3)

This is why, in our research seminars, we welcome *research projects* in which the research problem or colonial situation in ELT is connected to teachers' bodies, experiences, and concerns beyond their position as a researcher (Ortiz & Arias, 2019). Although we are submerged in a sea of uncertainties and contradictions, we do not have alternatives other than continuing this submerged guiding, decolonial voicing, and heterarchical relationships in which we care, work, and think with our students.

Conclusion

Teaching and learning experiences for the education of teachers of English at the doctoral level are scenarios of resistance, creation, and invention that need to be introduced and discussed across global south contexts. From a pedagogization perspective that draws on submerged guiding, decolonial voicing, and heterarchical relationships, we are reshaping our professional identities to make visible our conditions as woman, man, mestizos, middle-class, afro-descendant, Colombian, citizens, teachers, gender diverse, and so forth. Our research seminars are spaces to integrate richer discussions far distant from those ruled by the canonical contents of applied linguistics. However, more dialogical encounters among south-located ELT scholars should be promoted to comprehend diverse experiences of pedagogizations and the decolonial engagement of educational contexts attended by teachers of English. This will, in one way or another, “foster [our] spirit[s] and [our] reconquest of hope as makers of the contemporary world” (Iglesias, 2019, p. 277) in ELT, supported by decolonizing actional standpoints.

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CRITICAL RACE AND DECOLONIAL THEORY INTERSECTIONS TO UNDERSTAND THE CONTEXT OF ELT IN THE GLOBAL SOUTH

INTERSECCIONES DE LAS TEORÍAS DECOLONIAL Y CRÍTICA DE LA RAZA PARA ENTENDER
EL CONTEXTO DE LA ENSEÑANZA DEL INGLÉS EN EL SUR GLOBAL

INTERSEÇÕES DAS TEORIAS DECOLONIAL E CRÍTICA DA RAÇA PARA ENTENDER O CONTEXTO
DO ENSINO DO INGLÊS NO SUL GLOBAL

INTERSECTIONS DES THÉORIES DÉCOLONIALE ET CRITIQUE DE LA RACE POUR COMPRENDRE
LE CONTEXTE DE L'ENSEIGNEMENT D'ANGLAIS AU SUD GLOBAL

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ABSTRACT

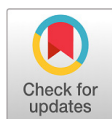
Critical race theory (CRT) questions social practices that have perpetuated discrimination and social inequality. Decolonial studies coincide with these efforts to deracialise ELT practices, explaining racialisation as dominant structures constituted in whiteness-centred practices that situate some in disadvantage (usually non-white) while privileging others (usually white). In the context of English language teaching (ELT), that colonisation/racialisation can take the form of some hierarchisation of English native speakers from the Global North while otherising non-native speakers of English and native speakers of English from the Global South. Therefore, coloniality/racialisation are useful terms to explain practices that value foreign over local identities alienating regional/local views and languages. In this article, the links between CRT and decolonial theories are explored and colonisation/racialisation of ELT are approached through the analysis of macro and micro practices developed in two public universities, one in Colombia and one in Brazil. The aim is to disrupt those practices by making evident decolonisation/deracialisation efforts in undergraduate and graduate students' proposals.

Keywords: critical race theory; CRT; decoloniality; deracialisation; decolonisation; ELT.

RESUMEN

La teoría crítica de la raza (TCR) cuestiona las prácticas sociales que han perpetuado la discriminación y la desigualdad social. Los estudios decoloniales coinciden con estas iniciativas de derracialización de las prácticas de enseñanza del inglés, y explican la racialización como estructuras dominantes constituidas en prácticas

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centradas en la blanquitud, que ponen a algunos en desventaja (no blancos, por lo general) y privilegian a otros (blancos, por lo general). En el contexto de la enseñanza del inglés, dicha colonización/racialización puede adoptar la forma de cierta jerarquización de los hablantes nativos de inglés originarios del Norte global mientras alteriza a los hablantes de inglés no nativos y a los hablantes nativos de inglés originarios del Sur global. Por consiguiente, los términos colonialidad/racialización son útiles para explicar las prácticas que valoran las identidades extranjeras sobre las locales, dejando al margen los puntos de vista y los idiomas regionales/locales. En este artículo, se exploran los vínculos entre la TCR y las teorías decoloniales, y se aborda la colonización o racialización de la enseñanza del inglés mediante el análisis de prácticas macro y micro desarrolladas en dos universidades públicas, una en Colombia y otra en Brasil. El objetivo es la disrupción de dichas prácticas destacando las iniciativas de decolonización y desracialización en propuestas de trabajo de estudiantes de pregrado y posgrado.

Palabras clave: teoría crítica de la raza; TCR; decolonialidad; desracialización; decolonización, enseñanza del inglés.

RESUMO

A teoria racial crítica (TRC) desafia as práticas sociais que perpetuaram a discriminação e a desigualdade social. Os estudos decoloniais concordam com estas iniciativas de desracialização das práticas de ensino da língua inglesa, e explicam a racialização como estruturas dominantes constituídas em práticas centradas na brancura, que prejudicam alguns (geralmente não brancos) enquanto privilegiam outros (geralmente brancos). No contexto do ensino da língua inglesa, tal colonização/racialização pode tomar a forma de uma certa hierarquização dos falantes nativos de inglês originários do Norte global, enquanto que afasta os falantes não-nativos de inglês e os falantes nativos de inglês originários do Sul global. Consequentemente, a colonialidade/racialização é útil para explicar práticas que valorizam as identidades estrangeiras sobre as locais, deixando de lado os pontos de vista e idiomas regionais/locais. Este artigo explora as ligações entre a TRC e as teorias decoloniais, e aborda a colonização ou racialização do ensino da língua inglesa, analisando as macro e micro práticas desenvolvidas em duas universidades públicas, uma na Colômbia e a outra no Brasil. O objetivo é interromper essas práticas, revelando as iniciativas de descolonização e desracialização nas propostas de trabalho de estudantes de graduação e pós-graduação.

Palavras chave: teoria crítica da raça; TCR; decolonialidade; desracialização; decolonização; ensino do inglês.

RÉSUMÉ

La théorie critique de la race (TCR) met en question les pratiques sociales qui ont perpétué la discrimination et l'inégalité sociale. Les études décoloniales rejoignent ces initiatives de déracialisation des pratiques d'enseignement d'anglais, et expliquent la racialisation comme des structures dominantes constituées de pratiques centrées sur la blancheur, qui désavantagent quelques-uns (généralement non-blancs) tout en privilégiant des autres (généralement blancs). Dans le contexte de l'enseignement de l'anglais, cette colonisation/racialisation peut prendre la forme d'une certaine hiérarchisation des anglophones natifs originaires du Nord global, tandis qu'elle aliène les anglophones non natifs et les anglophones natifs originaires du Sud global. Par conséquent, la colonialité et la racialisation sont utiles pour expliquer les pratiques qui valorisent les identités étrangères au

détriment des identités locales en mettant de côté les points de vue et les langues régionales/locales. Cet article explore les liens entre la TCR et les théories décoloniales, et aborde la question de la colonisation ou de la racialisation de l'enseignement de l'anglais en analysant les macro et micro pratiques développées dans deux universités publiques, l'une en Colombie et l'autre au Brésil. L'objectif est de perturber ces pratiques en mettant en évidence les initiatives de décolonialisation et de déracialisation dans les propositions de travail des étudiants de premier et de deuxième cycle.

Mots clefs : théorie critique de la race; TCR; décolonialité; déracialisation; décolonisation; enseignement de l'anglais.

Introduction

Not decolonially declared but departing from the same rationality, critical race theory (CRT) has questioned social practices that have perpetuated discrimination and social inequality in different social spheres. Education, as one of those spheres, has received from CRT research elements to understand institutionalised racism and its impact in social practices (Delgado & Stefancic, 2000). English language teaching (ELT) has started late this inquiry, since usually race and English teaching often appear not to be associated (Kubota & Lin, 2006) despite efforts to decolonize ELT by questioning issues linked to the identity of English-as-a-Foreign-Language (EFL) teachers (Archanjo et al., 2019) and students (Simoneli & Finardi, 2020), to principles and challenges of English as a lingua franca in ELT (Sifakis, 2019), and to the introduction of English in primary education in Colombia (De Mejía, 2019), as well as to global citizenship education (Piccin & Finardi, 2019), agency in language policy planning (Finardi & Guimarães, 2019), the role of English in the Global South in internationalisation programs (Chiappa & Finardi, 2021), discourses (Piccin & Finardi, 2021), and in the revelation of the locus of enunciation (Diniz de Figueiredo & Martinez, 2021).

Several claims done by analysts of coloniality in ELT (such as Soto-Molina, 2018), confirm that the claims of decolonial theory benefit from the assumptions of CRT, especially in what concerns the logics of *whiteness-centred* practices in education. As such, both theories invite us to question educational practices that permanently value foreign over local identities, alienating regional/local views and languages and cultures, producing a hierarchisation while undervaluing other language speakers and cultures, and other practices thus, *otherising* educational actors —in this case, Latin American actors and their cultures.

Without the aim to declare that these CRT and colonial theories pursue the same goals or that they

are completely equivalent to decoloniality in ELT, we decided to use their shared principles as we find this joint useful to interrogate racialised/colonised views of ELT and we can also elucidate decolonising practices. In particular, we set out to do that by directing our look at the practices developed in two public universities, one in Colombia and another in Brazil. In so doing we reveal evidence of how, through race awareness, unwitting colonialisation/racialisation in ELT have been resisted by undergraduate and graduate students through their graduation project proposals. As ELT professors, we consider these contributions to ELT are enlightening and constitute a valuable lesson to ELT actors to visualise not only dominant discourses that constitute submissive identities but also to see how one can position as agent of social practices to foster decolonial attitudes that question/disrupt racialised/colonised practices.

Critical Race Theory: Coloniality Connections to ELT

CRT is a social theory that, according to its name, started by questioning the social construction of race and its biological, social, economic and political effects in social practice. The theory started to be well known because it allowed to unmask unnoticed discriminatory practices that appear to be part of structural racism (Delgado & Stefancic, 2000). Critical race theorists argue that, during the Illustration, biologists classified human groups phenotypically producing a social construction of race which gave room to an unfair division (Banton, 2001; Bernasconi, 2001). Although the social construction of race as discriminatory is pointed out earlier in history, from the lens adopted in this paper it is believed to be reinforced and formalized in the scientific discourse during the Enlightenment. Backed on those ideas, CRT was initially useful to clearly identify cases of injustice and discriminatory practices that were not easily perceived. This theory expanded to countries and areas in which education was seen as a key space to determine that structural racism constitute not only the ideology of institutions, but

it also influenced individuals and specific social practices (Gillborn, 2006, 2010, Ladson-Billings & Tate, 2006; Leonardo, 2002). This evolution developed an understanding of the complexity of the system in terms of the historical narrative in which the individuals are immersed and the features that this involves for their own constitution belonging to the groups where they feel identified (Bonilla-Medina, 2018).

Although critical race theory questioned the foundations of typifying people in categories of race directly related to skin colour, it extrapolated that idea to understand social practices that interrelated other types of features, most of the times, indirectly. Whiteness as an evolution of CRT, emerged and developed as a theory in itself with particular characteristics. This theory advanced the argument that colour was only one of the referents that produced racialisation (that is, the unequal hierarchisation among groups or individuals), so, it was necessary to go beyond the discussion of social justice in affected groups and display an interest for uncovering other types of situated interrelationships (Murji & Solomos, 2005). In this train of thought, whiteness as a theory aims to understand the development of whiteness-centred practices. In other words, practices that reveal Eurocentric epistemologies constituting subjects, which would maintain power relationships oppressing individuals while maintaining others' privilege (Bonnet, 2000; Clarke & Garner, 2009).

According to the set of notions developed by CRT, more specifically by whiteness theorists, race is a multidimensional issue that comprehends not only physical definitions but also, economic factors, social conditions and cultures that characterise individuals within specific contexts. In this vein, and in the light of English language teaching and learning (ELT), race is intertwined in language, community, and culture exchanges in the domain of ELT. In this aspect, racialisation is understood as unfair discriminatory practices emerging from

the multiple relationships involved in language exchange and use (Bonilla-Medina et al., 2021).

Concerning education, understanding race implies a holistic view of practice, viewing practice as the micro-realisation of ideologies, worldviews, and epistemologies. In other words, racialised structures in English language teaching are embedded in the systemic social organisation and, as such, are embedded in educational institutions at macro levels, where symbolic power is at play in educational and linguistic policies. An example is how certain populations are invisibilised and homogenising views on native speakers are perpetuated. At a meso-level, we can observe them as stereotyped views deployed in daily social practices which affect educational practice, such as social media interaction, outside of educational contexts, where ideas, practices and identities are asymmetrically hierarchised to the detriment of others. Finally, at a micro level, when particular pedagogical language practices are materialised in the reproduction of racialisation. For example, when the educational objectives are situated in the ideal white (native speaker, foreign, intellectual, civilised, intelligent) and the evaluation and educational follow up is associated with the difficulty that individuals have to reach that ideal (Bonilla-Medina & Cruz-Arcila, 2021).

As we have seen so far, CRT has helped made racialisation visible in education, and this relation between racialised practices and English language teaching (ELT) has recently been explored by academics such as Kubota and Lin (2006). Despite these efforts and to the best of our knowledge, deracialising English practices has not been extensively explored and could gain from contributions in that area. Attempts of doing that have been developed, for instance, by Mena and García (2020) or Flores and Rosa (2015) though their views already exchange and borrow concepts entangled in CRT and decolonial theories. In any case, we see that CRT and decolonial theory share various arguments when analysing racialised/

colonial ELT. In order to explore that, we will now relate the principles of CRT and the definition of racialisation in ELT with the main discussions of decolonial theory and colonial practices. Hopefully, the views espoused by these theories prove useful in these discussions illustrated by efforts to decolonise/deracialise ELT made by undergraduate and graduate students in their proposals as expressions of resistance.

Coloniality/Racialisation Prints in ELT

Coloniality is the continuation of colonialism today, as well as the dark and necessary side of modernity (Mignolo, 2000) linked to the history of the West (Bhabha, 1996), since there would be no Enlightenment or Western rationality with its modern narratives of State, culture, art, and science without the “Other” created by the colonial possession. As pointed out by Ballestrin (2017), coloniality is the inseparable and constitutive part of modernity which, according to decolonial thinker Boaventura de Sousa Santos (2007), divides the world in abyssal lines.

Considering that coloniality and modernity are intertwined, Boaventura de Sousa Santos (2007) sees modern Western thinking as a form of abyssal thought produced by the alterity (Mignolo, 2000) that relates to the creation and invisibilisation of the ‘other’, located on the other side of the abyssal lines, in the dark. Colonialism inaugurated two distinct worlds separated by abyssal lines: On the one hand, metropolitan, visible, developed societies and, on the other, colonial, invisible, subaltern societies.

In the dyad produced by colonial thought/racism/abyssal lines, the metropolis/ the coloniser and its values and knowledge are valid and universal, while the societies and knowledges located on the other side of the abyssal lines are invisible, subaltern and suffer colonial violence. Modern/colonial thought is, therefore, abyssal and racist as it makes the other invisible, unknowable, obscure. Decolonial thought and efforts invite us to bring the invisible to light, as we will attempt to do with racialised views in

ELT in this article, in the hopes of disrupting these racialised practices by making them evident.

For decolonial thinkers linked to the Latin American tradition and locus of enunciation, among whom is Aníbal Quijano (2007), coloniality is deeply intertwined with racism, since the exploited, dominated, and discriminated against were the subjects of the ‘races’, ‘ethnicities’ or ‘nations’ of the colonized populations that constituted Europe as a world power, beginning with the invasion of the Americas. As such, Quijano and other Latin American decolonial thinkers (e.g. Mignolo and Castro-Gómez, to name but two) see race/racism as a form of social classification in the onset of colonialism/modernity that is part of enduring coloniality today.

The role of the language in the Global South and in ELT has been discussed by many authors (e.g. Finardi, 2019, Menezes de Souza, 2019, Jordão, 2014), addressing issues of participation, representation, ideologies, and epistemologies that accompany decolonial calls for a more critical view of that language and its role in education in general and in teacher education in particular. Some of the conclusions drawn appeal to see that English has continued colonisation by submitting subjects through the desire for progress and global competition. Findings also reveal footprints of coloniality/racism in relation to teacher education and identity (Archanjo et al., 2019), the view of native versus non-native speakers (Simoneli & Finardi, 2020) and English as a lingua franca, a medium of education and language policy (Sifakis, 2019, De Mejía, 2019).

To decolonize scholarly knowledge, Kubota gives three recommendations:

- (i) to validate concepts and accounts other than those imposed by Euro-American scholarship; (ii) to scrutinize our citation practices, in order to make sure that we are not simply citing the work of those who are often credited as superior academics (i.e. male scholars in the Global North); and (iii) to be critically self-reflexive, to as to ensure that our work is coherent to ethical

standards (e.g. the way in which we treat students and colleagues in our workplaces). (Kubota, 2020, p. 2)

She adds a fourth recommendation to challenge *abyssal thinking*. It is an invitation for scholars to acknowledge the limits of their claims by revealing their locus of enunciation, presenting their research in ways that question the universality of white Eurocentric knowledge.

Diniz de Figueiredo and Martinez (2021) contribute to the discussion initiated by Kubota to confront *epistemological racism* to decolonize scholarly knowledge. Accepting Diniz de Figueiredo and Martinez' (2021) appeal, we decided to explore the relationship between CRT and decolonial theories in our attempt to decolonize/deracialise ELT by revealing our locus of enunciation in Colombia and in Brazil.

Colonized ELT Leveraged by Internationalization in Brazil

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Before describing our locus of enunciation in a federal university in Brazil, it is important to bear in mind that we use the coloniality concept of Global North/Global South, which is relational and geopolitical rather than geographical. Having said that, we should note that while Brazil is part of the Global South, it can be seen as representing the 'Global North' of Latin America for other countries in Latin America and Africa. In that perspective, the federal university to which we refer here is a public institution located in north-eastern Brazil, which could be considered the Global North of that country.

The institution where the ELT final project was proposed is a medium-sized university for Brazilian standards with slightly over 20,000 and 4,000 undergraduate and graduate students, respectively, and 1,700 faculty members. As part of the national network of federal higher education institutions in Brazil, one of the aspects we want to highlight has been the effort to follow inductive internationalisation calls and programs

launched by the Brazilian government, such as Science without Borders (Chiappa & Finardi, 2021) or Languages without Borders (Finardi & Archanjo, 2018).

From the previously stated view, Finardi et al. (2020) saw that those agreements of internationalisation are closely related with language policies in this Brazilian institution, so they compared them with another university in the Global North (USA) concluding that the Brazilian university shows a colonised view and practice, where the internationalisation of higher education is often equated with the use of English as the 'only' academic lingua franca.

Finardi and Guimarães (2019) analysed local agency in the creation of a language policy in the Brazilian university, concluding that the institutional policy was dictated in a top-down fashion which left little room for local agency, voice and decolonisation. In the same year, Guimarães and Finardi (2019), also analysing language practices and policies at that university, concluded that there were signs of racism/coloniality, in that there was no room for other languages apart from English and no mention was made in the institutional language policy document to local languages, such as indigenous languages or the Brazilian sign language.

In 2021, Finardi et al. analysed glocalisation and internationalisation processes entangled with institutional language policies contrasting evidence from a university in Spain and the above-mentioned university in Brazil, and found that English had a prominent role in those institutions, with Spanish and Portuguese being undervalued in relation to the use of English.

Taken together, the results of the aforementioned studies carried out at the Brazilian university suggest that the process of internationalisation has induced language policies in a top-down fashion revealing a strong colonial legacy expressed in the view of English as the most (and perhaps the

only) important foreign/international language in academic exchanges with international institutions. Another evidence of the role of English in ELT in the Brazilian institution is that other foreign languages, like Spanish, French and Italian are offered in a dual degree, such as Portuguese-Spanish, whereas English is the only full degree offered for future foreign language teachers thus placing English hierarchically above other foreign (and even national) languages.

Considering that, in this context, most international students come from the Global South, more specifically from Latin America or Africa, and are Spanish or Portuguese speakers, the institutional pressure for teachers and programs to offer courses in English as a Medium of Instruction (EMI) rather than in Spanish or Portuguese as a Foreign Language (PFL) evidences a colonial footprint and an effort to otherise their views on the language and values to reach ideal goals of a desired only-English language. Besides, this choice of languages may be taken as evidence that the Brazilian university wants to attract international students coming from the global north, disregarding the international population from the Global South as if the term 'international students' referred to those coming from the Global North, only rather than from other non-Brazilian universities (Martinez, 2021).

Racialised ELT in Colombia and Colonial Links

Following the same line of discussion in terms of a geopolitical conception, both Colombia and Brazil have regions and particular places that can relatively be considered as part of the Global South or the Global North, This has an incidence this to their social, cultural, and even political recognition and representations. From a CRT perspective, the largest cities of the country are usually associated with civilisation and progress, and therefore they receive more benefits in terms of governmental resources and services (Cruz-Arcila, 2017). As discussed previously, this anticipates the racialisation which is pervasive across all levels of society in the country, and

which gives way to the creation of symbolic and material spatial barriers.

The Colombian university to which we refer here is located in Bogotá, the capital city, a place where metropolis and privilege is contained in the main imaginaries of Colombian population. Despite belonging to this idealised city, being a public institution, this University also represents a paradox in those ideal imaginaries, since its student population comes from low socioeconomic levels, something prevalent in a great part of the country (Bogotá, Alcaldía Mayor, 2004). This university has about 22.000 undergraduate students, 1.400 graduate students, and 3.000 faculty members. Thus, it is very similar, in size and geopolitical location, to the Brazilian university and it is also ethnically characterised as pluricultural and diverse as in the Brazilian case.

The Colombian university is also concerned to develop a curriculum with an international focus and this has also brought an interest on foreign languages (usually English) to facilitate international exchanges (Universidad Distrital Francisco José de Caldas, 2019, 2021). Some evidence of these preoccupations materialised in the creation of an Inter-Institutional Desk Agreement (Universidad Distrital Francisco José de Caldas, 1994) that has been centred on internationalisation in recent times. This focus, also gave rise to a language centre (ILUD, as per its initials in Spanish) in 2001, parallel to the implementation of a language policy that includes a second/additional language as part of the compulsory curriculum for undergraduate students (Universidad Distrital Francisco José de Caldas, 2010).

Interestingly, unlike the Brazilian case, the Colombian language/internationalisation policy does not openly manifest any affiliation to English as an international language or as a lingua franca. On the contrary, both the inter-institutional desk and ILUD policy documents show an aim to increase the production and dissemination of knowledge through multiple languages,

at least in theory. These statements involved in the description of the policies may be seen as discourses influenced by what Bonilla-Medina (2018) has pointed out as a contradiction between macro discourses of pluralism in the country and a global international effort for standardisation/universalisation (whiteness-centred approaches/colonisation).

This aspect takes us back to the need to analyse the discursive racialised constructions that have been developed at the macro level and the way they constitute discriminatory practices/abyssal thinking) at the micro level. In this line of thought, although institutional policies seem to integrate a view of plurilingualism in education, it appears that practices are broadly influenced by national policies of bilingualism which can be understood as the need to learn a foreign language (usually English) besides the national language (Spanish) disregarding the many other possibilities for L1 and L2 in the country (De Mejía, 2019).

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Departing from that idea, it is then necessary to see how critical race theory/decolonial lenses help to reflect on the main issues that have mirrored racialisation/coloniality in Colombian bilingual policies as well as how these may have produced discrimination, otherisation or alienation and other unfair practices at university settings.

In the first place, much criticism has been raised by local scholars on the grounds that national bilingual policies show a reductionist view of bilingualism (focused on English-Spanish only) (Guerrero, 2008), a subsidiary role of local knowledge (knowledge centred on foreign cultures and native speakers) (Gonzalez, 2007), and contradictory discourses of social impact (apparent coverage of policies that show benefits to population despite they reach only a few privileged segments) (Cruz-Arcila, 2017). As discussed above, this criticism, aligned with other criticism from decolonial theory and CRT, show how ELT is framed in discriminatory practices at macro levels, so that the university practice produces

marginalisation of individuals. This is because educational goals and language policies are stated with the ideal of the dominant culture.

As argued by Corso, (1993 cited in Gillborn, 2010), by providing privilege to [English] dominant cultures, educational goals reaffirm borderlines in poles: rich and poor, black and white, foreign and local, international and national, Spanish and English, native and non-native speakers and so on. Obviously, following Entwistle (2001), these ideas embedded in policies develop practices at micro levels that contribute to the production and reproduction of those binaries in such a way that imaginaries and practice divide the world between moral opposites of good and bad.

This leads to say that, as CRTs would state, it is not strange that learners and even teachers end up discriminating and self-discriminating by judging themselves as incapable (Apple, 1995), similarly to what decolonial thinkers would call the constitution of subaltern subjectivity.

Thus, according to the theories discussed here, although the Colombian university is not a private university, it is influenced by the national bilingual policy ideologies that appear to foster multilingualism and pluriculturalism, while, in practice, professors and students otherise themselves (accommodate to alien views of themselves) to highlight English over other languages producing and reproducing racialised/colonised practices. Of course, this accommodation goes with a view that language (in this case, English) represents a gate to progress and internationalisation (IPP, 2021) expressed in the anxiety and the need to test language proficiency through international certifications (Guerrero & Quintero, 2009) or the common European framework standards used as a referent in conversations with professors and teachers when they are asked about the goals of learning a language. For example, a shared inquiry exercise showed that English teachers continuously refer to the importance of helping learners to move from B1 to B2 levels as one of

their most significant missions (Bonilla-Medina & Rubio-Cancino, 2020). Additionally, as highlighted in other critical studies (see for example, Bonilla-Medina, 2008, Núñez-Pardo, 2020), English textbooks promote stereotyping and racialisation which in turn essentialise (make rigid and immutable) the identities of English learners and speakers in asymmetrical relationships.

The abovementioned materialisations of educational practices show that racialisation/coloniality based on whiteness-centred views at macro levels of education produce racialised educational practices at micro levels and the environment in which educational actors work are likely to perpetuate unwittingly discriminatory practices and construct submissive subjects. Nevertheless, for the rest of this article, we will address instances in which, as professors, we have appreciated that graduate and undergraduate students display agency and resist (deracialise/decolonise) those oppressive relationships through their own projects, texts and proposals.

Decolonial/Deracialising Practices Developed in Two Public Universities

We will start by providing three cases from Colombia and will complement with a case in Brazil to illustrate our discussion.

The Colombian University

To restate, one of our aims in this paper is to show how through intersections of CRT and decolonial theory, we can elucidate experiences that evidence how, through race/coloniality awareness, undergraduate and graduate students have resisted unwitting colonialisation/racialisation on whiteness-centred practices/abyssal thinking in ELT. In doing so, we refer to two graduate and an undergraduate projects that have been developed as a result of the students' research interest with the aim to obtain their degree. Backed on the principles of CRT and decolonial theory, these papers were used as counter-stories to be analysed as ELT

actors' voices so that we could identify their positions towards ELT multiple dimensionality. In this article, we want to stress that our analysis suggests that the students' production contrasts with instrumental traditional views that have already posed as a criticism. In this view, we have seen students' efforts to decolonise/deracialise ELT practices. Considering the scope, length and purpose of this paper, we have chosen some examples which show students' critical positioning towards oppressive whiteness-centred discourses/abyssal thinking and practices particularly attempting to go beyond the micro level of practice. That is, students' work address deracialisation/decoloniality in different areas including micro, meso, and macro levels of educational practices.

The first example is the work of a graduate student who, through reflecting on his own life story, started to find links between his experience as a school student and the common white/colonial beliefs aligned with native speakerism which also states a need to certify English proficiency through standard international certification. The following anecdote repeatedly cited shows some of those initial reflections:

My interest in questioning school disciplinary practices dates back to my childhood and adolescence (...). Along my permanence [in the school], this institution used to award me several grants such as honour rolls and *izadas de bandera* (...) At that time, I could notice how publicly honouring a student was intended to provoke reactions in those who were not in the honorific places: desire of honour. (cited by Forero-Mondragón, 2021, p. 11)

By referring to *public honouring* and the intended reactions in those who were not obtaining those honorific places, the student shows that he already reached an awareness stage, where he could realise how those practices were mediated by dominant discourses (epistemological whiteness) of what is appropriate and what is not. As part of this awareness, he also realised how those same discourses and practices would privilege some individuals while marginalising/obscuring others.

In line with the theories involved in this discussion, those dominant discourses are related to *whiteness-centred discourses and relate with a matrix of power*, thus producing *abyssal thinking*. In the student's voice, even though he was not embodying a *white* imaginary, his awareness showed those conditions appeared to homogenise what he was and what he wanted to be. In other words, his awareness showed him in a process of whitening (aligning with dominant discourse of whiteness based on social and economic status) and, in the words of colonialism, producing otherness as subaltern.

Praising as a way to maintain ones in privilege, while leaving failure behind put the student in whiteness-centred practices or in a matrix of power which impeded the ability to observe the multifaceted reality. This student clearly started to see that honouring his behaviour was an instance of how individuals become submissive to homogenisation unconsciously. From the view of decoloniality, the student subsequently revealed the process in which he started to disrupt that epistemic coloniality in which he was immersed (Diniz De Figueiredo & Martinez, 2021 and Durham-Barnes, 2015). The student realised his position as submissive which he paralleled with the nowadays common belief that, to validate language knowledge, English language speakers have to certify their proficiency by presenting an international exam certification. In this context, he discusses how public academic recognition follow patterns that appear to structure individuals in parameters of "good" expected behaviour, just similar to what happened in his school formation.

As a result of these reflections, this student decided to explore how an international certification for language proficiency becomes a mechanisms that endorses disciplinary power on individuals, thus transforming them into docile subjects (Forero-Mondragón, 2021). In doing so, analysing the discourses produced by well-known international institutions that offer calls to study abroad,

he determined that these institutions contribute to discriminate/racialise/colonise individuals by providing few opportunities to the ones with limited resources, thus sustaining in power to the ones in privilege; in brief, he understood that was a contribution to maintaining racialised/colonised structures (Gillborn, 2010; Delgado & Stefancic, 2000; Ladson-Billings & Tate (2006).

This student's work functions as disruption of 'normality' and, in the view of Mato (2020), it represents one of the most important stages to develop a decolonial, and thereby, deracialising attitude. This is because this student disrupts the colonial violence that invisibilises his voice as a language speaker and as a language teacher by challenging the English standard discourses and the institutions that reproduce these discourses uncritically. In the words of Soto-Molina (2018), the student's attitude is also decolonial because in English language teaching and learning where practices are already colonised—in the way groups relate to languages, how there are static identities immersed in hierarchies, and in the perpetuation of linguistic imperialism; having one of the ELT members stating their voice to demand social justice is an index of decolonisation/deracialisation. The cited student decolonises/deracialises ELT not only through his own awareness of racialised/colonised discourses and practices, but he also encourages others' decoloniality by making his voice spread in a public thesis.

The next examples show CRT and decolonial theory intertwined in their development, enabling explanations of racialisation at the epistemological level. Some of the particular elements derived from that discussion include: Abyssal thinking, discrimination, and concepts which are common for both theories, such as the construction of otherness or counter-storing, which in a dialogue, shed light on the purpose of this paper, that is, understanding colonial/racialised ELT practices and the role of actors (students) as agents to decolonise/deracialise them. Then, the second example is the

work of two undergraduate students who worked with one of us (the Colombian author) while they were in their ELT practicum and developed their project as a classroom intervention. In search of developing an innovative proposal for English teaching, they decided to focus their attention on helping *disabled*¹ students (blind or deaf children) so that they integrated them with the other children in their English class (Pulido-Bohórquez & Barreto-Lopez, 2019). These student teachers expressed their concern about the challenge teachers usually face in the so-called mixed-ability classrooms and justify the need to produce a project that could shed light on those teachers to be able to deal with the challenges imposed by working with those children. In order to develop this idea, these students basically started by designing special tasks and activities that, from their view, would be appropriate to help *disabled* children learn. Consequently, their work led them to realise that these activities were not enough to ‘include’ those children in the classroom, but that it was necessary to sensitise the ‘other’ students about the difficulties that blind or deaf children may encounter in learning, too. While evolving with their ideas, and understanding inclusion from the viewpoint of social justice, they got familiar with the philosophy of Martha Nussbaum (2011) that helped them realise that just like happens with race and coloniality, inclusion was as a social construct that establishes power relationships positioning some in deficit. In other words, inclusion situates the difference (to white, intelligent, intellectual, and so on) in terms of normality vs. abnormality and able vs. disabled.

As a consequence, these students’ work shifted to attempt to break down myths that were supported under those parameters of normality, not

1 Disable is the word used by the students to address their project in the beginning. The original word was used in order to show how their decolonisation process started from understanding those as discriminatory tags that needed to be changed.

only with their school students, but also with themselves. They cited on their thesis:

Inclusion in education is commonly understood as the integration of people with ‘disabilities’ inside a classroom of ‘mainstream’ students. This implies a non-fully attendance of their needs and perpetuates a ‘normalisation’ goal these students have to reach. In this regard, a misunderstanding of what inclusion, diversity, and differences entail in the classroom might trigger exclusionary practices and social interactions detriment (sic) due to the lack of connection with others’ ways of living and comprehending the world. (Pulido-Bohorquez & Barrero-Lopez, 2019)

Aligned in this discussion, Hemphill and Blakely (2019) sustain that global racism is maintained through the deficit discourse in education and this is how students are imposed identities that, most of the times, deny their repertoires. Although this reflection is explained in the context of ELT the authors’ discussion is comparable to the situation lived by these student teachers in their English classrooms. Equally, the students’ epistemological shift to understand their research problem from different views is comparable with a pluri-lingual and pluri-cultural stance proposed by Hemphill and Blakely as part of a decolonial stance. In this case, a pluri-cultural attitude is compared with understanding multiple perspectives of individuals, such as the ones these students recognised as *diverse-ability* rather than disabled students in their dissertation.

The last example from the Colombian university is Carlota’s in-progress graduate project. She is a female student teacher from the coast of Colombia who was interested in understanding the role of culture in an online EFL setting where she has been an English teacher for several years. As part of one of the writers’ supervision, she explained that participants in this online environment identified with different nationalities. This and the characteristics of the cyberspace led her to think this was intriguing and deserved a formal inquiry. The following excerpt is one of her prior thoughts about it.

what I propose here is accounting for all these different edges of the phenomenon of cross-cultural OCoP

(online communities of practice) so that we get to understand them and their soaring significance for the English as a Foreign Language (EFL) and applied linguistics field. (Carlota, thesis excerpt, 2022, p. 7)

As seen in her testimony, Carlota aimed to look at cross-cultural communication in an on-line environment to question EFL in ELT, but she was not interested in the instructional and structural view. She wanted to see how that cross-cultural interaction would influence what the participants think or expect from the EFL environment. With the development of her work, she started to realise that the ideas/expectations that she and the students have about English were associated to *big narratives* that are spread through macro *whiteness centred-discourses* (such as the ones on policies of curricular approaches to knowledge) (Ortega, 2021). She saw this worked as a *matrix of power*, as it was also stated by Ortega (2021). She then restated that thinking as follows:

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Critical interculturality is a process that implies ‘acknowledging that difference is built within a colonial structure and matrix of racialised and hierarchical power’ (Walsh, 2009, p. 4) and it can only be achieved if it is constructed bottom-up by the very people who have been historically dominated. ‘It braces and requires the transformation of the structures, institutions and social relationships, and the construction of different conditions of being, thinking, knowing, learning, feeling and living’ (Walsh, 2009, p. 4) (Cited by Carlota in her thesis, 2022, p. 9)

In analysing culture from an instrumental perspective, the student realised that the phenomenon was rather complex and that it was necessary to understand those power relationships that were part of the intercultural exchange. More importantly, she started to understand that in order to disrupt those power relationships (implied in culture rooted in epistemological whiteness) it was also necessary to understand the phenomenon from a bottom-up perspective, that is, from the ones that have been dominated/subalternised (usually non-white).

As a teacher who was part of an institute where, as she explains, these power relationships seemed

to be entangled with the beliefs on native speakers as models of speech, or English as a door to economic strength and progress; she thought she was one of those dominated subjects who did not have a voice to express or question ideas that came out of those beliefs. She explained how she felt a submissive individual as she continuously had to follow structured protocols to approach her students, the contents they brought to lessons and the way she addressed the language goals (see more in Perez-Bonfante, in press). By reflecting on those patterns and inspired by Villegas (2018), she got engaged with an auto-ethnography which, in her view, was an alternative form of research that could help her reflect upon her own role as a teacher in these cross-cultural online environments and reveal, from the inside, how those structures played a role on shaping the views she and her students had about ELT practices.

In this new perspective, she found, as Mena and García (2020) and Flores and Rosa (2015), that she would value the students’ experiences and voice rather than just focus on her only view being an outsider. More suggestively, she saw this shift as an opportunity to raise her subaltern voice as a teacher and reveal oppressing experiences she lived that would shape her own view of culture and consequently her views of teaching, learning, and living. Considering Mena and García (2020), this shift that the student developed in her project clearly describes deracialisation and, we add, decolonisation of the language teaching environment, where *counter-stories* (a strategy that has also been adopted by decolonial theory) support alternative views of reality and dismantle big narrative towards a stereotyped English teaching milieu.

The Brazilian University

In the same decolonial frame but now in the context of the Brazilian university, an undergraduate ELT project which inspired an ongoing MA project will be described in what follows.

Barbara was a student in the English language teaching Practicum Course led by the Brazilian author, which is taught in the last year of the undergraduate ELT degree course in the Brazilian university. During this course, students were invited to reflect about the implications of teaching English as a foreign language in Brazil. One of the requirements for students to graduate in that ELT course was to deliver a monograph at the end of the course, so Barbara approached her professor during the ELT Practicum Course with the request to assist her as the advisor in her final monograph.

In their first meeting to discuss ideas for her monograph, Barbara stated she was unsure she wanted to become an English teacher (because of her experience in ELT) and asked if it was possible, instead of pursuing a practicum, to write about her experience in reading a short story about a native English speaker, who worked as a teacher of English in Japan (Kirkup, 1994). After reading the short story, the professor asked Barbara how she wanted to approach the story in her monograph to which she replied that she wanted to question the myth of native speakers as a guarantee of performing well in teaching English. Barbara's monograph and reflection discussed the concept of 'otherness' in relation to the role of English and literature, as well as teachers' beliefs about the role of native speakerism in ELT.

Barbara's work advanced the proposal that the spread of English did not have to entail a form of colonisation, since culture exchanges and access to information could be used to oppose colonial/racialised purposes. One way to do that was to question the role of English in Brazil either as a foreign or international language (Finardi, 2014) or as a Lingua Franca (ELF) (Jordão, 2014), thus empowering Brazilian teachers of English to appropriate ELT practices and views in a decolonial way.

In the short story, Richards, an English native speaker teaching Business English in Japan, is convinced that he 'owns' the language standing on *whiteness as property*. As such, Richards does not

think he has to prove himself as a good teacher as he is automatically seen as a good teacher of English, as he has the 'perfect' model of the language, aligned with whiteness-centred discourses. Barbara argues that a good teacher would welcome students' knowledge and effort to speak another language while attempting to understand (the content) rather than just correcting their accent. Thus, Barbara deconstructed the view of Richards as a good teacher simply on the basis of his whiteness and natively English-speaking status.

So as to deepen her understanding of what a good teacher of English is, after graduating Barbara decided to pursue her Master's Degree drawing on decolonial theory to understand the construction of identity and implications for Brazilian teachers of English. Barbara's efforts to decolonise ELT at undergraduate and graduate levels are taken as evidence of micro attempts to decolonise/deracialise ELT in the Brazilian university.

Conclusions

Throughout the development of this article, CRT along with decolonial theory provided tools to see ELT as a colonised/racialised field, while also constituting a place of struggle. This means acknowledging the need for actors to fight oppressive structures that situate some in disadvantage while favouring others. In the particular cases used as illustration of our point here, we could see how Brazil and Colombia show a similar perspective in terms of ELT colonised/racialised practices that can be questioned, and, within this space, both theories are useful to see that actors usually follow the normalised parameters established by social whiteness-centred practices. However, those theories also help us see how actors become agentive to transform their and their students' realities.

As suggested before, our reflection shows that deracialising/decolonising is not an easy task. In the cases brought to bear in this article, students were able to break the shells of racialised discourses whiteness-centred practices and discourses

to reflect on their roles and decisions in ELT and research. As professors and teacher educators, we were pleased to see that, as promulgated by both theories, structures that have been stiffened through social practices could be weakened or at least questioned through students' resistance and reflection. In the light of these theories, students' contributions also show that students are critical and are willing to help others become critical too (Forero-Mondragón, 2021). Moreover, the micro practices described in this article suggest that awareness does not only depend on being aware of what others do but also on what one does too (Perez-Bonfante, in press; Pulido-Bohórquez & Barreto-Lopez, 2019). As such, the micro-practices brought to bear here show that students are concerned about those myths and big narratives constructed in ELT, and the examples we brought to illustrate our analysis are evidence of students' irreverence in face of whiteness-centred discourses and coloniality representing a contribution towards deracialising/ decolonising ELT practices. Hopefully, this kind of students' work and contribution acts as a trigger to find alternatives to develop epistemologies otherwise in the field of ELT with the aim to achieve social transformation.

Before finishing this article, we want to say that, just like Carlota (our last Colombian informant), our intention in this article represents an effort to foreground graduate and undergraduate's voices. Having said that, our idea of highlighting the commonalities of these two theories goes secondary to providing a platform to reveal those agentic transformations we have witnessed in our work. In line with decolonial efforts, we see ourselves as doing research with rather than about these voices. Our word is humble here in terms of considering our interpretations. We hope that through the continuous reflection we have carried out with these students and the reader, we are able to explain and expand the lessons delivered to the field through the lenses of CRT and decolonial theory.

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ANALYZING THE CONCEPT AND FIELD OF INQUIRY OF ENGLISH AS A LINGUA FRANCA FROM A DECOLONIAL PERSPECTIVE

ANÁLISIS DEL CONCEPTO Y EL CAMPO DE ESTUDIO DEL INGLÉS COMO LENGUA FRANCA DESDE UNA PERSPECTIVA DECOLONIAL

ANÁLISE DO CONCEITO E CAMPO DE ESTUDO DO INGLÊS COMO LÍNGUA FRANCA SOB UMA PERSPECTIVA DECOLONIAL

UNE ANALYSE DE LA CONCEPTION ET LE DOMAINE D'ÉTUDES DE L'ANGLAIS COMME « LINGUA FRANCA » SOUS UNE APPROCHE DÉCOLONIALE

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ABSTRACT

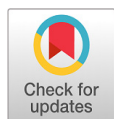
Recent epistemological and ontological revisions demonstrate a change within the ELF geopolitics of knowledge as voices from the global South begin to claim themselves as knowledge producers within a field strongly marked by the European hegemony. This article aims at analyzing the concept and field of inquiry of English as a Lingua Franca (ELF) from a decolonial perspective. Founded on the work of one of the authors and departing from the decolonial exercise of identification-interrogation-interruption, the article identifies the main ELF tenets, brings up different voices in the field, and interrogates who these voices belong to, and where they come from. Findings show a complex weave of meanings still marked by coloniality traces in which hegemonic European views place themselves as *hybris del punto cero* despite the multiplicity of ELF views and practices all over the globe. The authors advocate for attentive and critical reading of ELF, particularly, with regards to where knowledge is generated and who generates such knowledge if one wishes to delink from *self-assured* global north ELF epistemologies. They also propose a decolonial praxis in the reading of ELF as a pre-condition towards the interruption of coloniality.

Keywords: ELF; decoloniality; coloniality; geopolitics of knowledge; *punto cero*; decolonial praxis.

RESUMEN

Recientes revisiones epistemológicas y ontológicas muestran un cambio en la geopolítica del conocimiento del inglés como lengua franca (ILF), donde las voces del sur global comienzan a reivindicarse como productoras de conocimiento en

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un campo fuertemente influenciado por la hegemonía europea. Este artículo pretende analizar el concepto y el campo de investigación de ILF desde una perspectiva decolonial. Con base en el trabajo de una de las autoras y partiendo del ejercicio decolonial de identificación-interrogación-interrupción, el artículo identifica los postulados de ILF, hace referencia a diferentes voces en el campo, y cuestiona los autores de dichas voces y su origen. Los resultados muestran un complejo entramado de significados aún marcado por las huellas de la colonialidad en el que las visiones europeas hegemónicas se sitúan como *hybris* del punto cero a pesar de la multiplicidad de visiones y prácticas de ILF en el mundo. Las autoras abogan por una lectura atenta y crítica de ILF, en particular, en lo que respecta al lugar donde se genera el conocimiento y a quién genera dicho conocimiento con el fin de desvincularse de las indiscutidas epistemologías de ILF del norte global. También proponen una praxis decolonial en la lectura de ILF como condición previa para la disrupción de la colonialidad.

Palabras clave: ILF; decolonialidad; colonialidad; geopolítica del conocimiento; *punto cero*; práctica decolonial.

RESUMO

Recentes reconsiderações epistemológicas e ontológicas mostram uma mudança na geopolítica do inglês como Língua Franca (ILF), onde vozes do sul global começam a se afirmar como produtoras de conhecimento em um campo fortemente marcado pela hegemonia europeia. Este artigo visa analisar o conceito e o campo da pesquisa do ILF a partir de uma perspectiva decolonial. Baseado no trabalho de uma das autoras e a partir do exercício decolonial de identificação-interrogação-interrupção, o artigo começa por identificar os pressupostos do ILF, trazendo a diferentes vozes no campo, questionando a quem pertencem essas vozes e de onde elas vêm. Os resultados mostram uma complexa rede de significados ainda marcada pelos traços da colonialidade em que as visões hegemônicas europeias se situam como *hybris* do ponto zero, apesar da multiplicidade de visões e práticas de ILF no mundo. As autoras defendem uma leitura atenta e crítica do ILF, em particular no que diz respeito ao local onde o conhecimento é gerado e quem gera tal conhecimento a fim de desvincular-se das epistemologias auto-determinadas do ILF no norte global. Além disso, elas propõem uma prática decolonial na leitura do ILF como uma condição prévia para a interrupção da colonialidade.

Palavras chave: ILF; decolonialidade; colonialidade; geopolítica do conhecimento; ponto zero; praxis decolonial.

RÉSUMÉ

De récentes reconsiderations épistémologiques et ontologiques montrent un changement dans la géopolitique de la connaissance de l'anglais en tant que lingua franca (ALF), où les voix du sud global commencent à s'affirmer en tant que producteurs de connaissances dans un domaine fortement marqué par l'hégémonie européenne. Cet article vise à analyser le concept et le champ de recherche sur l'ALF dans une perspective décoloniale. Basé sur le travail de l'un des auteurs et partant de l'exercice décolonial d'identification-interrogation-interruption, l'article commence par identifier les postulats de l'ALF, se référant à différentes voix dans le domaine, se demandant à qui appartiennent ces voix et d'où elles viennent. Les résultats montrent un réseau complexe de significations encore marqué par les traces de la colonialité dans lequel les visions européennes hégémoniques sont situées comme *hybris* du point zéro malgré la multiplicité des visions et des pra-

tiques de l'ALF dans le monde. Les auteures plaident pour une lecture attentive et critique de l'ALF, en particulier en ce qui concerne l'endroit où le savoir est généré et qui génère ce savoir pour se dégager des épistémologies incontestées de l'ALF du Nord global. Elles proposent aussi une pratique décoloniale dans la lecture de l'ALF comme condition préalable à la disruption de la colonialité.

Mots-clés : ALF ; décolonialité ; colonialité ; géopolitique de la connaissance ; point zero ; pratique décoloniale.

Introduction

“You sound like a native. How long have you lived abroad?” “I can’t believe you learned English in Brazil. You barely have an accent!” Out of the several judgmental comments we might make with regards to our ways with words, the foregoing are still very expected appraisals Brazilian, and probably, Latin American, learners of English hear. These comments echo the everlasting stigma of non-native users of a language as deficient speakers (Canagarajah & Wurr, 2011). Going back to the time we were Brazilian English learners, we can now retrieve from our memories how such pervasive native speakerism was out there, doing its work, in our meaning-making processes on what the English language is, who speaks English well, where these voices come from and what we had to do in order to *master* this “l/anguish, anguish, a foreign anguish is english (sic)” (Philip, 2014, p. 32). It seemed quite simple: one of us dreamed about working as a babysitter in the USA whereas the other wished to visit Harry Potter’s homeland with a clear purpose in common: returning to Brazil after spending some time in the global north with a pure, flawless, crystal-clear English proficiency certified by the so-called *owners* of such language.

The commonalities that weave our English-language learning experiences seem to clash when we go one step further and see ourselves as English language teachers. This is because one of us, the older, was still trapped with native speakerism in her early professional experiences —constantly correcting students based on accurate and standard pronunciation. In contrast, the younger of us began her teaching career relying on a critical and deconstructive epistemology that questioned all hegemonic constructs such as purity, normativity, and universalisms around the field of English as a foreign language (EFL). Disturbance gained momentum later on when both of us started to address English language education from a decolonial perspective. As Brazilian, white, female, middle-class English researchers, each of us, in

our own hermeneutic time, was able to gradually identify how colonial traces were heavily present in our identity formations as English learners and educators. Our self-awareness as products of coloniality due to our colonized history in relation to Portugal was suddenly and uncomfortably accompanied by self-awareness as producers of coloniality when learning, teaching, and researching the English language.

This article departs from our (self)-identification and (self)-interrogation of coloniality within the English language teaching (henceforth ELT) field as necessary steps toward the interruption of coloniality. Such a decision aligns with Souza (2019) and Souza e Duboc (2021) to whom the triad *identify-interrogate-interrupt* is fundamental to any decolonial exercise as further addressed. For this special volume, we will emphasize the concept and field of inquiry of English as a lingua franca. In this vein, we will argue that despite recent epistemological and ontological revisions, a critical and attentive reading of the ontologies and geopolitics of ELF knowledge production unveils a field strongly marked by European hegemony.

This paper is founded on extensive qualitative-interpretive research conducted by one of the authors (Rosa, 2021) under the influence of Ginzburg’s (1989) evidential paradigm as a methodological choice. Ginzburg associates this paradigm with the work of a detective when he states that the detective solving a crime relies “on the basis of evidence that is imperceptible to most people” (Ginzburg, 1989, pp. 97-98) and that we should examine “the most trivial details” (Ginzburg, 1989, p. 97) that end up being revealing. Inspired, then, by the evidential paradigm to analyze the concept and field of inquiry of ELF, we adopted this detective view and attitude as if we were approaching the lenses of a magnifying glass in search of details, marginal and secondary data, and usually discarded or ignored information. In other words, we were looking for revealing clues, evidence, and traces.

This article briefly outlines the ELF concept while identifying and interrogating where ELF voices come from and who can voice on ELF issues. In doing so, it presents part of the data resulting from an extensive ELF literature review as well as a documentary analysis of the International Conference of English as a Lingua Franca Programmes (Rosa, 2021). Findings show a complex weave of meanings marked by coloniality traces in which European viewpoints still function as *la hybris del punto cero* (Castro-Gómez, 2007). Finally, the paper suggests a decolonial praxis in the reading of ELF –and of ourselves while reading ELF (Souza, 2011)– as a pre-condition for interrupting coloniality in English language educational contexts.

Theoretical-Geopolitical-Bodily Framework

This paper approaches ELF from the perspective of decoloniality. Before we theorize the decolonial concepts and ideas that are key to this analysis, a few words on ELF are necessary. The concept of ELF became widespread from 2000 on and is located at a time when human mobility, globalization, and new communication technologies pushed a plethora of new acronyms (Jordão, 2014). The latter attempted to take into account new functions and interactions in contemporary uses of English as a global language (Duboc, 2018). In this context, the seminal works of Jennifer Jenkins (2000, 2006, 2015) and Barbara Seidlhofer (1999, 2001, 2009), the *founding mothers of ELF* (Duboc & Siqueira, 2020), soon became the main reference in different countries in which ELF was defined as the function of English in communication between speakers of different first languages (Jenkins, 2000). In the words of Seidlhofer (1999), “non-native to non-native communication in English” (p. 239).

ELF studies have undergone different evolutionary phases over the last decades (Jenkins, 2015). An initial phase placed great emphasis on documentation, compilation, and codification under a

still structuralist-oriented view of language. This is evident in Jenkins’ *lingua franca core* back in the 2000s that aimed at identifying the phonetic and phonological characteristics considered essential for intelligibility. While Jenkins, in the United Kingdom, was developing her studies on pronunciation features, Seidlhofer (2001), in Austria, was working on the description and codification of ELF through linguistic corpora to identify the regularities of English used in lingua franca contexts in her well-known *Vienna-Oxford International Corpus of English* (VOICE). Later on, ELF studies attempted to take into account notions such as *accommodation* and *variability* as a way to distance from the structuralist view of language. More recently, Jenkins envisioned the third phase of ELF which would encompass the complexities of *translanguaging* practices under what she coined *English as a multilingua franca* (Jenkins, 2015).

At first, we might read ELF evolutionary phases as positive moves that push English language conceptualizations away from structuralist constructs. However, we question the extent to which these different moves genuinely represent a paradigm shift, considering that some underlying notions are still present in global north ELF production, as we will comment in the next section. This is so as ELF has been considered a polemic and polysemic term (Rosa, 2021), targeted from a *love or hate* logic among scholars within the field of English language studies. For this paper, we do not wish to insist on this endless theoretical buzz that has attempted to resolve what ELF is and what ELF is not. Rather, we would like to acknowledge what we have learned from Mignolo (2009b), considering not only what has been enunciated but also, and mainly, who enunciates and from where such enunciation departs. In other words, we seek to question who is/who is not sanctioned to speak about ELF, which voices are heard/silenced in ELF knowledge production and where these voices (do not) come from. This implies reading ELF beyond theory and discourse in the acknowledgment of

how a geo-body-politics of knowledge (Mignolo, 2007) operates in the legitimacy/invisibility of voices. This implies, first and foremost, wearing decolonial lenses.

When we adopt decolonial thinking, we identify how colonial legacy denies, silences, or erases some subjectivities, knowledges, and worldviews whereas others are valued, accepted, and privileged. This aligns with Sousa Santos' (2007) discussion on the abyssal lines that divide reality into two different universes: a visible one, i.e., this side of the line, and an invisible or even nonexistent one, i.e., the other side of the line. Contemporary decolonial studies stem from what came to be known as the Modernity/Coloniality school back in the 1990s and early 2000s. Such a school is based on the work of Latin-American authors such as Castro-Gómez and Grosfoguel (2007), Mignolo (2009a, 2009b), Quijano (2005), Mignolo and Walsh (2018), Maldonado-Torres (2007) to name a few. Broadly speaking, the group began to question Eurocentric knowledge production in their claim on the need to enunciate about and from the perspective of global south epistemologies.

Coloniality creates a structural web of power relations that affects us and influences different dimensions of our existence, creating hierarchies of class, gender, race, ethnicity, sexuality, epistemes, spirituality, aesthetics, pedagogies, and languages (Montoya et al., 2007). In contrast, decoloniality aims at deconstructing this heterarchical system of power, undoing, disobeying, and delinking from the colonial matrix so that other ways of thinking, feeling, believing, doing, and living can be possible (Mignolo & Walsh, 2018).

Although there is a diversity of decolonial projects, what they have in common is a *colonial wound* (Mignolo, 2009b), i.e., “the fact that regions and people around the world have been classified as underdeveloped economically and mentally” (p. 3). This author claims that decolonial thinking intends to unveil the epistemic silences of those who were racially undervalued, doing *acts*

of epistemic disobedience. Along with epistemic disobedience, Mignolo contends that we delink ourselves from the traps of Modern Europe privilege through the acknowledgment of ourselves as knowledge producers. In Maldonado-Torres's view (2007), decoloniality represents a change of perspective and attitude—a *decolonial attitude* in the author's terms—which brings to the fore the perspective of those repeatedly suppressed and produced as nonexistent throughout history.

As this paper intends to question ELF knowledge production, we find it relevant to focus on the decolonial notion of geo-body-politics of knowledge. In questioning modern Western knowledge production, decoloniality ends up challenging the concepts of neutrality, objectivity, and detachment, imbued in the cartesian mode of knowing. As Garcés (2007) explains, such a mode creates the illusion that knowledge is delocalized and disembodied, something which decolonial thinkers refer to as *ego-politics of knowledge*. This notion relates to Castro-Gómez's *hybris del punto cero* to refer to how Modern Europe and the cartesian subject have arrogantly placed themselves as the point of departure in relation to knowledge production. Grosfoguel's words are worth bringing up to better apprehend the *hybris del punto cero*:

In the ego-politics of knowledge, the enunciation subject is erased, hidden, camouflaged in what the Colombian philosopher Santiago Castro-Gomez called the *zero-point hybris* (Castro-Gomez, 2005). It is a philosophy in which the epistemic subject does not have sexuality, gender, ethnicity, race, class, spirituality, language nor epistemic location in any power relation and produces the truth through an interior monolog, with no exterior influence. In other words, it is a deaf, faceless and weightless philosophy. The faceless subject floats through the sky guided by nothing and nobody (Grosfoguel, 2007, p. 64, our emphasis).

While the ego-politics of knowledge erases the ecologies of knowledge (Sousa Santos, 2007) —or *pluriversality* in Grosfoguel's terms, the notion of geo-body-politics of knowledge aims at de-homogenizing and de-universalizing knowledge production by questioning the privileges

of Western modes of knowing and being. Thus, from a decolonial perspective, we assume that knowledge is always located and embodied. This is because it always originates from a specific point of observation of a concrete embodied individual marked by their specific social-historical conditions, with no neutrality or objectivity (Castro-Gómez & Grosfoguel, 2007). What does acknowledging location and context mean? In practical terms, decoloniality relies on bringing back the body (Souza, 2019), that is, locating subjects in time, space, and history. In the words of Souza:

We have to bring the body back into this. How do we do this? By something very simple, a term we use in decolonial theory: *the locus of enunciation*, the space from which we speak. When we bring into account the space from which we speak, then we bring into account something which has been eliminated in academic discourse, which is the body. To speak from a space means you are speaking from a body located in space and time. When a body is located in space and time, a body has memory, a body has experience, a body has been exposed to history and the various conflicts of history. History has multiplicity, contradictions, etc. Bringing back the body into our pedagogies has come through in this project, not only in re-imagining but also in the use of creativity (pp. 10-11).

Hence, the decolonial lenses in ELF studies make us draw our attention to the subjects who enunciate about it and where they enunciate from. In doing so, we could not naively accept neutrality and objectivity in the voicing of our viewpoints. On the contrary, this paper encompasses located and embodied perspectives of two Brazilian, white, female researchers. This explains why the interrogation and identification of coloniality have to go hand in hand with self-critique and self-implication. In such wise, we embark on retrieving our own past experiences as former English language learners and understanding our own current English teaching practices. Likewise, we envision ourselves as English language researchers committed to the interruption of coloniality in language teaching and language knowledge production.

Decolonial Praxis in Action: Analyzing the Geo-Body-Politics of ELF Knowledge Production

Although we have asserted that this paper aims at analyzing the concept and field of inquiry of ELF from a decolonial perspective, it devotes greater attention to the field of inquiry as we wish to explore the geo-body-politics of ELF knowledge production. In this vein, this section intends to briefly present a few words on conceptual aspects. It also tackles a more expanded discussion on where ELF knowledge is generated and who generates it. Thus, we seek to identify and interrogate coloniality. Finally, we listen to other voices enunciating on ELF in an attempt to interrupt coloniality.

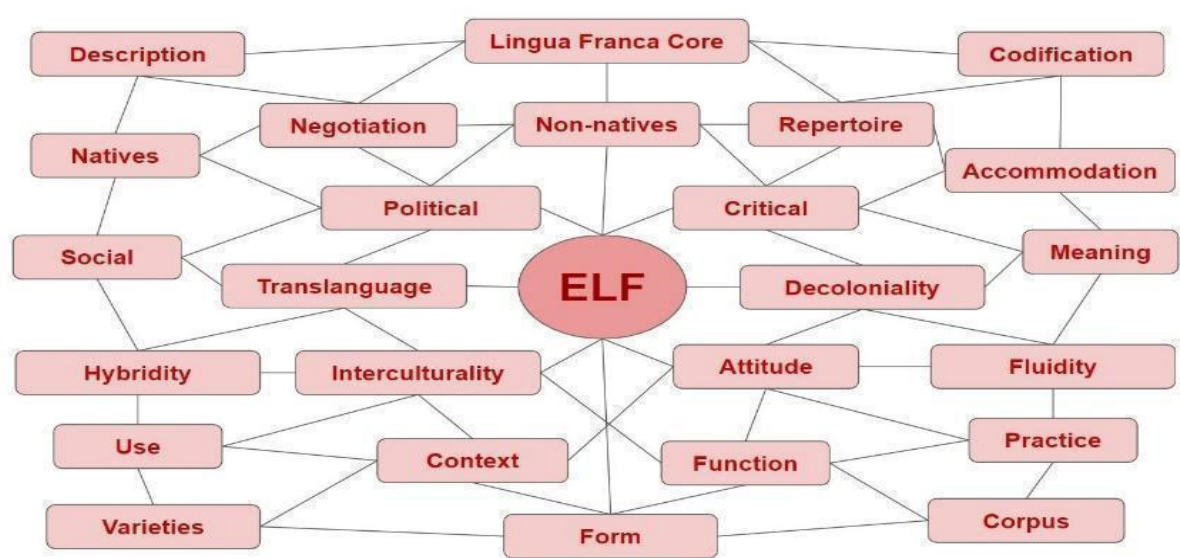
Identifying and Interrogating Coloniality: Voices from the Global North

With regards to conceptual aspects, ELF studies have undergone different phases as previously mentioned in the introduction. An extensive literature review conducted by Rosa (2021) demonstrates a complex and multiple weave of meanings in endless definitions and descriptions of ELF whose epistemological bases might differ considerably. According to Rosa (2021):

In some definitions, it is possible to infer a concept of objective knowledge, detached from the subject and with universalizing intentions, characteristic of modern/colonial knowledge production, and an idea of language as a system able to be described and codified with fixed meanings. Other theories adopt a concept of knowledge as local, situated and contextualized, and an idea of language as production and negotiation of meanings, that emerge in each singular discursive interaction (p. 113, own translation).

Such multiplicity in ELF understandings is depicted in Figure 1 which brings some of the key concepts usually present in ELF definitions in the last decades. What makes this multiplicity of understandings quite interesting and worth investigating is the fact that, despite Jenkins' (2015)

Figure 1 Web of Meanings Around the Concept of ELF



Source: Rosa (2021, p. 77).

asseverations in relation to *evolutionary phases* within the field, ELF studies still carry a lot of ambiguities and contradictions. This is evidenced, for instance, in the coexistence of traditional concepts such as *proficiency*, *native speaker*, and even *intelligibility* with others that attempt to transcend them. In other words, despite all criticisms regarding the limitations of these concepts (Canagarajah & Wurr, 2011; Jordão, 2019; Firth & Wagner, 1997; Rajagopalan, 2010), they remain left untouched in ELF studies. Such a situation leads us to conclude that, in the end, certain ELF theorizations are still trapped within tradition despite their claims of innovation and change.

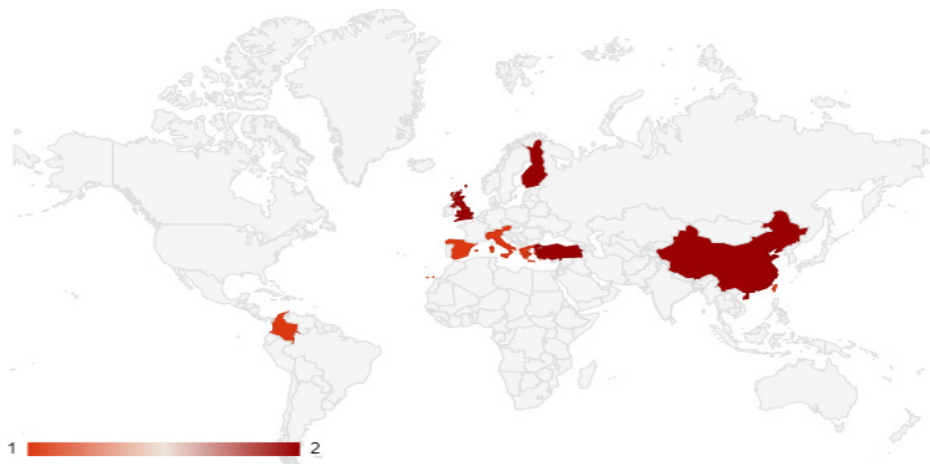
A very important aspect must be addressed at this point to prove our argument: language doesn't happen in a vacuum. In this respect, Bakhtin's (1981[1975]) words still resonate:

Discourse lives, as it were, beyond itself, in a living impulse [napravlenost'] toward the object; if we detach ourselves completely from this impulse all we have left is the naked corpse of the word, from which we can learn nothing at all about the social situation or the fate of a given word in life (p. 292, brackets in the original).

As we approach the ELF concept wearing decolonial lenses, we would like to add the missing element in Bakhtin's theorization of language in the social fabric: the body. This is why a critical and attentive reading of the concept in question relies on taking into account who enunciates and from where they enunciate. Overlooking the geo-body-politics of ELF knowledge, we cannot excavate the origins of contradictions and ambiguities and might eventually fall into the traps of discursive appropriations. Put it simple, the fact that ELF scholars now use terms such as *translanguage*, *interculturality*, or *critical* does not necessarily mean they are withdrawing from a conventional onto-epistemological basis.

Canagarajah (2013) states that ELF has come closer to a practice-based perspective. However, he sees contradictions in the field by claiming that formal aspects, along with a concern with systematicity, logic, and legitimacy, prevail in ELF research up to this time, whereas negotiation strategies remain secondary. The same author criticizes Seidlhofer's (2009) concept of *community of practice and repertoire* –which would supposedly

Figure 2 International Conference of English as a Lingua Franca Host Countries



Source: Rosa (2021, p. 73).

represent a shift between ELF phases 1 and 2— by claiming that these concepts also depart from predictability and stability instead of performativity and negotiation.

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In line with Canagarajah’s critiques, we propose to investigate the ELF field of inquiry with a decolonial magnifying glass in the search for traces that deconstruct such ambiguities. For this investigation, Rosa (2021) has proposed to turn the attention to one of the most important conferences about ELF, the *International Conference of English as a Lingua Franca*. This event used to take place once a year at universities in different countries gathering scholars from different parts of the world. From 2008 to 2020¹, the conference was hosted by the following countries respectively: Finland, United Kingdom, Austria, China, Turkey, Italy, Greece, China, Spain, Finland, United Kingdom, Colombia and Taiwan. Figure 2 visually displays the geopolitical choices:

Figure 2 shows a European predominance in ELF knowledge production and distribution whereas South America, for example, has hosted the event only once.

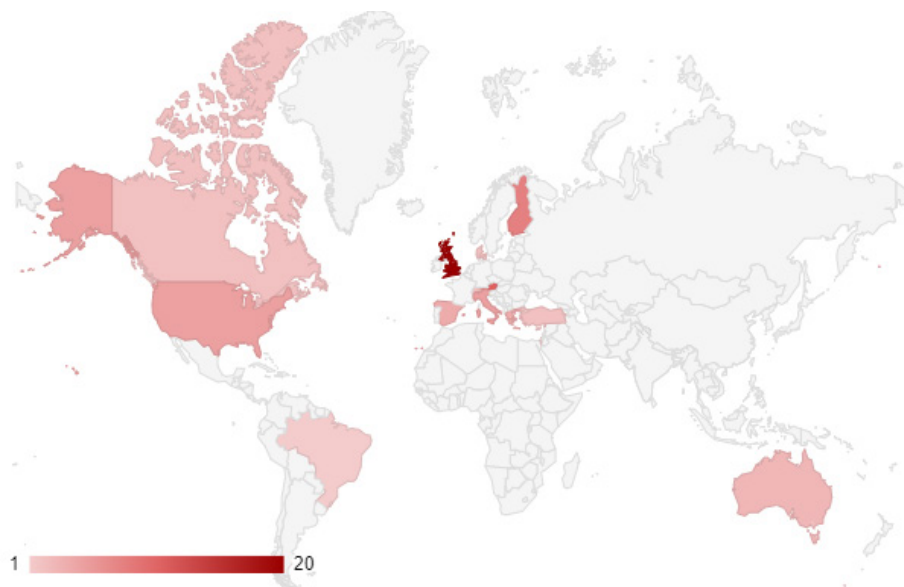
1 2020 ELF Conference in Taiwan was postponed to November 2022 due to the Coronavirus outbreak.

Behind such geographical distribution lies the *colonial matrix of power* (Mignolo, 2007; Quijano, 2005) and *knowledge* (Castro-Gómez, 2007). Thus, Modern Europe becomes the geographical and epistemic point of departure — *la hybris del punto cero* — in its endeavor to spread knowledge, progress, science, and development to other parts of the globe.

We could wonder about the extent to which Europe is placed as the zero point as the map shows that ELF conferences did occur in countries other than European. Zooming in once again with our magnifying glass, more traces pop up in the unveiling of the colonial driving forces within the ELF field of inquiry. This is what happens when we consider the keynote speakers in the last ELF conferences. During her investigation, Rosa (2021) found out that most invited speakers come from European countries such as the United Kingdom and Austria, where the first studies about ELF were developed, as shown in Figure 3.

The data were based on seven out of the 13 editions held of the conference, ranging from the 7th to the 13th editions, from which only 4 are still available online (see ELF7, 2014; ELF11, 2018; ELF12, 2019; ELF13, 2022). The information

Figure 3 Keynote Speakers' Working Place



Source: Rosa (2021, p. 74).

collected included keynote speakers, colloquium chairs, and plenary speakers. Based on the data above and inspired by the decolonial exercise of interrogating who produces knowledge and where it is produced, it is possible to understand how coloniality pervades this field of inquiry, as previously mentioned. Along with the coloniality of power and knowledge behind the geopolitics of ELF knowledge, this map brings to the fore the *coloniality of being* (Maldonado-Torres, 2007) as it considers the agents of such a field. Coloniality of being is intrinsically related to Quijano's (2005) discussion on how Eurocentric capitalism engendered by Modernity was supported by coloniality of power that ended up justifying an arbitrary social classification in which the concept of race served the purposes of exploitation, domination, and exploration. Quijano (2007) expands this idea, claiming that: "Eurocentric coloniality/modernity is a conception of humanity, according to which the world population is differentiated into inferior and superior, irrational and rational, primitive and civilized, traditional and modern" (p. 95, own translation).

This goes hand in hand with Mignolo's (2009a) *colonial difference* when he explains that:

The colonial difference operates by converting differences into *values* and establishing a *hierarchy of human beings* ontologically and epistemically. *Ontologically*, it is assumed that there are inferior human beings. *Epistemically*, it is assumed that inferior human beings are rational and aesthetically deficient (p. 46, our emphasis).

The notion of colonial difference helps us approach the choice of the keynote speakers in the last ELF conferences. An inferiority attributed long ago to indigenous and black people, who have been historically placed at a *locus* of deficiency, somehow reverberates within the ELF field, including ELF. Here the target turns to be the non-native speaker, mainly those located at the *other* side of the abyssal line.

In addition, Veronelli's (2016) theorizations on the strong relationship between language and racialization and how Eurocentric philosophy, ideology, and politics have dictated the norms are fundamental to support the argument raised here.

Following this idea, we are probably considered by *them* as simple communicators for supposedly lacking the ability to produce qualified, worth-to-be-heard-and-read knowledge on language issues.

In this respect, it is important to explain what we mean by global north in this subsection. According to Sousa Santos (2016), north and south are not understood here as geographical concepts but as symbolic, metaphorical terms representing social inequalities, exclusion, and oppression. Situations like these are caused by capitalism and colonialism, but also by the resistance to this system. In turn, the south is present in the geographical north through those historically marginalized, excluded, and silenced. Therefore, the south and north must be understood in relative terms. Similarly, geographical and epistemological *loci* must also be understood in the same terms. This is because not always those located in the geographical north take on a hegemonic epistemological locus while those located in the geographical south do not necessarily assume a resistance locus.

Following a similar line of thought, when we point to the European hegemony in ELF knowledge production, we must also talk about Europe in relative terms, in a way we distinguish *Europes* within Europe with their north and south. We refer to countries such as Greece, Italy, Turkey, Spain, and Portugal as occupying a marginalized position concerning countries such as the United Kingdom, for example. The following section briefly brings these voices to the fore.

Interrupting Coloniality: Voices from Other Europes

There is a very promising ELF knowledge production in Southern European countries which is now becoming more and more visible. This is the case of Cavalheiro and Guerra in Portugal, Sifakis in Greece, Bayyurt in Turkey, and Lopriori and Vettorel in Italy. The common ground among these scholars in relation to ELF theory seems to be a larger concern with the pedagogical implications

of the field which, in turn, magnify educational praxis. That is, these scholars have engaged in investigations on how the ELF theoretical perspective can reflect on English language teaching contexts, looking at classroom practices, coursebooks, and teacher education. This might be a very positive move as the first ELF studies back in the 2000s did not seem to approach educational issues.

Cavalheiro (2020), for instance, articulates ELF to the possibility of promoting intercultural exchanges and dialogues and sees the English language classroom as a space for integrating migrant students. She analyzes classroom activities from Portuguese schools with migrant students. The first activity she mentions is related to characters from different countries represented as English language speakers, such as Indians and Chinese, with different accents characteristic of these varieties are generated by an online app of avatar creation. Another activity includes different cultural perspectives about Easter, which leads to a concept of ELF articulated to the notion of interculturality. Finally, the last activity is an interaction between students from different countries in which they used different strategies to communicate with each other. In her analysis of these school practices, Cavalheiro (2020) highlights the ideas of identity, emergence, and negotiation associated to ELF.

Guerra et al. (2020) reports a comparative study about English language teaching materials developed by researchers from Portugal, such as Guerra himself, Pereira, and Cavalheiro, and from Turkey, such as Kurt, Oztekin, Sonmez-Candan, and Bayyurt. They aimed at analyzing if different uses of English in international communication are present in materials from these two countries. They conclude that hegemonic varieties still prevail and international uses of English and an ELF-based perspective are still absent in teaching materials.

In line with the above authors, Sifakis (2019), mentions the influence of the ELF perspective on English language teaching and undertakes

extensive work on teacher education in order to develop an ELF awareness-based teacher education program. He supports an integration between ELF and EFL, so teacher education should develop what he calls ELF awareness. This in turn is, defined as

the process of engaging with ELF research and developing one's own understanding of the ways in which it can be integrated in one's classroom context, through a continuous process of critical reflection, design, implementation and evaluation of instructional activities that reflect and localize one's interpretation of the ELF construct. (Sifakis; Bayyurt, 2018, p. 459 apud Sifakis, 2019, pp. 290-291)

According to the author, ELF awareness means to acknowledge the debate and the research about ELF in order to put into practice what is possible, depending on each context. He emphasizes the idea of attitude among those involved in the teaching process: teachers, curriculum and coursebook designers, teacher educator, examiners, and so on.

Lopriore and Vettorel (2015) analyze the influence of *World Englishes* and ELF paradigms on Italian coursebooks for English teaching and how these perspectives echo in the English classroom. By *World Englishes* (WE), we refer to the field of inquiry developed for studying and validating the different varieties of English around the world especially resulting from the processes of colonization. For further details, please see Canagarajah (2013). Lopriore and Vettorel (2015) bring up the notion of agency, intercultural awareness, meaning-making, communicative and negotiation strategies to the discussion of WE and ELF perspectives.

They notice an absence of non-native speakers represented as legitimate speakers of English and also of activities aimed at developing communicative strategies, considered as essential for English language teaching in WE and ELF contexts. However, they identify a positive aspect regarding activities that develop intercultural awareness, including aspects of different countries and lingua-cultural

contexts, and also promoting students' awareness about their own culture.

Finally, the authors stress that adopting a WE or an ELF perspective means to go beyond a monolithic view of language and culture, which implies a change in perspective and "one that 'would enable each learner's and speaker's English to reflect on his or her own sociolinguistic reality, rather than that of a usually distant native speaker' (Jenkins, 2006a, p. 173) and to each local context of learning and use (Lopriore; Vettorel, 2015, p. 17).

All in all, the field of ELF studies has fertile ground in countries other than hegemonic Europe. Would the same phenomenon occur in the global south? We will devote a few words to this in the following subsection, with an emphasis on ELT Brazilian scholarship.

Interrupting Coloniality: Brazil Speaks Back

ELT studies in Latin American countries are now becoming renowned. In this subsection, we will emphasize the ELF production in Brazil for two main reasons: word limit and locus of enunciation. In this vein, although ELF is already established as a solid field of inquiry in the international scenario, Brazilian research on this perspective is recent. Bordini and Gimenez (2014) recognize a significant increase in the number of studies on ELF between 2008 and 2011 in Brazil. Since then, more works on the topic have been published (see, for example, Gimenez et al., 2015; Siqueira, 2015, 2018; Jordão & Marques, 2018; Duboc, 2018; Jordão, 2019; Duboc & Siqueira, 2020). We acknowledge that in recent years more theses, dissertations, and academic papers on ELF have flourished in Brazil and could not be brought to the fore. An updated literature review is necessary.

In recent studies, Brazilian scholars like Duboc and Siqueira (2020) have based their reflections about ELF on decolonial thinking. Departing from the decolonial ideas of epistemic pluralism

and copresence of epistemologies, Duboc and Siqueira (2020) question the European predominance in ELF studies so that research produced in the global south becomes visible. This is based on echoing Sousa Santos' (2007) concept of abyssal thinking, i.e., when knowledge produced on the other side of the line is invisible. The authors highlight the Brazilian production of ELF as a political act of resistance, which Duboc (2019) calls *ELF feito no Brasil*. Drawing on critical literacy studies, critical applied linguistics, Freirean critical pedagogy, and decoloniality, they articulate ELF to the critical and political nature of language, power relations, and the connection between subject, identity, culture, coloniality, and translanguage. When theorizing about ELF, the Brazilian scholars above mentioned bring these issues to the fore to think about the concept of ELF and how this perspective can relate to our local contexts and influence teaching practices.

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In line with this, Jordão (2019) posits the notions of *border thinking* and *delinking* as a way to distance ourselves from monolingual perspectives in theories of acquisition. Hence, we can approach a view of language as a social practice and translanguage, i.e., conceived as a social construction in a never-ending process recreated in each enunciation act. The author highlights the modern/western influence on our language teaching methods and strategies, which results in varied epistemological violence. To overcome this violence, she asserts that it is necessary to decolonize our minds, delinking ourselves from these perspectives.

By the same token, Siqueira (2015) claims that ELF is a de-territorialized use of language, adapted to the needs of those who use it. This would entail making deep changes in language teaching and teacher education and displacing the uses and the users of non-hegemonic varieties of the language from marginalized or even invisible places. In doing so, the author deems it crucial to elicit an epistemic break with western pedagogic

traditions from the global north. Thus, he advocates for a critical intercultural language teacher education that deals with questions of identity, power, racial conflicts, social change, and global mobility. But this break can only happen with a change of attitude when we start distancing ourselves from utilitarian perspectives. Similarly, this is achievable when we remove ourselves from the subaltern position of non-native speakers of the language where we were placed by colonial centers of power.

Similarly, Gimenez et al. (2015) believe that ELF-based teaching can develop a critical awareness in learners, focusing on global interest issues that *go beyond Madonna* and mainstream topics. In this train of thought, they affirm that didactic resources based on ELF should include “examples of many different types of interaction between non-native speakers, respect local varieties of English, develop tolerance for differences and promote cultural diversity” (Gimenez et al., 2015, p. 226). According to them, the greatest challenge in promoting ELF education is reconceptualizing ideas such as the native speaker model, intercultural awareness, and changes regarding how we think about teaching and language, methodologies and materials, beliefs, and attitudes. They also articulate ELF to the concept of interculturality. In their view, intercultural awareness is necessary to deal with different ways to produce meanings and possible cultural misunderstandings. This contests the promotion of a monolithic view of culture and associates the use of the language with specific cultures and countries.

Jordão & Marques (2018), in turn, see language teaching and learning as spaces for negotiation of meanings, and recognizing contradictions and conflicts as important aspects in this process. Based on a Foucauldian perspective, the authors understand language in its power relations, i.e., whereas some meanings are legitimate, others are excluded. They reinforce the need to get rid of old habits that persist in the English language field

and teacher education. When looking at materials, they reckon it important to observe how the underlying concept of language allows the production of meanings. For them, it is also vital to analyze the extent to which the conceptions of language reinforce normative views of what is considered valid, especially through what is omitted and excluded. Lastly, the role of the teacher should be about mediating the relation between learner and knowledge, and not communicating neutrally an established reality. The authors affirm that maybe English teachers have never actually taught the standard language, but “*transformed, translated, distorted, modified Englishes* or, as a teacher once told us, they may have been teaching, in fact, ‘the English they can’”. (Jordão & Marques, 2015, p. 65, emphasis in the original).

Finally, Duboc (2018) understands that ELF-based teaching implies weakening universalizing notions such as error, imitation, and deficiency to give rise to the ideas of variation, accommodation, and difference. For this author, ELF can serve as the path for critical agency seen as pivotal in a global and digital world, where different ways of producing meanings are created. Thus, she articulates ELF to her idea of curricular attitude, in which teachers could act between the cracks and make critical interventions to promote change in classroom fertile moments to expand perspectives.

When we compare different Brazilian voices on ELF perspectives, it is possible to state that in our local ELF appropriation resides resignification, what Duboc (2019) has been referring to as *ELF feito no Brasil*. These theories link the concept of ELF with aspects that were not initially considered in global north studies, especially those related to criticality, politicity, and agency along with their concern with power relations in the use of language.

It is interesting to observe that decolonizing knowledge is descending from the zero point and making evident the place from where knowledge is produced as suggested by Castro-Gómez (2007).

So does the term *ELF feito no Brasil*: far from any desire to take Brazil as a homogeneous country, it simply delimits a perspective, a point of view, a specific point of observation, and a specific locus of enunciation. One whose localized and embodied knowledge is evident when we acknowledge geo-body-politics of knowledge in opposition to an ego-politics of knowledge.

Conclusion

This paper aimed at analyzing ELF knowledge production from the perspective of decoloniality. Drawing heavily from the work of Rosa (2021), we conclude that the ELF field of inquiry is marked by tensions, ambiguities, and contradictions in which updated and innovative ideas coexist with conventional language constructs. The paper claims that, along with understanding all the multiple meanings of ELF in such a complex semantic web, the need arises to identify and interrogate the very privileged and/or marginalized status of ELF knowledge production worldwide as a pre-condition to interrupt hegemony. Founded on the notion of geo-body-politics of knowledge, decolonial analysis of the last international ELF conferences with regards to its hosting countries and its keynote speakers has shown that Northern Europe is still placed as the zero point concerning ELF knowledge production. To put it differently, this study (Rosa, 2021) demonstrates that coloniality traces still operate in a field deemed disruptive to mainstream TESOL theories and practices.

Bearing in mind that ELF knowledge production does take place in different parts of the world — as brought in the last two subsections— we wonder if the knowledge from the margins is taken as legitimate and valued by those from the center. In our view, such production might not be acknowledged not because of the knowledge value itself, but because of the values assigned to these marginalized subjects. Now, how does one begin to interrupt such logic?

Duboc and Siqueira's (2020) questions, from which we have selected some, might be useful for this exercise towards the interruption of coloniality:

[...] To what extent do mainstream European ELF researchers involve themselves in truly horizontal and collaborative research work as a way to tackle the problem of the zero point hybrid? [...] How much of ELF's main literature circulating in the academic realm is representative of multiple and dissent voices ranging different *loci* of enunciation? [...] Are global south ELF scholars aware of the colonial matrix of power in knowledge production? If so, to what extent do they truly wish to epistemically and politically de-link? [...] To what extent are global south ELF researchers truly committed to disposing of their historical self-marginalization with regards to their own command of English and research products? [...] To what extent are global south ELF researchers engaged in disobeying, disrupting, and transforming the status of ELF research and practice? (p. 240).

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We would like to add a few more questions to the discussion based on Rosa (2021): Is the use of English by speakers from different parts of the world legitimate and valued just because such validation came from global north voices? Is the English language still a gatekeeper, controlling and filtering knowledge production about ELF despite current theory favoring fluidity and hybridity? If some voices speak louder than others, would not certain meanings be consequently more widespread than others? We do not intend to answer these questions but to boost reflection on how coloniality of power, being, and knowledge permeate these issues.

The endeavor to write about coloniality cannot be detached from self-critique and self-implication. We have tried to be attentive to see coloniality pertaining to others but also to ourselves in a decolonial exercise towards (self)identification and (self)interrogation of coloniality following Souza and Duboc's (2021) thoughts on the matter:

One of the initial risks is to see coloniality as pertaining to others and not to the self. This can occur if *location* is not taken into account. If coloniality, as

we have just seen, refers to a complex and interconnected set of hierarchical relations stemming from the colonial difference, it is often difficult to identify on which side of the colonial difference, we are located as critical analysts. Together with the step of interrogation, identifying coloniality needs to depart from an awareness of one's location, or one's locus of enunciation. On which side of colonial difference is it located? Is it on the side that takes for granted that it, and its knowledges are the *punto cero* and all other to it is racialized as inferior? Or is one analyzing from a locus of enunciation that has been othered, negated, invisibilized and racialized? (p. 881).

To conclude, both of us were able to see coloniality traces here and there in our own life experiences as English language learners/users, educators, and researchers. Back in time, we see coloniality in our most-secret desires to live abroad, learn *real* and *good* English and be positively praised in our English interactions. Is it all solved now that we are aware of how colonial difference operates towards privileging some while marginalizing others? We do not think so. While we are ending this text, we realize how coloniality is suspended in the air.

When we submitted our article for this special volume, we were aware that we did have the option to write in Portuguese, our first language –and such editorial openness is, itself, an urgent and most-welcome decolonial attitude in the time of still prevailing English ideology within academic knowledge production. Yet, we picked English, founded on the premise that notions like *foreignness* and *ownership* have long been problematized within critical applied linguistics.

Despite all this awareness, we experienced this co-authored work amid distinct feelings: suffering (for picking words), guilt (for correcting one another), shame (for exposing our weaknesses), but also empowerment (for the opportunity to be voiced in this special volume), gratitude (for all the learning built throughout this writing process), and joy (for this cherished encounter between us in such co-authorship). Once again, we found ourselves products and producers of coloniality. But once again, we found ourselves

reasserting the willingness to engage in such the urgent task of ELF decolonization.

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AUTHOR GUIDELINES

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With the aim of making room for diverse voices and languages, and looking to maintain conformity with international standards in scientific journals, *Íkala* advises authors to follow the guidelines below, which are designed to make file uploading easier, and get a prompt review of your manuscript.

General Guidelines

To guarantee a transparent editorial process for authors, editors, reviewers, readers and indexing systems, *Íkala* uses the online Open Journal System (OJS) publishing platform, which follows international standards for scientific journals. Before uploading your manuscript to this platform, please note the following:

1. *Íkala* publishes original and unpublished material related to research, practice, and reflection in the areas of language and culture, linguistics, literature, translation, and language teaching and learning. Manuscripts

that do not fall within this scope or those that have been previously published in other journals, in part or in full, or are in the process of being published elsewhere, will be rejected regardless of the channel used for publication.

2. Manuscripts submitted for consideration to a regular or special issue must meet the highest standards of academic excellence, advance theoretical knowledge, address current and cutting-edge topics in applied linguistics, and contribute to or stimulate current discussions in the field, while offering new and original interpretations on issues within the focus and scope of *Íkala*.
3. Regardless of the type of manuscript, authors are expected to demonstrate rigor in the collection and analysis of data; present interesting results, discussions and conclusions; display a great depth of analysis; and write with sophistication, precision and conciseness, avoiding biased or prejudicial language.
4. *Íkala* publishes articles in English, Spanish, French and Portuguese. Authors

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of manuscripts written in other languages or those with sections using non-Romance languages will not be accepted, as the journal does not have the human and technological resources to evaluate and publish content in those languages.

5. *Íkala* only accepts empirical studies, literature reviews, theoretical articles, methodological articles, case studies and book reviews. Manuscripts that do not fall within these categories (e.g., reflections, pedagogical experiences, and translations), will not be accepted.
6. Manuscript reception does not imply its acceptance or publication. Following the criteria of the refereed scientific publications, journal editors will be in charge of judging the relevance of the submitted manuscripts according to their field of knowledge. After a preliminary editorial review, the manuscripts that they consider not publishable (outside the scope of the journal, with serious methodological flaws, etc.) will be rejected and returned to the authors. Only those manuscripts that conform to the characteristics described in this section will be submitted to a double-blind peer review process.
7. Accepted manuscripts may not be published in the following issue, since *Íkala* publishes the articles in order of acceptance, with the exception of those that have been selected for publication in a special issue.
8. The journal's editor-in-chief is responsible for the final decision regarding the acceptance or rejection of a manuscripts. This decision is final.
9. Once accepted by the reviewers for publication, the manuscripts will undergo an additional review by the editors. Once this is done, the manuscripts will be sent to the copy editors so they can adapt them in structure and form to the journal guidelines, make them more visible in the indexing systems, and make sure that their strengths are highlighted, and they meet the highest standards of the wider linguistic and academic community. In this

process, copy editors will be able to make changes that refine the clarity and conciseness of ideas, unify terms and formats, and improve style.

10. After authors receive their manuscripts with the suggested changes, they are expected to accept the recommendations and expand or clarify the information requested in the clearest and most expeditious manner. Authors who do not agree with the changes will have the opportunity to discuss these with the journal Editor. In any case, they are expected to return the manuscript within a maximum period of two weeks. However, any modifications will be subject to a new revision by the copy editors so that an acceptable version of the manuscript is achieved. If the corrections are not received in the indicated time, the manuscript may be published in a later issue, other than the one previously agreed upon.
11. Changes in the number or order of the authors will only be accepted in the first phase of the submission and review process, and must be duly justified and supported. The Assignment of Rights and Declaration of Authorship form that all authors must sign is a binding document or agreement in this regard.
12. When the peer review process is completed, but before copy editing, the accepted manuscripts will be checked with a similarity detection software called Crosscheck (based on iThenticate). Manuscripts with a similarity percentage greater than 25% will be rejected and this decision will be final. In the case of suspicion of redundant or duplicate publication, *Íkala's* team will also carry out a survey in other languages.

Style Guidelines

The writing style of manuscripts submitted to *Íkala* is reviewed several times in the publication process: when initially received, during peer review, and during copy editing and layout. To ensure that your manuscript passes the first review, consider the following:

1. The manuscript must be in an editable file, such as OpenOffice, Microsoft Word or in rich text format (.rtf).
2. Manuscripts should fall within one of the following categories: empirical study, case study, literature review, methodological article, theoretical articles, and book reviews. For more information on the structure of each of these articles, please refer to the *APA Publication Manual* (7th Ed.), numeral 3.3.
3. All manuscripts, with the exception of literature reviews and book reviews, should be between 8,000 and 8,500 words, including the abstracts in three languages and the references. Literature reviews should be no longer than 11,000 words long, with no less than 50 bibliographic references. Book reviews should be in the range of 2,500 to 3,000 words and must be about recent scientific publications (publications made within the last two years) related to the profile of the journal.
4. Abstracts must appear both in the manuscript and in the manuscript's metadata on the platform and have a maximum of 200 words. It must be written in the language of the manuscript and in two other languages of the four declared by the journal as Working languages (French, Spanish, English and Portuguese), and must be adequately structured. To know how to structure the abstracts properly, depending on the type of manuscript (literature review, empirical study, case study, etc.), please refer to the Writing the Title, Abstract and Keywords section.
5. Keywords must be a minimum of five words or phrases and follow the guidelines provided in the section *Writing the Title, Abstract, and Keywords*.
6. The line spacing must be 1.5. The font size must be 12 points.
7. The italic font attribute should be used instead of underlining (except in URLs) and only to denote terms written in languages other than the main text, or terms on which you want to draw attention.
8. All manuscripts must include a title, an abstract, five keywords and a list of references. In addition, empirical or case studies must include clearly defined introduction, theoretical framework, method, results, discussion and conclusions sections.
9. The references must be sufficient, relevant, current, and reliable, and follow the norms proposed by *APA Publication Manual* (7th Ed., chapter 9).
10. All illustrations, figures, and tables must be inserted in the text (body of the manuscript), not at the end of it or separately, and follow APA guidelines for presentation.
11. Footnotes should be used instead of endnotes. However, as suggested by the *APA Publication Manual* (chapter 2, 2.13), these should not include complicated, irrelevant, or nonessential information, or be used to provide bibliographic references because all these can be distracting to readers. Also, they should convey just one idea and be less than a paragraph.
12. The headings must present a clear hierarchy that accounts for the structure of the manuscript according to its type and the required sections. They should not be numbered. Due to the length and type of texts published in *Íkala*, three levels of subordination for headings should be sufficient to develop the authors' ideas. However, there may be exceptions.
13. Paragraphs should be well structured (develop an idea, have a logical connection with the previous paragraph and the one that follows, use logical connectors to show the relationship between sentences, etc.) and keep the format as simple as possible. This means without indentation, unless there are direct quotations with more than 40 words; and without bullets, page breaks, justification, or enumerations, since the journal has its own style sheet.

Guidelines for Writing Specific Sections of the Manuscript

Writing the Title, Abstract, and Keywords

The title, abstract and key words are the most visible parts of an article. They are used by abstracting and indexing services to cross reference. As such, they must be written carefully and strategically.

The Title: The title is perhaps the most important part of an article, as it acts as an advertisement for the article, can lead readers interested in the topic to your article, and can help them predict its content. (*How to get your Research Published... ..and then Noticed*, Elsevier). Therefore, when writing their manuscript's title, please to take into account the following:

1. Ensure that it accurately reflects the content of the manuscript so that readers can easily identify if it is of relevance to them or not.
2. Make sure that it is clear, specific, brief, and where possible, complete.
3. Avoid unusual abbreviations or jargon.
4. Refrain from using phrases such as: "a study of", "investigations of", "observations on".
5. If it is becoming difficult to write it, identify the research problem and start from there.
6. Try to make it interesting, attractive and ingenious so that people are motivated to read the article (*How to Get your Research Published.....and then Noticed- Elsevier, and APA Publication Manual-American Psychological Association*).

The Abstract: The abstract plays a vital role in effectively cataloging research in many online databases accessible to scholars around the world such as *Google, PubMed, Academic Search Premier, Thomson Reuters* (now *Web of Science*), *EBSCO Host*, and many others. These databases allow work to be more easily discovered, read, used, and cited by scholars who might not otherwise be able to reach it. Therefore, it is very important to be strategic when writing this section. When doing it, please remember to:

1. Include many, if not all, of the keywords associated with the manuscript;
2. Use accessible language that is easily understood by a wide audience and avoid both non-standard abbreviations and citations;
3. Highlight the most interesting elements of your work;
4. Use numbers, not their names, except for numbers at the beginning of a sentence;
5. Use double parentheses and the letter (a), if they include lists in English; and a single parenthesis and number, if they include lists in Spanish, French or Portuguese;
6. Faithfully represent the article, so that it can be used by indexing and documentation services, and other stakeholders in the field of scientific publication;
7. Summarize the problem, state the purpose of the research, clearly define where and with whom it was done, the methods of data collection and analysis employed, the main results and implications of the study, if it is part of a research article;
8. Be accurate and detailed (i.e., express, where, how, with whom, when, for what purpose) so that readers can easily decide whether or not to read the entire article.
9. make sure it is written in a single paragraph and is self-explanatory since abstracts are often separated from the article (*APA Publication Manual*, Chapter 3, 3.3).

To learn more about how abstracts are written, depending on the type of article, you can consult the *APA Publication Manual*, Chapter 3, 3.3.

The Keywords: They are important words that, along with those in the title, capture the essence of the article effectively and are used by abstracting and indexing services to make cross references. Therefore, choosing the correct key words can increase the chances that other researchers will find your article. In general, when writing your keywords, please remember that these should:

1. Be specific and avoid general terms such as "philosophy" or "philology," plural terms, and multiple concepts (for example, "and", "of").

2. Include only abbreviations that are firmly established in the field (e.g., EFL, ESL, SFL).
3. Number at least five, be written in small caps, in any order, and separated by semi-colon.

For more information about how to define the keywords of a manuscript, authors can consult the following sites which provide lists of terms used for retrieving documents and publications in different academic field: *Unesco Thesaurus* and *ERIC online* (<http://vocabularies.unesco.org/browser/thesaurus/en/> and <https://eric.ed.gov/?ti=all>)

Writing the Introduction, Theoretical Framework, Results and Discussion, and Conclusion Sections

The Introduction: In research articles, in general, the introduction begins with a broad topic that narrows as the reader progresses. Then, it presents the following aspects in a clear and concise manner: (a) the research problem, (b) the importance of the research for the field (c) the research or theoretical gap), (d) the research purpose and question, (e) the context, the type of study and the participants, and (f) a preview of the following sections.

The Theoretical Framework: In research articles, this section clearly outlines the perspective(s) from which the research is being done, and the specific theories and key concepts on which it is based. In addition, it includes a synthesis of similar studies conducted on the subject in the context of the study and around the world, and a summary of the main issues surrounding the topic under discussion.

The Method: In Íkala, all research articles must include a Method section. In general, this Method section includes a brief description of the following: (a) the research tradition or type of study that was conducted, (b) the participants of the study, if any, and (c) the data collection and analysis procedures used (e.g., what, when, how, how

often, how many, from whom and for what purpose). Besides, following guidelines from APA, which state that “Authors [should] be required to state in writing that they have complied with APA ethical standards in the treatment of their sample, human or animal, or to describe the details of treatment.” (APA *Certification of Compliance with APA Ethical Principles*); the section should also include this note.

The Discussion and Conclusion: In Íkala, these two sections can be presented together. Whether they are presented together or separately, they should contain: a summary of (a) the results obtained and the main arguments and a statements made, (b) the inconsistencies between the results presented and those of other studies, and (c) possible causes for this. Besides, this section should contain an explanation of the following: (a) how the study clarifies, expands or contradicts what others have done; (b) the meaning of the results or the “so what?”; (c) the value or contribution of the results for the field; (d) the theoretical or practical consequences or implications for professional development, research, or language policies, etc.; (e) the limitations of the study, if any; and (f) the questions for further research stemming from the findings.

Writing the Acknowledgements Section

This is an optional part of the article which is not added until the manuscript has been accepted for publication, and is already in copy editing. This way, anonymity is maintained during the review process. In writing it, please take into account the following:

1. It should not contain more than 100 words.
2. In it, contributors, including funding sources or editing services should be clearly identified.
3. The role of the sponsor in the following aspects should be briefly described, where appropriate: research design; data collection, data analysis and interpretation; preparation of the manuscript.

The Editorial Process

Once your manuscript is received, *Íkala* will follow several steps which can be divided into five key stages: reception, peer review, editorial preparation, publication, and post-publication. It is important that you are familiar with these stages and follow them on the platform OJS, as this will indicate if the article has passed through any of them.

Reception

This stage includes the following steps:

1. The journal editor does a preliminary reading of the manuscript to verify that it meets the minimum requirements in terms of content, format, number of words, etc.
2. If the manuscript does not meet the minimum requirements, it will be rejected and the author(s) will be notified via email.
3. If the manuscript meets the minimum requirements, the editor will do an initial review to decide if it meets the journal's criteria for selection. The editor can take up to two weeks to do this review, depending on the number of new submissions.
4. If after the initial review, the editor considers the manuscript not worthy of a peer review, it will be rejected and the author(s) will be notified by email.

Peer review

If the manuscript is deemed worthy of a peer review, the following steps will be taken:

1. The editorial team will search for scholars who are considered experts in the topic to do the review and notify the author(s) that the process has begun. This process may take up to four weeks. If peer reviewers are not ensured within this time, the author(s) will be notified to decide whether to continue waiting or to withdraw the manuscript.
2. Peer reviewers who receive an invitation will be given three weeks to complete the review.

3. If one of the peer reviewers does not complete the peer review within this time, the manuscript will be sent to a third peer reviewer.
4. If, when both peer reviews have been submitted, a contradictory recommendation is noticed, the editorial team will search for a third reviewer. However, the final decision could be made by the editor based on the available reviews and the editor's academic judgement.
5. If the manuscript is accepted by the two reviewers, and at least one of them suggests modifications, the manuscript will be returned to the authors for correction. They should follow the suggestions and send a revised version of their manuscript along with a letter to each reviewer explaining the modifications made. A period of three weeks is usually provided for this.
6. If the revisions are accepted by the two peer reviewers, the manuscript will be sent for copyediting.
7. If the manuscript is accepted without modifications, it will be sent straight to copy editing.

Editorial Preparation

The duration of this stage depends on the number of manuscripts accepted for publication. As *Íkala* publishes issues four times a year (quarterly), it must prioritize the manuscripts that will be published first. In general, this stage includes the following steps:

1. Before sending the manuscript to copy editing, the editor will do a second review of the manuscript, and then, she will send it to copy editing.
2. The copy editor will ensure that the manuscript conforms to APA publication standards and may ask that the authors to make some corrections related to the following aspects: content (to complete or clarify a passage); grammar (punctuation, use of passive and active voice, verb tenses, syntactic organization of sentences); lexical

(use of some words or expressions, referents); textual (cohesion, coherence, flow of ideas, construction of paragraphs, etc.); para- and extra-linguistic features (italics, bold, exclamation marks, citations, footnotes, titles, subtitles, citations, references, acknowledgements, figures, tables, etc.). These corrections will follow the norms of the language in which the manuscript was written. At this stage, authors will only be allowed to correct aspects suggested by the editor or by the copy editors.

3. After all the suggested corrections have been made, the manuscript will be sent for layout design.
4. Once the layout is done, the editor will make a final review of the manuscript and send it to the authors for their approval, along with the Assignment of Rights and Declaration of Authorship form, which must be signed by all authors.

Publication

Once all the authors have signed the Assignment of Rights and Declaration of Authorship, the manuscript will be ready for publication in the corresponding issue.

Post-Publication

After the article is published, it is necessary that the authors take several steps to guarantee its diffusion through media and that their work reach a wide audience.

Some of these steps are the following:

1. Upload your article to ResearchGate.net and Academia.edu. These two networks are designed to help researchers increase their

readership and citations which are two key aspects of measuring the impact of their work. Having the information and articles on these websites is very easy and it takes only a few minutes. Also they are free. If you already have an account, you just have to upload the article. If you don't have one, click on the links below to register and share your work.

<https://www.researchgate.net/signup.SignUp.html>

<https://www.academia.edu>

2. Obtain an Open Researcher and Contributor ID (ORCID ID) if you don't have one. ORCID is an open and independent registry that helps identify and connect researchers around the world. It provides researchers with an ID number so they are clearly identifiable by others. Sharing this ID number with colleagues around the world will enable them to track your work. Also, journals can connect your publication DOI to your ORCID account, omitting the need to upload anything. To create an account in this registry, go to the following link: <https://orcid.org/login>
3. Share your article in the following spaces and media:
 - At conferences
 - In a classroom for teaching purposes;
 - With your colleagues
 - On your personal blog or website
 - In the institutional repository
 - In a subject repository (or another non commercial repository)
 - In academic collaboration networks such as Mendeley o Scholar Universe
 - On social networks such as Facebook, LinkedIn, Twitter, Pinterest, etc.