UNIVERSIDADE FEDERAL DO TOCANTINS
CÂMPUS DE PORTO NACIONAL
PROGRAMA DE PÓS-GRADUAÇÃO EM LETRAS
ESTUDOS LINGUÍSTICOS

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CAN EDUCATION BE NEUTRAL?
A TAKE ON THE PERSPECTIVE OF SOME ENGLISH TEACHERS IN
TOCANTINS

PORTO NACIONAL - TO
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Master Thesis presented to the Post
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ACKNOWLEDGEMENTS

There is no such thing as a neutral educational process. Education either functions as an instrument that is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes "the practice of freedom," the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world.

Paulo Freire

Translated by Richard Shaul

ABSTRACT

In the present work I have aimed to analyze how ELT professionals in Palmas-TO consider the possibility of neutrality in language education. In order to discuss the theme neutrality, with the theorical support of the literature presented, I divided it into four different lenses that encompass the teacher's perspective in regard to a possible neutral perspective in education: (1) to approach how English teachers in Palmas-TO perceive the relations between culture and ELT; (2) to investigate how/whether teachers in the present context perceive the presence of ideologies in the ELT context and their profession; (3) to analyze how the teachers in Palmas-TO evaluate the current situation of English(es) and its speakers in the world; (4) to discuss how the participants act in their schools, in terms of cultural and/or ideologically-marked subjects. In order to analyze that, five English teachers in Palmas, being one from a public school, one from a regular private school, and three from a bilingual private one. Data collection has happened through a case study involving individual interviews, and debates within a focus group with the participants. Data was then crossed, and the findings demonstrated that, although there are still important steps in order for teachers to achieve an emancipatory perspective in ELT, fundamental actions and conceptions have already being developed and adhered by the teachers in the context, from which two of them have shown deeper comprehension of the issues in its different characteristics, meanwhile the other three varied from a critical to hegemonic postures throughout the different perspectives in which the topic neutrality has been analyzed.

Key-Words: ELT. Neutrality. Culture. Ideology.

RESUMO

No presente trabalho eu busquei analisar como os professores de ensino de língua inglesa no Tocantins compreendem a possibilidade de haver neutralidade no ensino de língua. Para compreender o tema neutralidade, com o suporte teórico da literatura apresentada, eu pude dividir o tema em quatro lentes diferentes, que englobam a perspectiva do professor em relação à uma possível perspective neutra sobre educação: (1) compreender como os professores de inglês no Tocantins concebem as relações entre cultura e ensino de língua inglesa; (2) investigar como/se os professores do presente contexto compreendem a presença de ideologias no cenário de ensino de língua inglesa e em suas profissões; (3) analisar como os professores no Tocantins compreendem a situação atual do(s) inglês(es) no mundo, assim como seus falantes; (4) debater como os participantes agem em suas escolas, em relação a assuntos cultural e/ou ideologicamente marcados. Para chegar a tal compreensão, cinco professores de inglês em Palmas, sendo um de uma escola pública, um de uma escola privada regular e três de uma escola bilíngue, também privada. A coleta de dados se deu por meio de etnografia de sala de aula, entrevistas individuais e grupo focal com os participantes. Os dados então foram cruzados e os resultados demonstraram que, apesar de ainda haver passos importantes a serem dados para se alcançar uma perspectiva emancipatória sobre ensino de língua inglesa, ações e concepções fundamentais já têm sido desenvolvidas e aderidas pelos professores do contexto, dos quais dois professores demonstraram compreensão acerca dos temas abordados nas diferentes características, ao passo que os outros três variaram entre uma visão crítica, a posturas hegemônicas ao longo das diferentes perspectivas nas quais o tópico neutralidade foi analisado.

Palavras chave: Ensino de Língua Inglesa. Neutralidade. Cultura Ideologia.

ILLUSTRATION LIST

ABBREVIATIONS AND INITIALS LIST

AL: APPLIED LINGUISTICS;

NS: NATIVE SPEAKER;

NNS: NON-NATIVE SPEAKER;

EIL: English as an International Language

ELF: English as Lingua Franca

WEs: World Englishes

ELS: English as a Second Language

ESP: English for Specific Purposes

SLA: Second Language Acquisition

TESOL: Teaching English to Speakers of Other Languages

EFL: English as a Foreign Language

ELT: English Language Teaching

WASP: White, Anglo Saxon, Protestant

CONTENTS

1 INTRODUCTION

As English has become the language of business, international trade, technology, diplomacy, among many other aspects that have worldwide weight, studying has become a necessity in many cases, for many people in diverse scenarios. With such meaningful presence in diverse areas around the globe, the demand for learning, and therefore, teaching English has become worldwide.

In this context, English Language Teaching (ELT) has developed and diversified in various forms throughout the last decades. Moreover, researches in this area have geared their eyes towards teachers, students, the learning processes, methods, and so on.

As a Brazilian non-native speaker (NNS), during my mere fourteen years of teaching in different sectors of institutions in Brazil, both in regular and bilingual schools, Federal University, English without Borders Program, and bit more than half a dozen language institutes, I have long felt, but very lately realized, that there are many ideologies that undergo the ELT scenario.

Alongside with loads of ideologically-driven practices and conceptions, it took me equally a long time to realize how strongly the English language is permeated by various power relations, in which teaching becomes a crucial tool in the process. Among me and my fellow co-workers, I could notice a strong sense of allurement in regard to the English language itself, extended to its fellow "native zones".

As I started to raise from awareness around the sense of allurement that was intrinsically connected to the English language, I slowly started to realize that my work as a language teacher in a context of English as Foreign Language (ESL) had political, ideological, identity, and cultural implications which, for years, had been passing unnoticed, right in front of my eyes.

Therefore, in the present work, I concluded that investigating how such "forces" operate and how/whether ELT professionals observe their presence to be a crucial element in ELT scenario in real life. I, then, decided to investigate how teachers in the present scenario perceive the theme neutrality in relation to ELT, both in terms of teaching practices and language conceptions. In order to approach the theme neutrality, which is a wide one and might encompass different varied perspectives, I have decided to investigate it through different "lenses", which I expect to provide more accurate samples.

Hence, in the first theorical chapter I discuss how/whether the teachers in the present scenario conceive the possibility of language education to be a neutral activity. According to the theorical support that I present in this and the following chapter, I have concluded that the

present research would benefit from being sorted into four main lenses, through which the theoretical support shall be presented, as stated.

The first part of such chapter is dedicated on discussing conceptions of neutrality, as well as how ideological forces operate underneath the surfaces of discourse. Then, I debate about ideology itself, its concepts related to ELT, its implications to the field, power relations embedded into various practices, and the dangers that not paying proper attention to how ideologies operate might bring to language education.

As Fairclough (2001) argues, language is a social practice, and therefore, it cannot be set apart from societal issues and context. In an unequal world like ours, where power relations and ideological forces are present basically everywhere, it is important, according to the author, to acknowledge and resist to practices of dominance, that are generally not seen by the majority of people. Experiencing such relations is not enough to raise consciousness around its power and ideological implications.

One example of how power relations and ideologically-driven forces operate, Rajagopalan (2012) analyzes a lesson from a textbook used in ELT. The author explains how ideology's greatest danger is its ability to act unnoticed, whose forces and collaterals are only identified by those who are willing to look for it. In consonance, Anjos (2019) shows how ideologically based choices play important roles in decision-making, and how such choices are present, although, not always clear, in ELT contexts.

For me, not only is it important to acknowledge that ideological forces are present in educational context, but investigating how they operate in ELT context might bring emancipatory perspectives to the field. According to Demo (1988b and 1988c, apud Demo 1992, p. 77), "emancipation is the historical process of conquering and exercising the capacity of playing conscious and productive role. It is about the education of subject beings that define and occupy their space, and refuse to be object ones" (my translation).[1]

According to Fairclough (2001), many professionals seem to ignore the relation between education and the political context in which language teaching and learning (specifically English language, for the present work) is inserted, and the ideological implications that permeate this scenario.

As I have observed in Cox and Assis-Peterson (2001), alongside with the lack of awareness in regard to how ideologically-based forces operate within the world of ELT, there

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[1] "Emancipação é o processo histórico de conquista e exercício da qualidade de ator consciente e produtivo. Trata-se da formação do sujeito capaz de se definir e de ocupar espaço próprio, recusando ser reduzido a objeto." (original)

is also little awareness from us, English teachers, about the political context in which our area is part of.

As happened to the participants of the aforementioned research, up until today, I perceive in myself, and in many fellow colleagues, a lack of contact with wider notions that regulate ELT (such as Parameters for National Curriculum), with the reasons why English is present in basic education, and its political implications in a world full of inequalities of power, such as ours.

However, still in agreement with Fairclough (2001), teachers' common lack of consciousness in regard to ideological forces and relations of power in education is a consequence of an educational that is based on systems that generally do not approach topics such as ideology, power relations, politics, and culture in a critical way (SIQUEIRA, 2008). Therefore, I have chosen to investigate how teachers perceive the possible ideological outcomes (if they any) of the English teacher in basic education, as a way of analyzing the current ELT scenario in Tocantins.

As for the theme ideology, some definitions around the idea of neutrality debated by Freire (1983, 1985, 1996) have been brought to the table, followed by the thoughts of Fairclough (1995, 2001), Phillipson (1992), Kumaravadivelu (2001, 2016), Rajagopalan (2012), Guilherme (2002), Siqueira (2008, 2017), and Martin (2015) have been helpful on supporting theoretically the conceptions of ideology. Then, Phillipson (1992) and Rajagopalan (2004a, 2004b, 2005, 2007, 2010, 2013, 2015) have constituted the basis of the connection between ideology and ELT.

In the second part of this chapter I debate culture under a perspective of linguistic imperialism discussed by Phillipson (1992), since much of the ideologically-based practices and mindsets present in the ELT scenario are strongly connected to cultural aspects, especially with the Inner Circle's perspective in terms of English learning.

I end that chapter debating about how the relations between cultural aspects in the various communities where English is present, the language-culture connection, the presence of cultural representations in teaching materials, and finally, I present a perspective in which I conceive culture should be worked with, when it comes to ELT.

As a consequence of digging deep into matters related to ideological conceptions in regard to the English language, questions have arisen, such as "after all, whose language English actually is?", and also "if one considers that ELT should not be conceived under imperialist practices, under what other perspective could it possibly be approached?"

It was then that I found in authors such as Widdowson, Kachru, Crystal,

Kumaravadivelu, and others, perspectives that promoted English teaching in a more representative way, which regards the ways English is spoken worldwide in a more realistic form than canonizing an idealized speaker to constitute a reference model for the *rest* of us.

At that moment, the debates around the Englishes around the world, its ownership, as well as its alleged nativeness became important part of the present debate. Such topics are debated more thoroughly in chapter two, however, more on that matter was sought after listening to the statements of the participants.

The third lens in which I chose to investigate how neutrality is present as a common thing in ELT is the conception of "whose language is English?", or better, "whose languages are the Englishes?", whether it is regarded as *international/lingua franca/world English(es)*, or as a standard/non-standard duality that separates NSs and NNSs.

According to Kachru (1992, p. 362, apud SIQUEIRA, 2008, p. 105) "in international contexts, English represents a repertoire of cultures, not a monolithic one". As a consequence of the study related to English as an International Language (EIL), English as Lingua Franca (ELF), World Englishes (WEs), and English as a Global Language, I have found that one very relevant concern to this work is how the participants conceive their *Ownership* of the English language, as defined by Widdowson (1994).

Such topic brought me to discussions around the figure of the NS, and its ideological implications to how NNS teachers view themselves as whether legitimate speakers of the language or not, shaping up the fourth lens from which I have geared this investigation, which is analyzing the way the participants perceive the figure of the native speaker (NS) in terms of being a reference or not to English learning and speaking.

I expect this research to help us identify what English teachers from elementary education, in a public, a private, and a bilingual schools (the latter being also private) have to say about the topics "ideology", "neutrality", and whether or not they perceive their roles as English teachers to be a critical one.

Therefore, to summarize, the main goal this work has been to identify how English teachers in Palmas-TO perceive the possibility of neutrality in the ELT field. In order to approach the topic "neutrality", which is supposed to be a wide pick, I have chosen to approach by four different lenses, being (1) culture, (2) ideology, (3) worldwide context of the English language, and (4) identity. Therefore, the specific goals of the present work have been: a) To investigate how/whether English teachers in Palmas-TO consider the presence of ideologies in the ELT context and their profession; b) To approach how English teachers in Palmas-TO perceive the relations between culture and ELT; c) To analyze how the teachers in the context

evaluate the presence of English(es) and its speakers in the world; d) To discuss how the participants act in their schools, in terms of cultural and/or ideologically-marked subjects.

According to the exposed, the questions I raise for the present research are: 1) Can the participants perceive the presence of ideology in ELT? 2) Are those teachers aware of how culture is used for imperialist purposes in ELT? 3) How do the participants conceive the idea of ownership of English in relation to both native and non-native speakers? 4) Do they perform their pedagogical practice in an emancipatory way?

In order to achieve the aforementioned goals, as well was answering the research questions presented, this work counts on five volunteer participants, English teachers currently working in basic education schools in Tocantins, Brazil. From the five participants, three of them currently work in a bilingual private school, one of them works in a private non-bilingual school, whereas the one works in a public school.

For a holistic approach, aiming at analyzing both the statements and the pedagogical practices of the participants, three different research tools were used: class observation, individual interviews, and focus group debates. Such tools, with their diverse interactions, made possible the data crossing and analysis in a deeper form.

Therefore, this work aims at not only approaching the aforementioned topics, but also contributing to developing a better analysis of the ELT scenario, specifically in terms of teachers' statements, about how they consider their ideological positioning as educators, and the presence of ideology in their profession.

2 IDEOLOGIES, CULTURE, AND POWER RELATIONS

2.1 Neutrality

"*All education is fundamentally political*" (PENNYCOOK, 1989, p. 590).

We live in a moment of Brazil's history that the speech of an alleged "political neutrality in education" is widely spread in social media, news, and in formal and informal conversations. One example of how the claims for neutrality have taken a relevant proportion in our society, there has recently been a Project of Law that aimed "to withdraw any kind of ideologically influenced subject from the contents present in school curriculum". The Project of Law was born from a group initiative in the South of Brazil called "*Escola sem Partido*" (School Without Political Party, my translation).

As it is stated in their webpage, the initiative is led by students and parents worried about how politically and ideologically contaminated Brazilian schools are, from kindergarten to post graduation. The statement found on the "About us" (from the original "*Quem somos*") section of the website says (my translation): "Disguised as taking to students a 'critical view' of reality, an army of militants dressed as teachers prevails from the position and the curtains of secret of classrooms to impose their own view of the world" (found in: http://escolasempartido.org/quem-somos).

I find this particular kind of speech to be very relevant, due to the matters I debate in this work, not only for the fact that is has gained significant endorsement, but also for the speeches that coexist between the lines of the mentioned statement (and other ones made by the group) reveal ideologically-based factors that have drawn my attention, to the point that I have come to consider this research to become even more urgent and significant to Brazilian society. I would like to highlight how.

The importance of the mentioned example in order to better contextualize the very movement towards debating ideology in education. *Firstly*, as for the initiative itself and the statement above, I conceive, in consonance with literature approached in this work, that the worry of some part of society that education would approached in a "biased" way, is a valid one, however, the conception of a possible neutral education is a utopian comprehension, at best, and a violent form of censorship, at worst. Since

> The appeal to scientific neutrality is the useful scape, for not having to face ideological matters. This matter is not overcome, only ignored. Which doesn't stop it from being the worst kind of controlling. An undesired ideology is always the one that is dissimulated to influence even more, not the one that is cleared visible, for that way, it respects the primary condition of possible control and starts integrating itself into the challenge of arguing (ALBERT, 1977 apud DEMO 1992, p. 32 and 33, my translation).[2]

Therefore, according to the aforementioned authors, claiming for neutrality in education is not only a mistake in terms of pedagogical purposes, but it is also a dangerous move that involves ideological decisions.

Moreover speaking of ideologically-based decisions, the *third* point I find important to expose is related to another part of the statement found a little further on the same page as the former, in which the program's coordinator explains that the movement only became a formal initiative after they found knowledge of a similar intended initiative in the USA, which served as a source of inspiration to the Brazilian colleague, right after quoting a statement from the Supreme Court in the Uncle Sam's land.

Such practices and speeches portray ideologically-based choices, that, although disguised as neutral, they are indeed fully loaded with meanings built by specific views of the world, which is exactly where I believe the danger resides, by hiding ideologies behind masks of neutrality, which is one of the main focuses of the present work. About neutrality, I strongly rely on the words of Freire (1983):

> [...] The awareness, that cannot be done except for the concrete praxis, never in a praxis reduced to the mere consciousness activity, is never neutral. As neutral, likewise, education can never be. Whoever speaks of neutrality are precisely the ones who fear the right to use non-neutrality in their favor. The educator, in a process of awareness (or not), as a man, has the right to their options. Although they do not have the right to impose them. If they try to do that they will be prescribing their options to others; by prescribing them, they will be manipulating; by manipulating, they'll be treating people as things; by treating people as things, a relation of "domestication" will be stablished, which might, be disguised as apparently harmless (p. 53, my translation).[3]

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[2] Original "O apelo à neutralidade científica é a fuga útil, para não ter que enfrentar a questão ideológica. Não se supera essa questão; apenas se ignora. O que não deixa de ser a pior maneira de controlar. Ideologia indesejável sempre é aquela que se dissimula para influenciar ainda mais, não aquela que aparece claramente na cena, porque nisto já respeita a condição primeira do controle possível e passar a integrar-se no repto da discutibilidade (ALBERT, 1977 apud DEMO 1996, p. 32 and 33).

[3] "[…] a conscientização, que não pode dar-se a não ser na práxis concreta, nunca numa práxis que se reduzisse à mera atividade da consciência, jamais é neutra. Como neutra, igualmente, jamais pode ser a educação. Quem fala de neutralidade são precisamente os que temem perder o direito de usar de sua ineutralidade em seu favor. O educador, num processo de conscientização (ou não), como homem, tem o direito a suas opções. O que não tem direito é de impô-las. Se tenta faze-lo estará prescrevendo suas opções aos demais; ao prescreve-las, estará manipulando; Ao manipular, estará "coisificando", e ao coisificar, estabelecerá uma relação de "domesticação", que pode, inclusive, ser disfarçada sob roupagens em tudo aparentemente inofensivas" (p. 53).

I agree with the author in terms of the perspective in which we deal with communication. In addition, I take into consideration Demo's (1992) thoughts, who states that there is no neutrality in speech, neither there is ideological impartiality in education, which is the very preparation of individuals to the world they live in (LDB, 1996).

As the aforementioned author clarifies, in agreement with Freire (1983, 1996), any speech disguised as neutral support the propagation of certain views of the world, forms of living, and valuing of certain cultures above others, shortening the possibility for debate. As explained by Freire (1996):

> Primarily, my position has to be of respect to the person who wants or refuses to change. I cannot deny them or hide from them my position, neither can I ignore their right to reject it. In the name of the respect that I own to students, I do not have a reason why I should omit myself or omit my political option, assuming a neutrality that does not exist. This, the teacher's omission in the name of respect to the student, is perhaps the best way of disrespecting them. My role, on the contrary, is of who witnesses the right to compare, to choose, to rupture, to decide and stimulate the assumption of this right to belonging to students. (p. 28, my translation).[4]

According to Siqueira (2008, p. 19), "studying languages is a way of having better knowledge about the world and to be at the same level as people from 'other worlds'". I find it very important that all the community involved into the ELT context is fully aware and constantly questioning itself about the role that the insertion of the English language has and ought to have in a country from the expanding circle such as Brazil.

Therefore, according to the literature presented below, it is possible to have a glimpse on the power of the English language expansion, as well as the dangers that a non-critical approach to that might lead.

Freire (1985) argues that critical, emancipatory dialogue must dive into matters of reality from both educators and learners, and must happen in whichever level of emancipation learners find themselves in. The author argues that such critical and emancipatory dialogue must replace forms of anti-dialogue, of verticalization of education, and domestication. It is essential, then, to perceive learners as people, equally capable of constructing their own realities, rather than things, objects that must be trained, modeled, and controlled.

For Freire (1985), there is no other way than the practice of a humanizing pedagogy

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[4] "Primordialmente, minha posição tem de ser a de respeito à pessoa que queira mudar ou que se recuse mudar. Não posso negar-lhe ou esconder-lhe minha postura, mas não posso desconhecer o seu direito de rejeitá-la. Em nome do respeito que devo aos alunos não tenho por que me omitir, por que ocultar minha opção política, assumindo uma neutralidade que não existe. Esta, a omissão do professor em nome do respeito ao aluno, talvez seja a melhor maneira de desrespeitá-lo. O meu papel, ao contrário, é o de quem testemunha o direito de comparar, de escolher, de romper, de decidir e estimular a assunção deste direito por parte dos educandos" (p. 28).

(1985, p. 35), that is based on a permanent construction of dialogue, that does not include transmitting ideas of emancipation (that the author describes as a paradoxal reaction of the oppressed, once aware of the oppression), but rather as a product of dialogue that aims to result in consciousness raising. For the author:

> The teacher cannot think for her students, nor can she impose her thought on them. Authentic thinking, thinking that is concerned about reality, does not take place in ivory tower isolation, but only in communication. If it is true that thought has meaning only when generated by action upon the world, the subordination of students to teachers becomes impossible. (FREIRE 1985, translated by SHAULL 2005, p. 77).

According to Freire (1985), there is no such thing as a neutral educational. Education either functions as a means used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes "the practice of freedom," the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world.

Therefore, according to Freire (1985), in a non-emancipatory perspective, knowledge is treated as a donation from the wise to the ones in need, which is one aspect of the oppressive ideology described by Freire. Such approach to education, from which awareness takes a long-lasting emancipation process, cannot be done through the domestication of new ideas, ideas of freedom.

The author argues that due to the lack of consciousness of the reasons of their oppression, people tend to easily accept it as product of fate. Therefore, once aware of their state of oppression, the oppressed tend to aim at what they fear, and in such inner struggle to get rid of the part of the oppressed inside them, they have to choose between keeping alienated, or to free themselves, in order to choose between being authors or spectators in their role of transforming the world.

Thus, many of the oppressed happen to become oppressors, once they have internalized the structure of power relations that they have been subjected to. That is what Freire defined as "adherence to the oppressor" (p. 21). As the very author describes:

> In certain moment of the existential experience of the oppressed, there is a tempting attraction

to the oppressor. To their lifestyles. Participating in such patterns constitutes an unrestrained aspiration. In their alienation, they aim, at whatever cost, to be like the oppressor. Imitate them. Follow them. It is verified, therefore, on the 'medium class' man, whose wish is to be like the 'illustrious man' of the so-called 'superior class'. (FREIRE, 1985, p. 32, my translation).[5]

Freire argues that it would be a naïve option to expect that oppressors simply renounce their dominative practices. Instead, the author argues that consciousness must be raised with and by the oppressed through practices of dialogue and communication, in a mutual endeavor from both educators and leaners to recognize, critically know, and transform reality. For Freire, education as a practice of domination, aims to maintain learners' unawareness, and it has a prime goal to indoctrinate students. However, such ideological positioning is not acknowledged by many.

According to Phillipson (1992), it is crucial to investigate whether ELT professionals comprehend their profession as a neutral, non-political activity. For the author, the idea of neutrality embedded in such language teaching context "serves as to disconnect culture from structure" (199, p. 67). It assumes it is possible to teach English without cultural or ideological effects. Such approaches are normally disguised as "technical". Around the issue, Canagarajah (2014) argues that:

One cannot adopt an instrumental orientation that communication is simply for conveying messages to generic listeners/readers. Often, the medium is the message. The writer/speaker's identity and values shape the text, just as the text shapes the identity and values of the interlocutors (CANAGARAJAH, 2014, p. 773).

In consonance with the authors mentioned, I regard it to be undeniable that the power of the industry that Phillipson called "empire of English" (p. 1) has over billions of people. As an English teacher I can perceive that there are many challenges to be overcome, and the first step to an emancipatory approach (COX, ASSIS-PETERSON, 2001) to ELT is consciousness raising (FAIRCLOUGH, 2001, KUMARAVADIVELU, 2001) towards the power relations that permeate such scenario.

As a teacher, one major challenges that I perceive is the teachers' awareness of what

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[5] *Original:* em certo momento da experiência existencial dos oprimidos, uma irresistível atração pelo opressor. Pelos seus padrões de vida. Participar destes padrões constitui uma incontida aspiração. Na sua alienação querem, a todo custo, parecer com o opressor. Imitá-lo. Segui-lo. Isto se verifica, sobretudo, nos oprimidos de "classe média", cujo anseio é serem iguais ao "homem ilustre" da chamada classe "superior".

constitutes good teaching, as was stated by Kumaravadivelu (2001), and defined by Kachru (1985, p. 29), "A harsher interpretation is that our profession has not been able to shake off the earlier evangelical and rather ethnocentric approaches to its task".

For Phillipson (1992, p. 8) "ELT is an international activity with political, economic, military, and cultural implication and ramifications". Rajagopalan (2012) describes as mutilation of a nation's language, a strong sense of rejection was present amongst British intellectuals, since many of them regarded the emergence of new Englishes in different countries as a freak result of the international spread that English language had been achieving. It was only after the World War periods that the countries from the Inner Circle realized how profitable such dissemination could be.

Phillipson (1992, p. 9) argues that ELT is the "greatest armory of the English-speaking peoples". The author presents forms in which such "war forces" perform in different aspects of societies while interacting with English language and cultures. In the present work, I have sorted the author's contributions in order to help dissect how modern-day colonialism projects take shape, and, which I discuss as below.

For Rajagopalan (2007) "language is constituted on a stage of political intervention, where social injustices are manifested […], and constant struggles happen" (2007, p. 16). The author here states that social inequalities and power relations take place within language spectrum, and therefore, critical consciousness happens when one is aware that by intervening in language, one is also intervening in the social fights in which language is permeated by. That is the reason why the author states that acting on language is acting politically, for "working with language is necessarily intervening in the social reality of which it belongs. Language is, in other words, a social practice." (my translation, Rajagopalan, 2007).

As it can be seen, the idea of neutrality in education is utopic, in a perverse way. Since it not only hides inequalities and real-world problems, as it also serves as means to foster dominant ideologies.

For me, it is crucial that educators, from all areas of knowledge, are aware that neutrality is not an option, when it comes to education. Only by achieving such comprehension, can we, educators, debate and argue with society.

I consider that the first steps an emancipatory perspective of education, a pedagogy of freedom, as Freire (1985) would argue, have the urgent necessity of recognizing the power relations that operate within the educational fields.

Obviously, the perspective I present is also ideologically-based, and it comes from a mindset that considers the inequalities of power, opportunities, positions, representations (and

various others), as social problems that need to be solved.

However, differently from what hegemonic practices that aim at maintaining the status quo, a perspective that proposed such type of transformations in the world, cannot, and should not hide under a cloak of neutrality. Rather, under a *Freirian* perspective of dialogue, it aims at building knowledge through the communication with society.

In the following sections of the chapter II present the concepts of ideology that guided this work, as well as the dangers that go along with education that is not critical to ideological factors.

2.2 Ideology and its Implications to ELT

According to Fairclough (2001), ideologies are "institutional practices which people draw upon without thinking often embody assumptions which directly or indirectly legitimize existing power relations" (2011, p. 33). For the author ideology is deeply integrated in the institutional orders of discourse, ones' discourses legitimize, integrate, or neglect forms of social relations. Such discourses are present in advertisement, therapy, and education.

Since ideology is not only connected to, but also "pervasively present in language" (FAIRCLOUGH, 2001, p. 4), the author argues that language strongly contributes to ideological domination. Furthermore, in order for there to be forms of resistance, experiencing such dominations is not enough, but rather, raising consciousness around the issue. For both Fairclough (2001) and Rajagopalan (2007), Mainstream Linguistics has set itself apart from language practice, and as result, it has been focusing on an idealized view of language, becoming 'asocial' (FAIRCLOUGH, 2001, p. 7).

Whether a side effect or not, the author also explains that the language-ideology connection plays an important role in society, many people have decided to ignore its presence, including language teachers, who, according to the author, are as much victims of this unawareness as anyone else, once such structure has been offered as models.

The aforementioned author argues that dominant ideologies in societies originate from dominant capitalist classes, and have a tendency to become naturalized (FAIRCLOUGH, 2001, p. 33), supporting the existence of unequal power relations. Therefore, ideological power has the ability to project one's practices and 'common sense' upon others, which is a strong complement to economic and political power (FAIRCLOUGH, 2001, p. 33).

The author argues that the main forms of social control happen through coercion (materialized in forms of violence, or social norms imposed by the state) and consent (a more

subtle way, generally due to ideological forces acting in a society), which is a common practice of those in power to submit the less fortunate to their views of the world. Ideology is then, the key mechanism of rule by consent. Once he argues that "the operation of ideology can be seen in terms of ways of constructing texts which constantly and cumulatively 'impose assumptions' upon text interpreters *and* text producers, typically without either being aware of it" (FAIRCLOUGH, 2001, p. 83). Therefore, subjects in discourse who are not fully aware of their action have the most relevant issues in society to be analyzed, once they tend to reproduce societal trends. For him, "people internalize what is socially produced and made available to them, and use this internalized *Member Resources* to engage in their social practice, including discourse" (FAIRLCOUGH, 2001, p. 24).

Martin (2015) points out two different approaches that have been commonly used in social sciences when it comes to defining ideology. On one hand there is the 'nominalist epistemology', which "assume(s) that each investigator is basically free to choose how to define his or her terms, and the worst that we can say regarding a particular case is that the definitions didn't help much" (2015, p. 10). On the other hand, there a perspective the author defines as 'realist position' which conceives that "generalities that we talk about are not open to definition at the whim of the investigator, but are treated as largely pre-given" (2015, p. 10).

For Fairclough (1995, 2001) discourse is a social phenomenon that consider language as a social practice. Therefore, "the individual is able to act only in so far as there are social conventions to act within" (2001, p. 38). As the author states: "even the intimate and private interactions which occurs within the family are socially determined" (2001, p. 39).

Although language is embedded with relations of power, such relations are mostly not clear to the common sense. As a form of social behavior, it is on the common sense that language mostly relies. As it can be observed,

Ideologies are closely linked to power, because the nature of the ideological assumptions embedded in particular conventions, and so the nature of those conventions themselves, depends on the power relations which underlie the conventions; and because they are a means of legitimizing existing social relations and differences of power, simply through the recurrence of ordinary, familiar ways of behaving which take these relations and power differences for granted (FAIRCLOUGH, 2001, p. 2).

One of the ways that hidden power acts is by choosing which interpretation of the world is given voice to. The aforementioned author describes as the "constraint of content" (2001, p. 52), the practice that favors certain word picks in order to describe events, people, or things, rather than others. The way something/someone is described may influence directly on how

they will be perceived by the majority of the audience. Since:

One aspect of power is the capacity to impose and maintain a particular structuring of some domain or other – a particular way of diving it into parts, of keeping the parts demarcated from each other, and a particular ordering of those parts in terms of hierarchical relations of domination and subordination (FAIRCLOUGH, 2001, p. 13).

Therefore, one-sided communication, especially in mass media and producers of content have the right to determine what will be shown and what will not. The author argues that mass-media discourse has hidden relations of power that are even less clear than face-to-face relations, once the latter generally provides opportunities for the listener to argue, question, and ask for explanations, as the former is bases on an 'one-sidedness' relation, that needs an ideal listener/consumer in order to make its communiques.

One example pointed out by the author is in the British media, where, "the balance of sources and perspectives and ideology is overwhelmingly in favor of existing power-holders." (FAIRCLOUGH, 2001, p.51). Therefore, the media operates in favor to dominant classes in a hidden way, once its operations are implicit in the practices.

Another example pointed out by Fairclough (2001) is formality, which the author claims to be one form of power behind the speech, once it constrains the access to information, and therefore, participation in social events. It has the ability to restrict, separate, and distribute access in speech.

Fairclough (2001) argues that the standardization of a language, or even its recognition as a language, rather than a dialect, is part of a process that involves economic, political, and cultural unification.

A more advanced step towards standardization is the notion of nationhood (2001, p. 56) that is, at some point, connect to a language. Such notion implies not only in having language being used by the majority (or wholeness) of a community, but also as initiatives to following patterns and linking them to cultural aspects.

The more a community feels represented by its national language, the stronger it becomes, and the stronger its speakers are (economically, politically, militarily), the stronger the language is. As a consequence, even the level of prestige certain varieties of languages receives (as standard and non-standard duality) depends solely on the prestige of its users.

Accordingly, the colonization process of English has misplaced many local languages in various places, both in and outside the Great Britain (as has been the case of Welsh and Gaelic, for example).

Fairclough (2001) points out how standard British English was considered the correct

form of speaking in post medieval times, whereas different forms of speaking English, as well as (and mainly) local languages were stigmatized. Such notion of correctness, then, started to influence notions of lifestyles and morality, connected to the languages, and therefore, their users. As defined by the author, discourse is a social practice, and it contributes to the reproduction of social structures. Therefore, with constraints of discourse, there are constraints in people's beliefs and identities.

Kubota (2006) argues that "the term ideology has also been widely used in the field of second language teaching, as seen in scholarly inquiries into linguistic imperialism, critical discourse analysis, language ideologies, and so on". (2006, p. 478). For Pennycook (2001) the poststructuralist discourse in applied linguistics cautions against the implication that ideology is juxtaposed with something else that represents truth.

In order to better approach educational issues in a critical way, it is important to take into account that ideology is an intrinsic part of all educational conceptions, although there are claims that education should be somehow neutral, and that political matters should not be part of educational debates, nor education in general, I consider that education is not something decontextualized from the real world, in fact, all education settings are results of elaborated decisions, full of interests from different kinds, and education's very purpose is "to prepare students for work and to exercise their citizenship" (LDB, 1996).

For Pennycook (1994), language has never been, and never will be a neutral practice. Once it is attached to economic, political, social, and ideological systems. Therefore, assuming that English globality is not due to chance, nor is it free from power relations is a crucial step for TESOL, that needs to operate in multiple levels, including the awareness that language education must be inclusive, and not exclusive. Additionally, it must attend to various communities' needs, and not serve to hegemonic forces.

For the aforementioned author, it is necessary for the ELT professionals not to ignore the forces that act underneath the appearances in order to have a clear view of the political scenario in which ELT is present around the world. In Pennycook (2001b) the author manifests his positioning as being contrary to the ELT approaches that claim to be neutral, for they tend not only to neglect cultural and ideological implications of a non-critical learning, but also to foster hegemonic practices.

As stated, no knowledge, language or pedagogy is neutral (PENNYCOOK 1994), therefore we must regard the advance of English as an extend of the global linguistic imperialism that Phillipson (1992) so thoroughly explained.

According to Rajagopalan (2012) ideology:

orients us in critical moments and focuses our attention to certain things in despite of others, as well as the way it overshadows our discernment capacities and the perception of the real meaning of things, moving our eyes towards the shallow surface of issues, or issues that are relevant to a specific view of the world. (p. 68)

Whether it is about teaching materials, or the very conception from which methods and approaches are shaped and (consequently) adhered to, one of the main dangers of the role that ideologies play in education is how they can be disguised as non-existent in many contexts. Rajagopalan (2012) says that:

[…] clear and unmistakable marks of ideological ways of thinking present themselves wherever their presence is most unexpected, when no one usually suspects their functioning […], ideology is present both in the way it orients us in critical moments and brings our attention to certain things over other ones, as it distracts our vision and perception of the true meaning of things, guiding our view from things related to the surface of issues, or even issues that a relevant to a certain perception of the world. (p. 68)

The author also states that the fact that most people agree with the ideological assumptions of a speech does not prevent it from being ideologically loaded. The main concern is whether or not that ideology pleases us. One good example of that is the way religions are dealt with in Brazilian schools.

Most schools have religion as a formal subject in their curriculum, but the vast majority talk strictly about Christianity, which may sound very normal to a country where Christianity is the religion of most part of the population, but what about the other religions? What about the (not so few) non-Christians? What about the diversity? The fact the one type of creed is dealt as the "major" (sometimes the "only") is only natural to most people because that form of thinking does not bring any embarrassment to most people, whereas if Buddhism, or a spiritualist religion (for example) were taught with the same level of intensity, or if it were treated with the same level of importance, it would certainly shock many parents.

According to Rajagopalan (2012, p. 69) "The way ideology shows up in the language teaching area is, usually, much more subtle. It is often present in the kind of material shown as part of a lesson". Here the author critically analyzes a lesson from a didactic material and reveals that there is much more information about the ideology used to shape the activity itself than the simply "structure-focused" activity would suggest.

As examples of the above mentioned subject I decided to highlight: the scenario – the country which the text took place, that showed particular habits and behaviors towards professional and personal life (in which the protagonist of the text had to make choices taking

into consideration family and work); family structure – the text clearly presented gender roles in the household, they might have sounded very normal to many people; As well as many other aspects (even the name of the main character was pointed as a possible ideological choice), that carried specific views about the world and not only were part of the topic in discussion, but were shown as perfectly common, universal realities, that many could state (claiming the neutrality aspect) that those things were not even facts to be observed, for they would interfere in the pedagogical aspect of the activity.

The aforementioned activity, as many others, portray European and North American scenarios in activities that might be instruments of not only introducing cultural aspects as normal, but very likely even standard for social aspects of life. One must not neglect how the "non-pedagogical" matters are sometimes even more pedagogical than the structure activities present in a speech.

Thus, as I have demonstrated through the example above, I conceive that it is very important to have a critical view toward texts and manuals that present themselves as neutral, even though they are ideologically loaded, and commonly, in a hegemonic way.

Such line of thought is followed in Rajagopalan (2013), when the author stated that language carries a political aspect since its genesis, whether in a more concrete or a more abstract way, "language is always embedded with political connotations" (2013, p. 6). Ideologically-based attitudes with political goals play a very important part in the ELT scenario, from the attitude of linguistic policies to methodologies and approaches adopted throughout the last decades.

Given the above, I regard ideology as a crucial aspect of communication that can be either clarifying, once its presence is acknowledge and properly analyzed, or extremely dangerous, once it has the power to guide our decisions in important matters, as well as having great influence on the form we see ourselves and the world.

In my opinion, ideology must be an inherently present topic in education as whole, especially in this case, language education. As for the ELT scenario, I perceive that highlighting the *modus operandi*, as well as the weapons used by hegemonic forces to disseminate and build knowledge under colonialist practices is impeccably urgent.

Only by realizing the forms in which those power relations interact in the "real world" (different from the plastic world that is portrayed in materials, which I debate in the following sections), can we start to fight back, if we choose to, in search for emancipatory language education. I agree with Fairclough (2001) that language and power (therefore, ideologies as well) are intrinsically connected, and one cannot be neutral when it comes language usage,

learning, or teaching.

The difference lies on whether or not the ideologically-based choices, and the mentality that is then shaped, presents itself as *one* option, with open dialogue to different forms of regarding the world, or, if they present themselves as neutral, apolitical, and, consequently, standard, which Fairclough (2001) demonstrated that standardization is also a way of choosing what is considered normal, and what is not.

I consider that most of what causes ELT professionals not to dive into and easily adhere to methodologies and approaches that tend to highlight cultural aspects of specific nations and present them as normal and/or standard is the mask of neutrality that comes along with those practices. I regard, in consonance with Demo (1992), Pennycook (1994), Rajagopalan (2004, 2007, 2012), and Fairclough (2001), that no speech is neutral, and therefore a mask of neutrality serves as a way to spread certain ideologies and a normality that ought to be pursuit by most people.

2.2.1 Language and Power Relations, a Modern-Day Colonialism

According to Phillipson (1992), the first ideological step towards a neo-colonialist project start from a superiority syndrome that is a fundamental to guide hegemonic thinking in how they spread their cultures and ideologies over other societies.

Such notion can be tracked down from ancient Greek times in *civilized man* vs *barbarian*, explained in Phillipson (2012), in a context which non-Greeks were considered less human, possessing in nonlanguage. The very "Welsh" term means "foreigners" or "strangers" (2012, p. 2), a stigma that reflects a nation's hegemonic perspective towards those who do not share their language or costumes. The author also explains that countries that are currently amongst the Inner Circle, like Ireland, Wales, and Scotland, have also been submitted to a *linguicide* process of the indigenous "barbarian" languages.

The link between ideological dominance and language can also be exemplified, according to the author, as the Arabic language that has been connected to God due to religious creeds in the Islamic world, French as language of human rights after the French Revolution, and German, in the Nazi context, as the language of a superior race. In more recent times, the language of technology, business, international trade, and so forth, wears a cloak of modernity defined by the author as modernization, which is, the "the westernization of socio-cultural and politico-economic developments which were initially set in motion and have been most continuously developed in western nations" (FISHMAN, 1972, p. 216, apud PHILLIPSON,

1992, p. 43).

As another aspect of the narrative described in the last paragraph, the aforementioned author highlights how some expressions that are common to our everyday life, and commonly part of most people's vocabulary, may also express aspects of colonialist mindsets. The focus here is how ideas of civilization can be attributed to expressions and terms that, at first, seem inoffensive, but, if taken a careful look, express quite strong meaning.

Mamdani (1976, apud PHILLIPSON, 1992) put in check the dualism between *language vs dialect*, *tribe vs people.* As questioned: "What is it that makes two million Norwegians a people and just as many Baganda a tribe?" (1992, p. 39). The author points out how the distinctions amongst those expressions are related to the political power and relevance, rather than rates and measures, which leads to the following and equally important aspect of colonialist thinking.

Rajagopalan (2016) argues that power is always present in whatever scenario languages are involved, once language is a testimony of inequalities of power and condition within communities, therefore any suggestion of taking power-related issues away from debate whenever speaking about language is the same thing as seeing the world as ideal instead of real.

The decision on whether or not a language scientist chooses to take ethical-political responsibility in one's work is a matter of choice, which the aforementioned author compares to how scientists from other areas (physics and sociology, for example) choose to deal with the social and ethical implications of their work. As stated by Rajagopalan (2007), "the notion of 'neutrality' in sciences, inheritance of positivism which predominated when Linguistics was being consolidated as an autonomous subject" (p. 14).

Rajagopalan (2005) gives us a significant example of how power and ideology are always present in terms of language-related topics, as has been the case of Esperanto, the initiative of a "neutral" language that belonged to no nation, and therefore was able to serve as means of international communication without giving privilege to any culture or nation. Rajagopalan (2005) explains that, contrary to what many believe, the Esperanto quest was far from being ideology-free, once the very morphology of the language was strongly based and influenced by Latin alphabet, and it closely resembles European languages phonologically.

The author compares that initiative to the claims of neutrality that accompany the global spread of English language, stating that, the idea of a worldwide 'lingua franca' is far from being a neutral and idealized fact, and the English has achieved such proportion not for the global need for international communication, but due to the war power that Anglo nations (especially the United States) acquired after the Second World War.

Another dimension of modern-day colonialism is what Phillipson (1992) described as "the monolingual tenet" (p. 185), which claims that, in order for ELT to be successful, it must eradicate other languages from the teaching/learning process, which both Phillipson (1992) and Kumaravadivelu (2003) consider to be tools to help build and maintain marginality within the ELT scenario.

A third dimension of colonialism is the cultural one, that the Phillipson (1992) explains to be constructed by perspectives and approaches that place the NS as the ultimate goal for English performance. In such dimension, ESL and EFL learners are not only taught to imitate, but also aspire and acquire cultural aspects of the centers, rather than recognizing the learners' communicative needs and goals. Such process has been described by Phillipson (1992) as the "native speaker fallacy" (p. 195).

A fourth dimension of modern-day colonialism is described by Kumaravadivelu (2003) in consonance with Phillipson (1992), which is the economic one. According to the authors, all types of colonial processes are based on economy. Cultural aspects of colonization that help shaping up the marginality of groups of speakers are a consequence, and also, a powerful tool to maintain the status quo defined by the center-periphery relation.

However, as the aim has always been primarily to make use of manipulation strategies for economic purposes, the centers have strongly fostered the conceptions of center-based and center-made methods, as a form of "one-size-fits-all-cookie-cutter approach that assumes a common clientele with common goals" (KUMARAVADIVELU, 2003, p. 544).

With a powerful and profitable industry, such as ELT, "selling" methods are tools used both ideologically, by the fostered idea of a first-class speaker that has the credentials and alleged authority to speak about the language, and literally, with the sales of books, teacher trainings, among other practices.

Kumaravadivelu (2003) argues that method plays an important role, in the ELT context. For the author, "method is a construct of marginality" (2003, p. 541), and it works as a tool for modern day colonization in the four mentioned dimensions. The author describes, is the scholastic dimension, a perspective that refers to the practices that "not only fail to acknowledge, but also deliberately denigrate, the production and dissemination of [local] knowledge" (2003, p. 541), which means, educational practices that diminish local knowledge, in order to prestige the centers'.

I regard that approaching ELT in a critical way has as its genesis to fight imperialist practices, especially from the countries outside the centers. I agree with Phillipson (1992) on the fact that a modern-day colonialism makes use of ideologies that favor certain cultures,

nations, and lifestyles, opposed to others.

The conception of *barbarian vs civilized*, brought by the aforementioned author is crucial to identify the way in which people are taught to accept the "trojan gifts" from the centers more easily.

Such ideology makes way for the economic advantage the centers have conquered, as argued by Kumaravadivelu (2003), and which I strongly agree, since the periphery is constantly trained to conceive the center's cultural features as standard, normal, and even ideal. As a result, whatever comes from the centers to the periphery is easily adhered, commercialized, and linked to ideas of modernization and of high quality.

According to the statements above, I agree with Rajagopalan (2016), who states that bringing matters of power relations to educational debates is a form of dealing with issues in a realistic way. Therefore, ideologies that display important parts of the ELT scenario ought to be highlighted, recognized, and discussed, for I perceive that only but debating those issues and giving them proper importance, can education happen under a perspective of freedom, in which students are able to discern and make their choices in an autonomous way.

2.3 Linguistic Imperialism and Culture

Phillipson (1992) explains that, although imperialism used to happen in a concrete way, with colonizers as settlers or administrators, modern-day colonialism happens in a much more subtle form. It happens by having élite groups that are ideologically shaped by the centers to act as cultural agents at the peripheries.

The author states that in order to acknowledge the linkages between English linguistic imperialism and inequality in political and economic spheres will require us to look at the rhetoric of the definition of ELT as a neutral, non-political activity. Pennycook (1990, apud PHILLIPSON, 1992, p. 15) states that "because language teaching that refuses to explore the cultural and political aspects of language has more to do with assimilating learners than empowering them."

For Phillipson, cultural imperialism is the sum of all ideological processes in a society that help shape social instructions and promote values. The author includes films, music, art, entertainment, advertising, and others, as tools of cultural imperialism. Moreover, he states that the great diffusion of such tools has been acting as powerful agents of cultural imperialism, and the English teacher is a key agent in the process of assimilation of the center's culture.

As an example, Pfeiffer (1975, apud PHILLIPSON, 1992) narrated what happened to

Navajo children taught in foreign language, they were also taught values and lifestyles by the foreign human models, which turned out in children growing up assimilating the teachers' values in such a way that they felt confuse about their attitudes and behavior at home, felt a strong sense of identity-loss, and with the distance between education and the local reality, they also happened to fail repeatedly in learning activities. Such process can be understood by Iredale: "Naturally, when people learn English, for whatever purpose and by whatever method, they acquire something of the flavor of our culture, our institutions, our ways of thinking and communicating" (1986, apud PHILLIPSON, 1992, p. 11). For Phillipson (1992), the centers are much interested in shaping norms and participating in decision-making in target countries under the excuse of aid, or cultural promotion, even though they are generally not worried about the context or user's needs.

However, the opposite route is not an alternative for the dominant nations, neither the periphery has a saying in terms of decision-making and participation in the center's politics, nor the center's "aid" is really worried about real local issues. And by doing so, the author addresses how centers have failed to attend indigenous communities' needs, with single standard formulas that ignore context, and even, linguistic contextualized goals.

Phillipson (1992) describes how modern-day colonization happens basically in four steps:

> 1- Under the disguise of "aid" the target country gives access to the Centre to propose solutions and processes to develop English learning, including literature choices, technology, etc;
> 2- Ideas of imperialist modernization appear while English is associated with "modern" social, ideological, and cultural values;
> 3- Once the allurement process is installed, soon élites start going to the Centers seeking "better education for their children" (for example). Here starts a stronger step on formation of values that are taught to decision-makers in their communities;
> 4- Repressive attitude towards local culture and language that range from ideological choices and social patterns (beauty patterns, for example), to teaching methodologies that complete ignore (or even banish) the local culture, as the author comments on linguistic teaching methodologies in African cultures where the local language was forbidden, or the case of Guiana, where the indigenous language was not only prohibited to be used, but also books were burnt.

Although the Guiana example mentioned above is closer to traditional colonialism, it is important to remember how colonies are generally formed. It is never a contract signed by both parts aware of the outcomes, it is rather similar to a social rape, that does not happen over a day or a year, but is a product of time, money, and effort invested.

As well represented by work of Chinua Achebe "Things Fall Apart", where the main character cannot stand watching his community give up on their traditions as a foreign nation,

that once under a mask of religious aid, happened to be dictating the norms over time. In some cases, the ideological colonization is so strong that some colonized people with foreign education are taught to assimilate English as their first language, and their local language as second, as what happened in Singapore (PHILLIPSON, 1992).

More recently, Jordão (2016) presented a clear example of how the ELT industry acts from the center to the periphery, on a neo-colonialist shaped project in Brazilian educational projects. The author describes and episode of the 'English without Borders' program made in Brazil from 2013 to 2019, and during its first years, the program proposed several English courses in public universities in Brazil. It was then, that the British Council proposed implementing a teaching program that would supposedly help on the task. In the words of the author:

> This was not, however, a partnership in a productive sense: we soon realized we hadn't been called in as partners, but as executors of a program which was not to be discussed or worked on, but implemented as planned by the external specialists. It was a program with a colonial design in which the colonizer English was its "mind" and dictated the theories to be applied by the colonized Brazilians, the program's "body" and replicators of the knowledge produced by the metropolis. (JORDÃO, 2016, p. 2).

The author states that such experience has led to frustration and mismatches between the students' needs and goals. Jordão argues that the post theories have helped the professors to position themselves and their knowledge.

Once aware of their active roles in the educational process, the teacher developed a collective engagement with the specificities of the students' context, in terms of language, identity, culture, teaching, and learning. In consonance, Motha (2012) states that:

It is important that pedagogies be generated by teachers who know their own local classroom contexts, their students, and, most importantly, themselves. When teacher candidates view teaching practice as "knowledge received" from professors, school administrators, handbooks, and methods texts rather than 'knowledge-constructed' (Belenky, Blythe, Goldberger, and Tarule, 1996) or even knowledge-co-constructed through their own lives, positionalities, and experiences, they are not situated to view themselves as what Giroux (1988) terms "transformative intellectuals." A 'knowledge-received' orientation patronizes and deprofessionalizes teachers, assuming them to be incompetent to construct knowledge and methods that draw from their linguistic histories and that are appropriate for their own local contexts (p. 23).

Kumaravadivelu (2006) defines the colonial shape of English into (1) Academic, as

being the scientific knowledge productions have been a decisive tool to serve to hegemonic interests; (2) Linguistic, which refers to the way that local knowledge has less and less importance to English learning; (3) Cultural, aiming at raising empathy and sympathy for western values and behaviors; (4) Economic, the result of the previous ones' success, that consists on the profitable negotiations, and resource locations that are outcomes of a mentality shaping.

I conceive that the four main steps into a colonialist process defined by Phillipson (1992), as well as the ones described by Kumaravadivelu (2006), are capable of remaining unnoticed, underneath the surface of those who are not alert to the dangers of such hegemonic mindset.

As an NNS English teacher, I can now notice all the mentioned moves of the imperialist agenda in the few years of work in the field. From working in language schools to bilingual ones in basic education, where Portuguese was forbidden in classroom, to participating in governmental programs for English teaching where the guidelines and materials were exclusively produced in the centers, and then, offered as "solutions" to our problems, decision-making was given the preference to the centers, whereas we, the periphery felt unable to design the guidelines for our own reality.

2.3.1 The Language-Culture Connection

Siqueira (2008) comments on the fake neutrality that permeates the ELT context, and how North American cultural and moral aspects are highlighted, over our own. The author also describes the institutionalized silence in which political, social, cultural, and linguistic aspects of other English-speaking countries are portraited.

For the author, knowing languages is "a way of knowing the world and speaking in an equal level with 'strangers' from other worlds" (2008, p. 19, my translation). Even though learning an internationally-spoken language such as English certainly opens up opportunities, I disagree with the aforementioned author that there can be "an equal level" between speakers, especially because of the inevitably cultural aspects that are embedded into a language.

As the very author claims, it has been inevitable that foreign cultural values go along with language teaching, and even though, as English teachers, the urge "to read about" and also "speak like" (2008, p. 19) North Americans has been present in his relationship with English, and that for some time, it represented no issues, since "it was implicit, it was part of the job" (SIQUEIRA, 2008, p. 19, my translation).

One of the ways in which (the lack of) neutrality must be regarded is how culture is embedded into language education. Culture, as Jiang (2000, apud Siqueira, 2008), is a mirror to language, as if the blood to the muscles, as the author compares, has a fundamental role in how values are transmitted. Therefore, learning a language requires deep cultural comprehension, according to Peiya (2005, apud SIQUEIRA, 2008).

Whether English is conceived as an International or Global Language, as a World English or a set of World Englishes, there is a consensus among the presented literature that a global/international language must not be attached to a monolithic culture. As I agree with the notions of ownership of English (WIDDOWSON, 1994), the "pedagogy of appropriation" (PENNYCOOK, 2009), and a "nobody's mother tongue" (RAJAGOPALAN, 2004), I propose that such a notion of English not representing someone else's culture is a fundamental step towards an emancipatory perspective of ELT.

As Kramsch (1996) defines, the wish for a culture-only representation of English is a consequence of a long fed process of the centers that aim to have their cultures and ideologies as official representatives of English language, which can bear a fair amount of profit in several ways, as I have shown earlier in this work. Leffa (2003), in consonance with the latter, argues that by linking English to a monolithic culture, one might be giving a local approach to a global language. As stated by Leffa (2003),

> By being globalized, English has lost its uniformity and has had to incorporate not only in lexical, but also phonological and syntactical diversity. Linguistic diversity with the existence not only of Canadian, Australian, Nigerian or Indian – but also Korean, Japanese or Brazilian English – reflects cultural diversity. English no longer transmits a single, but various cultures, producing a strange phenomenon to a multilingual and multicultural language. (2003, p. 235, my translation)

Warschauer (2000, apud SIQUEIRA 2008) also argues that culture, as a fundamental part of language learning, must not be approach monolithically, once globalized, English is then, connected to several cultures and peoples. Such view towards the most spread language in the world ought to be a tool in fight for the relation of submission the centers have pledged onto the periphery. Kramsch (1993) argues that teachers must guide learners into considering language as a cultural phenomenon, rather than a series of rules to be memorized.

It is common that English teachers in the expanding circle embrace cultural aspects of what I learned from Phillipson (1992) to define as "Centers", or Hegemonic Forces (Kumaravadivelu, et. al. Rajagopalan, et. al. Siqueira, et. al.).

I consider that, in different ways and occasions, we, NNS English teachers in Brazil,

have sometimes become real ambassadors of certain foreign cultures, which is expressed not only in the way we speak, the accent and expressions used, the examples that are usually given in the target language, but sometimes even the clothes we wear, the *hashtags* posted on social media profiles, and list goes on.

Phillipson (1992) alerted to how cultural aspects have been/ are used as tools to a modern-day colonialism, Widdowson (1994) debated that English is no longer a property of the Centers, and NNSs should take as much ownership of English language as the NS, supported, then, by Rajagopalan (et. al.) who claims that English is a nobody's mother tongue, belonging to whoever decides to use it.

Even though in Expanding Circle countries as Brazil English is still a foreign language, and its endeavor to make it "our own" might be a distant target, such claims act as a form of fighting back the hegemonic thinking in search for a more equal scenario in which English is globally present.

According to what is exposed in this chapter, I consider that the idea of disconnecting language from culture is a utopian one, as many authors have argued, language and culture are intrinsically related. I perceive such approach of denial and claim for neutrality as dangerous, as Phillipson (1992) has stated, one of the hegemonic tools for the spread of ELT as neutral is giving it a technical mask, in which structure is presented as separated from culture.

With the perspective on *making English orphan*, Rajagopalan's (2004) the definition World English, conceives English under a perspective of hybridity, which ought to be regarded as a land without owners, a language without native speakers, in order to assemble its users of different kinds, contexts, and levels.

Although I consider the initiative as a movement towards a political engagement that reinforces the urge for equality, such perspective is a simple step, that does not consider the totality. I regard, however, that fostering ideas of an alleged equality in the ELT scenario is acting on a similar form in which the centers portray the Plastic World in their teaching materials.

For me, approaching English in an intercultural perspective, such as argued by Siqueira (2008) is a better pick to address the issues in a more realistic form. Instead of disconnecting it to culture, connect it to everybody's culture, everywhere.

For obvious reasons, including what I have presented so far about the power relations embedded in language, connecting English to various cultures should not be simply conceived as a naïve methodological choice that would ignore the prestige that native varieties have over the ones in the periphery.

Rather, such option ought to be regarded as a an assumedly political endeavor against discrimination that takes as a fundamental step, taking ownership (WIDDOWSON, 1994) of English language by the unfavored in the periphery, in a fight for equality of voices.

2.3.2 Teaching Materials and Intercultural Perspective

Luk (2012, apud CHAO, 2016) investigated, how NS and NNS teachers evaluate and approach the insertion of culture into ELT. The study showed that most interviewees had good acceptance to the idea, but had contradictory feelings about how to take it to practice.

Kachru & Smith (2008) argue that the NS model of ELT is not an appropriate choice for effective communication. Kirkpatrick (2007) states that local contexts and learner necessities should decide the target model taught in classrooms. Alptekin (2002) suggests that ELT materials and activities should involve local and international contexts that are relevant to its users in their very contexts. For Saraceni (2009), classroom practices should reflect the complex reality of English worldwide, once English is globally used.

In consonance with the aforementioned authors, McKay (2002) defines three different approaches to culture that ought to be present in language teaching, target, local, and international culture.

Opposed to teaching approaches that privilege Western culture, and portray them as the norm of ELT, which Canagarajah (2003) points out to be inappropriate for international learners, the concept of intercultural communicative competence (ICC) has been described by Michael Byram (1997), who argues that ICC is a suitable approach to ensure that people from different linguistic backgrounds can interact effectively to each other. For the author, ICC leans on six components: (1) tolerance for ambiguity; (2) behavioral flexibility; (3) communicative awareness; (4) knowledge discovery; (5) respect for otherness; (6) empathy.

For Fantini (2000, 2007, apud Chao, 2016) ICC is based on "knowledge, attitudes, skills, and awareness" (p. 78), and its assessment ought to be constructed upon a checklist of four different themes, including:

> (1) inclusion of the sociocultural dimension in the lessons, (2) presence of a cultural dimension in classroom dynamics, (3) inclusion of an intercultural dimension, and (4) awareness of/sensitive and responsive to intercultural challenges of the teaching situation. (FANTINI, 2007, apud CHAO, 2016, p. 78).

A study conducted by Luk (2012) indicated that, although the English teachers have

positive attitudes toward integrating culture into language teaching, they express contradictory feeling regarding how culture should be positioned in ELT. Sercu et al. (2005) identified that there is not clear relationship between teachers' beliefs and practices regarding the integration of ICC. Chao (2016) points out that many teachers do not feel able to integrate ICC in their curriculum, although showing openness to the conception.

According to Siqueira (2008), the "plastic world of teaching materials" (p. 326, my translation) is a common practice in ELT in which books normally set themselves away from real life issues, especially those from socially marginalized groups. I regard such practice as a never-ending advertisement for the American Dream lifestyle. I strongly agree with the author in terms of how the so-called "first world" is represented by the books, and how they approach English language in a monocultural way, mainly by the statement of Dendrinos, that "the content selection of ELT manuals is intimately connected to the author's, and mainly, the editor's ideological positions, since the latter is responsible for finding out what attracts people and the masses, and, consequently, what provides big sales potential". (1992, apud SIQUEIRA, 2012, p. 326)

The reason why I relate to this statement in a very strong way, is my own experience as an English learner, which I have been subjected to the allurement present in the ELT world, without properly realizing the whole set of ideologies that perform a strong sense of impostor syndrome in my own professional and personal formation. I can now identify the origins of such syndrome as the amount of input I have had for years, which led me compare my own reality to unrealistic Hollywood-like scenarios that were merely fruits of a narrow narrative towards cultures.

As many, I had been taught to admire what Siqueira (2012) defined as "Anglocentric, sexist, medium class utopia" (p. 323) in which life is not portrayed as if within the real world with real issues, but as if by learning English student would be set apart of humanity and taken into a place of *digital*[6] (my word) safety and innocence.

Going further on the present issue, Gray (2001) and Akbari (2008), both quoted by Siqueira (2012) define the ideological orientations of book editors as PARSNIP (p. 323), a attitude that looks at "Politics, Alchool, Religion, Sex, Narcotics, Isms in general (racism, ethnocentrism, sexism, among others) and Pornography" as prohibited topics that must be banished from all kinds of materials.

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[6] The adding word digital from my part refers to the increasingly web content in the last decade that, not only walk towards the same direction as the plastic world, but has been perfecting it with image filters of current ever-increasing digital tools.

According to the authors, such a positioning that prevents any classroom debate to take place into issues that aim to turn their eyes to problems that minority, marginalized groups face due to the social or political structure of the society they live in. On doing so, the plastic world is made up by "neutral" and inoffensive subjects, with no space for critical thinking and reflection about the status quo.

About this distance between real life and what is presented by teaching materials, Siqueira (2012) highlights two major issues, being the first, the ideological danger embedded into the 'Pedagogical Disneyland' that, as discussed above, is a common practice found in teaching materials that disguise themselves as neutral, constantly reinforcing and in some ways even glorifying cultural aspects of English inner circle countries, whose lifestyle, moral values, fashion, among other things is taught as normal standardized ones regardless of the target country such materials end up present.

I can perceive more of that perspective in Rajagopalan (2012), who, by observing a pedagogical (reading) activity in a book, observed how natural the social values of a certain culture were presented as normal and not a subject to analysis by the teachers nor the students (at least, not proposed by the guidelines of the book). In Siqueira (2017), the author stated that:

> Our language classrooms, regardless of conditions and objectives, cannot ignore such a scenario and continue depicting a reality different from that of the world outside, that is, they cannot still be conceived according to the questionable tradition of teaching languages mostly dissociated from what happens in the real world. (Siqueira 2017, p. 9)

Siqueira (2017) also commented on the challenge that English teachers have to deal with, in order to define their educational focus and approaches as based on "fictitious purposes" (2017, p. 9) versus teaching English for the 'real world', in a perspective that, would not seek to hide power relations operating underneath the lines. Such approach would also need, according to the author, a position that aimed to deconstruct hegemonic practices and set players from different backgrounds in equal terms.

Differently from what the Pedagogical Disneyland proposed, Pennycook (1999, 2000) argues that language teaching in general or programs that specialize in teaching linguistic should not isolate themselves from sociopolitical questions or "buries our eyes ostrich-like to the political evils and ideological temptations outside" (CANAGARAJAH, 1999b, p. 201).

I agree with Siqueira (2017), that, in order to be prepared for the current intercultural specificities that English as a global/international language requires, teachers must be prepared to be "willing to engage in global intercultural encounters, potentially capable of exercising

their planetary citizenship in a more emphatic and critical way" (p. 8). Therefore, I argue, in consonance with the aforementioned authors, that abandoning the practices of old that deals with English as a structural-only approach, and be ready to engage into cultural encounters is a necessity.

Only then, students would be having contact with language in a more realistic way, "willing to engage in empowering pedagogical practices that hold the potential to entitle him/her to search and devise local solutions to the many challenges he/she is certainly to face along the development of his/her career" (SIQUEIRA, 2017, p. 12), thus, being able to deal with the challenges that come with the new student profile of current times.

3 ENGLISH OWNERSHIP AND NATIVENESS

In this chapter I present how the ELT scenario is not neutral by discussing inequalities of power present in the way English is spoken around the world. Thereto, I debate the situation of English being spoken worldwide, as well as the condition of speakers from both the Inner and the Outer/Expanding Circles, in terms of legitimacy, relevance to educational matters, and how ideologies favor ones, over the others.

Kachru (1985) has defined the way English is spoken around the world into three different categories: "Inner, Outer, and Expanding Circles", being the first ones the countries where English is *the* official language (these are normally the ones who feel entitled to claim some sort of "ownership" of English language).

The second ones are the countries where, although English is one of the official languages, it is still a second language. In those countries English is normally present there due to colonization. The third ones, the countries where English is seen as a foreign language (such as Brazil).

According to Crystal (2012), English has reached a level of global dissemination that no other language had ever reached. Phillipson (1992) states that the fate of millions of people worldwide is decided in English, once it is the language of science, technology, research, books, periodicals, business, diplomacy, international communication, among others. The author explains, though, how language pedagogy plays an important part in this process, and it is not by chance that most ELT manuals have been specifically purpose-driven.

The NNS community, even though 3 times larger than our NS counterparts (Crystal, 1997), is still marginalized. The first example given by Kumaravadivelu (2016) is difference in proportion of knowledge production between the center and the periphery, while although much larger, the NNS community has very little participation in material production.

According to Kumaravadivelu (2016) it is through method that "hegemonic forces find it necessary and beneficial to exercise the greatest control, because method functions as an operating principle shaping all other aspects of language education: curriculum, materials, testing, and training" (2016, p. 73). Such center-based methods, as the author states, is the primary way in which hegemonic forces marginalize the majority are clearly linked to native-speakerism (KUMARAVADIVELU 2006, p. 20, apud KUMARAVADIVELU, 2016, p. 73).

Crystal (2004) stated that, due to its expansion in the world, English has become more than a Language, which a better definition would be a "family of languages" (p. 40). Crystal (1996) argues that English has not reached its global relevance as a result of the sum of its

speakers, but rather, it was a consequence of the political and military power of its peoples (Great Britain and the USA, more specifically). Still on the latter, the author argues that English has become an additional language in the Expanding Circle countries, acquiring then, a part in those countries' institutions.

According to Crystal (1997), English is the native language of half a billion people around the world, with more nearly 1,5 billion speakers, if considering those who have a reasonable competence. For both authors, there is one Non-Native Speaker (NNS) for every Native Speaker (NS) in the world. Still, accordingly, approximately eighty per cent of all international writing and communication happens in English.

According to Siqueira (2017), ninety per cent of internet contents, as well as software that run modern day computing is also in English. Such expansion has given birth to a "fever for English", in which "the entire world feels compelled to learn the language of technology, entertainment, global scientific knowledge, and transnational business" (2017, p. 5).

Pennycook (2001b) states that "English is in the world, and the world is in English" (p. 78). According to Rajagopalan (2002), the English language is a highly valued commodity, that marketing has found a vast field to explore, mainly in peripherical countries.

Siqueira (2008) explains that, although the British empire has made great contributions to the spread of English with its colonies around the globe, through geographical, economic, political and sociocultural aspects of the colonialist mindset, the USA has become protagonist in disseminating a English in a globalized world, due to its military and economic worldwide relevance after World War II, technological development, aligned with a gigantic entertainment industry fostered by cinematography, television, radio, among others (p. 16 and 17).

Siqueira (2008) made a compilation of studies around the presence of English in Expanding Circle countries, from which I borrow some data:

Table 1 – English in the expanding circle

- 4% of Chinese population is fluent English, with more than three thousand English private schools only in Xangai. (Yajun, 2003, *apud* Siqueira, 2008);
- By the year 1992, there were more than ten thousand private English schools in Japan, and from every ten people, six study English in the country. (Duff and Uchida, 1997, *apud* Siqueira, 2008);
- In Peru, English has become the most important symbol of status, overcoming Spanish and the local languages (Niña-Murcia, 2003, *apud* Siqueira, 2008);
- In France, approximately 85% of students chose English as an additional language for studies, even though choices are wide. (Truchot, 1997, *apud* Siqueira, 2008);
- In Greece, English has overcome French, as the most studied foreign language in the country (Oikonomodis, 2003, *apud* Siqueira, 2008);
- In Bulgary, English has overcome Russian, as the most choosen language for adults and teenagers. (Griffin, 2001, *apud* Siqueira, 2008);
- In Russia, knowing English has become a competitive advantage for work. (Lovtsevich, 2005, *apud* Siqueira, 2008);
- In Finland, 87,6% of primary education children start their English studies, and 98% of them choose English in elementary schools. (Taavitsainen and Pahta, 2003, *apud* Siqueira, 2008).

Source: Adapted from Siqueira (2008)

Among others countries highlighted by the author, including ones in the Outer Circle, English has clearly become the number one language studied across the globe, whether as Second or Foreign Language.

According to Pereira (2016), there are different conceptions in which has been approached worldwide, which have generated diverse terms in attempt to define them. In the author's words:

> English Around the World, English as Global Language, English as an International Language, English as a Lingua Franca, English as a Medium of Intercultural Communication, English as a World Language, Englishes, English Languages, Global English(es), Global Language, International Auxiliary Language, International English, International Language, International Standard English, Lingua Franca English, Nuclear English, World English(es) and World Standard (Spoken) English (PEREIRA, 2016, p. 54).

Since those terminologies and conceptions display straight connections to the ideologies present in ELT realities, giving them proper importance is a fundamental step to the process to the comprehension of the current scenario of the English language in the world.

Canagarajah (2006) explains, in this increasingly globalized and digitalized era:

> Language norms are relative, variable, and heterogeneous. A proficient speaker of English today needs to shuttle between different communities… Rather than teaching rules in a normative way, we should teach strategies – creative ways to negotiate the norms operating in different contexts (CANAGARAJAH, 2006, p. 26 and 27).

The conceptions, and therefore their terms addressed in this section are related to the worldwide spread of English, and its use by multiple communities. I have chosen, then, according to the literature I present later on this section, WEs, Global/World English, EIL, and ELF, once those conceptions are aligned with the works that have been used as theoretical basis of this work. In the following sections I debate each those mentioned perspectives.

3.1 World Englishes

The term "World Englishes" (WE) is firstly brought up by Kachru (1985), who claims that:

> "Englishes" symbolizes the functional and formal variation in the language, and its international acculturation, for example, in West Africa, in Southern Africa, in East Africa, in South Asia, in Southeast Asia, in the West Indies, in the Philippines, and in the traditional English-using countries: the USA, the UK, Australia, Canada, and New Zealand. The language now belongs to those who use it as their first language, and to those who use it as an additional language, whether in its standard form or in its localized forms (KACHRU and SMITH, 1985, p. 210).

For the author, World Englishes, in the plural, is the consequence of new forms of speaking that are generated by people using a language in different places and contexts, experiencing different things and naming them accordingly, taking into consideration their identities and local sociolinguistics.

For Crystal (2004), English has been so diversified that it is now a "family of languages" (p. 40), therefore the term *Englishes* brings the conception of new diversified languages that emerge with the spread and use of English worldwide. In consonance, Yiakoumetti (2012) contextualizes the necessity of a plural nomenclature, *Englishes,* at the occasion related to proficiency tests such as TOELF and IELTS that privilege native varieties of English.

Pennycook (2007) argues that the current structure of English worldwide as World Englishes, for they express, according to the author, the different ways the language has taken shape throughout the world. For him, the term World Englishes refutes the notion of homogeneity that the centers have been endorsing so vigorously, not only in linguistic terms, but also (mainly) "in terms of power, control and destruction […], new forms of resistance, change, appropriation and identity" (p. 6).

For Pennycook (2010) language is conceived as a practice rather than as a structure, which means, among other things, that it is in constant change and construction. It is "part of a cultural life rather than an abstract entity" (p. 2). As a moving, ever-changing aspect of human life, Pennycook (2007) describes as *transcultural flows* the way that cultural forms move, change, and are constantly producing new forms of identity.

More recently, it is argued that "as we shift to a spatial orientation, we have to abandon the traditional notion of separately structured languages. Words are mobile signifiers located in space and time" (CANAGARAJAH, 2017, p. 34).

Ishihara (2012) argues that teaching a second language has the challenge of (among other things) "getting learners to understand an L2 community and community norms as culturally diverse, dynamic, and socially negotiated in discourse rather than as monolithic and static" (2012, p. 32). Therefore, internalizing its dynamicity and complexity, social norms of discourse ought not to be reduced into right or wrong answers, once it fosters overgeneralization and oversimplification of certain behaviors, helping perpetuating stereotypes and prejudices.

In search for a linguistic pedagogy that aims at not falling into the traps of the colonialism, and imperialism that has been built by some Inner Circle countries, Ishihara (2012) explains that working with a WE perspective has a fundamental step of the pedagogical process exposing students to diverse structures and discourses, different Englishes used worldwide, as an attempt to stimulate discussion among speakers of English from diverse backgrounds, as well as raising awareness of social and cultural differences.

Such approach to ELT, in agreement with the above-mentioned conception of L2 teaching, tends to set language debate apart from the "native-nonnative dichotomy" (PARK, 2012, p. 10), by approaching multiple Englishes, from which abilities are developed for intercultural communication.

The central focus in language teaching should be based on the philosophy that respects all varieties of English, sets learning goals that are achievable by the students and avoids linguistic discrimination (TOLLEFSON, 2002). One of the pragmatic ways to bring this into practice is to acknowledge bidialectlism and allow code switching (CANAGARAJAH, 1999). There is a growing concern that the notion of standard and non-standard English be replaced with more neutral alternatives like 'mainstream' English and 'nonmainstream' English (LIPPI-GREEN, 1997, apud SHARMA, 2008, p. 123).

For Marlina (2014), the conception of WE is ambiguous, once it may lead to different interpretations, from which, two main controversial conceptions emerge from the Kachruvian paradigm. To the first conception, according to the thoughts of Kachru, WE "captures the

dynamic nature of world-wide spread of the language" (MATSUDA and FRIEDRICH 2010, p. 3, apud MARLINA, 2014, p. 5), therefore it recognizes the varieties of the Outer and Expanding Circle, as it argues for inclusivity and pluricentricity.

Nevertheless, the second perspective provided by Marlina (2014), is that, although the WE perspective considers Englishes from outside the Inner Circle to be as legitimate, it does not take into consideration the Englishes and how they vary inside the various communities where English is present.

I conceive the latter as an ideology and practice that tends to form a periphery within the periphery, once, with the diversity generated by the use of English worldwide, inside communities, people from the different social classes, linguistic backgrounds, regions (and so many other factors) develop their own forms of speaking, accents, idiomatic expressions, and so on. As for Canagarajah (1999a), the Kachruvian conception of WE tends to:

> ignore the ideological implications of the legitimating periphery Englishes. In his attempt to systematise the periphery variants, he has to standardise the language [which then valorises] the educated versions of local English and leaving out many eccentric, hybrid forms of local English as unsystematic (CANAGARAJAH, 1999a, p. 180).

According to Fang (2017), WE is a comprised model of the three concentric circles of English speaking defined by Kachru that has challenged the traditional perspective of native ideology, and it "moves beyond the native varieties of English around the world to include post-colonial varieties of English, such as Singapore English, Nigerian English, and Indian English" (FANG, 2017, p. 59).

For the author, WE research argues that post-colonial varieties of English should be recognized as as legitimate as the ones from the Inner Circle countries. Fang argues, however, that the WE conception considers the Expanding Circle as "norm-dependent" (p. 60), that consists of reinforcing the idea of a standard reference for the language, from which varieties should rely on. As it is expressed

> The Kachruvian approach has been characterized by an underlying philosophy that has argued for the importance of inclusivity and *pluricentricity* in approaches to the linguistics of English worldwide, and involves not merely the description of national and regional varieties, but many other related topics as well, including contact linguistics, creative writing, critical linguistics, discourse analysis, corpus linguistics, lexicography, pedagogy, pidgin and creole studies, and the sociology of language. (BOLTON, 2006, p. 240)

Mahboob (2010) proposes a new conceptualization of the three Kachruvian circles, in which:

> […] the inner circle represents high proficiency without regard to how or where the language is learned and used. The outer concentric circles represent lower proficiency. So the revised inner circle is not based on history, official status, or geopolitical designation, but rather on use, expertise and competence in English. It can, therefore, be occupied by anyone from any of the three circles in the original model (MAHBOOB, 2010 p. 29, apud PEREIRA, 2016, p. 33)

Such initiative, although pointing to a more emancipatory and less colonial perspective of English in the world, to be a utopian one, for two reasons, as one, being the fact that things do not change because they are named differently, so, changing the terms will do little, in terms of transformation of reality, and more on hiding the social distance among the circles.

Secondly, in agreement with Rajagopalan (2010), intelligibility needs a starting point, a reference, in order to be understood, and defining and categorizing speakers by their alleged performance in terms of proficiency, may lead to problems of reference, and maybe even standardization.

According to Kumaravadivelu (2003), once English became a globalized language, World Englishes arose in countries where English is not a first language. For the author, this resulted in a *nativization* of English, which the author describes as a first step towards the path of taking ownership of the language, in which the aim should be into decolonization, that, differently from the first, is based on "taking control of the principles and practices of planning, learning, and teaching English "(KUMARAVADIVELU, 2003, p. 540), rather than having standard forms of English as ultimate targets to be achieved.

From what is exposed in this chapter, I come to realize that WE is definitely a right move towards an emancipatory perspective, and perhaps, for pioneering the field, it needs to evolve, such as the ELT field itself.

For me, considering the various forms in which English can take shape as equally valuable is essential. However, due to the current spread of English usage around the globe, potentialized by modern means of communication and interaction, I conceive that identifying, sorting, and categorizing the possible ways in which English is spoken is not the proper path, due to the level of hybridity and fluidity of a language that is used worldwide, regardless of which terminology one chooses to name it.

3.2 English as a Global/World Language

For Graddol (1997), a significant step in the process of English becoming a world language was in the seventeenth century, with the spread of English to former British colonies, that resulted in the colonies' mother tongue. For Crystal (1997), English took great advantage of technical innovations that emerged at the time, and with high-speed printing machines, resulting in more than half of scientific publications to be in English.

According to Pereira (2015), *Global English* is the definition that conceives the global spread of English as a consequence of globalization. According to McArthur (2001), the term was adhered to in the 1990s, and it does not refer to a specific form of English (Earling, 2004). Toolan (1997, apud Pereira, 2015) argues that the conception of Global English, as described, has a serious deficiency, which treating English as a norm whose speakers from diverse backgrounds ought to adapt to, rather than take ownership of it (as it is suggested by Widdowson, 1994), and it implicitly of a neutral arena for linguistic encounters.

World English is a term that was adopted since the work of McArthur (1992), with the use of the expression "English as a world language". Rajagopalan (2012) argues that this definition implies that a language in such worldwide condition "cannot claim any native speakers" (p. 383). Thus, it is a consequence of the state-of-art in which linguistic studies find themselves in, that is "still in the business of sizing it up or figuring it out" (p. 383) the current condition of English.

Brutt-Griffler (2002) suggests that World English is a consequence of the commercially and economically dominance of English language, therefore, it is not a new language, but a "phase in the history of the English language in which the vast majority of English speakers belong to bilingual speech communities".

I agree with the latter, that approaching English as a world language, is not the same as "a language that is globally used". From what I chose to present in this work, I came to realize that World/Global English, despite sounding reasonably well for my ears, may carry a strong sense of hegemonic dominance, that is quite the opposite of what I aim with this work, as I have been arguing so far.

3.3 English as an International Language

According to Widdownson (1994) for a language to become international, there "must" be a considerable number of users of that language in different contexts, and with different goals towards the language. The author also states that "the reason why English is international is because its vocabulary has diversified to serve a range of institutional uses" (p. 383).

For Crystal (1996) a language becomes international by the power of its cultural properties and fundamental structures, its people, its political influence, and military capacities. For McKay (2002), an international language is defined by the number as a simplistic one, if the measure is done by its NSs (native speakers). For Smith (1976, apud Siqueira 2008) the first thing to be considered is the number of speakers in different nations.

The latter also brings the concept of an auxiliary international language, which is not regarded as a nation's mother tongue, but for people from several places using it for mutual communication, this way, an international language, according to the author, must be denationalized, moving from a group of native's property, and serving as a functional tool for international communication.

Leffa (2002) states, in agreement with the aforementioned authors, that an in order to be international, a language must be: (1) deprived from NSs (Native Speakers), (2) disconnected from a certain (hegemonic) culture, (3) used for specific purpose, for not displacing local languages.

According to Canagarajah (2014) the TESOL field changed the way it looks at English, as what was once focused on native varieties as the norm (p. 767), to considering it an International Language, which is open to approaches that recognize new norms that are co-constructed by speakers in different contexts.

For the author, approaching English in an international perspective requires changes in the way English is taught. Such pedagogical changes include raising awareness of local varieties of English in different contexts, that lead to developing "proficiency in a chose local and/or native speaker variety" (CANAGARAJAH, 2014, p. 768).

As described by Kachru (1986, apud Canagarajah, 2014), the Expanding Circle communities did not have their own Englishes, once English was not used locally, nor was it an official second (or third) language. According to the author, such communities were supposed to learn native varieties/norms of English for contact purposes (p. 769).

Canagarajah (2014) has a different view of such situation. According to the latter, globalization progressed in a way that multi-directional interaction has become part of these

communities' daily life. Therefore, not only Expanding Circle countries are interacting with various other communities from both the Inner, Outer, and Expanding Circles, but they are also developing their own Englishes, in order to better suit their contextual needs.

Scholars in the TESOL field have been arguing that there must be a change in perspective in what comes to comprehending how languages are formed. Under such perspective, languages are not seen as "immobile" (BLOMMAERT, 2010, apud CANAGARAJAH, 2014), but rather variable, mixed, and mobile (CANAGARAJAH, 2014, p. 770).

Therefore, under a perspective that approaches English as International language, according to the aforementioned thoughts that recognizes "no languages or language varieties are separated from others" (2014, p. 770), the ELT community should focus on communicational objectives of the speakers, rather than the Englishes spoken in those speakers' communities.

Taking the mobility and variability of languages into consideration does not imply on denying the importance of grammar, instead, "it involves seeing grammar as always emergent, not preconstructed" (CANARARAJAH, 2014, p. 770). For him, speakers from different backgrounds can use whichever linguistic resources they choose according to their willingness to collaborate in communication.

According to Pereira (2016), EIL goes beyond boundaries and traditions, and it serves various communities in their own use of the language. For Seidhofer (2011a), EIL is a convenient means of communication that is used in different countries, by people who share different native languages. For Erling (2004), English does not portray one countries' culture anymore. It, however, has a global nature that is shaped by its users. For Origo (2016), the placement of English as an International Language sets it further and further from the NS-NNS dichotomy (already mentioned in this work). For

> EIL, as a paradigm, recognises the international functions of English and its use in a variety of cultural and economic arenas by speakers of English from diverse lingua-cultural backgrounds who do not speak each other's mother tongues. However, this does not mean that there is a particular single variety of English called 'EIL', like ESP – English for Specific Purposes (WIDDOWSON, 1997) – that is shared by those speakers and is used specifically for international purposes such as English for International Aviation or International Business English. (MALINA, 2014, p. 4).

Further on, the author argues that

> "EIL is regarded as a linguistic and epistemological lens for researchers, scholars, and educators to 'put on' in order to critically:
> • revisit and reconsider their ways of conceptualising English,
> • re-assess their analytical tools and the approaches they adopt in the sociolinguistics of English and TESOL disciplines, and
> • revise their pedagogical strategies for English language education in the light of the tremendous changes that English has undergone as a result of its global expansion in recent decades." (MALINA, 2014, p. 4).

For the aforementioned author, EIL cannot be separated from WE and EFL, however, some attention must be paid on whether the comprehension of English as a language used worldwide ought or not to foster the conception of a single variety to be considered a lingua franca. There is a difference, therefore, if one variety of English is regarded as an international means of communication, rather than multiple encounters from which comprehension and communication happen in intercultural encounters.

Marlina (2014) points out, then, the danger of focusing on the use of terms such as "American English", "Nigerian English", etc. Thus, EIL must to "embrace/recognize all varieties of English at national, regional, social, and idiolectal levels in all circles as equal" (MERLINA 2014, p. 5), in order to be successfully used (in terms of representation and integration of its users) worldwide. For SHARIFIAN (2009), EIL ought to "reject the notion of a single variety of English which serves as the medium for international communication. English, with its pluralized forms, is a language of international and intercultural communication" (p. 2). Both International language and Lingua Franca, are for me, suitable possibilities of approaching English, in a non-hegemonic way. However, I consider that, terminology-wise, an international language might be confused with "someone else's language", rather than a local/national one. I perceived that in the statement of one of the participants, which brought a new perspective on this term for me.

3.4 English as a Lingua Franca

According to McArthur (1992) a lingua franca is "a semi-technical term for any additional (often compromise) language adopted by speakers of different languages, as a common medium of communication for any purposes and at any level" (p. 605). For Firth (1996) and House (1999) it is a "contact language between person who share neither a common native tongue nor a common (national) culture" (FIRTH, 1996, p. 240).

Seidlhofer (2011a, p. 7) considers ELF as "any use of English among speakers of first languages for whom English is the communicative medium of choice, and often, the only option". For the author, ELF is not a fixed notion, but rather a constantly changing set of results of co-constructions of English by its users, who regulate and negotiate its norms according to their interactional exigencies.

According to Fang (2017), ELF is a form of connecting people with different linguistic and cultural backgrounds for communication purposes, as "a field of research that focuses on the diversity and fluidity of the English language; it also values communication strategies encountering difficulties and communication barriers" (FANG, 2017, p. 61).

For Jenkins (2015b), the notion of English as a multi-lingua franca conceives that its users are able to appropriate contingent multilingual resources for the purpose of efficient and effective communication. In Jenkins (2011), it is explained that ELF is "a means by which English is continually being re-enacted and reinvigorated through the inventiveness of its speakers as they respond to their immediate communicative and expressive needs" (p. 304). For the author, ELF shifts away from the paradigm that have NS standards as benchmarks, and aim at attending to the necessities of the majority of its speakers, the NNSs.

Therefore, a lingua franca does not imply that there is a monolithic variety of English that can be codified and used for global communication purpose (Jenkins, 2003). ELF, then, differs from EFL since the latter consists of perceiving a fixed asset from a native perspective (Graddol, 2006), whereas ELF not only includes NNSs as protagonists, but also advocates for their autonomy in regard to NS linguistic protocols (Jenkins, 2015), being able to "skillfully co-construct English for their own purposes, […] and create innovative forms that differ from the norms of native English and do not require sanctioning by native English speakers" (JENKINS, 2011, p. 931).

According to Pereira (2016), as people from the periphery take ownership of English, it gets less comfortable to the Center. In agreement with Graddol (1997, apud Pereira, 2016), even though the NSs feel that the English language belongs to them, the NNSs will determine its future in the world. For the author, such is a consequence of a language that becomes the world's lingua franca.

According to Tomokazu (2018), perceiving English as a Lingua Franca (ELF) is "incompatible with English native-speakerism owning to the untenable assumptions of monolingual competence and associated 'correctness'" (p. 14). For the author, it does not matter how strongly a monolingual ideology is present in a community, the idea of monolingual competence is "simplistic and naïve in the face of the current complex world, which a global

lingua franca is expected to bring closer together" (TOMOZAKU, 2018, p. 11).

In a scenario where multiple complex social systems "influence, respond and adapt to each other, making the boundaries between themselves fuzzy and never categorical" (TOMOKAZU, 2018, p. 11), the boundaries between different languages, and different varieties of a language are also unstable, and with the advance of communicational methods, hybridity and fluidity are essential factors to be considered, whenever dealing with languages. Therefore, "a global lingua franca, then, may be seen as invoking a varying degree and different level of complex social systems in each communicative instance" (TOMOKAZU, 2018, p. 12).

Pennycook (2007) argues that language and culture are intrinsically related, especially when it comes to global communication, forming non-linear social systems in which individuals engage in cross-cultural interactions.

3.5 Emancipatory Perspective as an Overall Terminology Guide

Apart from the crisis in terminology, the abundance of models of English and lack of consensus in defining a single one, it is important to stress that despite the lack of consensus in naming English in a globalizing world, many of the labels discussed above do have features in common. As argued by Jenkins (2007) "ELF and EIL are one and the same phenomenon, and that both refer to lingua franca uses of English primarily along its non-mother-tongue-speakers" (p. 11).

For Marlina (2014), whether English is defined as a "Global", "World", "International" English(es), or as a Lingua Franca, all those conceptions, although varying in some sort of methodological construct, have the same ideological base of choice, which is questioning the alleged, not always noticeable but ever present, superiority of the Queen's English, as well as the Uncle Sam's.

Origo (2016) perceives the different conceptions of English as

> […] a widespread phenomenon, English has been modelled to fit other linguistics realities which have then evolved into a number of varieties that a World Englishes philosophy advocates to accept and legitimate. Among these varieties are English as International language (EIL) and English as Lingua Franca (ELF). Supporters of these varieties aim to emancipate their speakers. In particular, EIL gives recognition of varieties of English spoken by NNSs, while ELF academicians such as Jenkins (2006) and Kirkpatrick (2006) want to explore and describe the use of English of the NNS group in Kachru's Expanding circle, where theoretically the so-called NSs are absent. While the EIL paradigm acknowledges the fact that 80 % of communication in English takes place between NNSs, it does not say that communication in English in international contexts excludes NSs. (ORIGO 2016, p. 8 and 9).

In agreement with such claim for independence, Siqueira (2018) states that "once English is decentralized and reinvented, it breaks the chains of its "owners", and inserts itself into repertoires of different cultural backgrounds" (p. 95, my translation). The author defines this process as of fluidity, hybridity, and constant construction of meaning.

Having that in common, I choose to refer to them as an emancipatory perspective of English, as explained by Cox and Assis-Peterson (2001), since I am more concerned about whether English teachers perceive ELT in an emancipatory way, than which form of critical knowledge of the area they fit in. In the words of Ishikawa (2018), "No matter how prevalent a monolingual ideology may be […], monolingual competence is simplistic and naïve in the face of the current complex world, which a global lingua franca is expected to bring closer together" (2018, p. 11).

3.6 The Native Speaker

An important process within a Modern-Day Colonialism process is the practice of Linguicism. For Phillipson (1992), linguicism is defined by ideologies, structures and practices that legitimate unequal share of power between languages. It involves representation of the dominant language as some desirable goal or status to be achieved, often linked to modernization ideas in the case of English, with the westernization that is embedded in ELT, added to the global proportion that the English language has achieved (as mentioned) both in terms of numbers of speakers, but also as the key points in societies (such as technology and trade, por example).

It is common that people from various nations aspire not only to English language, but also to the lifestyle, cultural values and ideological choices of the centers who are the supposedly "providers" of English and everything accompanies it. Meanwhile, local languages in peripheries are linked to an opposite profile.

Kramsch (1993) argues that Chomsky's theory takes for granted the conception of an ideal speaker-listener, which is an idealized pattern that helps constitute the utopia of native speaker who is the legitimate agent to dictate and validate language norms. According to Kiczkowiak (2017), such theory is well used by the centers as one of the tools to assure a privileged spot in the English-speaking scenario.

For Rajagopalan (2013), the Gerativist Theory was used to privilege the NSs of English, and how the insertion of the communicative approach was another tool to strengthen the figure

of the "owners" of English language as ultimate communicational targets to be pursued, once English has become a *commodity* (2003b, 2008b, *apud* RAJAGOPALAN 2012, p. 11).

Another reason that, according to the author, justifies the breaking of chains of NNSs' dependence of NSs is the fact that English is spoken in multilingual and multicultural environments, and there are millions of people around the world learning English with no intention of moving to an English-speaking country. In fact, it is more likely that people from the Expanding Circle interact with more people from both the Expanding and Outer Circle, than the Inner Circle, due to the fact that ESL and EFL speakers of English have outnumbered NSs as three to one (GRADDOL,1997, apud SIQUEIRA, 2008).

As stated above, there is an ideological problem in considering a group of people (NSs) as the ones with authority over English language. Rajagopalan (2015) explains that such conception is so spread that it is not a matter of whether or not English language's ownership is a real fact, but whether it is the USA or England who occupy the top positions in this race.

Such *apotheosis* is considered by the author as an effect of ideologically-centered norms and policies that, with time, have made opened space for imperialist agendas. According to Phillipson (1992), little suspiciousness is taken whenever dealing with subjects, once he stated that "dominant ideas are taken for granted" (p. 72), being commonly too obvious to be suspicious.

According to Rajagopalan (2012), pursuing the NS as the ultimate goal for ESL and EFL learners is a notion that has been strongly endorsed by the communicative approaches, that aimed to secure NSs privileged spots in the "free trade" competition for more and more students (clients), claiming NSs as more eager to teach English as both second or foreign languages, as it can be seen in:

> Doan (2014) reports that, according to a market survey conducted by the officials of the local government in Ho Chi Minh City, the capital of Vietnam, native-speaker teachers from Britain were paid US$10,000 per month, native-speaker teachers from Australia were paid US$5,000 per month, but nonnative teachers from the Philippines were paid US$2,000 per month for doing the same job. (DOAN, 2014, apud KUMARAVADIVELU, 2016, p. 72).

According to Rajagopalan (2012), millions of English teachers around the world have been subject to brainwashing for years, and it was long until NNSs realized that they did not own anything to their native counterparts. Such statement is supported by Tamimi Sa'd (2018), who states that there is little justification for NNS to aim at NS accents, once most of the communicative endeavors they might be inserted in are likely going to happen among ESL and/or EFL speakers.

An important example of how those policies were manifested in a concrete way as the RP (received pronunciation) attempt from the British government to make English speakers outside England to have a Queen-like accent.

The author describes here that teachers were sent from England to India in order to make an intensive pronunciation course, so that Indians would speak like British people., which resulted as an unsurprisingly failure after a couple months, for the local group of the city of Chennai did not take long to go back on expressing their own way of speaking *their* English, after the supervisors (colonizers) were gone.

Rajagopalan (2005) argues that dual conceptions, such as "native vs foreign" speaker or "first vs second" language, for example, are obsolete. Therefore, in a globalized world such as ours, with intercultural implications, more and more people have been acquiring proficiency in other languages, besides the fact that entire communities go through processes of "language migration".

Even though the level of hybridity and fluidity of language transformation, especially in a globally used one, is beyond dual measurements, however, differently from the latter, I argue that it is important to bring those issues to debate, and name them is equally necessary. I conceive that, only by being able to identify the way power relations operate, can one be able to fight against their asymmetries, which I perceive to be LA's standpoint.

However, I agree with Rajagopalan (2005) on the fact that some language variations have acquired the status of "native", due to the power certain communities possess, and whether or not a certain community has the power be entitled as (one of the) owner(s) of a language is related to political issues, rather than phonological or communicative ones.

As another example of the aforementioned inequalities of power and conditions (in addition to the one present by KUMARAVADIVELU, 2016), I find it important to quote a research conducted by Tamimi Sa'd (2018), about how NNs regarded NSs in terms of pronunciation, comprehension, and identity.

The research results found that (1) NNSs have a preference for NSs' ways of speaking English, even though NNSs' Englishes sound equally intelligible to them, "EFL learners might hold such attitudes with the aim of avoiding the possible future negative evaluations, mockery, and racism on the part of NSs" (Baugh 2000, *apud* Tamimi Sa'd, 2018, p. 15).

At the same time, the participants presented negative evaluations towards the very NNSs' accent, the participants in the research have demonstrated to connect to NSs' pronunciation as ways that Golombek and Jordan (2005, *apud* Tamimi Sa'd, 2018, p.16) described as "attempts to assimilate into the TL community and interact with NSs in more

efficient ways".

The aforementioned research demonstrates how hegemonic industries have been successfully implementing an underdog syndrome in the periphery, with English language on a pedestal, ideologically connected to modernity ideas.

I agree with Tamimi Sa'd (2018) on his statement that such attitude from NNSs towards NSs and towards themselves might be connected to fear of "ridicule, racism, discrimination, marginalization, and so forth" (2018, p. 15), as Rajagopalan (2015) defined a racist agenda that has "enjoyed great appeal among aspirant learners of the language, a fact that is exploited to its utmost marketing potential by language schools seeking to attract their clientele." (2015, p. 4).

According to Rajagopalan (2005), matters related to identity (when dealing with language) are generally taken as natural, unproblematic issues. The author criticizes widely adopted ideas that deny the facts that languages are hybrid, mixed, and in constant change.

When it comes to language teaching, Rajagopalan (2012) argues that both the language structure and the consciousness around the political and ideological issues embedded in language are impeccably necessary for a critical formation, one that ought neither to neglect the technical necessities of the linguistic code learning/acquisition, nor to bring up context to the class, without taking a proper look to the ideological issues within materials, speeches, methods and the very conception of how language should be dealt with.

In consonance with statements above, Motha (2012) argues that:

> Many teacher education programs focus on the nitty-gritty of languages, on the ways in which words and sounds connect to each other, on linguistic comparisons, on the mechanics of language. Or they focus on teaching methods, on decision making processes, on lists of practical, one-size-fits-all strategies, and on detailed instructions for crafting cookie-cutter lesson plans. While it is important for teacher candidates to understand both the activity and processes of teaching and the structure and workings of languages, such knowledge is almost meaningless unless it is embedded in thoughtful, informed, critically conscious practice (MOTHA, 2012, p. 333).

For Rajagopalan (2012), even though language teaching in general has benefited from adhering to a "fixed and stable [linguistic] code" (p. 63), the code itself is not a must-have condition for pedagogical practices to happen, once "codification of languages only occur whenever languages have acquired a certain prestige and clearly have political reasons." (p. 63).

Going further on the above-mentioned subject, there is an interesting observation from the same author towards the commonly defended idea of "teaching a language that must be useful to the student" (HOWATT, 1974, p. 11 *apud* RAJAGOPALAN, 2012, p. 67).

According to Rajagopalan (2012), the problem is not on the idea itself, but on the approach that educational programs usually deal with this, by taking the students' needs and will as "too obvious to be properly verified" (RAJAGOPALAN, 2012, p. 67, my translation).

For the author, this is a result of way of thinking that leads material producers and language teaching programs to aim at NS as the ultimate level of excellence for English speaking (in the case of English teaching and learning), not only as a reference, but also as a continuous validator of forms of speaking. I regard this issue as not a language-teaching one, rather, as a challenge to education as a whole.

Although Bresnahan et al. (2012, *apud* TAMIMI SA'D, 2018) described that intelligibility had a positive effect on learners' attitudes in regard to NNSs' Englishes, Rajagopalan (2010) debates the adherence to the notion of intelligibility as a trap that may possible endorse post-colonial and hegemonic thinking, instead of help fighting for a critical perspective in terms of worldwide communication in English.

The matter addressed here is that, by the great diffusion of English language inside various places and spoken by people with extremely diverse linguistic backgrounds, require the ELT community, specially TESOL, to think of ways to adapt to new scenarios that are taking shape in forms that are as diverse as its users. Holliday (2005) states that there must be a re-alignment in the face of the polycentricity of World Englishes.

Such re-alignment took form with the notion of intelligibility, that should be the guideline for English speakers from different parts of the world and different linguistic backgrounds to understand each other. According to Rajagopalan (2010), "Intelligibility seems to have become a buzzword these days, especially among scholars who are getting increasingly worried about the rate at which English is spreading right across the world like wildfire" (2010, p. 465). The author shows us a different perspective in terms of how the notion of intelligibility actually affect the ELT community. At first, the author shows himself suspicious about the very idea, once the term "intelligible" is as subjective and due to interpretation as "ugly" or "beautiful". Therefore, it is not open to interpretation, but it is another ideological trap. The conception that something must be intelligible has a start-point that, historically, needs the validation of native-speakers. As we can see:

> it used to be claimed that the only way to attain intelligibility across the board was to accept the native speaker as the model, 'as the ultimate state at which first and second language learners may arrive and as the ultimate goal in language pedagogy' (VAN DER GEEST, 1981, p. 317, *apud* RAJAGOPALAN 2010, p. 466).

The author explains his point of view further on in the work by questioning "intelligible for who?" (p. 467). He states that problem is in the reference point that is going to be able to judge whether or not something is intelligible. That the notion of "common welfare" of intelligibility would shatter once something was intelligible for some, but not for others, and there would be no criteria, except the god-like entity that would be able to state the norms of what is and what is not intelligible.

Rajagopalan (2010) reaffirms his position on stating that there can only be intelligibility with a fixed and unquestionable reference that will eventually lead to the "native-speaker apotheosis" (RAJAGOPALAN, 2004), with is concept as senseless as categorizing languages as easy vs difficult, or primitive vs civilized.

Rajagopalan (2012) goes deeper into the relationship of ownership of a language, which was previously defined by Widdowson (1994), as well as the (lack of) neutrality issue. The author describes in the occasion the resistance British writes used to have towards the "varieties" that had been born wherever the English language arrived as a "bitter taste" (p. 57) England had to swallow by seeing its language being modified, since the new forms of English that emerged from the colonies used to be regarded as deformities.

Even the North American English, that has achieved a similar (if not superior) status to the English spoken by the Queen, was conceived as a *mutilation* (BRIDGES 1925, apud RAJAGOPALAN, 2012, p. 65) of Shakespeare's language, what to about Perren's (1956, apud RAJAGOPALAN, 2012, p. 66) statement about the *danger* of East African English. It was only after a few centuries that the "owners" realized how profitable the spread of English could be, and it is not by chance that ELT is now a multimillionaire industry.

I conceive such change of attitude towards the acceptance of other forms of speaking English as a clear example that the matter of dealing with different forms of English is not linguistic, but ideological and political, especially if we analyze the shift American English took from a "should be corrected" variety, to one of the most relevant dictator of norms in modern world.

For Guilherme (2002), language education must look at new challenges that are related to culture and power. In Pennycook (2004), the author observes that:

> Learning to teach is not just about learning a body of knowledge and techniques; it is also about learning to work in a complex sociopolitical and cultural political space ...and negotiating ways of doing this with our past histories, fears, and desires; our own knowledges and cultures; our students' wishes and preferences; and the institutional constraints and collaborations (PENNYCOOK, 2004, p. 333)

Kumaravadivelu (2016) argues that ELT professionals must empower themselves in order to act and become more conscious of their roles in a globalized world as today. According to the author we, NNS teachers must be equipped to move away from historical practices, methods, and discourse (p.76) that endorse the status quo built upon hegemonic interests.

For me, such propositions require not only intercultural and emancipatory formation to the teacher, but also a political engagement to face hegemony and neo colonialism. The same engagement should not be expected from the centers.

Paraphrasing Freire (1985), it would be naïve to expect from the oppressors to create an educational system that would aim to raise consciousness for the oppressed. Accordingly, Kumaravadivelu states that "the solution, however, cannot come from the dominating power; it has to come from the subalterns themselves. It can come, asserts Gramsci, only when the subalterns achieve critical consciousness and the collective will to act. (2016, p. 76).

According to Rajagopalan (2012), the countries from the Outer and Expanding Circles ought to be not only cautious about the role hegemonic practices aim to play in their communities, but also that both the policies and decision-making must have local interests as priority.

By doing so, it is crucial that nations have a clear picture of the center's interest in maintaining the ownership of English, and how profitable the outcomes of such view of English language might be to both the US and the UK. As a result of this attitude of defiance in terms of not accepting the hierarchal spectrum that puts NSs in a pedestal, comes the necessity of looking the NSs' position in ELT in a critical way.

Moita Lopes (2003) explains how English has moved from native-only or native-centered interactions, and became fundamental in contexts which do not have the NS as a goal, or even as a participant.

For Rajagopalan (2012), there are many people nowadays interested on learning English with no intentions to move to an English-speaking country. Phillipson (1992) shows how English in different contexts not only fights for space, competing with local languages and culture, but in some extend, even abolishing other languages, whether through a faster, rougher process and explain in the Guiana case, or through a slower, longitudinal process of modern-day colonialism, as explained earlier in this work.

According to Siqueira (2008), nearly a third of the world population makes use of English at some level, whether NSs, NNSs, ESL or EFL speakers, with different kinds of accent, proficiency levels, and specific purposes. With such a relevance, the way speakers worldwide face English in terms of their own, or someone else's language is one of the factors

that has a huge impact over identity, self-stem, and political power that permeates the different scenarios where English is present, and as stated by Moita Lopes (2005), it is very important that ELT has a political intention of social mobility.

Siqueira (2008) claims that English has been submitted to a process of "*nativization*" by several local variants, a way in which we, NNSs, put ourselves out of the position of submission towards NSs. One of the ways this process takes shape is by taking ownership (WIDDOWSON, 1994) of a language, that, according to Rajagopalan (2004, 2015) is "nobody's mother tongue, and belongs to everyone who speaks it in whatever capacity" (p. 16). Graddol (1997) says that even though NSs might think of themselves as owners of English language, it belongs to its user, as first, second, official, or foreign language, and such user who shall write English's future.

As English is used by people in all different circles (Inner, Outer, Expanding), one of the main weapons NNSs have in terms of empowerment and ownership is to use English to make it a tool to express their own ideas, values, culture, production, art, etc. As McKay (2002) defined, English, goes through a process of renationalization, and such is a process that leads to innovative forms of usage of this language.

Aligned with Achebe's thought about how he, as an Outer Circle English speaker, I consider the Nigerian author's attitude of ownership towards English to be the most appropriate form of dealing with English as an International/Global language. The author states that "I feel that the English language will have to be able to carry the weight of my African experience… But it will have to be a new English, still in communion with its ancestral home, but altered to suit its new African surroundings." (ACHEBE, Chinua, 1975, apud Siqueira 2008, p. 3). This way, language is no longer the other's, but his own (RAJAGOPALAN, 2003). As Modiano (2001b, apud SIQUEIRA, 2008) explained, there must be a consciousness raising process in ELT professionals in order for ELT to better attend to diverse users' necessities and wishes.

I conceive Achebe's statement as a real guide in terms of how we, NNSs, must approach English, in order to deal with it under an emancipatory perspective. Since we, NNS have outnumbered the NSs, it is important that we consider ourselves not only as consumers, as I quoted Scheyerl's (2012) words earlier in this work, but also producers of knowledge, content, methodologies, and whatever is necessary to attend our linguistic necessities.

However, I perceive that it is important not to ignore the pressure that is present in the work market, when English teachers are not only rewarded by imitating North American and British accents, but the ones who sound differently, are actually in danger of being considered as "not as fluent" as their "native-like" counterparts.

As I have argued in this work, I choose to deal with linguistic issues in a realistic way, rather than a utopian one. Therefore, taking the pressure NNSs suffer from into consideration is not a subject that ought to be ignored, especially because the concept of nativeness, as the aforementioned authors argue, is an ideological one, rather than geographical.

Henceforth, I argue that we, NNSs, must fight to take as much ownership of the English language as possible, and foster the sense of criticality in our students, especially the future English teachers in graduation courses.

4 METHODOLOGY

4.1 Brief Look at AL's History

According to CAVALCANTI (1986) Applied Linguisitics (henceforward, "AL") has been seen for a long time by non-specialists (and up until today) as Applying Linguistics Theories, although it has had its object of study and its very definition changed over the last decades. The author holds both applied linguistis and linguistis responsible for that vision, the first one for "having broken relations with traditional grammar and embraced the structuralism and its methodology for didactic material designing" (p. 5) and the second one for having been so allured by Chomsky's Gerativism that it tried for very long to apply those theories into language teaching context. Such interpretation of what AL should be like is way different from what we have found in AL authors' definitions, as described below.

Once AL is conceived as something not only beyond, but completely different from "applying theories", it is of crucial importance to bring up its definitions, its object of study and methodological paths throughout the last half dozen decades. SPOLSKY (1980, *apud* CAVALCANTI, 1986) considers AL as a field of research that aims to study language mediated issues by seeking the necessary theories in certain fields of science (such as psychology, sociolinguistics, education, and so on). For STREVENS (1980, *apud* CAVALCANTI 1986), it is a wider relation in which AL may search the necessary theories in any field in order to solve language mediated issues, which makes AL inherently interdisciplinary. Neither is AL subject to Linguistics, since it is able to seek from and contribute to theories from other areas of knowledge.

Therefore, in this work, issues regarding the reality of the teachers, as well as the implications of those issues in the real world have been taken into consideration, as the focus the research. Due to its *indisciplinary* profile, the present work has search literature from Mainstream Linguistics, Social Studies, Pedagogy, and mainly AL itself, in order to develop a proper theoretical basis to attend the purpose of this work.

I consider this work to be within the field of Applied Linguistics (AL), once it deals with social-related issues mediated by language, and that the ideological conception embedded in language teaching and learning is a crucial part of what Applied Linguistics is concerned about.

4.2 The Context of the Research

Schools

In this research, I understood to be important to investigate teachers from different realities. Therefore, teachers from public, private, and bilingual schools were invited to participate. Some of them have been easier, others, more difficult to be reached, for diversified reasons, that I briefly describe in the following paragraphs.

In Brazil, basic education is organized as: *Educação Infantil*, with ages ranging from 4 to 6 years; *Ensino Fundamental* (primary school), ranging from 6 to 11 years old in its first phase, and from 11 to 15 in its second one; and *Ensino Médio*, in which students range from 15 to 18 years old. In the case of the present research, teachers from elementary school have been chosen, since this category contemplates the widest range of school years.

The whole set of participants are teacher who currently act on *Ensino Fundamental*, ranging from the its earliest to latest years. A special care was taken when choosing the participants, seeking a variety of contexts that has contributed to the study itself.

The Public School

The public school is located in an economically unfavored region of the city, and most of its students come from low economic classes. Although the physical structure of the institution did not present damages, some difficulties that invariably affect the pedagogical work were apparent, such as the "deficiency" (which I explain in the following chapter) in regard of teaching materials, the resulted in the need of teachers to elaborate, build, and print materials to the students.

As for the previously mentioned "deficiency", I must highlight that, the participant P4, the one who works in the public institution had firstly stated that there were teaching materials for the English classes.

However, in a posterior contact, P4 explained that the school has indeed the materials, but there are two major reasons why they are not used in class: firstly, there is a logistic problem in which books take so long to get to the students that it simply makes its using along the semesters to be unfunctional, since the classes cannot wait for the arrival of the materials to start; and secondly, the fact that the books are completely in English, without explanations and guidelines in the student's mother tongue, is unmotivating for them to adhere to the book usage.

The lack of air conditioning in the classrooms was also a fact that was present, and in a

city where 40 degrees Celsius is a common reality, the very permanence of those students in a classroom for a whole morning and/or afternoon, also has a significant impact on the everyday routine of both students and professionals.

Although P4 was not only willing to participate in the research, but also very collaborative in the whole process, I have found greater resistance among public school teachers (sometimes with the principals, sometimes with the teachers themselves).

The Private School

As mentioned above, the original perspective of this research had been to be in contact with teachers from both public and private schools in equal numbers. The issues faced in the private schools were, as expected, different from the ones in the public institution.

Therefore, resistance in terms of participating in the research was not noticed, but rather, scheduling challenges were present throughout the whole process of contact with each of the participants who work in private institutions. Even though the resistance of having an external figure in the classroom did not scare the teachers that so much (if at all).

The teachers in private schools have no planning time included in their weekly work schedule, differently from the ones in the public schools, most teachers working in private institution also happen to work in several places at the same week.

One example of the aforementioned issue is P5's statement that he has had no time to work with any project throughout the year in any of his classes or groups. I do not argue, however, that working with projects are a guarantee for a better class, but it shows that P5 had to run against time to handle the workload proposed by the teaching materials and the school's academic calendar.

The Bilingual School

Although the bilingual school I have approached was also private, I have decided to put it in a different category for two main reasons, firstly because school has completely different features from the other two, both in terms of methodology and structure, especially in who English is dealt with since early ages.

Secondly because, even though they were five participants, P4 was from the public school, P5 from the "traditional" private one, and the other three (P1, P2, and P3) were from the bilingual one. Such adherence to the research, and willingness to collaborate was surprising to me, since those teachers faced similar scheduling struggles than those in the "traditional" private institutions. For that reason, this research has ended up counting on three of participants

from this school, whereas there was resistance elsewhere.

In order to facilitate the sorting of those three schools, I have defined them as the pubic, the private, and the bilingual one, even though only the first one mentioned is public. Both the private and the bilingual ones attend people from medium to high economic classes, and struggles with materials and/or physical structure were not part of the institutions' realities.

4.3 The Participants

The initial goal had been to count on equal numbers of teachers from both public and private schools, however, one of the teachers of the second public school that this research was going to take place replied negatively to her participation, even after she had agreed in the first moment, she decided not to participate, because, according to her: "If you see my daily practice and what I write on my academic works, you will realize that they are very different things. I don't want that to be exposed".

I conceive such resistance to be a result of what Telles (2002) described as a myth, present in both schools and universities, where the latter only seeks the first as a form of vessels for superior-class investigations, that pass that knowledge to the ones in need (schools), whereas the handywork belongs to the teachers in schools, who, according to this myth, are solely responsible for the application of that knowledge, and not for producing their own.

Therefore, five participants were then divided into three categories, bilingual, public school, and private schools. I define "private", a traditional (non-bilingual) school, for sorting purposes. Such terms do not aim to define any of their pedagogical features, other than the fact that one of the two private schools has a bilingual project, and the other, does not.

The participants were then, randomly named as P1 to P5, in order to preserve their identities. From the five teachers, three were from the bilingual school, due to both the adherence of its teachers and its principal (who has strongly endorsed and facilitated the contact with the professionals), and the number of English teachers the school has. Whereas the other two institutions provided one teacher, each.

Table 2 - Personal Data

Teacher[7]	School	Age	Teaching Experience	Gender	Hometown
P1	Bilingual school	34	12 years	Female	São José dos Campos- SP
P2	Bilingual school	28	3 years	Female	Araguari-MG
P3	Bilingual school	46	28 years	Female	São Paulo-SP
P4	Public school	36	14 years	Female	Guaraí-TO
P5	Private school	28	6 years	Male	Porto Nacional-TO

Resource: Own authorship.

Chart 1 - ELT- related Graduation
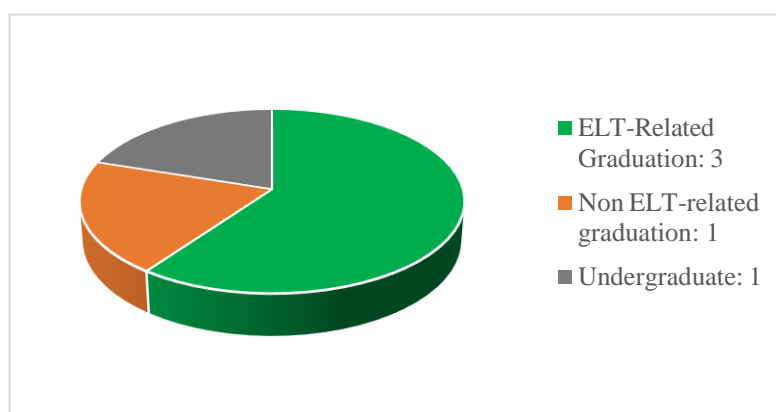
Resource: Own authorship.

Although there are all English teachers, working in basic education in Brazil, it is interesting to observe that not all of them have ELT-related graduations. More specifically, P3, P4, and P5 are certified as English teachers (P3 is graduated both in English and Portuguese), whereas P1 is graduated in psychology and Portuguese teaching, and P2 is an undergraduate student of pedagogy.

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[7] Although I initially thought that describing the participants' hometown would be pointless, some of the answers they have made in the interviews show point to local perspectives both in their cities of birth, and then, in the place they currently live.

Chart 2 - ELT-related disciplines in Graduation
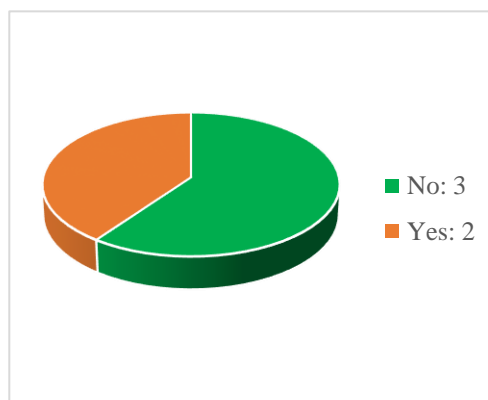
Source: Own authorship

The results in this chart do not represent an obvious consequence of the previous one, since Chart 02 portrayed that, from the five participants, three of them are graduated from English teaching, and two are not, Chart 03 shows that numbers are opposite, when it comes to having had English-related disciplines during their graduation courses. Thus, P1, P2, and P4 have not had, or do not have (in P2's case), any kind of discipline related to ELT, whereas the others have had "plenty of them" (claimed both P3 and P5).

Chart 3 - How did you learn English?
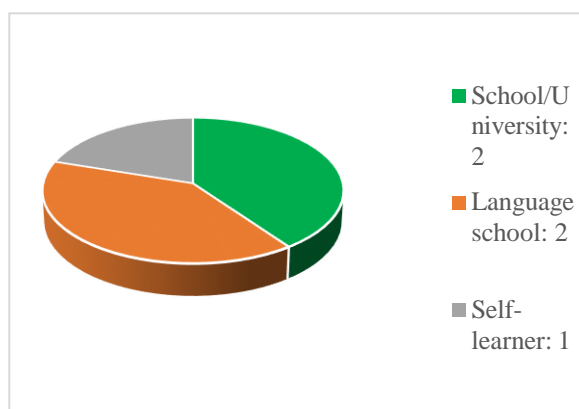
Source: Own authorship.

Chart 4 represents the ways the participants mostly learned English, according to the very participants. It does not dismiss all the processes and experiences they have had (and still do) that makes them constantly develop their language skills. Nevertheless, as a form of understanding how the most meaningful contact with English has been for them. In this category, P1 was the only one who claims to have learned English at a language course, P2, P3, and P5 have learned most of their English at school or university, whereas P4 was the only one

who has learned English by herself. Since P4 did not have English-related disciplines (as explained above), but her graduation course certified her as both Portuguese and English teacher.[8]

4.4 Data Collection

Since the evidence found in this work is made through sampling, I consider this work to be a case study of a particular group of teachers in Palmas, Tocantins, Brazil. According to Duff (2018), case study is constituted of an investigation method that aims at approaching individuals or events in a deep way, through the analysis of its sample. However, it does not seek generalizations, since by analyzing a particular sample, it is not possible to perceive the perspectives of a whole population involved in a context.

The aforementioned author argues that "case-study research has played a crucial role in applied linguistics" (DUFF, 2018, p. 1), since it provides a more holistic look of an individual or a group, their interactions, perspectives, and actions can be explored more thoroughly.

Ventura (2007) argues that case study methodology is widely approached in qualitative researches, and it is divided into four main steps: (1) delimiting time and participants; (2) data collection; (3) selection phases, and (4) data interpretation.

Therefore, in the present work, three different instruments for data collection have been chose, being (1) classroom observation, (2) individual interviews, and (3) focus group, in order to provide different perspectives and insights in regard to the objectives of the research. Therefore, the present research is a qualitative exploratory one, in which the results have been achieved through sampling of the wider scenario.

Firstly, I approached all the five participants, as well as the coordination of the schools they work in with personal visits at the institutions. After two first visits, I was able to perceive much of the singularities of each environment, which has allowed me to propose a number of classes to be watched, as well as getting familiarized with the institutions' structure, schedules of the teachers, and the methodologies adopted.

With the permission of both the teachers and the principals, I have watched five classes of each participant. They have also provided copies of two lessons that they had worked with during the period of class observation. Integrating to the teachers' environment has also allowed me to analyze registrations of projects that they had worked throughout the year, that has also

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[8] In Brazil that type of graduation is called "dupla licenciatura".

helped shaping the questions in the interviews. I concluded that it was important to start with the visits and the observation of classes prior to the other two instruments of data collection, once the topics of the debates both in the focus group and the interviews might have influenced the teachers in some way.

Secondly, each teacher has provided me an opportunity for an individual interview containing fifteen open questions, that approached the themes ideology, culture, situational perceptiveness of local necessities of their students, teaching materials, and the conception in which the teachers evaluate the current status of English in the world.

Thirdly, a meeting with all the participants in the form of focus group was conducted, in order to analyze the participants' opinions toward the themes approached in the interviews, but this time, in a collective disposal that allowed confrontation of ideas, and mutual debates between the participants, which, as I demonstrate below, can be a useful tool to achieve a level of comprehension that the individual interviews often do not.

4.5 Focus Group

According to Ressel (2008), Focus Group (FG) is a research technique that was firstly described in 1926, and later used during the World War II to investigate the effect of war-related advertisement on military troops.

It is used up until modern days in marketing strategies for its ability of proving instantaneous feedback about the propositions, as well as having low cost operational structure. Although created within social studies, FG had been apart from such field of research up until the 80's, from then, its academic use has tripled up until today.

Calder (1977) explains that exploratory approaches are largely adopted when it comes to qualitative researches. According to the author, exploratory approaches are used whether when the researcher is interested in testing operational aspects of a quantitative research, or "when the goal is to stimulate scientific thinking about certain topics, through a more elaborated conception of a problem, and the generation of new ideas or hypothesis to be tested in the future" (DIAS, 2000, p. 2). For the author, FG is within the realm of exploratory researches, that might be used to fulfill gaps left by other types of research, opinion researches, precede other types of qualitative or quantitative research, or be used solely as an investigative tool.

According to Dias (2000), FG is a technique of data collection in qualitative researches that is suitable for evaluation of products and services, pre-tests, identification of expectations and necessities of minority groups or parcels of a greater public, definition of new requirements

to products and/or services, generation of new concepts and ideas, understanding and motivation of users or professionals of a certain area (2000, p. 10).

For the author, qualitative research is characterized by the absence of numerical measurements and statistical analysis, therefore, learning to observe, register, and analyze interactions is necessary when it comes to researches that involve human beings and their opinions and values. Since qualitative researches are generally more subjective than quantitative ones, they generally consist of a more flexible relationship between researcher and participants.

Dias (2000) highlights non-directed, semi-structured interviews, and FGs as common data collection tools in qualitative research. As the latter happen in collective meetings, the other two consist of individual interviews. In this research I chose to use both semi-structured interviews and focal groups for data collection. As an instrument of research, the individual interviews have served as a first opportunity to listen to what teachers understood about English as a Global Language, the presence of ideology in their pedagogical contexts, the relations between culture(s) and ELT, as well as how they conceived the figure of the native speaker. Once all the individual interviews were done, they served as a start point for the elaboration of the FG's script, that aimed to touch the aforementioned subjects in a way that stimulates interaction and reflection.

According to the author, the Focal Group (FG) differs from Individual Interviews in different aspects, which the ones I have found to be relevant to this work I list and comment in the following paragraphs:

- Group interaction and peer pressure: FG provides exchange of ideas and opinions in a way that is not possible by individual approaches, for the participants ought to speak as freely as they can (or as the environment makes them feel comfortable enough), and then, new ideas are more likely to emerge. A contrary effect is also possible, with the pressure one might possibly face whenever exposing their ideas to the group(s). Such characteristic might make a participant reluctant on expressing their opinions, but also, might be an environment that stimulates reflection on oneself, since the group provides instant feedback.
- Competition for time: Differently from individual interviews, where time is often not a limitation, FG's structure and timing might determine the opportunity each participant has to express themselves. Therefore, a healthy competition for time during each section of the debate aims to motivate participants to speak up, as well as summarize their thoughts in order to fit in the few minutes given to each question.
- Influence of others: Once in a collective environment, the participants' opinions might be *affected* (p. 7, my translation) by other participants' perspectives. With such influence of the collective over the individual, as reflection is stimulated (as mentioned above), a collaborative work towards reflection over the chosen subjects begins (intentionally or not from the participants' part, and precisely aimed by the researcher). The possible reflections arisen from this debate format is welcome to researches that do not aim to make pure diagnosis, but rather aim at transforming the reality, mainly (in the FG's case) through reflection and collaboration.
- Range of topics approached: With rounds of debates over chose topics with specific

timing, FG provides opportunity to a wider range of things to be discussed in less time (if compared to individual interviews), for the placement of the participants in group(s) tend to be provide a more efficient time management.

- Scheduling: Such is one the strongest weaknesses of FG (alongside with the aforementioned possibility of a participant to be reluctant or ashamed of speaking their opinions to the group). Managing to have different people, who work in different institutions at the same place and time, with availability to participate for 2 hours or more is quite complex. As I will mention later, not all the participants were able to participate in the FG, due to the participants' diversified work shifts in the schools they currently work.

In FG, debate is stimulated among the participants, allowing themes to be conveyed in various perspectives in a way that individual interviews might not allow. Generally, participants listen to others' opinions before speaking up their own, commonly changing their points of view, as well as developing more substantiated opinions throughout the conversations. Backes (2011) argues that FGs are based on the human tendencies to base their opinions on the interaction with others, where participants might be endorsed to reflect on subjects that they might have not deeply considered. On a research with ELT professionals using FG, Orton (2012) stated that the process can help "identify experiences, opinions, wishes, and concerns explored by each group, and their processes analyzed to reveal how these were articulated, censured, opposed, and changed." (2012, p. 42).

According to Ressel (2012) "FGs are groups of discussion that dialogue over a particular theme, by being stimulated to debate" (p. 780). It is a technique that might reach a unique level of reflection, once it aims, through a dialogical perspective, to reveal dimensions of perceiving that most data collection techniques generally do not explore (BACKES, 2011). Therefore, through a dialogical perspective, there is an intentional aim to make participants sensitive to operating in "transforming reality in a critical and creative way" (BACKES 2011, p. 439, my translation). For Ressel (2008) FG is a technique that facilitates the generation of new contextualized ideas. It allows "the interpretation of beliefs, values, concepts, conflicts, confrontation, and points of view" (p. 780).

In agreement with the aforementioned authors, I conceive this instrument of research to be very important to the present analysis. Besides being a third tool for the data collection that made possible the data crossing with more precision, the FG has also been fairly useful to help the participants expose, reflect, and collaboratively shape their conceptions around the topics.

For Caplan (1990, apud Dias, 2000) "FGs are small groups of people gathered to evaluate concepts and identify problems" (p. 3), and it can be used by itself or alongside other techniques, whether qualitative or quantitative, to deepen knowledge upon specific topics. FGs are generally structured into two-hour meetings, being led by a moderator/coordinator, that organizes the space and the discussion scripts in order to create an environment that is

comfortable for the participants, exploring the themes in a way that provides opportunities for all of them to speak up their opinions. For that, Dias (2000) explains that it is common that chairs are put in a circle, or around a round table, that all participants must be fully aware of their rights to be treated with respect, to know whether the conversations are being recorded, as well as to be sure that there shall be no harm for the participant if they choose to quit from the research in any step.

For the success of the FG it is important that the debates happen as spontaneously as possible (DIAS, 2000), as a result, such endeavor relies strongly on the moderator's role, that, according to the author, "is much more passive than an interviewer" (p. 5, my translation). The moderator has to be an agent that promotes debates and foster the generation of opinions that do not seek to find a common point of view or consensus, rather, to stimulate the synergy among the participants.

Group interaction then shapes the way the FG is going to happen, and it must not look like a series of individual interviews, but a collective construct. The moderator can make use of recording tools (since the participants are all aware and agree), once the data analysis consists of more than transcribing the statements of each participant, but choosing the most relevant parts of the discussions, categorizing the topics, and possibly making a report about the findings (if necessary).

The participants share similar aspects, such as the fact that they are all Brazilian (NNSs) teachers, who work in *Ensino Fundamental*[9] in Palmas-TO, Brazil. However, the schools they teach (public and private regular schools and a bilingual private one), their academic formation, and their linguistic backgrounds have shown to be quite diverse.

In the present work, although five participants were accounted, only four of them were able to participate in the FG, due to limitations of time and personal commitments. With the four teachers present, a two-hour meeting has been scheduled for the conversations, at a day and time that was commonly suitable for all the participants. For the debates, nine statements had been elaborated (attachment 2) after the individual interviews, in which I could briefly approach the teachers' beliefs and perceptions about the studied topics. Thus, I have structured the statements accordingly.

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[9]As previously mentioned, *Ensino Fundamental* is one of the phases of basic education in Brazilian school system.

5 DATA ANALYSIS

As explained previously, the interviews were conducted individually with each teacher, with fifteen questions. In order to preserve the participants' identities, they have all been named as "P" (from Participant), ranging from P1 to P5, in alphabetic order of their real names that are not revealed in the research. Each interview lasted from 30 minutes to one hour.

The present chapter presents the finding of this research, and it is divided into three sections, where the data collected is presented and discussed. The data collected through the three mentioned instruments of research is sorted in debates around (1) Ideology, (2) Culture and Local Necessities, and (3) English Ownership and Nativeness.

5.1 Ideology

Starting by the interviews, questions 1 and 2 aim to approach how the teachers evaluate the political context in which ELT is embedded in, questions 3 and 4 seek to identify whether the participants see ideology of any kind in their profession, whereas question 5 aims to perceive how/whether teachers evaluate the presence of ideology (5) in the Teaching Materials they work with.

Interviews

What do you usually answer to your students whenever they ask about the reason why studying English is necessary in school?

> **P1:** I used to say to my students when I was in São Paulo, where there are lots of industries, so they needed learn because of their job. But I always tell my students that it gives you freedom. Freedom to go anywhere you want in the world and you can communicate with anybody. I always tell them about all the friends I have all over the world, Chinese, Turkish friends I have, Italian ones, I show them that I can communicate with everybody, that I've made a lot of friends and that you can know the whole world if you know English.

P1's statement of how English facilitates integration among different peoples, reminded me of how Pennycook (1998), Cox and Assis-Peterson (2007) described the lack of suspiciousness towards such a "friendly" entrance of English in other countries and cultures as a naïve posture. Although I do not disregard the young age of the students in questions, I consider such perspective to be possible, since it is regarded within a spectrum of consciousness

raising of the relations of power that are intrinsic in the English language. Otherwise, I can be dangerous for both the teachers, and the students in a long-term perspective.

> **P2:** I teach in a bilingual system; therefore, I don't think this question is suitable.
>
> **P3:** There's a wide range of reasons nowadays, as for example, people who want to go further just learning another language, great part of researches are in English, I heard that 95% of all researches in the world are in English, so we need this language to know, to get information, to know what is going on around the world, because that's the language *we have* now, and so as to increase the number of our own language research, we need to use that. Not only for this, but everybody, all the places use this language, so it's useful for everyone, even here in Brazil.
>
> **P4:** A student of mine said "I don't even go to Novo Acordo (TO), I have no expectations to go to the USA. What will I need English for?". I make a comparison with math, that it is everywhere. Here, everywhere we go we see English. In terms like "hot dog", "outdoor", "shopping" (…). There are many English terms they speak in daily life that they don't even realize they do. And that's why we need to study, not only for grammar sake, but the meanings of words we use every day. That is what I explain to them, that we don't need English because we aim to travel. They ask me "Teacher, if you travel to the USA will you be able to speak independently?1". And I say that I won't starve for lack of communication.
>
> **P5:** If I want to have access to lots of contents, and these contents are often not available in Portuguese, they are mostly in English, I think that's why students have to learn English, and also because it's the language of technology, business, etc.

Aside from P2, who seemed to contextualize the question to her sole reality, where the young kids from a bilingual school do not question the reason why they have to study English, all the other participants have demonstrated to possess a notion of empowerment that knowing English encompasses in their answers. Both P1 and P4 have also linked it to the conception of making friends, pointed out by Cox and Assis-Peterson (2001) as a dangerous trap that outer and expanding circle learners may fall into.

P3 and P5, however, were more concerned about the relevance of English learning in order to the develop abilities that can broaden opportunities for knowledge access. For the latter, English is regarded as a tool that is adopted worldwide, and for that reason, it is useful, and necessary, for Brazilian students to have access to information, which can also serve as a means to foster local production.

I think it is important to highlight the emphasis that P3 gave when saying "[…] that's the language *we have* now […]". I conceive that, by enhancing the expression "we have now", P3 gives an example of her comprehension of the presence of English in a wider scenario, in which other languages have already displayed the function of being internationally adopted for communication. However, in my perspective, P3 does not lose contact with the necessity of attending local needs, even when using an internationally adopted language.

Even though the "tourism in the USA" is used as an example by P4, the notion that English is present in the whole world, and that it serves as a means of communication with other countries, rather than exclusively the inner and/or outer circle ones, is present in all the five participants.

1- What justifies the presence of ELT in Brazilian basic education curriculum for you?

> **P1:** English is not a "plus" in one's curriculum, it's mandatory. There are some job opportunities that if you don't have English, you don't enter.

> **P2:** I think every country should teach/have a second language and I strongly believe the earliest the start the best results will be met.

> **P3:** Because English is necessary everywhere. Like... To get job, you need to know that, you are required to know English, and English is necessary to communicate with people all around us. In the supermarket, television, everywhere. The products we buy, the apps we use, "apps", the very name is incorporated in our language.

> **P4:** I believe that, like Portuguese that foreigners need to learn as they come to Brazil, the same happens to us. Even though our reality here is very precarious, there might be a day that we can go abroad. Future is uncertain. And also, these people might come to Brazil, and we can use English as a tool to communicate with those people. If I have to talk to someone who really knows how to speak it will be difficult for me. So, I also need to develop.

> **P5:** I think it's exactly the fact that the world has adopted English as a worldwide, global language, most of the things we have access to nowadays is in English, and if we want to become citizens of the world, we need English. I think that's the reason why it is in the national curriculum.

For P1, the connections between job opportunities is the main reason why English is present in basic education curriculum. I perceive that P1 is concerned about the local necessities of Brazilian students of basic education, who will need English as a "mandatory" (P1) skill, such as basic technological literacy, for example, which is a commonly required skill in various companies. Similarly, P2 perceives that knowing a second language is matter of having a fundamental skill that students from every country go after. However, P2 does not question or mention the reason why English is the obvious choice for a second language. P3, differently from the previous two, considers that English language is present in everyone's lives. Therefore, it becomes more and more a basic skill to be developed. The reasons of such presence are still not mentioned. For P4 the interaction with people from other cultures is constructs the basis of the need of studying English. In P4's example, Brazilians student's necessities of communication in an additional language is similar to what North American students would face when traveling abroad.

P5, however, conceives that, since English is used in international communication, acquiring it is a matter of being empowered enough to participate in worldwide matters, such

as technology.

I conceive P2's, P3's, and P4's silence regarding the relevance of English over other languages as a consequence of a lack of suspiciousness in the perception of the presence of English, which can be a dangerous sense of obviousness (as commented by PHILLIPSON, 1992), that is normally not accompanied by critical perspectives.

I find P1's and P5's statements more concerned with the necessities and objectives of local students, especially in P5's argument of empowerment through the language learning. Even though P1's and P3's responses are similar, I perceive that P3's perspective in more on the consuming (media, content, technology), whereas P1's focus is more shifted towards local demands.

2- Much has been talked about teacher's neutrality nowadays. There are examples such as projects like "*Escola sem Partido*", that claims that teachers must not bring any kind of ideology to classrooms. Do you see ideology of any kind (not necessarily political) present in your work as an English teacher?

> **P1:** I think it's a very delicate issue. I had a unit called "Human Rights", and I needed to talk about some issues, for example, when I was reading the Universal Declaration of Human Rights I read that "everybody has the right to marry", well, "marry anyone they want to marry", and there was a picture of two men getting married, and it was something very delicate because some students have strong opinions about religions, they don't agree, and it doesn't matter if I said that it was a human right, that it doesn't matter our religions, we don't have the right to impose our religions to others. It was really difficult to talk about.

There are various comprehensions when it comes to the word ideology. Part of what this question aimed was to identify which ones came to the participants' mind when asked about the matter. P1 has related the theme to values, especially polemic ones, that have been subject to current debates, such as human rights and prejudice of gender. For P1, such ideologies are embedded in education, and, although controversial to parents from different cultures or religions, it is part of the educational reality.

> **P2:** Sure. I believe values like equality, respect and being part of a well-functioning community could be considered an ideological thinking nowadays.

P2 has also related ideologies to values, but not touching the polemic or controversial side of them. I could see, both in P2's answers, and later comments, that she considers ideology to be present in education, but for her, the teacher does not have to take position, though. Ideology is in education; however, it is not part of the teacher's role to take part on that.

P3: No. I don't think so. Well... I see, but it doesn't have to be there. Some people like to make clear that they have some sort of ideology (in politics or in another area), but when we get to know people better, by being in the same work environment, we start to notice ideological positions in people. I can see ideology is there. But it doesn't need to be there.

P3 has connected ideology to politics, and she has shown to have negative thinking about the presence of ideology in education. For her, ideology is present in many teacher's practice, but it is not essentially part of education. It is rather a political choice made by some professionals, in which she is not included.

P4: No. I don't see. Here we work in a "cooler way". We don't have this. In any discipline. Neither politics, nor ideology. Nothing.

P4's statement has also shown a negative positioning toward ideology. In her view, ideology is clearly a bad attitude of some professionals. Besides, by the statement "we work in a cooler way", as opposite to an ideologically-based practice, I suppose, P4 shows a clear fear of censorship, as if saying "I behave well. I do not bring ideology to my classes. Don't worry". I assume this is an effect of statements of people and initiatives like the "Escola sem Partido", from which the public-school teacher is the ultimate target, since some teachers around the country have been subject to class interventions by a few congressmen. Therefore, P4's conception of ideology is linked to inadequate practices that should not be present in education.

P5: If you mean countries' ideology, I think there are. As much as we try not to be ideological in a certain way... As I, for example, like the American accent more, the way I speak will influence my students somehow on their pronunciation. So, in one way or another, it will influence my students.

P5 conceives the term ideology and its presence in ELT as an inevitable consequence. He not only has acknowledged that it is impossible not to be influenced by ideology of some kind, but he has also shown to recognize that its connection to English takes shape in the way people speak, the pictures the teacher or book shows the students, the form English is presented to them.

3- Do you believe that language education can be ideology-free?

P1: For the simple fact that I showed a human right, some people believed that I was imposing my ideology. I say [to parents]: "No, I don't use any kind of ideology in my class!" But when I show things like that which people don't agree, and we [teachers] need to show, because it's a thing we have in society and we all need to respect, specially, I'm showing because people need to respect. And yet some people think it's the same as imposing my ideology.

P2: Yes, if the main focus is the language itself.

P3: Yes, I do. I consider that showing what exists doesn't tell your choice. For example, if I present soccer teams to students, and name some of them, make a list of the teams, which city each team is from (etc.), I would be showing the teams to the them, but I wouldn't be telling which team I cheer for. I would be talking about the teams' existence, not my preferences. I have used a book in one of my classes about different kinds of families, families with one child, more children, mother and father, father and father, one mother and kids, etc. So, the book was showing them different kinds of families that we can meet, but it was not telling students and readers which family type was the best, no preferences, no "teams".

P4: For our reality, Yes. Very neutral. Because they don't focus on any ideology, cultural aspect, etc. Many of them merely pass by the school. Most of them come to school because parents make them come. Therefore, they are not interested in getting involved with any ideological or cultural endeavor. I make big efforts to motivate them to merely do the activities.

P5: I don't think so.

Although P3's comprehension of how the content "Families" was addressed was not ideologically-based, it can be easily concluded that if one chooses to talk about families, and by doing so, different possible kinds of families are highlighted as equally important, there are clear signs of the role ideologies are performing in that circumstance. Thus, showing different perspectives on families may be considered a way of debasing the so-called traditional family.

Another interesting fact is how P3 seems to rely on the book's choices and approaches. From what I could notice, for P3, teachers' role can be neutral once they do not participate in the elaboration of materials, therefore they act as executors of a pre-conceived and pre-molded arsenal, what can make possible for teachers to act neutrally. I perceive that, given the fact that P3 is embedded in a scenario where books are provided by a franchise-modeled school, teachers neither choose nor produce the books themselves, and for that reason, the teacher's work is said to be neutral, since they do not have a saying in terms of choice or production. However, if the teachers do not question views depicted in those textbooks, they are naturally agreeing with those perspectives. Therefore, even though they think they have neutral attitudes, ideology comes naturally into class.

I disagree with such perception, for I regard that there are various other elements such as the emphasis one chooses to give or deny to certain aspects, as extra materials and activities, songs and videos used in class, and especially the teacher's approach to the content, methodology, and materials, that play important roles in the classroom's everyday life and how contents are approached within a particular unit or activity cannot be unbiased.

In this regard, P1 presents a clear perception that it is impossible to be ideologically neutral, even though, one might need to advocate for neutrality in order to avoid being confused

with political indoctrination activism, that P1 described as "imposing one's ideology", which is, in consonance with Freire (1977, 1985) the opposite of what an emancipatory perspective of education aims at. Hereby both P2 and P5 respectively agree and disagree that language education can be ideologically-free.

On the other hand, P4 not only agrees that neutrality is possible, but she also acknowledges that the existence of ideology is necessarily followed by a political engagement, that often results in activism, of some kind.

Since P4 focuses on grammar-related and language structure activities, she considers to be setting herself (and her classes) away from any kind of ideology. In my perspective, choosing to focus on grammar and structure, and shifting oneself away from cultural and ideological debates is a possible choice. However, it cannot be denied that such choice is also ideologically-based, and I consider that so it should be regarded.

I perceive that, besides the awareness that must accompany such option of the aforementioned approach, some factors also contribute to the inexistent possibility of a neutral ELT, such as pronunciation, culture, and many others, for example. Therefore, I consider that, the choice for touching certain matters is possible, but it must be recognized that such is also an ideologically-based one, and by choosing so, it does not mean that ideologies and power relations are extracted from the language education process. Rather, it means legitimizing the existent dominant practices.

4-   About the teaching materials you work with, do you see any kind of ideological marks?

> **P1:** No, I don't. We talk about facts in the books, and people think we talk about ideological things.
>
> **P2:** No.
>
> **P3:** No, I don't. We deal with a wide range of subjects, and the objective of the methodology is to teach students is to observe, to be able to discuss certain issues, and to be able to look for differences. Different cultures, different ideas. The objective is not to make them accept anything, just to show them what there is.
>
> **P4:** No. Everything is like this (grammar-focused activity). There is nothing ideologically geared towards any subject. They are all grammar-focused.
>
> **P5:** Yes. For example, when we work with many different materials, we can notice that. Most food-related topics from the books I have worked with have things related to the USA, like McDonald's, and others. Like it or not, this is an ideological mark.

Both P1 and P2 consider that there is a limit of describing facts, and interfering in its

comprehension in some way. For them, the way contents are described, or even how they are chosen is not an ideologically-based option. As for P3, even though she does not identify any ideological marks in the books she works with, the teacher gave a good example of an ideologically-based choice made by the book producers in the previous question.

P4, once again, presents the assumption that if she focuses on grammar topics only, she can be ideologically-free. As P5 regards, the topics, pictures, examples, cultural references (etc.) are part of the class, and their choices are indeed ideologically-based. However, when teacher do not focus ideological topics, such as grammar, vocabulary or even translation, their attitudes are ideological-based, since their practices do not question the social and political *status quo*. Thus, they naturally agree with ideological issues embedded in textbooks.

3-   I believe English Language teaching can be an ideologically neutral activity.

This question has been elaborated based on Rajagopalan's (2006) conception that it is necessary to conceive language teaching as an inherently political activity, involving consciousness raising that ought to allow teachers. Accordingly, Leffa states that "the teaching models with sole emphasis on methodological matters is already outdated." (LEFFA, 2005, p. 203, my translation).

Chart 4 – FG 03

Agree = P2, P3   Disagree = P1, P5
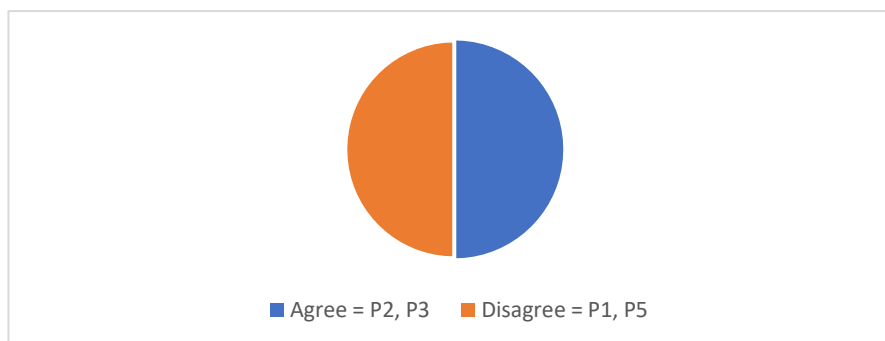
Source: Own authorship.

Narrative:
P2: If you teach in a language school (course) you can be neutral, you don't need get into politics or any experiences that you might have had, or citizenship... You don't need to go into that. You teach language at its core.

P3: When I teach any kind of subject that is "difficult", let's say, you can allow students to show what they know, they can present different points of view, different situations, but at the same time, [the teacher] express no opinion about that. Hmmm... We can be neutral. We show differences that exist, without stating or preferences.

P1: First I thought about being a teacher, not only an English teacher, but a teacher in general. And the act of being a teacher involves a lot of discussion and (pause), politics too. I have studied journalism, and I found out that there is no such a thing as being neutral. When you speak, when you choose some words, even if you are trying to be neutral, just the words that you chose show something you believe. It's almost impossible to be neutral. Journalists have to be neutral, but the simple fact that you choose some news instead of another, it shows that

you are not neutral. We are showing our point of view. And being a teacher, I think it's a political act. Because you have to provoke many discussions, and even when I taught at a language school there were many discussions about themes, like, "women's rights", and I had to show the facts, the topics to make students talk.

P3: As teachers we have to promote the results we want in that moment, and I agree that people show themselves by the words they choose, and by choosing words we can also be neutral. Even when we say "women are people who need to be taken care of", it doesn't mean it's my opinion, I just said that because I need my students to comment on that, maybe.

P2: By not being biased. You can present a topic like "Women's Right", and I can have a discussion with the classroom, where I have "agreers" and "disagreers", and I am not interfering on the answers. That is neutrality. I am not influencing the conversation on my point of view. But as long as I say that is not right or fair, I am not neutral anymore.

P1: The simple fact that you chose to debate such topics in class, you are stating your point of view.

P5: I kind of agree a little with you all. But I agree more with you (P1). Everything we do shows a kind of ideology. Like you just said, if you chose one word instead of another you are using an ideology. So, it is hard, hard to be neutral.

P3: I think I must study the word "ideology".

The goal of the focus group is to obtain a space in which diverse perspectives interact and confront one another aiming at stimulating collective reflections around the discussed matters. With P3's final statement, I realize that there is at least a sparkle of interest in regard to reviewing practices and conceptions.

I conceive that the group that this question drew a line in the debate, from which the participants finally had a clear glimpse of the where the reflections were being conducted to. On one hand, P1 and P5 are convinced that neutrality is not option, whereas P2 and P3 argue otherwise. Such statements do not differ from their answers to the interviews.

I find it important, however, to highlight that the conception brought up by P3 in terms of how she conceives that a neutral education ought to take shape. For me, the latter perceives that by presenting different aspects of a certain matter to students, a teacher assumes a neutral position of a "presenter". I consider that the aforementioned perspective, has a both a positive and negative aspects, in regard to an emancipatory approach to education. As for the negative, I argue that even by behaving as "solely a presenter", neutrality is still not an option, as P1 states, the choices made to be taken to discussion are indeed a consequence of ideologically-based choices.

As for the positive aspect presented by P3, I relate her statement to the perspective of dialogue discussed by Freire (1983). The author argues that opposing conceptions of reality ought to be brought to collective reflections in class, fostering then, an autonomous form of developing knowledge.

Notwithstanding, for the author, such perspective is not neutral, since neutrality is not a possibility to the author, in which I fully agree. Rather, it is an assumedly ideological position that aims at promoting autonomy, and which the teacher does not hide their own conceptions, making it clear for the audience the educator's standpoints, from which learners can also disagree, if they autonomously choose to.

7- I believe that teaching values is the family's responsibility, not the school's.

Chart 5 – FG 07

Agree = 0 ■ Disagree = P1, P2, P3, P5
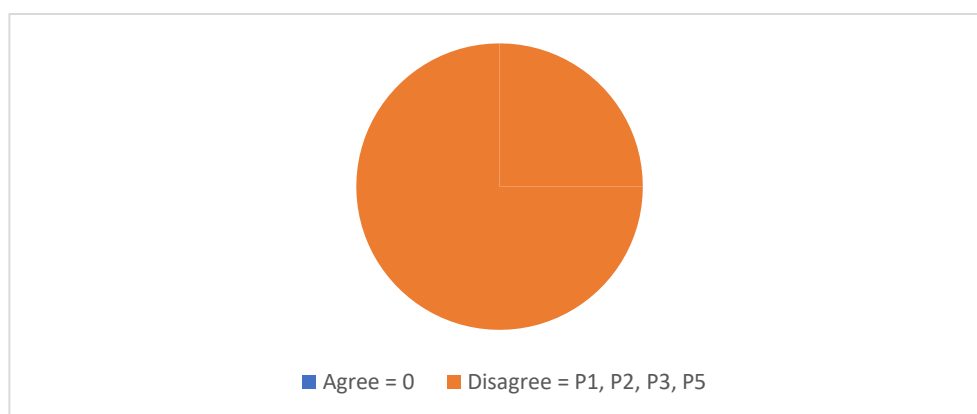
Source: Own authorship

Narrative:
P1: First, it's difficult nowadays to assume that they family will teach something, unfortunately. We have a lot of kids who are not "raised" by their parents. […] Values are everywhere, we don't have only values from our family, we have different kinds of values and beliefs, and I think it's part of the job of the school to teach these different things too, because they are in the world, and in order not to have prejudice against something they need to know we have opinions, different beliefs and different values, and we need to respect all of them. […]

P2: I see the difference from learning how to say "please", "excuse me" or "thank you" at home, but still, kids learn from examples, and as a school, we're teaching them to become citizens. Values are there, "responsibility, kindness, cooperation", these are values. As well as the opposite of "being polite", manners, this you should bring from home. Most of them don't, but you can still teach them. So, there is tricky point in translation here. Values are something, manners are something else. It's completely different. And as a school it is our job to teach them how to behave in a community, and how to be respectful.

P3: By values, I consider "moral values". Kids should bring from home, but it doesn't mean you can't teach them. Mainly when they are very young, and they are already at school.

P5: Considering that most families don't have time to be with their kids, and to teach them. And values we can teach. Family has an important of the process of teaching values to their kids, but we have, as a school, a great opportunity to teach values. If you have values, of course. And if the school has values to teach, like "responsibility", "helping each other", "commitment", etc. So, we play an important role there. So, I think it's not only family, but school also has a part in this role.

I believe that, among the questions raised here, this was the one that I could touch the

least in the issue. Most of the comments throughout the debate have been geared towards behavior. I did not interrupt or guide the participants, but I sorted what I considered to be most relevant to the topics debated in the present work.

Nevertheless, I find it important to observe how the perception that "teaching values is part of the school's responsibility" was unanimous, although half the participants in a previous question declared to agree with the fact that ELT can be a neutral activity.

For instance, P1 considers that family is a subject that ought to be approached in ways that legitimize diversity, which I perceive to be an ideologically-based perspective toward the theme, since fighting discrimination is part of the educational roles that schools have. P2, however, argues that the values that education should focus on are related to everyday manners, such as knowing how or when to greet or thank someone. P2 clearly avoids touching polemic topics, differently from P1, and gears her efforts towards approaches that do not collide with the *status quo*. Meanwhile, P3 regards moral values as a family's responsibility, even though she takes into consideration that the school might have a say in terms of teaching those values, even if (my take) it is made as a secondary activity. For P5, the role that the school has when it comes to teaching values is connected to a deficiency in current families' daily routines. According to P5 the school has the role of providing supply for a demand that grows more and more in current times.

On one hand, I agree with the participants with the fact that schools indeed have the role of teaching values, however, the main point in which I lead my focus is rather on how the participants perceive the possibility of the school not touching values-related matters. Differently from P2, P3, and P5, I argue that a scenario which moral values and visions of the world is not intrinsically connected to the educational roles of the school is not a possibility at all.

8- I believe English plays political roles around the world and my student should be aware of them by the end of basic education.

This question has been elaborated based on the statement of the conception that:

> "TESOL professionals must have a clearer understanding about the political educational implications concerning global English. [...] And an exact understanding of the impact of English as a global language in educational practices, and as a means of instruction in educational systems around the world." (NUNAN, 2003, p. 590 and 591).

Chart 6 – FG 08

Disagree = 0   Agree = P1, P2, P3, P5
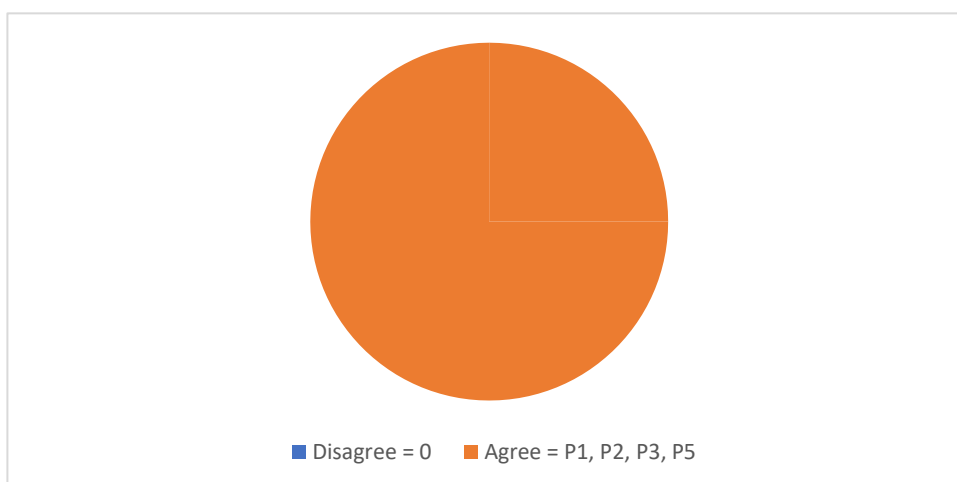
Source: Own authorship

Narrative:

P3: It's many years of basic education. So, in all those years they must build their point of view concerning everything that English plays a role in the world, and they should be aware. Mainly students like the ones we have here (private bilingual school), because here they are more than aware of how different the countries where English is a first language are from us, Brazil. And the opportunities people get just because they know English makes them involved in a big thing that they should aware when accomplishing it.

P2: I think English is the most spoken language across the globe, and in order to make a difference, to connect to other people, you need to be able to communicate. English to me means "being able to communicate", and I am not trying not to get into the political part of it, because it goes way back, and it's unfair, but that's the way the world operates, and I think kids need to know that. We are trying to raise citizens, kids that will make a difference, and it doesn't matter what area (profession) they choose to go, they need to be able to communicate and to express (what?), and English is what is going to give it to them.

Once again, P2 presents a perspective towards English that does not aim to target a NS variant, but as a form of empowerment, from the students' part (*"they will need to be able to express"*, and as social responsibility from the teachers' part ("*we are raising citizens, kids that will make a difference")*.

P1: We are helping to educate, to raise them to be critical citizens. So, to be critical they to know the different roles that English plays in the world, and the importance it has, and it's a global world, and we are raising them for the world. They need to be prepared for everything.

P5: I think most students, even in the beginning of the school, they know the role that English plays in the world. They know that if they speak English they can travel to Disney, or to watch a movie without subtitles, well… They know the importance that is to know another language, especially English.

Although P5 had been expressing a critical point of view in relation to English and ELT, what comes from this statement is that it is clearer to P5 what *not to be*, but the ways into taking criticality into his reality as teacher might still seem obscure to him.

I agree with Pennycook (1999), who stated that TESOL needs to operate in multiple levels, including critical approaches that aim to lead learners to an engagement with difference in a perspective of inclusion, rather than allurement. Accordingly, Nunan (2003, apud SIQUEIRA 2008) argues that TESOL professionals must have clear sight of political implications or educational policies of English, once it has global dimensions.

Class Observation

P1: Year 3

In the described activity, we can see that the book requires students to design portraits of their families through drawing activities. As the examples below, all the activities aim to let students free to express themselves freely, with no parts of drawing and words to be completed. The students are young, belonging to the first part of elementary school. Therefore, although they can draw and write quite autonomously, the very structure of the activities consists of a challenge to them, in terms of motor skills.

The topic of the activities in this year is Family. I suppose that is hard to be approached in modern days, according to P1 herself during the interviews, once she claimed to have received complaints from parents that did not agree on the type of ideology linked to way families had been presented to her students. This is a clear example that the "family" is a subject that cannot be taught in a neutral, or "unbiased" (P2's words) way.

By accompanying P1, integrating into her environment, I could highlight data from two different lenses, which are ideology, and representation of culture. Both, having as a reference the theoretical support pointed out in chapter 3 of this work. For ideology, I could observe that, although touching a delicate topic, such as mentioned above, the method's guide to the teacher not only gives them space to approach the theme in a way that might be more suitable to the class, but it also requires, by the lack of model presentations (pictures, photos, etc), that the teacher decides how the topic shall be presented to the students. That alone requires active participation of the teacher in the process of choosing, sorting, and designing (if not creating) materials to work the topics with the students.

P2- Year 2

Teacher gathers all students, shows them pictures from the book of a boy doing everyday activities and the students are asked whether they can do those things by themselves. Here I can note that these examples portray both possible and impossible activities, so students ought to

be able to identify what they can and cannot do.

The teacher, then, presents a book full of pictures with parts of the body (mouth, nose, hair, skin colors, etc), showing different kinds of ethnical traces, and showing students that, although people might have different body characteristics, they should be all seen as equal (everyone is born, grows up, etc).

As a relevant matter for the present debate I have observed that the way the pictures are shown do not exactly illustrate real people, but rather a cartoon version of people. As below:

Figure 1 – P2 A
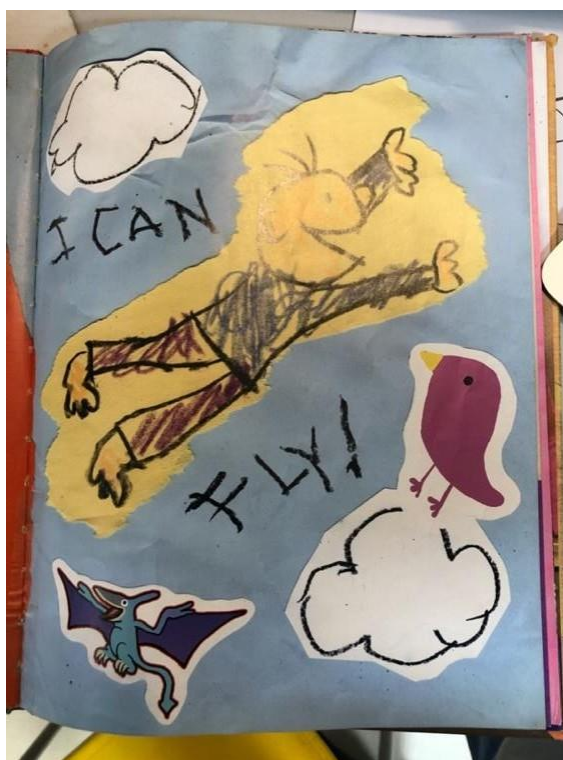
Source: from P2's textbook.

I assume that this type of illustration usage in classes is a form of connecting more easily to children, and it might also be a choice of not having to choose between real people's ethnical characteristics, which I think is a better option than the conventional WASP, typically portrayed in teaching materials. However, not so much attention is given to diversity in this activity, rather, the focus is on similarities, as children are getting familiarized to the common physical activities people practice daily.

Ex: "Everyone has mouth. Some mouths are different from others. But every mouth is able to smile, to chew, etc".

Figure 2 - P2 B

CHARACTER TRAITS

WHO?	CHARACTER TRAIT?	EVIDENCE?
I know…	is …	because in the text …

Source: from P2's exercise sheet.

(10:49)

P2: Let me guess what kind of sports do you play. Do the boys here play football?
Students (mainly boys): Yes! Because that's a boy sport!
P2: Not necessarily. Martha is a girl and she is a very good football player. I'll show you about here later.

Needless to state that the intervention made by P2 here was clearly ideologically-based. It was connected to values and the teacher took a position in terms of how such content would be approached. Differently from what the very teacher stated in the FG and the interview, neutrality was not an option in this case, since, any comments to a statement like that from the students (even no comments at all), would inherently be guided by an ideological position from the teacher.

P4- Year 7

Classes 01 and 02- Year Five: Months of the year, days of the week, greetings.

Figure 3 - P4 A
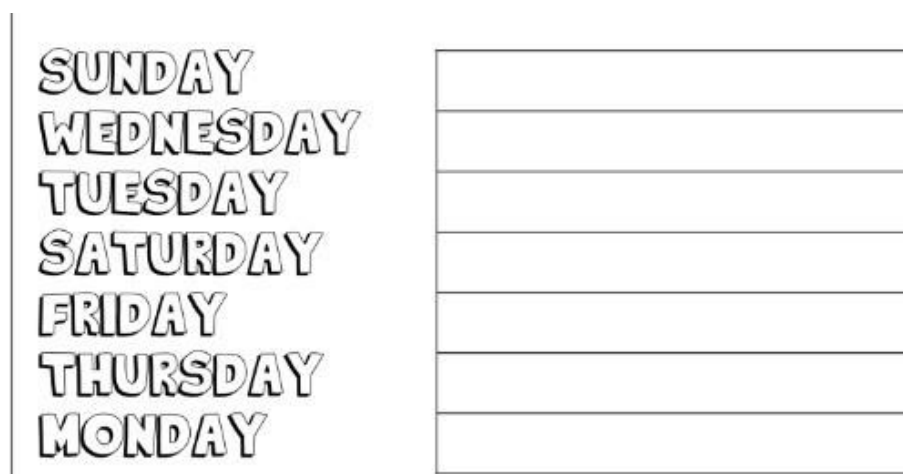
Source: from P4's exercise sheet.

The exercises proposed in these classes, as I could notice in all P4's, were very grammar-focused. I assume that the lack of texts, pictures, and debates about the contents that go beyond language structure is a consequence of P4's belief that education can be neutral (see the Interviews). Therefore, by approaching structure only, it could be a way of avoiding polemic topics.

For me, a structure-based ELT, on one hand, might be a form of deviating from the standard positions in which English language is often portrayed, not linking it to hegemonic practices. On the other hand, one might fall into the trap of working with materials in a form of "plastic world" perspective, as described by Siqueira (2012), in which the problems of the real world are avoided, and the political context, power relations, as well as the ideologies present in the English speaking scenarios around the world are ignored.

P5- Year 7

Classes 01 and 02: Year Seven

The teacher has corrected previous chapter's activity. Students had done the chapter 29 written activity in the classroom. Chapter 29 talks about the countries in Oceania (Australia, New Zealand, and Fiji, more specifically). It depicts some general facts about those countries. Nevertheless, it limits itself into geographical aspects, and does not exactly approach culture and/or language.

Contents like that might be very interesting opportunities for both the materials and the teacher to go deep into the diversity matter, once this chart has appeared in a chapter that deals

with the countries in which English is the first language, but are not the most known amongst the inner circle ones.

5.2 Perspectives on Ideology

As previously analyzed, for P1, there is no neutrality in education, although she considers that being neutral is possible in some way of describing facts, ideology is always present. Which could be seen in both questions 3 and 4, from the interview, and the P1's arguments in sections 3 and 7 from the FG. For P1, nor only is it impossible to be ideologically-free in education, but she also argues that working with values is the school's responsibility.

The teacher, however, does not identify any kind of ideological marks in the materials she works with, even though they touch themes such as family formations, for example, in a way of teaching students to respect the different forms of families that exist, and that even P1 stated to have caused her some problems with conservative parents. By talking to the principal of the school, many of the activities have had to be adapted in the last years, in order to avoid troubles with parents that do not accept the way such topics are approached.

For P2, P3, and P4, education can be ideologically neutral. For P2, neutrality is a possibility depending on the objective of the class, however, she considers that it is the school's responsibility to work with values. Therefore, for P2, neutrality is possible in an English-only class, in a language course, for example. Not in basic education, where there are other aspects of students' development that must be worked with the students, other than communicative skills themselves.

P3 perceives that the teacher can be neutral, since they are given a pre-set curriculum, teachers have a choice of whether or not they bring their personal views to the class. For P3, if the teacher describes the facts and phenomena, without interfering with their own perspectives, they can be neutral.

Such conception differs from what literature has shown us, about the way ideologies are present in discourse (FAIRCLOUGH, 2001), and even in a simple activity (RAJAGOPALAN, 2012), where ideological forces operate in subtler forms that are not always clear to most people, except the ones who are often willing to look for it (ANJOS, 2019).

For P4, the presence of ideology is equal to political activism, which the teacher assumes to be something "not so cool". P4 argues that education can and must be neutral, even though the references as language involve conceptions that highlight specific forms of English, whereas others have no space in her class, or repertoire. Neither P2, P3, or P4 recognize that the very

choice of contents, despite of the various forms such contents are presented to students, is itself based on some sort of ideology.

According to P4, by focusing on grammar and language structure, both her classes and her pedagogical activity is free from ideology. In the theorical chapters of this work I have quoted an activity Rajagopalan (2012) has analyzed, and what seemed to be content-only, has shown up to embedded with various ideological features, one of them, the way certain lifestyles are presented as normal, highlighting aspects from one specific culture in a subtle form.

I conceive, in consonance with Widdowson (1994), that standard English is a written language, and its grammar and structure is a necessary part of the various elements that constitute a language. However, there are many more elements in the classes, and in language education in general, that cannot be brought to students in a neutral way.

P5, differently from the latter three, and in a more similar thought to P1, recognize that neutrality is not a possibility in education. Moreover, in ELT P5 evaluates that there are various aspects of language, culture, and their representations, that are ideologically-based. For P5, even though one is aware of the consequences, one cannot simply withdraw ideologies from their classes. As an example, P5 brings out the influence of North American English in his own English, and that, even though he tries his best to approach English(es) in its diversity, the references he has had are always present in his communicative skills and teaching practice.

For P5, it is important to make students aware of his own reference, as a form of helping students have better knowledge about the context from which his own influences are generated. Such conception is in agreement with Freire, who argues that, instead of hiding under a cloak of neutrality, one should make their position clear, to provide the students the opportunity to question, contextualize, learn from, and/or even criticize.

5.3 The Urge for Criticality in ELT

Freire (1985) describes as 'Bank Pedagogy' the conception of education in which educators tend to deposit knowledge as filling pots of water, or keeping papers in a drawer. This way, according to the author, education becomes a depositing action, where educators are always the ones to provide, never to receive.

One of the ways such practice is materialized is by making 'communiqués' instead of stablishing communication (FREIRE, 1983), where there is no space for debate, nor for collaborative creation of meaning, and has, as an essential factor, the conception of absolute ignorance from the learner's part.

According to Freire, the solution is not to seek integration or incorporation to the regime's structure, but to transform and adapt them to themselves. For the author, the pedagogy of the oppressed, which cannot be elaborated by the oppressors, is one of the tools for critical encountering of both the oppressed by themselves, and of the oppressors by the oppressed, as manifestations of dehumanization.

Freire (1985) and Rajagopalan (2004) agree on the fact that it would be a naïve way of thinking if we conceived that any community of speech could be completely apart from all relations of power. Therefore, I regard, in communion with the mentioned authors, as well as Siqueira (2008), that it is necessary to think about ways to conduct research that are also ways to act politically, due to the fact that we live in a world where power is presented in multilateral, multidirectional and unbalanced forms.

An important aspect raised by Moita Lopes (2009) is that much of the modern world we know was built upon certain perspectives and might not be democratic or open to different ways of thinking, thus "[…] it is crucial to think of ways to do research that are also ways to do politics by subjecting what is not subjected and giving voice to those who lack it" (2009, p. 21 and 22). Thereby, the author states that social sciences have had to retheorize themselves in order to reach those who had their identities overshadowed by social asymmetries.

Pennycook (2001) states that English language expansion is regarded as something natural, neutral, and beneficial. That is the reason why English teachers all over the world have not been in contact with teaching approaches which pay proper attention to the political and cultural implications of such expansions. The author points out that the privileged condition of English worldwide is one of the tools from which hegemonic practices and thinking hide under cloaks of neutrality and modernity.

Kellner (1995 apud Scheyerl, 2012) defends the idea that teachers and students must find a way to deconstruct such ideologies that aim to disseminate ways of life and cultural aspects that do not represent local aspects, showing students a view of the world through ideologic lenses disguised as neutral. Such issue is clearly pointed out by Rajagopalan (2012), who states that "what is most impressing is that, many times, clearly ideological proposals are presented as a categorical denial to any ideological/political reason" (p. 75).

According to Erling (2005, p. 43 apud Siqueira, 2017, p. 6,) it is impeccable that ELT professionals "move their practice away from an ideology that privileges [native] varieties". According to Scheyerl (2012), such goal can only be achieved if/when educators work critically with the types of discourse present in materials and practices that privilege some and marginalize others. It is crucial that educators conceive how ideology is present in ELT reality,

and the roles they play in education.

Scheyerl (2012) presents three major damages to identity formation, whenever teachers and students would not pay close attention to ideological factors present in ELT materials, since ideology can be easily unnoticed.

Firstly, the author points out as one of ideological attitudes, which I decided to define as "dangers" of ELT materials is the "colonizer's myth" (2012, p. 41), which refers to the materials and approaches that illustrate what the author defines as "WASP" (White, Anglo Saxon, Protestant) world. This kind of world view privileges ways of life rigidly portrayed, over normalized and local forms of speaking, as if students would be acquiring a new form of identity when learning a new language.

According to such perspective, the language learning process would be similar to a passport acquisition, in which the teachers would act as real diplomats of the foreign culture. According to Moita Lopes (1996 apud Scheyerl, 2012) the problem is that learning a new language should work as a way of enriching oneself with a wider consciousness of their own culture, by approaching a new one, and not denying one's culture in favor to another one.

The second "danger" exposed by the author the "melting pot effect" (MOTA, 2010 apud SCHEYERL, 2012, p. 42), in which several cultures are somehow "mixed" in order to represent some kind of idealized democracy, such as acculturation and racial democracy. The issue addressed is that by portraying a "perfect" scenario, as if all were equally represented, the oppressions that occur in the real world become even harder to be fought against, for there are forms of racism and multiple kinds of prejudice that might be silenced by what the author calls "assimilating education". Such perspective does not open space of critical analysis of the inequalities of real life, as much as the power relations mediated by language.

For Siqueira (2012), teaching materials, including the ELT ones, select inoffensive non-alarming topics with the very purpose of creating some distance between classrooms and the real world. By presenting a "perfect" world, without poverty, inequalities, and discrimination, the author calls the world presented in those books as a "Pedagogical Disneyland" or "Plastic World" (2012, p. 326).

Aligned with the mentioned author, Anjos (2019) states that "one of the most ruling aspects of ideology is whenever it covers, camouflages, and hides itself, not allowing one to see and know what needs to be seen." (p. 45). The author sustains that idea by using an example quoting Paiva (2007), discussing a translation activity of the sentences: "that negress has a very good teeth" and "my cousin sold her slave" (PAIVA 2007 apud ANJOS, 2019, p. 48). The example mentioned above clearly illustrates the lack of neutrality in a speech, collaborating

with the statement of Kumaravadivelu (2006) that all texts are political, for they all represent fragments of the world we live in.

The third "danger" is defined as "consuming myth", described by Freire (1985) as the "Bank Pedagogy" (quoted above), a system that the educator literally inserts content, and students merely receive it. Without further reflection.

By dressing up as non-political, non-ideological, any form of discourse and thinking (clearly ideologically based) can easily spread among various sectors of education, and whenever the approach conceives students as receptors of content without giving them the opportunity to, or empowering them to critically analyze whatever is thrown upon them, it works as what Demo (1996) defines as the worst kind of manipulation, for it takes away the opportunity to contradict and question the dominant idea.

As I have presented, the consequences of adhering to educational programs, adopting didactic materials, and not paying the proper attention to ideological matters present in the contents presented to students (whether on the books, slogans, movies, and so forth) can mislead the very educational purpose to what should be the very preparation to face and deal with issues from the their reality, in order to make it better, somehow.

As stated by Scheyerl (2012):

> It becomes imperative the need to deconstruct the hierarchical structure of an education that continues to privilege the white man, the American and European way of thinking and knowing, regardless of the growth of linguistic education in non-central and peripheral countries, where other ethnicities and life styles that should be legitimized in didactic spaces (SCHEYERL, 2012, p. 46).

The lack of neutrality in both speech and pedagogy studies has been pointed out by many authors (PENNYCOOK, 1994, FREIRE, 1985, 1996, among others). Siqueira (2008) argued that ELT has been shown as a neutral and non-political practice (2008, p. 145), and as it is neither neutral nor non-political there is a drastic necessity for a massive rethinking on ELT practices.

The author states that "theories, models, techniques, and procedures have been exported" (2008, p. 120) and in most cases there is not a proper comprehension on how this content ought to serve to the target communities, causing a "*nativization*" (2008, p. 120) of foreign cultures who are taught to base and associate cultural aspects from specific countries as a norm to learn English. I agree with the author as how dangerous such connections are, and as he quotes Modiano (2001a apud Siqueira, 2008) who states that "it is impossible to learn a language without being ideologically, politically, and culturally influenced" (p. 158). That

means that if by learning a language one cannot help but being influenced by its cultural, ideology, and politics, the situation is much more complex when it comes to an international language such as English, spoken all over the world both by natives and non-natives.

According to Siqueira (2008), English teachers are often subject to procedures and methods imported from the USA and England (as he calls "Main Centers", p. 147) and they end up adhering to approaches and practices that have the countries' culture and way of life as *the* reference for social aspects without any ideological concern. Siqueira (2008) has not only said but investigated how distant political awareness is from linguistic education in some cases (p. 124). The focus on process methods, and on technicism are tools for implementing the idea of neutrality so widely spread amongst language professionals, and as such neutrality does not exist, uncritical pedagogies might as well lead to teaching certain visions of politics and citizenship in disguise.

Bamgbose (2001) alerts to the danger that English education suffers from the possibility of repeating practices and working on old dogmas of imperialist practices. The author states that the globalization of the language brings opportunities that should be wasted for financial-only means.

For Siqueira (2008), the cliff between a critical pedagogy and the ELT reality is due to an elitism on our behalf (ELT professionals), both reason and consequence of the absence of what the author quotes as "social-political awareness and denial of the political nature of foreign language teaching" (ORTEGA, 1999, apud SIQUEIRA 2008, p. 145, my translation).

According to Holborough (1996, apud SIQUEIRA, 2017, p. 23) "teaching English can no longer be taken as simply teaching language". It must include global content, mainly those with special care and attention to the development of an intercultural competence (2017, p. 23), as well as approaching values that raise students' consciousness, mainly in terms of endorsing attitudes that are opposite to post colonialist practices.

Graddol (1997) has pointed out how English language had become an international science and technology currency, and it serves as a powerful tool to modern day globalization that feeds, among other things, the editorial industry that is strongly inclined to spreading and perpetuating hegemonic traditions.

Siqueira (2008) goes further on explaining how teaching materials have collaborated with an "anesthesia" (2008, p. 322) approach that aims "to make students politically inoffensive to an international public" (AKBARI, 2008, apud SIQUEIRA 2012, p. 322). According to the author, one of the ways teaching materials perform in anesthetizing their public in non-hegemonic countries is by portraying unrealistic views of the world, deviating from polemic

topics, and stimulating learners to have a perspective of allurement towards countries and cultures (normally found within Kachru's Inner Circle) that, as explained, have the "custody" (p. 319) of English, which creates the "Pedagogical Disneyland" feeling that I debate below.

I argue that it is necessary to bring light to all ideological and political aspects that usually hidden, and such endeavor requires changes in language teaching, starting by questioning those references that base language solely on cultures from the main centers. I think that, we, English teachers, need only to be aware of the way power relations are embedded in ELT, but also fight against the hegemonic practices fostered by centers for their own advantage.

In consonance with Scheyerl (2012), I find it very important to pay close attention to the three main dangers quoted above, as a guiding path from which pedagogical practices and attitudes must start to be reviewed, and then, reoriented, aiming at a more critical approach to ELT.

I agree with Siqueira (2012) that the rupture with traditional, neocolonialist ideas that provide some hegemonic countries the "custody" (319) of English language is urgent. Since, advocating for an international approach to ELT must include a rupture with the ideas that only the United States and England represent the ultimate target in to be perceive by EFL and ESL learners, and the whole ELT industry should be reshaped in order to provide teaching programs that aim to attend to students' specific necessities.

As I have demonstrated, among the participants, opinions around the presence of ideology vary, and they can be sorted into the ones who consider education as non-ideological (P2, P3, and P4), and the ones who acknowledge the presence of ideology in their area of work, and their practice (P1 and P5).

I perceive that P2, P3, and P4 do not identify the presence of ideologies in their area of work and their practice, neither do they acknowledge the power relations present in ELT. Therefore, I suggest that they would benefit from adopting a more critical perspective towards their owns practice and ELT field as whole.

As for P1 and P5, I conceive that both of them are aware that education is not neutral, neither is ELT, as a consequence. However, there are more steps to be taken, such as the awareness of how to perform under an emancipatory perspective, if they choose so.

5.4 Culture and Local Necessities

In this section all the attention is geared towards analyzing how the participants take culture into consideration, both in terms of how they define the importance of its presence in

teaching, and how they deal with their students' local cultures when teaching English.

Questions 6 to 11 seek to analyze how the participants work with culture in their pedagogical practice. I have approached this section by asking teachers about the importance that culture had in their work (7), the importance of working with local culture while teaching English (8), how teachers evaluate the relation between culture and their pedagogical practice (9), whether they have done any project with their students in 2019 (10), and how the teachers related culture-related projects to the contents they work with (11). Question 12 seeks to approach how teachers relate the contents they work with to the students' reality.

Interviews

5-   How do you see culture(s) being represented in teaching materials?

> **P1:** I was firstly amazed when I started working with Canadian books, because the way the treat the *native people's*[10] knowledge, like the indigenous people, what they do, how they live…, dealing with that kind of issue is so amazing. The book shows the Canadian natives, but it gives us space to talk about our native people. And how they treat earth, plants, life… it's very important for them. Some books show Brazilian things and they [students] feel represented, they recognize that.

> **P2:** I think it is extremely important to show students different cultures and to create a welcoming environment for different cultures.

> **P3:** We work with information only, to study, to observe, and to get the most we can from that [materials]. We study culture this way, not studying and researching about that [culture]. This year we studied about identity and belonging, so we searched about many different people and what happens there. In some countries, adults use kids as slaves and families allow that, because the government pretends this does not exist, because families have debts with the governments and they need their kids for working. And they [my students] say: "it's an absurd!", and I say "Yes, here in Brazil, but in the country that is a reality".

> **P4:** No. It is content (grammar) only.

> **P5:** When we speak about culture, I think the way we dress, speak, eat, they are all cultural aspects. The predominant culture I see represented in teaching materials are the countries that most traditionally represent the English-speaking ones, like Canada, USA, England, etc. And what I can notice in those materials is that there are texts, pictures, and activities that show certain places' cultures, the ones I work with, for example, show a lot about England's way of speaking, pronunciation, eat habits, the way they dress, etc. On one hand it's good because we're learning something new to us, but on the other hand we could be learning things from our own country. I see that we lose our identity a little.

Both P1 and P2 consider that the books they work with provide students the possibility to be in contact with different cultures, and it that the books and method they work with, give them necessary space and autonomy to relate that with the students' reality if they choose to.

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[10] P1 describes indigenous people as the Native ones.

P3, however, analyzes that, by studying culture, the books are approaching issues and facts in other societies, that might be related to local aspects. P5 also acknowledges that, in the materials he works with, different cultures are represented, which he sees positively, but he also highlights the importance of working with representations of local issues as a more important step, which should happen prior to studying foreign ones, even though they complement each other.

P4 does not have pedagogical books to teach, neither does their students. Therefore, all teaching materials she works with are made out of internet researches and her own productions, and then printed, copied, and finally shared with the students. She does not see culture being represented neither in the pictures, examples, texts, etc.

6- How important working with cultural aspects is for you whenever working with English?

7-

P1: Very much. I believe that it influences on *what* you're going to teach, and I also believe it influences how you're presenting a subject.

P2: Very important, since the understanding of any language goes beyond the ability to reproduce it. Language is communication and human beings culturally behave/communicate differently and even when cultures share some aspects it's important for students to understand/value the complexity of it.

P3: They are important. This is an inevitable connection. When you teach language, you teach culture.

P4: It is good, especially in projects.

P5: Very important. It makes more sense that we work firstly the local part, local culture that will be more meaningful to students if we talk about things from their realities. If we talk about the Eiffel Tower to a student who won't have the opportunity to go there, they will be dreaming about it, but it won't make so much sense to them. Some sort of dressing the students might not be able to buy are not going to make much sense, it will be just illusions. Why not talk about local things? We start from local and keep expanding.

The positive attitude toward culture being present in ELT has been unanimous. I find it important to highlight P5's comments of the matter, as he argued that culture is mostly important if it firstly should approach local culture, and then, others. Whereas P1 also conceives that culture plays an important decisive role when it comes to the way teaching is approached.

In my comprehension, P2 presents a perspective that conceives the presence of culture in ELT as ways to know about other cultures, and to enrich oneself by knowing more about the world. Whereas P3's statement brings to focus to a connection between learning another language, and learning about someone else's culture, in a monolithic way, rather than a diverse one.

In the exposed responses, I could notice that, aside from P1 and P5, the participants conceive the presence of culture as content, however, its representativeness throughout the activities and approaches was not necessarily acknowledged, which can be more thoroughly analyzed by P4's response of connecting culture to the moments she works with projects.

8- How important do you think is working with the local culture whenever you're teaching English?

> **P1:** I understand it is really important, working with cultural projects. When I was working with that book that talks about different kinds of families some parents asked me if I was teaching about *"homossexualism"*, and I said "No, I'm not teaching that, I'm teaching that there are different kinds of families and we have to respect them." Your kids, my kids, adolescents, everyone is going to meet this. That's life and we should see people as people.
>
> **P2:** Very important. It increases vocabulary as well as shows students' similarities/differences as a matter of comparison making learning meaningful.
>
> **P3:** I think it's really important because everybody learn if it's meaningful for them, and exposing different contexts to students, they learn even better if they are exposed to different contexts.
>
> **P4:** Very important.
>
> **P5:** Very important.

P1 clearly conceives that working with local culture means dealing with real matters from society. Although the answer to this question was different from the other participants, who have been unanimous on considering the statement as very important. For P1, education must deal with real issues, that many people do not want them to be mentioned, as Fairclough (2001) explains and also a view towards whichever content teaching materials ought to approach that differs from the WASP World defined by Scheyerl (2012).

For P2 and P3, working with culture is important to make learning more meaningful. I agree with such perspective on dealing with culture, and even though the sense of otherness is observed in daily expressions, such as presenting a new expression to a student and asking "how do *they* say?" (more on that can be noticed in the class observation), both teachers gave examples of how they approach topics of local culture into their classes.

9- How do you understand the relation between culture(s) and your work as an English teacher?

P1: (small pause) When you show a different language to your students, you're showing a different culture. When we are teaching English nowadays, we are not teaching the traditional language anymore, we don't focus on just the grammar part, as we used to in the past, we now show how people behave abroad, how they act, what they eat, and nowadays teaching English *a* new culture too (…). English-speaking culture. Not only USA (…) Not only English-speaking countries.

P2: When I present such topics, I include videos, pictures, films, etc.

P3: They are important. The culture of places where English is spoken. I believe this is an inevitable connection, because you study the language being used in different situations. And you cannot set the cultural events apart from language itself. When you teach language, you teach culture.

P4: I tend to focus on grammar topics. Cultural aspects are worked when we have celebration dates, like Independence Day, Black Consciousness Day, etc. Last year we had a project called Nations Fair (*Feira das Nações),* and students had to search about several countries' culture, cuisine, political aspects that they found important to highlight, among others. They even had to prepare foods that were similar to local dishes in the target countries of each group.

P5: It is important to learn about culture. Once more I reinforce that it's important to learn not only other's culture. We have to learn about our own first. But if you are going to travel, for example, it is important to learn about the other country's culture, because maybe a gesture you do in the wrong moment might bring you trouble. It depends a lot on the objective of the class.

For P1, a modern take on ELT would focus on foreign cultures and habits, rather than solely grammar. In addition to that, P1 conceives that English is not USA's language, but a language from the all the English-speaking countries. I evaluate that seeing English language as something emancipated from the USA (or even England) is a fundamental step. Nevertheless, P1 looks at English belonging to the countries that speak English, which represent, therefore, a set of foreign cultures, does not include the Expanding Circle. I consider that such inclusion is a necessary step in the process. Similarly, P3 regard that both language and culture are inherently connected. On the other hand, though, they both see English as a property of specific places. Not only a foreign language, but a foreigner's language.

Differently, both P4 and P5 have shown to acknowledge the importance of working with the local culture in ELT, as P4 perceives culture as celebrations, events, holidays, for example, P5 pays more attention to the everyday lifestyle, forms of speaking and behaving. For them, English should also be a form of studying your own culture.

10- Have you made any Project or work with your students that involved culture? If so, how did you relate that to English?

> **P1:** Yes, we had a project in which some *native people* [indigenous] from Roraima came to our school and the students were able to ask them about their lifestyle, how they see the world, how climate changes are affecting them. And also, during the teaching program we go through many topics in which we talk about, environmental, human rights, many things.
>
> **P2:** Yes. Many of the units I worked on discuss cultural aspects of different places. It's always been positive since the school I work in cherishes multiculturalism.
>
> **P3:** Yes, many of them. For example: Indigenous day, Earth day, different, Independence Day, we talk about historical facts that help students understand the importance of those dates.
>
> **P4:** On the Independence Day and Republic Day, I worked with posters written by the students and they translated it to Portuguese. In these celebration dates I present them local cultural aspects of English language, how these things have been brought to Brazil, and how these celebrations are done in our country.
>
> **P5:** No. I had no time for projects this year.

Although P5 has been the only one who could not work with any project throughout the year, all the participants have integrated Brazilian cultural events in their curriculum, linking that to English in a form of studying about the students' local culture in the target language. Since P1, P2, and P3 work in a bilingual school, they are generally involved in projects and activities that are not specifically related to the English language contents (as a discipline studied in school).

I regard their participation as English teachers, and connecting those subjects to their daily practice as valuable, since those teachers indeed use those opportunities to explore local features (as the example given by P1 and P3) in English. For me, the mentioned examples are very profitable to the students, and they are opposite to the mindset that conceives English as a someone else's language, spoken elsewhere.

11- How do you justify and contextualize the relevance of working with culture-related projects to the English language contents your work with?

> **P1:** The first and the second months I came from São Paulo I was very concerned about what people needed here. What was relevant for them here. And for the first time in my life I heard students saying "people should stop burning trees". And this worry about smoke from burning trees, this something people here must be talking about. I had never had to deal with such problems in São Paulo. It is not a thing for people there. It is a distant reality, while here, it's very important. So, I think we need to understand the local culture wherever we go, so we can make content meaningful for them [students], because if it's not meaningful, who cares? I mean, I can teach about snow in Canada, and the temperature there, it's important to learn, but if I only talk about there, it's not going to be meaningful for them.
>
> **P2:** By showing them that we have similar celebrations and most characteristics are same things maybe done a little differently.
>
> **P3:** This is issue is not only in our culture, but in every culture. Talking about what is similar

and what is different between Brazil and the other country, we compare a lot with Canada, for example, it's a place that is different from Brazil, they have a lot of respect for indigenous people, for example, and native Canadians people, the indigenous people are very respected. They get a lot of contact with that at school.

P4: It has been difficult for me to implement certain cultural projects due to the principals' resistance to adhering to that. I have had to explain the cultural side of things to the school principal, telling her why we work with this kind of project in our country. Halloween, for example, has not been allowed to be worked last year, due to the former principal's religious beliefs.

P5: It depends a lot on the objective of the class.

Both P2 and P3 relate to working with culture in ELT as a form of comparing other cultures to the students', whereas P1 evaluates that working with (local) culture is a form of studying local problems, and also a form of making content relevant to students. P4 does not show a clear conception through which she realizes the importance of culture, and P5 considers that, working with culture is part of the purpose of the class, and depending on this specific purpose, culture might play different roles.

According to Brown (2002), in order for teachers to properly act in a globalized world, we need to be able to (1) provide opportunity to build knowledge upon moral, social, and ethnical-related issues; (2) provide a space for opinions and beliefs to emerge, as a sign of cultural and ethnical diversity; (3) keep up with solid level of ethnical morality in classroom. Nault (2006, apud SIQUEIRA, 2008) conceives that ELT professionals must be not only culturally conscient, but also be able to foster curriculum with international and multicultural approach.

12- How do you contextualize the contents you approach in your curriculum to your students' reality?

P1: So, bring something from the local culture and working with examples that we have here is more meaningful for them.

P2: I try to first welcome and make my classroom a safe environment where students feel safe to make mistakes and most important feel comfortable to speak. But I do correct the errors.

P3: By comparing what we see on the books to their reality.

P4: I try to use the simplest language for them. The language found in websites and books is often difficult for them. I choose the easiest subjects to them, the words they already know. The forms of speaking that are more similar to Portuguese, cognates, etc. Sometimes there are 10 examples of the same topic, I pick the easiest one to explain.

P5: (Long pause). It's complicated. As I have to follow the books, I don't know if I can contextualize those subjects.

For both P1 and P3, contextualizing the contents to the students' reality is a way of connecting content to local culture, and local needs. As an example, P1 commented about how students in Tocantins are concerned about forests burning, which is a present issue to students in Palmas, therefore it is not a concern in her hometown, and according to her, students in São Paulo are not equally aware or worried about that topic.

I find it weird that, for P2, connecting contents to the students' reality means something different from correcting errors. However, she does not clarify what it means to her in a more specific way, rather than her own approach to make students more comfortable to participate and interact in class dynamics.

P4 conceives that making such connection is related to using words and expressions that are more familiar to students, such as popular terms that are widely known or language structures that similar to the ones in Portuguese.

P5 regards that the necessity of following his textbook does not allow time or opportunity for him to make contents communicate with students' reality.

In this section I highlight the notion of particularity from both P1 and P3, since they were worried about bringing local matters into classroom. I regard that, for P4, the intention is the same, however, I do not consider that approaching local realities is related to cognates, but rather on what kind of societal problems are discussed in classroom, and how meaningful the contents are in such context.

Focus Group

4- For me, the guidelines in teaching materials are like a cake recipe, that if I change, will probably lead to failure.

Chart 7 – FG 04

■ Agree = 0   ■ Disagree = P1, P2, P3, P5
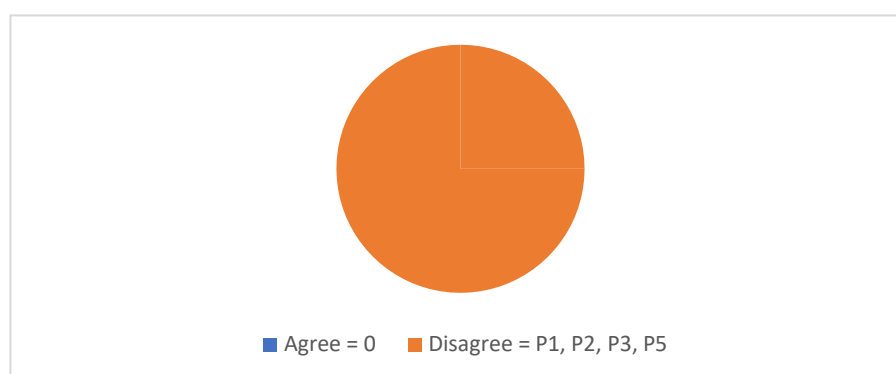
Source: Own authorship

At this point I was worried about whether we were deviating from the theme. Nonetheless, I realized that research about teachers, with teachers, could not be apart from what happens in the classroom. It is the teacher's concern if the approaches they bring to class are going to be well received or not by the students, and whether or not they are going to effective for both learning and class management. Reflecting on Rajagopalan (2004), I took a purposefully act on not pushing the debate away from the classroom's everyday life that was being brought to the table at this question.

> Narrative:
> **P2:** We adapt curriculum so it fits students' needs and it's stupid to think that one curriculum will suit all contexts. We need to adapt, to change the course of things. In order to meet the requirements.
>
> **P3:** Sometimes in our guidelines some activities are suggested, and when we try to apply things don't go the way we want it to, and then we have to adapt or even change or improvise. We need to have a second, third, fourth activity prepared because students surprise us sometimes. So, we need to adapt.
>
> **P5:** I think that having a book to serve as guide is a good thing because there were lots of specialists working on the book to make something good. But, as they said, we need to adapt, to make class funnier, better.
>
> **P3:** I believe the guidelines are just like the bowls we use to prepare the cake. We *can't* prepare the cake without a bowl, so we definitely *need* them, but sometimes not the exact way the propose we use them.
>
> **P1:** Not only the teaching materials but also the methodology. We have so many different students, and so many different needs to be met.

P2 is confident on stating that teachers must adapt curriculum to meet students' needs, but it appears, and it becomes even more evident when P3 complements P2's argument that the level of autonomy the teachers considers that they have is on methodological approaches and activities, for such posture of autonomy strongly contrasts with the previous answer about which contents should teachers approach, when P2 said "Sometimes the content is in the curriculum and you have no choice".

It is unanimous among all the participants that teachers must have active role when it comes to adapting what is brought to teachers in the books, in order to better approach the students' necessities. However, the same notion of having the book as a guideline that can be changed and adapted does not seem to be shared when it comes to approaching culture-related topics, for example.

5- I believe that teaching about local culture is more important than foreign cultures when I teach English.

This question has been elaborated following three lines of thought. The first was defined by Kramsch (1993), who argued that the main characteristics of a critical pedagogy in ELT as consciousness of global and local contexts. With the Pedagogy of Particularity described by Kumaravadivelu (2001), that argues that education must serve to a contextualized perception of society and how to operate in it. And finally, Cook (1999) who stated that culture is always present in education, even by little choices that are made (such as words and expressions), then the "the concern must not be 'whether' we should teach culture, but 'how' should we teach culture" (SIQUEIRA, 2008, p. 104, my translation).

Chart 8 – FG 05
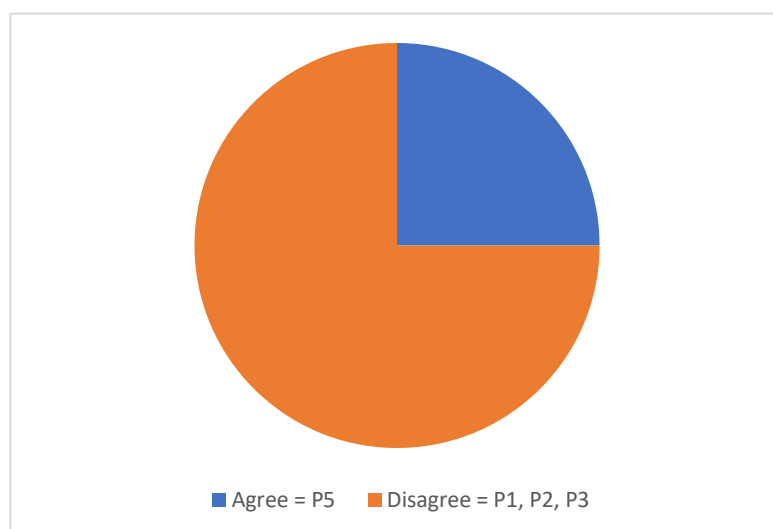
Source: Own authorship

Narrative:
P5: I think that we need to start from the point that we need to make our classes meaningful for the students, so if we start to teach something for a foreign country, sometimes it doesn't make sense for the reality of the students. So, to make it meaningful, we need to start with something that exists here, and from this point we expand to a foreign culture, or something like this.

P1: I think the problem is "more important". For me, local culture is *as* important as foreign cultures. Because we are not raising them to be in a bubble. They are citizens of the world. Especially the ones we have here. I think it's really, really important to teach local culture, but I think it important too to teach the culture that they are going to find in the world. They have to learn about that, for not having prejudice, which for me is the most important thing.

I perceive that both P5 and P1 share similar perspectives around the topic. For them, it is clear that educational programs must have a clear sight of the students' goals, and aim at attending those needs in order to be meaningful. Even though the students that P1 refers to are

ones from high economic classes that probably have frequent access to overseas experiences. I strongly agree with their observations that local matters ought to be prioritized when it comes general curriculum, and as form of learning about and connecting to other worlds, such perspective may be broadened up.

> **P3:** When P5 was explaining, I understood that you consider local culture to be more important because of their background. It's a starting point. And this is important, definitely, I agree. But if we are teaching English, we are teaching other culture. Other cultures, from different places, people, behavior. Different from what we are, from how we act. Thus, comparison is inevitable, but we are not teaching local things. We can do that, eventually, but not necessarily this is important as you told us. I will take that into consideration while reflecting about that topic.

I regard P3's statement about comparing cultures according to Cruz (2006, apud Siqueira, 2008), who stated that by learning a language and foreign cultures, we also learn about ours, whether through reflection or through naturalized concepts. This way, learning a foreign language might contribute for us to become more tolerant and more open to the new and to the different, thus we can provide news views of what is already known and internalized in our native language and culture.

> **P2:** I understand that learning a language comes with many things associated with it. Not only making and reproducing new sounds. The culture gives meaning to the language, and I think when I'm teaching English, *I will surely prioritize British, American culture*. But why is Thanksgiving so important to them? What's history behind that. We have *Ação de Graças* here, but it doesn't mean much to us. I think culturally speaking, it's important to focus on the culture of the language you are trying to teach, but that's not to say that our culture is less valuable, it is valid to compare, we need to compare things, in order to learn others, but I don't think it's necessary to go into my culture to teach English.

About P2's statement of prioritizing British and American culture, I have found an answer in Matsuda (2003) explains that English is still taught as a language from the Inner Circle, and many Teaching Materials approach exclusively the British and American varieties of English. Contrary to such practice, Graman (1988, apud Siqueira 2008) argues that learners are more eager to develop linguistically and intellectually when they analyze their own experiences.

Classroom Observation

P1- Year 3

As for the way culture is presented in the materials, I could notice that neither the

materials, nor the activities that depict cultures are representant of any nation. Subtle cultural features are passed to students, as being called as "Mr + last name", for example. In the case of this specific school, its very mission statement includes "basing the school system on Canadian practices". Therefore, having Canadian elements in the children's daily activities is part of the deal parents "signed for". Canadian culture is shown, however, as the norm, for English speaking countries. Once it is not clear to students or parents that the cultural aspects that are shown in the classes belong to a specific culture where English is present, and do not necessarily provide students contact with diversity, students may be led to conceive such norms as standard, both in linguistic, and cultural aspects.

One example of this standardization, described by Widdowson (1994), Fairclough (2001), Kumaravadivelu (2003), Rajagopalan (2010), Jenkins (2011), among others, is the narrative of P1 about showing Indian English videos to their students, and how weird it was to them, showing not only a clear fixed point of reference in terms of how/which English ought to be (which is clearly not a neutral phenomenon), but also the lack of contact with diversity, even with its existence.

Despite being "biased" (contrary to P2's statement), the book gives space for the teachers to approach the subjects in several ways, which requires the teacher's look, choices, and active role, which to my eyes, in consonance with the literature that supported this work, are not neutral activities at all. As it can be noticed in one of P2's activities:

Figure 4 - P1 A

Source: from P1's exercise sheet.

P2- Year 2

Group Activity- "The Things I Can Do" book

Here I can see that some examples present in the books keep on portraying an imaginary and/or foreign scenario, as I could see in the bath picture, for example. Not a shower, as it is usual in the region we live in, but in a bathtub, as it is more often portrayed in foreign movies, cartoons, etc.

P3- Year 6

By integrating into P3's environment, watching classes and analyzing the materials P3 had been working with, it was clear that the materials had culturally-marked contents, and that they once again opened space for the teacher's autonomy in the process of how such topics would be approached, in terms of representation, images, explanations, etc. As it can be seen, however, the method is strict in terms of groups organization and methodology of study, since it has all the steps previously defined, called "learning centers".

The classes I had contact with involved mainly an activity about indigenous people. The books and activities did not show specific images, pictures, or drawn characters that could possibly portray the author's vision of indigenous people, the choice again belonged to the teacher, as we can see in the number "1" step of the teacher's guide, below. According to the directions, P3 had previously prepared a set of slides to present students indigenous peoples' cultures and habits.

As the representation of the topic belonged to the teacher, P3 chose to talk about indigenous people from Canada, who she called "*native Canadian people*". On a second step, in the same slides, P3 shows indigenous Brazilian people, asking students to relate the concepts they had been working with, to their realities. According to a *Pedagogy of Particularity*, "language pedagogy, to be relevant, must be sensitive to a particular group of teachers teaching a particular group of learners pursuing a particular set of goals within a particular institutional context embedded in a particular sociocultural milieu." (KUMARAVADIVELU, 2001, p. 538).

Figure 5 - P2 C

BLM 2: Plot Journal Response

Somebody (who)	My thoughts, connections and questions:
Wanted	I think...
But	I wonder...
So	This reminds me of ...
Then	A question I have is ...

Source: from P2's textbook.

P4-

This activity was taken from the P4, in Classes 03, 04 and 05 of the classes watched. They were performed in Year Eight, in which the topic of the lessons were "Simple Past".

Figure 6 - P4 A

to work = trabalhar	Forma Negativa	to work = trabalhar
Conjugação	I **did not** work	Did I work?
I worked	You **did not** work	Did you work?
You worked	He **did not** work	Did he work?
He worked	She **did not** work	Did she work?
She worked	It **did not** work	Did it work?
It worked	We **did not** work	Did we work?
We worked	You **did not** work	Did you work?
You worked	They **did not** work	Did they work?
They worked		

Source: from P4's exercise sheet.

Figure 7 - P4 B

Source: from P4's exercise sheet.

In the example above, it is important to highlight that, differently from what I could see in the bilingual school, I perceive that a sense of ownership of the English language is a bit more present in the non-bilingual schools. As I have highlighted before, opposed to present English as someone else's language, the exercises that P4 has chosen exemplify an English that is more ready to be spoken locally.

All the classes had a similar structure. the teacher writes English and Portuguese explanations about the topics, (which were all grammar-focused) on the board, and then she asked students to copy on their notebooks. After that, the teacher hands students the printed exercises she had previously prepared, once there is no book, and all the materials are produced and/or researched by P4.

P5-

Classes 03 and 04: Year Six

These classes were about Simple Past and Past Participle. The teacher corrected previous class's activity and then asked students to do another written activity in the classroom, and then he performed a gaming activity that consisted of a Kahoot quiz about the present subject.

Neither class interactions presented significant data to the research, since they consisted of correcting exercises and checking the students' answers. Although the quiz prepared by the teacher brought a totally different dynamics to the class, its structure was still based on answering questions about the studied tenses.

What has shown itself to be more relevant, then, was when I analyzed how the activities were constructed in the books. Even though each unit of the book was structured through a grammar-based sequence of contents, they all used the themes in their texts and the pictures and illustrations to approach cultural and/or behavioral aspects, in which more or less attention could be given, depending, of course, on the teacher's planning and methodologies.

In a unit that approaches contents such as "present" or "past", the possibilities of texts and themes that might be used as examples are infinite, which opens space to the author's and teacher's choices in how to approach such contents. In this book's unit, purposefully, many Brazilian touristic spots were presented in sentences such as the examples below. The choice for approaching local places within the exercises can be observed throughout the units, with pictures of cities, touristic places, and natural wonders, always co-related to themes present in the text reading exercises.

Although one cannot try to decipher the author's ideologies in its wholeness, not is it my goal, it can be clearly observed that one of the main features that leads the exercises to local cultural aspects is the fact that most of texts throughout the units and the years are geared towards preparing students to ENEM (*Exame Nacional do Ensino Médio*), and other university entry tests. Therefore, the exercises aim to make students more and more used to the format and contents, based on tests applied in previous years.

I find it important to highlight the presence of pictures of, and texts about Brazilian places being portrayed into the book's unit. I perceive it to be a purposeful step from the book producers to approach local matters into ELT curriculum in such way.

I regard that positioning as an emancipatory one, since it requires the ideological choice of using language not only to describe foreign countries or experiences abroad, rather, it implies that English can be (or one might state it should be) used for local purposes, and is rather a matter of ownership taken by NNSs.

As the pictures from the books themselves were not possible to be brought in this work due to copyright and image quality issues, I sought pictures from the internet with the exact same places that were portrayed in the books, with similar angles, with each specific source, in order to illustrate the spots debated in the books, which are demonstrated below.

Figure 8 - Tiradentes – MG

Source: https://viagemeturismo.abril.com.br/cidades/tiradentes-2/

Figure 9 - Amazonas Theater, Manaus-AM

Source: http://www.vounajanela.com/brasil/teatro-amazonas-uma-viagem-ao-brasil-do-ciclo-da-borracha/

Figure 10 - Serra da Canastra, Minas Gerais

Source: https://www.transportal.com.br/noticias/rodoviaria-belo-horizonte/serra-da-canastra-o-que-fazer-pousadas-onde-fica-cidades/

5.4.1 Perspectives on Culture

P1 considers that working with culture is a very important part of the ELT reality. For her, studying culture is a way of developing knowledge about the world, and it is very important for that the local culture plays a central part in the process, being as important as foreign ones, once it is a way of making content more relevant to students.

For P2, learning a new language is also a form of being in contact with other cultures. However, I have realized that the representation of cultures for P2 is somewhat paradoxal. On one hand, P2 states that "The culture gives meaning to the language, and I think when I'm teaching English, *I will surely prioritize British or American culture*" (FG, question 5), which clearly shows that, for her, English belongs to those countries, and as they "own" the target language, it is their cultures that must be prioritized. On the other hand, however, P2 argues that the contents that are brought to students must be relevant for them. Therefore, importing things from the "target cultures" is stratified by their relevance to the local context, even though studying the local culture is not relevant.

P3 conceives that studying the local culture is important, since English is present in our culture. Therefore, once there is a great amount of expressions and terms that have been *imported* (FG, question 5) to our culture.

Although I perceive that acknowledging the connection between the local culture to a global language is important, an emancipatory perspective of English, that claims for equality of peoples who use English, regardless of their origins, would certainly advocate that consuming is not enough. We, NNSs, should use English to express our own ideas, thoughts, and voices, as it has been stated by CHINUA (1958), quoted in chapter three.

For P4, the focus she gives on grammar and language structure is able to set herself apart from cultural and ideological aspects of language. In her activities, English is not portrayed, neither in the exercises nor in the class, as part of North American or British culture. The connection between the language and these *Centers* is non-existent.

I believe that approaching such issues, specifically the power relations and the political forces embedded into English is a crucial move in ELT, but I consider, however, that not portraying English as connected to specific cultures (especially in the Inner Circle) is a fundamental part of the process of having an emancipatory education.

For P5, culture constitutes a fundamental part of the ELT curriculum, and he argues that the language-culture connection should happen "*from the local, and keep expanding*" to the global (interview, question 7). For the teacher, there is no sense in working with cultural aspects that are not relevant to the students. What is relevant, however, is presenting students new worlds, different realities, that can only be done once there has been contact and study about the local context.

5.4.2 The Importance of the Local and the Global

I consider, in agreement with most of the authors mentioned in this work (especially Freire and Kumaravadivelu), that education must attend to local necessities, in order to fulfil its goal of preparing students for life. Therefore, by analyzing the findings of this particular section, I decided to gather some considerations about the *glocal* perspective which I believe ELT ought to approach. By getting away from the local needs and favoring approaches that take into classrooms the standard English, language education becomes a way to serve to what Phillipson (1992) described as Linguistic Imperialism, which means, English is taught in a form of political domination.

Firstly, dealing with ELT in a critical way is fundamental. I agree with Siqueira (2008), who states that, the lack of criticality leads to teaching practices that are linked to conceptions and practices that "do very little on reflecting or legitimizing specific conditions and objectives of people who intend to learn the language of international communication in the modern world" (2017, p. 27). Phillipson (1992) explained how the ELT industry contributes to the expansion of English in a non-critical and non-political way, present both in linguistic educational planning and in cultural aspects that are used to teach English, generally granting a privileged place of speech to native speakerism and fostering different sorts of allurement to certain linguistic varieties.

Such issue is both ideological and functional, since an educational approach that aims to separate education from societal problems, does very little in terms of citizenship formation. Phillipson (1992) points out how education and citizenship formation are intrinsically connected, mutually influencing one another. Besides the tendency of setting education apart from societal problems, especially when it comes to matters related to minority groups, there is the notion of a generalized formula which could supposedly be applied in various environments.

Such generalist approach goes against the statement made by Elliott (1993, apud KUMARAVADIVELU, 2001, p. 538) that "a meaningful pedagogy cannot be constructed without a holistic interpretation of particular situations and that it cannot be improved without a general improvement of those particular situations". The author advocates for a Pedagogy of Particularity, in which language education must "take into account local, linguistic, sociocultural, and political particularities". (KUMARAVADIVELU, 2001, p. 539).

According to Tamimi Sa'd (2018), "reliance on Inner Circle norms as the criteria to assess language learners sounds both questionable and unnecessary" (p. 18). I agree with such statement, in consonance with Phillipson (1992), once we, the periphery, remodel English to suit our cultural and linguistic necessities. Selvi (2014) also states that the most of English interaction is among NNSs, although relying on NS norms.

Since English is spread around the globe, communities have appropriated from it in order to use it for their own purposes and goals (Yiakoumetti, 2012). Crystal (2004) described such heterogeneous shape of English a "family of languages" (p. 40).

Once English norms are no longer dependent of the Inner Circle speakers, new forms of usage of the language emerge in a hybrid form, described as World Englishes by the author. Such hybridity, according to Yiakoumetti (2012) depends on "mutually recognized and reciprocated practices" (p. 80). As the author states:

> Such pedagogies address sociolinguistic sensitivity while also developing some competencies in negotiating diversity in intercultural communication. They situate English in specific cultures to consider how language use in these communities is shaped by local values and practices. Even in the case that there might be similarities in syntax structure or vocabulary, students can expect to experience differences in tone, thought patterns, idea of development and conversational rules as they are shaped by the cultures concerned. Pedagogies informed by intercultural communication would develop the competence to negotiate these cultural differences in English communication. Alptekin (2002) argues for a pedagogy that introduces the local cultural situations in which students use English so that they develop the intercultural sensitivity to negotiate the different cultures informing the use of English in the context of globalization. (YIAKOUMETTI, 2012, p. 83)

Yiakoumetti (2012) acknowledges that the aim for an intercultural perspective towards ELT is the concept of "language awareness" (2012, p. 86), that is a way of gearing the focus

apart from the focus on singles varieties, and approaching English in its multiple ones, empowering speakers to negotiate in different contexts. Thus, shaping language "to suit their interlocutors' expectations" (2012, p. 86), in order to develop interaction strategies among diverse varieties of English.

According to Kirkpatrick (2007), ELT classrooms should emphasize local contexts. In consonance, Alptekin (2002, apud CHAO, 2016) states that teaching materials should have both local and international contexts, both with relevance to the end user in mind. McKay (2002, apud CHAO, 2016) argues that ELT should approach culture in three different levels: "target, local, and international cultures" (p. 74), in order to attend to the needs of intercultural contexts. According to the aforementioned author, once the Outer and Expanding Circles are learning how to deal with linguistic and cultural diversity, the very ability to deal with such differences might be a point which Inner Circle speakers are left behind in global context.

For Canagarajah (2006a, apud YIAKOUMETTI, 2012, p. 88) "it is possible to teach students how to merge their own discourse patterns and codes with the dominant conventions of academic writing to construct hybrid texts". In the author's view, the possibilities of communication encounters are so diverse, as well as their speakers, that a Second Language Acquisition (SLA) pedagogy cannot prepare learners for such unpredictable situations.

It should, however, change its focus "from knowledge to practice, from cognition to social context" (2014, p. 771), in order to develop "procedural knowledge, that "might help us deal with the diverse and unpredictable communicative situations of globalization".

- *Procedural knowledge*, as the first, he described as *language awareness*, that the ability developed by multilingual speakers that enables them to be more sensitive in inter-language communication, both from borrowing grammars from people they speak with, as also seeking to find a middle ground (2014, p. 772) to have better communication in different contexts.
- *Rhetorical sensitivity* as: "the awareness of genres, conventions, and contexts that motivate one to choose the type of English to be used, but also to subtly change the accepted norms for one's own voice and interests" (2014, p. 773). The author states that, differently from previous approaches that have treated this sensitivity as adaptance, Canagarajah's perspective is that languager speakers use this ability to "resist, change, and reconfigure norms as relevant for their voices and interests". (2014, p. 773).
- *Negotiation strategies*, which refers to the practices that speakers might use to improve intelligibility among speakers of Englishes that might not be familiar to them. Check, repetition, and clarifying requests as examples of such strategies.

Canagarajah (2014) states that he approaches Knowledge of Procedure, as he defined, by advising students to inquire and reshape writing through a literacy perspective, and they should develop negotiating abilities according to the contexts in which they are writing.

I provide a mixture of readings from postcolonial writers who use their own Englishes

(such as Gloria Anzaldua, Chinua Achebe, and Raja Rao, who often also discuss their rationale for employing their own Englishes in their writing) and textbooks that represent dominant norms of native speaker discourse and conventions. (CANAGARAJAH, 2014, p. 776).

According to him, the most remarkable point in this perspective of developing sensitivity is that students make use of negotiation strategies that origin from outside the classroom. The author states that a controlled environment (2014, p. 778) does not provide space for such creative initiatives. In consonance, Freire (1985), argues that an emancipatory perspective of education is not fully controlled by the teacher, but consists of a mutual endeavor to better know the world.

It might be claimed that such ELT perspectives would make students fail on performing in contexts where they could not be creative and make use of mixed Englishes. Canagarajah (2014) argues that, not only the development of rhetorical sensitivity and negotiation strategies help students to recognize the different contexts in which creativity and hybrid Englishes can be used, but also, the students who did not develop such contextual abilities to learn how to deal with differences in terms of writing, are the ones who mostly likely will make use of uniform writing strategies, and are more susceptible to making such mistakes.

According to Canagarajah (2017), ELT needs to move from structuralism-based approaches to spatial ones. As the first consists of conceptions of language as a closed structure that separates a language from other modalities of communication, territorializing and essentializing language in a way that provides "ownership to certain groups of speakers and/or their lands" (CANAGARAJAH, 2017, p. 32).

Such ownership, according to the author, consists of considering languages as hybrid, mixed, and constantly changing repertoires that aim to serve to speakers in located space and time, depending on how people use language(s) in situated activities, giving them new meanings and constructing new forms of knowledge. Although most countries have adopted either the British or the North American variety of English as a target for teaching and learning purposes, to assume that there are idealized native speakers of English is a myth (Davies, 2003).

In agreement with the Rajagopalan's (2005) that no one nation or group of nations can claim the sole ownership, once English is brought into a particular society, its linguistic characteristics and culture are appropriated, according to Canagarajah (1999a), and 're-nationalized' as described by McKay (2002) to 'suit the local taste bud', in the words of Marlina (2010), in order to project their own cultural and linguistic identities. Therefore, I perceive that all the participants are aware of the importance of local matters in ELT, and they all have demonstrated that such perspective is part of their pedagogical practice.

As a challenge for them, I argue that fighting the sense of otherness, defined by Suarez (2002) in relation to the English language is a requirement for taking ownership of it. As such otherness is expressed in daily, commonly unnoticed, expressions, but they reflect a consequence of a colonialist mindset, that I perceive that we, NNS, ought to fight against.

At last, I consider it to be fundamental that all the participants realize that the presence of culture in ELT is not merely as a set of contents that mention features from cultural aspects, rather, it is crucial that they acknowledge its presence in various aspects of ELT, especially the ones embedded in lessons and methodologies help that shape conceptions of the world that foster colonialist practices.

I regard as an urge to make contents effectively communicate to local necessities and goals as a present mark in both P1's and P5's perspectives when it comes to the way both teachers approach their contents. Both in the interviews and in the FG, it is clear that P1 and P5 seek to provide opportunities to relate topics to relevant matters in Brazil, and make sure students realize how those contents are useful for them in order to have better knowledge and act upon the world they live in.

I identify a strong sense of otherness in both P2 and P3, since they constantly make comparisons as a form of contextualizing their contents. As a consequence, there is a permanent speech that includes expressions of "here and *there*", which one might ask "where is *there?*".

For both teachers, there is a clear sense of relationship between Brazil and Canada (since they work in a Canadian franchise that aims at teaching Canadian values), even though Canada itself is not mentioned in the books, nor by the teachers. Rather, "*there*" is treated as an obvious place or country where people speak English. Nevertheless, I did not perceive English being used to deal with, describe, or even get involved into local matters, except for comparisons between local and foreign realities by P2 and P3.

5.5 English Ownership and Nativeness

In this section I aim to discuss how English is approach by the participants, whether it is presented to students as "someone else's language" that deserves to be imitated, or as an additional language that can also be used to express things from their own realities. Such topics are exposed in terms of how the teachers regard the NS and NNS Englishes, both in terms of the NS figure, and paying close attention to how the participants regard English accents.

Therefore, in questions 13 from the interview, and question 2 from the FG the focus is on how the teachers evaluate the presence of Brazilian influence on the students' accents.

Whereas in question 14 from the interview, and question 1 from the FG focuses on perceiving how the participants regard the NS and the NNS, as well as the reflections of such beliefs in their practices.

Interviews

13- About the many possible ways of speaking English, how you work with this diversity? Please, give examples;

> **P1:** I always try to show different accents and people talking English in different ways. Sometimes I show them a video of an Indian teacher speaking with a really *strong* accent and my students often ask "Is he/she speaking English, Teacher?" and I say "Yes, he/she is speaking English, but it's a different accent, and this is normal". I think it's really important having this contact with *other* accents. Even though they are not going to speak exactly like the person in the video, but they watch videos, sing songs, learn about places, they travel to some of these places and the really like it. Their accents are really incredible, with just a little… (pause) not mistakes, but different… (pause), all of us have accents.

> **P2:** I tell my students they have to understand, and make themselves understood. I do not focus on any type of accent. I think trying to speak British, or American accent, for example, might not help students learn how to speak.

> **P3:** I read books from many countries. For example: when we teach poetry, we teach poetry from *North America*, from Canada, from many different countries and different aspects of that. But the English we work here is the Canadian English, and the pronunciation (etc.), but we show them different pronunciations.

> **P4:** Whenever I have any difficulty in pronunciation, I always do some research, because I know they will ask about the pronunciation, then I pick the easiest form for them, between British and American. I remember when my former English teacher use to show me pronunciation and phonological aspects.

> **P5:** I am very cool about that. As much as we may try to speak like British, American people, etc. I think we must feel comfortable while speaking. Whenever a student of mine is struggling to perform a specific pronunciation, I tell them to relax, because the objective of language is to communicate. Unless they have a specific goal, like being an actor and performing a foreign character, for example, otherwise, there is no need for that.

For P1, P2, and P5, speaking good English is related to the fluency level, and not necessarily a speaking with a specific accent. The focus is on communicative performance, rather than accent. P3, however, argues that she follows Canadian speaking rules, since she works in a Canadian branded school. For P4, the choice between British or American English, and then, she varies pronunciation of new words according to similarity to the phonemes of their mother tongue, picking the "easier ones for them". I then, asked P4 "Which one is the more commonly easier for them?", and she immediately replied "American English". Rajagopalan (2015) pays specific attention to South America context, an Expanding Circle scenario where it is common, according to him, to find NNSs advocating for British and/or

American varieties of English.

14-   Have you ever worked with linguistics aspects from English that are not from North American and British variations? Why?

> **P1:** Yes. Indians were colonized by the British, but the accent is completely different. Indian, South African, Australian English I show them. And there are some more that I often show them, depending on the activity. I show them that there are some words that are different too, according to different cultures.
>
> **P2:** Yes. I always try to present different accents to my students. Last week, for example, I showed an Indian English video to my students. I always explain to them that it is also English.
>
> **P3:** I explain to them that they can choose which form they prefer, and that all forms of speaking must be respected, I often compare those differences to Brazilian Portuguese accents, that although we have different pronunciations, different words even, comprehension is important. They are not guided to a specific form of speaking, they can choose the way the want to speak.
>
> **P4:** No. (P4)
>
> **P5:** Yes, Indian English. I tried to show students that English is not only American and British, there are others. I brought audios and videos to show other ways of speaking English, including Brazilians. We have our own way of speaking English as well. (P5)

Aside from P4, all the other participants consider that including different kinds of Englishes is important. However, the notion of an intelligible fixed reference, that can be seen when students find it strange to listen to different Englishes, and the teacher has to explain that "it is *also* English". I evaluate that, although including different Englishes in the classes and the teachers show respect to the difference, the level of approach to various forms of English is shown as "standard vs variety", rather than multiple varieties that are equally common.

I regard that P1 approaches different Englishes as in an equal level of importance, especially when she stated that "[…] some words are different too, according to different cultures" (P1). Diversity is not treated as a duality between "right or wrong", or even "original vs variety", it is rather approached as different forms of speaking used by different people in different places.

Differently from P1, P2's approach to the theme proposes a notion of "original vs variety", which can be observed when she stated "[…] that is *also* English". Meaning, there is the standard pattern, and there are other forms that people use elsewhere. The difference might seem tiny, but I perceive that it is a consequence of different types of mindsets that understand English in different ways.

 Even though P3 states that "[…] all forms of English must be respected […]" and that "they [students] are not guided to a specific form of speaking […]", this is not the way P3 deals

with English in her daily teaching life. Rather, there is a strong sense of standard that is supposed to be followed when it comes to how students pronounce words, and which kinds of English are given the most importance.

P5, on the other hand, not only takes purposeful action into demonstrating and legitimizing various forms of English speaking in his classes, as he also aims at helping students feel comfortable and confident in performing a Brazilian English. As I perceive, both P5 and P1 demonstrate emancipatory perspectives on how they deal with English diversity, whereas the others do not.

15-   Since most (if not all) your students are Brazilian, and learn English as a foreign language, how do normally react whenever a student of yours speak English words with clear marks of their mother tongue (Brazilian Portuguese, in our case) in their "accent"?

> **P1:** I teach them how to say in a *proper* way, but I never say that they shouldn't say that. I do the teacher technique. If they say "culture" [Brazilian Portuguese pronunciation], and don't say it's wrong. I say "culture" [American-like English pronunciation] *in the correct way*. But I say "if you are communicating, that's the most important". When I work with both written and speaking activities, I don't correct every single word. I focus on the big picture, so that they don't be afraid of trying. And clean communication, a clean accent comes with time.

The definitions of a *proper* English and *clean accent* have reminded me of Rajagopalan's questioning about Intelligibility. After all, "intelligible for who?". Therefore, I regard the conception of a *proper* English might be way too subjective. I then, asked P1:

What do you define as a clean accent?

> **P1:** (laughs). I think it's with not so many spelling mistakes. I believe the difference between accents is okay, but if they use a variation that does not exist, different from everything, I think it's wrong. Like, if they say *water, water, water* [British, American, South African variations, respectively], all of them are fine. I don't correct them. But if they say *water* [uuter`], I'll correct them [to North American variety].

According to P1, having a proper accent is being performing well on one of the pre-existing Englishes around the world. I evaluate that the perspective of embracing diversity is welcome, but it needs a step further, since, in such conception, only the Inner and Outer Circle Englishes are legitimized, whereas the Expanding Circle is fated to the periphery. P5, on the other hand, considers that the goal is effective communication, regardless of the accent or expressions used.

P3: When you're speaking a language, depending on where you are there are appropriate ways of saying things. Appropriate words that you can use, depending on where you are. And we need to be aware of that too, and that's how language is. For example: "How would a native speaker express an idea like that?", because there the simple everyday connections, like "but" or "and", and there are also the more complex ones that allow deeper meanings. For example: there are sixty different verbs that can be used to express vocals. And can use "speak" and "say", but there are also other ways of expressing it, like "whispering", for example. You're using your vocals. That's what I mean by speaking the language the way it really is, but using the appropriate words that express the ideas you want to express, that make you be understood and understand others.

P4: I correct them. I show them the right intonation. I compare with different forms of Portuguese accents, like the "R" pronunciation with the different "R's" we have in different regions of Brazil, and ask them to imitate. (P4)

P5: For me, it is okay. Whenever a student of mine is struggling to perform a specific pronunciation, I tell them to relax, because the objective of language is to communicate. (P5)

P3, however, argues that a good performing English should be based on the way NSs use the language. For her, both in terms of accent and the way people express themselves in the language must have the NS reference, since NNSs should learn how NSs speak English in their daily lives. Similarly, P4 targets English according to American or British varieties.

P5, on the other hand, tries to make students perform their English without the need of sounding like a NS. On the contrary, he focuses on communication, on understanding and being understood, which may vary depending on who one is speaking with. As we live in a world with more NNS than NS of English, it is more like that students find themselves in more situations that do not require communication with a NS, and therefore, there should be no reason why one might want to sound

FG:

1- I believe that a non-native speaker is generally more fit to Brazilian studies than a native speaker.

Chart 9 – FG 01
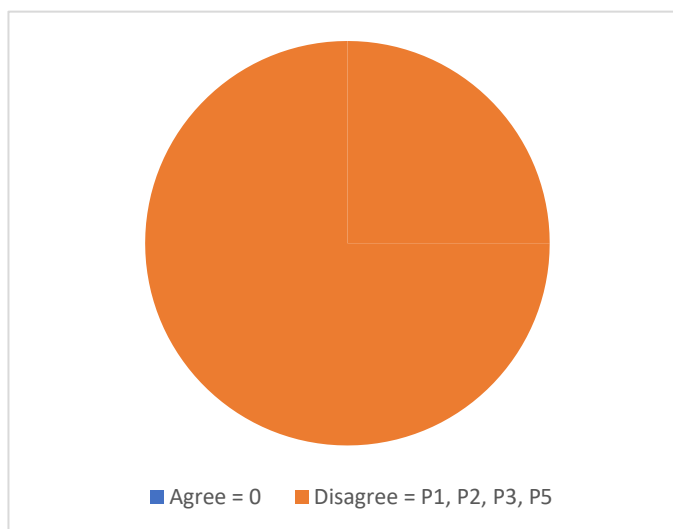
Source: Own authorship.

Narrative:

P3: Being able to teach depends on a lot of varieties, and we cannot state that without mentioning the different possibilities.

P1: I think it's not a matter of being a native speaker, what matters is how the person [teacher] prepares herself, and everything she has done. The common sense is that native speakers will teach better English, and I tell everybody that we cannot assume that. We have to see what the person has done in her life and how she prepared herself.

P5: I agree with her, because if you prepare yourself, if you study, it doesn't matter if you are native, or Brazilian, you can teach everything you want. But especially for Brazilian teachers, we know our culture, we know our students, so I personally think that for Brazilian teachers it's a little better than native speakers.

In this question, it is clear to me that P1 gives focus to teacher preparedness, independent of being a native or not. Although P1 does not comment on what kind of aspects should represent good preparedness, and presented view towards the NS vs NNS duality, which for her own professional standards, seemed non-existent, up until the moment.

I contextualize P1's statement above with the work of Moussu (2008), who argued that students tend to recognize experience and professionalism to be more important than having "native language backgrounds" (p. 328). According to the author, such conceptions towards professionalism tend to be an essential point that influences learners' perspectives about English teachers, both NSs and NNSs.

P5 reacted a little differently from the individual interview, showing at first some agreement with the rest of them, but then, he stated that although preparedness is what mattered, he thought Brazilian teachers had advantages when teaching to Brazilian students for being

culturally closer to the students, as well as being more sensitive to their challenges when it comes learning a new language.

2- It is important for me to sound like a native speaker when I speak English.

Chart 10 – FG 02

■ Agree = 0 ■ Disagree = P1, P2, P3, P5
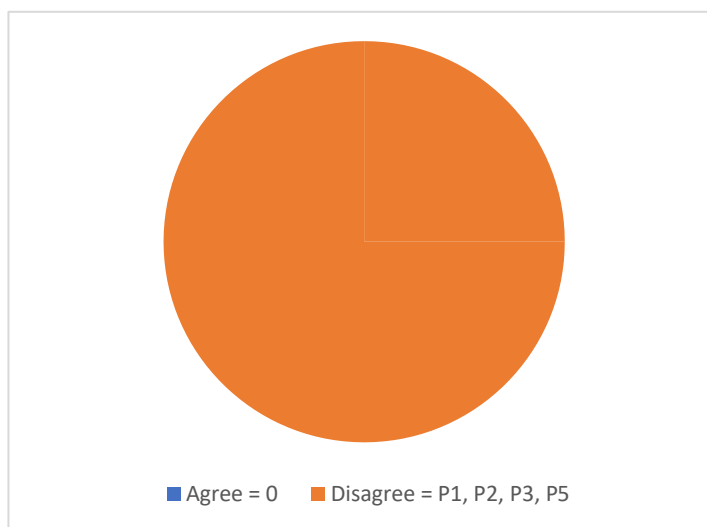
Resource: Own authorship

Narrative:
P1: I think English is global. I've learned different accents, Ive hard different people talking, and I think it's important for my students to listen to different accents, to different people talking. Today I passed a video to my students with an Indian speaker, and students asked me "teacher, what language is that?", and I said "it's English!", and I showed some pronunciation differences.
So, I think it's important for them to listen to different people. English is global, it's not only the native speakers who are speaking, everybody is speaking English, so they need to practice their listening.

P3: Well, I try my best to have what I call, for myself, a "good pronunciation", because if we deal with something that is really meaningful to students, we model them. I try to show them that there are many aspects that influence our pronunciation. "Ours" as learners and teachers. There are possibilities, then I show them as many times as possible, the _standard_, because that's what is taught here, that's what we are supposed to teach, in my head (laughs), and that there are others that they can choose, but also be aware of the difference among them. I do not require myself to be _perfect_.
I like to pretend it. (laughs).

Interestingly, even though the school P3 teaches is a Canadian Bilingual Franchise, that states clearly how the methodology and curriculum aim to provide a Canadian education, the word "standard" here does not seem to make reference to "standard Canadian English", the preposition "_the_ standard" gives me the idea that she is talking about a normative variant of English that is commonly known as being the original, or the official one.

Comparing that to the fact that during the individual interview, when asked about

whether she had ever presented her students with any form of English other North American ones, P3 quickly replied positively, stating that "besides North American, they have contact to Canadian English". I conceive the geographic lapse as perfectly normal, although the "standard" and "perfect" here make me wonder whether it is not an expression of how P3 sees English to be.

> **P5:** I think that, in general, I sound like a Brazilian English speaker. I think it is important to sound like a native depending on the objective. If you are preparing students to travel to the USA you can prepare your classes knowing that the students are going to achieve this goal, that is sounding like a *United States People Speaker*.

The stress P5 gave on the expression "*United States People Speaker*" is an example of an ideologically-based conception. By calling "United States People Speaker" P5 emphasized some ownership in terms of the term "American" that refers to a continent (like Asian or European), but in English, has been monopolized by one country in terminology terms.

> **P2:** From my own experience, because I lived abroad, at first, being able to speak with a British accent, or trying my best to have a neutral accent was a big part of my language acquiring, but, after a while I realized that it became an obstacle to speak fluently, because my concern was so much around sounding "perfect" that it was getting in the way of being fluent. To me, I learned that all languages carry an accent, and an accent is not bad, it is actually a sign of bravery. You were brave enough to learn another language, to sail different seas. When I'm teaching I try to sound clear.

On P2's statement about how much of a struggle it had been for her to try to adhere to a British form of speaking English, that it had even made learning the language more difficult, P2's conception towards language acquisition differs from the results found in Cook and Tamimi Sa'd, who both argue that "the prominence of the native speaker in language teaching has obscured the distinctive nature of the successful L2 user and created an unattainable goal for L2 learners." (COOK, 1999, 185). In general, the results confirm the increased anxiety that learners feel when speaking the target language with a native accent as opposed to when putting on a foreign accent with their peers. (TAMIMI SA'D, 2018, p. 16)

P2 has shown that the finding in Jenkins (2005) that "nonnative English-speaking teachers (NNESTs) had grave reservations about whether or not to identify themselves as legitimate users of English" (JENKINS 2005, apud TAMIMI SA'D, 2018, p. 5), has not been the case for her. Interestingly enough, P2 not only realized that she did not have to sound like a British speaker (she stated in the individual interview to have lived in England for some past years), but she also realized that trying to do so was being a stone in her shoe in order to communicate effectively.

Classroom Observation

P2

Students are given a worksheet in which they have to write which activities they do perform in their daily routines (both the ones they saw on the book or other examples). Interestingly the students are not required to use standard English spelling, rather they have to write down the letter sounds they can identify through listening, and write in a way that makes sense to them.

Student: "Eu quero um 'cupcake' (câpkeiki)

Teacher: "Cupcake!" (She imitated the student in a tone of voice that ironized the pronunciation showing it was "wrong").

Even though P2 believes education can be neutral, and despite her statement in the question 02 of the FG, in regard to the ownership of English that we (NNS speakers) ought to develop, it is remarkable how P2 clearly takes position in terms of the way her students speak pronounce English words. However, the fact that P2 teaches in a bilingual school that has Canadian English as a goal must be taken into consideration. Therefore, even though it might not have been P2's choice on "which English" ought to be given main focus, one cannot claim that such option is neutral. Many ideologically-based choices were made from the Franchise, the school, the teachers and even the parents, up until the moment a teacher "corrects" a student's pronunciation as following a North American norm.

Teacher: Points to an image on the book and asks:

"Do we have this in Brazil?" "How do we call this toy in Brazil?"

Teacher calls students by their last names, and using treatment pronouns (Mr and Ms).

Clearly, the expressions above clearly portray that they had not been chosen in an thoughtlessly way, since they present a reflection of the sense of otherness (KUBOTA, 2001; TAYLOR, 2006) that ESOL have, as if an English-speaking scenario could not naturally happen outside the Inner Circle.

It is common to observe in English classes (and ones observed in this work were not any different) that English is generally regarded as some one's language, in which the scenarios and linguistic interactions are happening somewhere else, rather than being taught to integrate to local realities.

P5

Year Seven

Classes 01

The teacher corrected previous chapter's activity. Students had done the chapter 29 written activity in the classroom. Chapter 29 talks about the countries in Oceania (Australia, New Zealand, and Fiji, more specifically). It presents some general facts about those countries, but it limits itself into geographical aspects, and does not exactly approach culture and/or even language. Contents like that might be very interesting opportunities for both the materials and the teacher to go deep into the diversity matter, once this chart has appeared in a chapter that talks about the countries in which English is the first language, but are not the most known amongst the inner circle ones.

Even though we can assume that the teacher has a certain level of autonomy, by the way contents are approached in the observed unities, I regard this as a missed opportunity, in which many aspects can be brought into the class, not only cultural, but also in terms of English varieties. However, the book producers are more interested in portraying landscapes and curiosities, than enriching the lesson by approaching linguistic and cultural diversity.

Class 02:

In the second hour, the teacher works Module 29 with the students. In that lesson there is a chart in which two people are talking in English, and one of them, with clearly American accent, tries to dismiss someone else for not speaking a "proper English", whereas the other person (not clearly said, but very likely a non-native speaker) speaks English dominating all the grammar rules and makes some corrections to the (alleged) native speaker.

I regard this to be a clearly ideologically-marked exercise, once it portrays the NNS's position in regard to the NS's criticism and prejudice. Despite the fact that it indicates a clear favoritism for the standard English, that Widdowson (1994) described as a written language, it portrays one of the rare occasions which not only a NNS is able to speak in equal terms with a NS, as well as it does not hide real world problems, as it is the norm in the "Plastic World" presented in many teaching materials.

It is important to highlight, though, that this specific exercise (and therefore, its illustration) was not made by the book producers. It was a question present in the ENEM (*Exame Nacional do Ensino Médio*) exam.

I consider it to be a positive initiative to include questions from ENEM to the books,

since it is definitely a feature present in the students' reality (even though they are not in *Ensino Médio* yet).

Figure 11 - Charge

Source: http://educacao.globo.com/provas/enem-2012/questoes/94-ingles.html

As it could be observed in P2's and P3's answers to question 15 in the interview, about both having a "proper" and "clean" accent when speaking English, and also, in P2's correction of her student when pronouncing "cupcake", I was able to verify how accent plays an important role in the identity of speakers.

5.5.1 Perspectives on English Diversity and NNS Identity

According to P1, having a proper accent is being performing well on one of the pre-existing Englishes around the world. I regard the perspective of embracing diversity as a valid one, but it needs a step further. I agree with Kumaravadivelu (2016) on the fact that we (NNSs) need to consider ourselves not only as consumers, but also producers of knowledge and content in English. Once we conceive English to be "owned" (WIDDOWSON, 1994) by whoever speaks it, in whichever capacity (RAJAGOPALAN, 2005), I believe that teachers ought to encourage students not only to accept different forms of English, but to produce their own, that best serves their contexts. I acknowledge, however, the complexity that such task demands, so

this observation does not aim to judge the teacher's statement (which I partially agree), but rather as an attempt to relate the participants' perception of their pedagogical realities to what authors in Applied Linguistics have been pointing out for a few decades.

Although P2 argues in the interview and the FG that she does not focus on specific accents, and that in her own process of learning English, she had to stop trying to speak like NSs, by watching the classes it was clear that accent diversity is accepted, since students perform "either one or another" form of English. As P2 "corrected" one of her students saying "cupcake" in an accent that was neither British, nor American-like. I could also identify that in P2's classes, English is also present as "someone else's language", even though P2 argues in the FG that we (NNSs) have to take ownership of the English language.

For P3, English language has the NS as a reference of quality, and legitimacy. For her, speaking *perfectly* is speaking like a NS, both in terms of accent and expressions to be used. Even though P3 does not require their students to speak like a NS, she assumes that an English variety that is different from it is imperfect. Such is a consequence of the native-speakerism and the native speaker fallacy, described by Phillipson (1992), Holliday (2005), Rajagopalan (2005), Graddol (2006), Selvi (2014), Kumaravadivelu (2016), and many others that I have presented in the fourth chapter of this work.

For P4, working with English has two possibilities, in terms of "which English to use", which are the British and North American varieties. As she states, she has never worked with any other variety in her classes, and she chooses, between the two, the expressions in which pronunciation might sound more familiar to the students. Needless to say, after all the has been presented in the literature so far, that such perspective of English(es) does not meet an emancipatory perspective of ELT, since the target language is linked to hegemonic countries that fight for English's custody.

For P5, all sorts of English speaking are accepted, if one can make themselves understood, and understand others. As the goal is communication, P5 argues both in the interviews and FG that he does not focus on specific varieties of English with his students. That could be observed in the class observations. There was not a single moment that students' pronunciation was corrected.

5.5.2 Native Speakerism- the Fallacy, the Myth, and its ideologies

According to Widdowson (1994), the proposition of an "official" or "pure" standard English, however, does not aim to include all the speakers who have English as their first

language, but rather, a selected group of NSs, who claim to have the custodians (p. 379) of English. The author does not question the idea of maintaining "standard English", but the alleged authority of a group of speakers to impose it.

For the author, standard English is a grammar and lexical system created for institutional purposes. Therefore, it is a "written variety" (p. 380), in which pronunciation plays no functional role, other than building and endorsing a form of convention that serves to the interest of the language's "custodians".

Such notion of purity and cleanness connected in language is a consequence of the racism embedded in conceptions of language, as argued by Kubota (2001). Unfortunately, expressions such as this were present in some the teachers' responses (P1, question 15 of the interviews). Although I believe that it was not the teacher's intentions, I regard such event as a consequence of relations of dominance present in language, as defined by Fairclough (2001), that pass on to generations.

Tamimi Sa'd (2018) conducted a case study of how students from Iran understood the importance of accent in English learning, even though English does not perform as "a means of communication in high school or tertiary levels across the country" (p. 1).

The author noticed that the participants (NNS teachers) intended to integrate ELT community by adopting NS accents, which was observed by the author to be more an obstacle than support for those teachers, once such attitude put them in an inferior position, of non-legitimate users of the language, and also prevented them from negotiating their identities (p. 18). Such allurement towards NS varieties of English is also explained by Phillipson (1992), as one of the steps of Linguicide and Modern-Day Colonialism tools that operate in the periphery.

Kachru (2011) defines pronunciation as the "production of sounds, to stress intonation, or the rhythm of speech" (p. 11, apud Tamimi Sa'd, 2018). I agree with both authors on the fact that accent is the first aspect of language that learners usually pay attention to.

Such fact can be easily observed by any English teacher whenever confronted with words and expressions that are commonly used as examples to "mark" one's pronunciation, mostly the "possible" pronunciations are either British or American-related, since native-like accent continues to receive the most attention in language pedagogy on the part of both teachers and learners (Tamimi Sa'd 2018, p. 3). The aforementioned preference, addressed as "unjustified and unfair favouritism to native speakers of English" (FEYÉR 2012, p. 20, apud TAMIMI SA'D, 2018, p. 4), is a sign of native speakerism described by Holliday (2005) found in most teaching materials that aim accent reduction, motivating NNS students to drop their accents while speaking English (2005, p. 4).

In regard to how NNS teachers assume their position in ELT, Jenkins (2005) states that most of them do not consider themselves as legitimate users of English, whereas Alenazi (2012) has explained that "learners' viewpoints, accent must be regarded as a determining criterion in NNS teachers' employability with NS accent as a positive point for teachers" (2012, p. 5).

I strongly agree with Macdonald (2015), who affirms that we, NNS speakers, should approach English as a way of taking position in the English-speaking scenario as a form of reinforcing our identities, as well as seeing ourselves as desirable speakers (2015, p. 16), which should help elevate confidence foster proactivity in terms of ELT.

According to Moussu (2008), the judgement of speakers' accent has great importance on the acceptance of those speakers in various contexts, and although Linguistics has traditionally privileged NSs, the author states that the distinction between NS and NNS is one tool to foster NS legitimacy.

According to the author (1) everybody is a NS of one language, and people who are raised in multilingual contexts cannot always state whether English as first or second language, in many cases, (2) the idea of nativeness is connected to certain varieties, not to having English as a mother tongue, as Australian speakers could be part of the NNS, for performing neither a British, nor American English, and (3) there individuals in various contexts that, although having had English as "first" language, do not identify themselves to English as their "mother tongue".

Canagarajah (2005) stated that 80% of English teachers in the world are NNS, and one of the proofs that NNS teachers are equally capable is the fact that there are NNS teachers in inner circle countries as well. Even because the majority of English learners will use English for various purposes after graduation, and their future interlocutors are likely to be NNSs, who outnumber NSs, according to Fang (2017).

For Canagarajah (2005), NNS teachers can often be more intelligible than NS in ESL and EFL contexts, but that there are both advantages and disadvantages to each "model", once NS is able to provide cultural backgrounds that might be significant to the users as well as communicative proficiency, NNS can function as models for EFL learners, once we (NNS Teachers) go through similar challenges in order to achieve high level proficiency, as well as our ability to empathize more easily to students' difficulties.

I believe that the undoing of native-speakerism requires a mindset that promotes new relationships. As Holliday (2005) argues, native-speakerism needs to be addressed at the level of the prejudices embedded in everyday practice, and that dominant professional discourses must be put aside if the meanings and realities of students and colleagues from outside the

English-speaking West are to be understood.

According to Holliday (2005) native-speakerism is a pervasive ideology within ELT, characterized by the belief that 'native-speaker' teachers represent a 'Western culture' from which spring the ideals both of the English language and of English language teaching methodology. For the author, one of the consequences of native-speakerism in TESOL is that the NS represents a Western culture from which emerge the methodologies present in ELT scenario around the world. Since "many internationally published and widely used textbooks mainly represent the Western understanding of language, culture, communication, and learning" (CHAO 2016, p. 74), most ELT materials show culturally inappropriate messages for the learners (CANAGARAJAH, 2003). For FUKUNAGA (2017):

> native-speakerism validates the idealization of 'native speakers' as optimal language instructors while undermining the professionalism of 'nonnative speakers' as teachers. This relegates these teachers to a second-rate category when they are, in fact, as valid and as professional as 'native speaker' teachers (p. 34).

According to Aboshisha (2015, p. 43), the NS has acquired a "mythological status", which was not built upon facts, but actually on sets of "opinions, practices, and prejudices". For Kubota (2001) native-speakerism is linked to discriminatory ideologies or race, ethnicity, and gender. In Kubota (1998), the author argues that "the NS status is generally an issue of race, accent, nationality, or cultural familiarity" (p. 4). More recent studies have begun to unravel the ideological bundle of nativeness and demonstrated that "ideologies associated with nativeness, such as Whiteness, inner circle citizenship, accent, geographic location, academic ability, and so on, are still seen as collectively constituting nativeness or a spectrum of categories of varying degrees of nativeness "(KICZKOWIAK, 2017, p. 5).

According to Graddol (2006), the NS fallacy is created upon the idea that NS is a model of language, and therefore, the ultimate goal to be achieved while trying to develop linguistic abilities. However, Nelson (2006), in consonance with the Graddol, state that there is neither evidence that using the language like a 'native speaker' leads to a greater intelligibility in international scenarios, nor that NS varieties are more appropriate from teaching and learning perspectives.

In many work opportunities for English teachers are based on a "racist notion of what a 'native speaker' should look like' (KUBOTA, 2001, p. 5). On more recent works, Kiczkowiak (2015 and 2017) states that many work ads explicitly or implicitly suggest that the ideal candidate is young, white, and has blue eyes, and there are even several '*native only*' job

advertisements. Holliday (2009) argues that the NS figure has little to do with language proficiency, but much more "with the 'white Anglo-Saxon' image of people who come from the English-speaking West" (p. 5).

According to Hodgson (2014) the term "native-speakerism" is connected to various topics and emotions, often linked with discriminatory practices (p. 114). The author explains that "nativeness constitutes a non-elective socially constructed identity rather than a linguistic category" (GRIFFLER and SAMIMY, 2001, p. 100, apud HODGSON, 2014, p. 114). The quoted work asked participants how important sounding like a NS was for them, and 53% of the answers defined it as very important. Phillipson (1992) defined the NS as a fallacy when the author mentioned the unethical treatment that is given to NNSs, whereas Paikeday (apud SELVI, 2014) states that the NS only exists in imagination.

Selvi (2014) argues that the idealized NS model propagated in ELT opens space for a stereotypical approach (p. 577) that places NNSs as inferior users. However

> "even though a dichotomy vision of the NNS discussion does not appear to be linguistically acceptable, it happens to be nonetheless socially present, and therefore, potentially meaningful as an area of research in applied linguistics" (Moussu & Llurda, 2008, p. 316, apud Selvi, 2014, p. 578).

According to Selvi (2014), even before the terms NS and NNS arrived in TESOL, there was already a hidden ideology that privileged NS as models in ELT, consequently, giving them authority in terms of language teaching models. Such conception was firstly adhered by Holliday (2005), who claimed that the field of TESOL is under the dominance of native speakerism, "a stablished belief that NS teachers represent a 'Western culture' from which springs the ideals both of English language and ELT methodology" (p. 6).

According to Suarez (2000) and Bernat (2009, apud SELVI, 2014) one of the consequences of native speakerism is the "I-am-not-a-native syndrome" (2014, p. 579), an impostor syndrome has negative effects on "teacher persona, self-steam, an in-class performance" (p. 579).

The author argues that such notion of inferiority towards English is often internalized by NNS professionals questioning their own performance as both speakers and teachers. Rajagopalan (2005) argued that the vision of NNSs as second-class citizens in TESOL is an "inevitable byproduct of this frame of reference" (p. 595).

For Selvi (2014) native speakerism has several drawbacks. It "prioritizes imitation over communication" (p. 594), and constitutes a marginalized, underprivileged notion towards NNS.

The author defends that, instead of aiming at NS accent or linguistic norms, ELT should focus on developing a sociocultural appropriate usage of English, in order to better address contextualized goals, identities, and cultural aspects.

For the author, native speakerism should be accordingly replaced by approaches that include diverse Englishes around the world, rather than shutting (SELVI, 2014) or marginalizing (KUMARAVADIVELU, 2016) the majority. Since it is extremely challenging to stand up against dominant ideas in education, and in ELT there are particular obstacles that need to be faced.

I agree with Siqueira (2008) that "the myth of the native speaker, the reproduction of foreign cultural values, the reproductivity practice, and the denial to the local necessities" (p. 21) are products of a commonly depoliticized pedagogy which set teachers apart from postures of resistance and criticality, and as Moita Lopes (1996) and Cox and Assis-Peterson (1999, 2001) called "pasteurization and north Americanization of different cultures".

It is undeniable that the spread of English reached cross continental levels, and that many spoils of this expansion are very well enjoyed by the countries that claim the ownership of English language. For the traditional "owners" (Siqueira, 2008), these good fruits are translated into money. For the demand for learning the language is far superior to be attended by the "native supply". China, for example, with its huge population, imports teachers from other countries to attend to this need.

Obviously, the interest in maintaining the status quo is a profitable market move, once the ELT industry used to make about 1,3 billion pounds a year only in the United Kingdom, that on the last decade (Siqueira, 2008). And due to this proportion of profit, it is no wonder that countries like Australia, New Zealand, and Canada have also started making the same move towards attracting interested foreigners to learn English in their own countries through exchange programs, for example. In such occasions, where English becomes a commodity where investments are made and the profit dimensions reach billions of dollars/pounds/euros, one's claim for any kind of ownership of English is comprehensible for the amount of profit it produces. Rajagopalan (2005) says that the presence of the native speaker is an efficient marketing strategy, once its position continues to be for both professionals and non-professionals, as the legitimate place of speech, the rightful representant of the language of the empire.

Phillipson (1992) argues that the ELT industry, fostered by governmental forces, have a *modus operandi* towards the expansion of English language in a way to (not always) subtly impose an ethnic and political agenda through the contact countries from both the external and

expanding circles have with English. For the author, the spread of the global language into other nations has been contributed to a monolingualism, that goes far beyond having a language-only profile, meaning more than linguistic subjects are passed on with the entrance of English various countries, for as the author says: "it is an international activity with political, economic, military, and cultural ramifications and implications" (PHILLIPSON, 1992, p. 8).

Kumaravadivelu (2016) points out to inequalities between NS and NNS teachers in terms of salary by pointing out a case in Vietnam in which the latter received literally half of the payment if compared to NS for doing the same work.

Matsuda (2002b, *apud* YIAKOUMETTI, 2012) investigated how characters were represented in Japanese ELT textbooks, and found that from the 74 characters, 34 were Japanese, 30 were from the Inner Circle, and (10) were from other parts of the world. Even though the NNS characters were in larger number, they produced "minimal utterances" (p. 92).

Soruç (2015) made a questionnaire with 45 NNS teachers from five different countries, and found that the preference for NS English norms over English as Lingua Franca (ELF) features was unanimous. Although Kim (2008, *apud* TAMIMI SA'D, 2012) explained that ESL (English as a Second Language) learners have negative impressions and evaluations towards foreign-accented speech, Lindermann (2005, *apud* TAMIMI SA'D, 2012) has demonstrated by a research in NSs contexts that NNS Englishes are often described as "accented", "broken", and "little" (p. 5).

According to Yiakoumetti (2012), the Inner Circle speakers have been constituted as the traditional owners of English language. Such position has fostered NS speakers as "norm providing" (p. 78), which means a point of reference to NNS. That is confirmed by Levis' (2017, *apud* Tamimi Sa'd 2018) research which has stated that NS teachers are seen as more fit for ELT. The research argued that stressing professionalism is a key to fight such beliefs. According to Yiakoumetti (2012), the Kachruvian tradition considers important not taking external parameters for language assessment, once most learners' aim is not to talk to NSs, but rather, "communicate in local context" (p. 81).

Kumaravadivelu (2016) suggests five strategies which he argues can help tackle the ideology of native speakerism:

1- discontinuing research focused on whether 'non-native speaker' teachers can teach equally well;
2- designing instructional strategies;
3- designing materials that will be more sensitive to the local educational context and tradition;
4- redesigning current teacher training programs;
5- taking a more proactive approach to research.

I conceive that, from the five participants, only P5 is aware of the importance of native speakerism, not necessarily the term, but the practice and its ideologies. P5 has presented a standpoint that clearly acknowledges inequalities among speakers, and the necessity to fight against those practices, even though the path is not so clear on how to perceive that struggle.

Although P2's statement in question 02 of the FG presented an emancipatory perspective in regard to the NS vs NNS duality, especially in terms of accent, I could not notice betting attitudes in the classroom.

It is clear to me that P2's sense of emancipation is connected to her experiences of living abroad, in an empiric way, but not in a form of reflection or result of theorical debates in a university, for example. Although I regard that consciousness raised from empirical experiences is as valid (if not more) as the ones developed from theoretical studies, such mindset is only reflected when P2 debates language itself, apart from education.

6 FINAL CONSIDERATIONS

The present research has been a great opportunity for me to dive even deeper, and act in the context that I live and work. Palmas is a city of approximately three hundred-thousand people, that, although small in quantity, is home to people from all regions of Brazil, due to the fact that it is a young capital. Therefore, the diversity found in the present context has enriched this work, not only with the direct participants, but all the people who have contributed to this experience in a way or another.

Such diversity has also made a huge difference in terms of the contexts of the schools, in which the participants perform their daily work. From a public school in the periphery of Palmas, to two private schools in more privileged regions of the city, and with totally different economic profile of the students, realities of structure, conditions of study, and even risks from various sources, I could have a short, but careful glance at challenges that the educational professionals go through, in different contexts in the same city.

I realize, after having had this experience, that some steps of the process could have been done in a different way, that might have helped this study to achieve even more that participants. One of them, has been the scheduling limitations, that have not provided the opportunity for all the participants to be present in one FG.

Also, related to scheduling, but now in a broader way, I am aware that, in order to achieve a deeper contact with the classrooms' realities, especially in relation to the four main themes and how they are approached in everyday life, a longitudinal research around the themes might provide even more data, since, depending on the time of the year, the chapter or unit the teachers are currently working with, the whole setup of classes vary a lot.

Another limitation has been due to copyrights and institutional bureaucracy, much of the data that has been analyzed personally, could not have been brought to this work in viable time. However, the good will, collaborative work, and active role of each participants have contributed a lot to the development of this research.

As for the research questions raised in the Introduction of this work, I conclude that:

1. Can English teachers in Palmas perceive the presence of ideology in ELT?

By evaluating that education can or not be neutral, or ideologically-free, 60% of the participants consider that the possibility is real, even though only two of them actually believe they perform their pedagogical activities in a neutral way, even though I demonstrate throughout this work that neutrality is not a possibility when it comes education.

2. Are those teachers aware of how culture is used for imperialist purposes in ELT?

I can observe that the feeling of otherness is very present among the participants, since, amongst the participants, English is still seen as something that belongs to others, even though the attention given to gearing culture-related studies to attending local needs was almost unanimous.

In some ways, the teachers in the present scenario have presented emancipatory perspectives towards language education, and in other ways, hegemonic thinking is still very much embedded into their mindset and, therefore, pedagogical practice.

Even though this work has contemplated a sample that represents a small percentage of the wider context, neither is it the purpose of a case study, and according to Duff (2018), it can be concluded that, for some teachers, education cannot be ideologically-free, whereas, for basically half of the sampling, it can.

The fact that four, out of the five participants perceive that working with local culture is important to their pedagogical practice is in communion with the conception of a Pedagogy of Particularity, that claims that

> At its core, the idea of pedagogic particularity is consistent with the hermeneutic perspective of situational understanding (Elliott, 1993), which claims that a meaningful pedagogy cannot be constructed without a holistic interpretation of particular situations and that it cannot be improved without a general improvement of those particular situations. (KUMARAVADIVELU, 2001, p. 538).

Therefore, it can be assumed that, through the sampling that has been studied in this work, most of the teachers in the context would recognize the needs and pedagogical gains of working with local culture, and use local context to make contents more meaningful to students.

As a result, I could notice that teachers have been taking firm step toward an emancipatory perspective of ELT. From the five participants, alongside the four aspects that have been analyzed, two of them show emancipatory practices and thoughts, two of them do not, and the fifth one varies between the two possibilities.

3. How do the participants conceive the idea of ownership of English in relation to both native and non-native speakers?

According to the analysis presented, P5 and P1 have shown to have critical views in regard to ELT, even though the NS model is still present in P1's mind as a reference, and even though P5 is not confident on how to perform ELT in an intercultural way.

P3 and P4 have shown similar comprehension toward the topics approached, and for them, the NS models of English is still strongly embedded in their mindsets. However, both P3 and P4 have shown aspects that highlight an emancipatory perspective of English. For P3, even

though she argues that the NS model is the *perfect* English, she acknowledges the presence of English in our culture, and in her classes, she does not portray English "in a faraway landscape", rather, P3 approaches English in a contextualized form, aiming to make it relevant to her students.

Situational context is also present in P4's practice, once she deals with people from the economical unfavored classes, and her students mostly have little access to trips or similar activities that would link their daily lives to English. Therefore, even though P4 has shown that, for her, English is either British or American, the teacher works in a perspective of empowerment of their students through the focus on the structure of the language, rather than cultural and communicative aspects. As I have debated, even a grammar-based class has its ideological and cultural basis.

P2 has been somewhat controversial, for on one side, she is aware that having NS models of speaking is not only unnecessary, but might also "be in the way of becoming fluent" (her words). In addition to that, P2 claims that we, NNSs must take ownership of English. However, in her everyday practice, P2 has shown a strong sense of otherness, and a regarding English as belonging to the Inner Circle countries.

4. Do they perform their pedagogical practice in an emancipatory way?

It has been clear that the comprehension that emancipatory practices and conceptions in regard to language education is found somewhere between equal to majority of numbers among the teachers in the present context, taking the sample as a reference. Nevertheless, it has been clear that, even among those who realize the main concerns in terms of ideology, culture, and the NNS identity in the current world, a form of performing ELT in an emancipatory way is still not clear to most teachers. I expect that the present results might open way for new researches, especially ones that show ways ahead, in the process building ELT practices in a critical way.

As I have stated throughout this work, and in consonance with the authors that I have presented and debated, I conclude my considerations with the words of Freire (1996) around the theme neutrality:

> "For education to be neutral it would be necessary that there would be no disagreement among people in regard to individual and social life ways, and to political style to be put into practice, and the values to be incarnated […]. What I must aim at is not neutrality of education, but the respect in every aspect, to learners and educators. […] What is my neutrality if not a convenient, perhaps hypocrite form of hiding my option or fear to accuse injustice? 'Crossing arms' in the face of aggression is reinforcing the power of the

oppressor." (p. 42 and 43, my translation). [11]

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7 APPENDIX A - Individual Interview

Background Information

1- Age:
2- Hometown:
3- Schooling:
4- Gratuation course:
5- Was there any English specific subject in your graduation?:
6- How did you learn English?:
7- How long have you been teaching English?:

Questions

1- What do you usually answer to your students whenever they ask about the reason why studying English is necessary in school?
2- What justifies the presence of ELT in Brazilian basic education curriculum for you?
3- Do you see ideology of any kind (not necessarily political) present in your work as an English teacher?
4- Do you believe that language education can be ideology-free?
5- About the teaching materials you work with, do you see any kind of ideological marks?
6- Still on teaching materials, how do you see culture(s) being represented?
7- Do you see any kind of cultural plurality or singularity being represented on teaching materials? How important working with cultural aspects is for you whenever working with English?
8- How important do you think is working with the local culture whenever you're teaching English?
9- How do you understand the relation between culture(s) and your work as an English teacher?
10- Have you made any Project or work with your students that involved culture? If so, how did you relate that to English?
11- How do you justify and contextualize the relevance of working with culture-related projects to the English language contents your work with?
12- How do you contextualize the contents you approach in your curriculum to your students' reality?
13- About the many possible ways of speaking English, how you work with this diversity? Please, give examples;
14- Have you ever worked with linguistics aspects from English that are not from North American and British variations? Why?
15- Since most (if not all) your students are Brazilian, and learn English as a foreign language, how do normally react whenever a student of yours speak English words with clear marks of their mother tongue (Brazilian Portuguese, in our case) in their "accent"?

APPENDIX B - Focus Group Script

Focus Group

Instructions:

- *Before the debate:* All participants keep standing close to their chairs;
- *Moderator reads the statement*: an affirmative or negative sentence, never a question, especially a "yes or no" type, that concerns the approached topics;
- <u>*Agreers:*</u> Those who agree sit down and speak up their opinions about the subject in no particular order;
- *Disagreers:* After all the ones who agree have spoken their opinions, the ones who disagree sit down and do the same (there is no particular order either);
- *General debate:* all the participants engage in the debate, with no separation between points of view, once they have all listened to each other, they can speak freely about the topics, ask questions, and comment on others' statements. There is no limit time or quantity of arguments or contrapositions in this section, the only limitations are the participants' willingness to debate the present topic;

1- I believe that a <u>non-native speaker</u> is generally more fit to Brazilian studies than a native speaker.
      Agree:
      Disagree:
      Narrative:

2- It is important for me to sound like a native speaker when I speak English.
      Agree: 0
      Disagree: P1, P2, P3, P5
      Narrative:

3- I believe English Language teaching can be an ideologically neutral activity.
      Agree:
      Disagree:
      Narrative:

4- For me, the guidelines in teaching materials are like a cake recipe, that if I change, will probably lead to failure.
      Agree:
      Disagree:
      Narrative:

5- I believe that teaching about local culture is more important than foreign cultures when I teach English.
      Agree:
      Disagree:
      Narrative:

6- I present to my students English as an International/Global language.
      Agree:
      Disagree:
      Narrative:

7- I believe that teaching values is the family's responsibility, not the school's.
      Agree:
      Disagree:
      Narrative:

8- I believe English plays political roles around the world and my student should be aware of them by the end of basic education.

Agree:
Disagree:
Narrative:

ATTACHMENT A - P1's lesson plan

9.1. Attachment: P1's lesson plan:

Day1
- **Book: The Family Book**
- Picture of the teacher's family
- Blank chart paper with a web for brainstorming (sample BLM)
- Marker
- Pencils
- Pencil crayons
- Paper

Learning Centres: Introduce the centres, explaining what the children are do to at each centre. Review the expectations for centres as to voice level, behaviour and completing work. (The materials will be the same throughout the five days, except Guided Reading will be changing levelled books for each group.)

1. Guided Reading (Assisted with the teacher)

   Please also refer to the Literacy Place Teacher Guide for the selected levelled books as it will contain how to run the guided reading session with your levelled book and lesson ideas for the pre and post reading activities.

Materials:
- Levelled books the lowest reading group,
- Make sight words on flashcards for the book the students are reading including words they may not know or understand.
- Exchange initial and final consonants bat, cat, hat, mat, pat, rat, sat, vat, ban, can, man, ran, van
- White board, dry erase marker and eraser for each child in the group
- Book package for the group (choose a book related to the theme of family if possible)

2. Writing (Unassisted) Note: children should be able to work at this centre easily.
Materials:
- Pencils
- Booklet made with a blank title page and using the black line master pages. Staple the papers together along the left side (1 copy per student)

ATTACHMENT B - P2's lesson plan:

Story Writing Rubric

Expectations	1	2	3	4
Events	Does not focus on events or series of events	Focuses on events but does not flow logically	Focuses on a series of events that is mostly logical	Focuses on a series of events and engages the reader through its logical sequence
Details	Includes few to no details to describe the story events	Includes some details to describe some of the events	Includes adequate details to describe the story events	Includes many details to describe the story events
Sequencing Words	Does not include signal words	Includes use of few sequencing words	Includes use of some sequencing words	Includes use of several sequencing words
Conclusion	Does not include a conclusion	May not include a clear conclusion	Includes a concluding sentence but it may not provide a sense of closure	Includes a conclusion that provides a satisfying ending for the reader
Conventions	Many errors that make it difficult for the reader to understand the written work	Contains several errors in grade-appropriate conventions	Contains few errors in grade-appropriate conventions	Contains no/almost no errors of grade-appropriate conventions

Score: _____

Comments:

ATTACHMENT C - P3's lesson plan:

Lesson 1:

Lesson Summary: Students will be introduced to the "Say Something" strategy for responding to visuals.

Materials
- Chart paper and markers
- Vivid images of Indigenous Creation Story (Use google to find some images before class start)

Lesson Plan

1. Introduce students to the "say something" activity using 2-3 vivid pictures of Indigenous creation stories. These can be found simply by doing a Goggle Image search and saving images into a PowerPoint to show the students. Write the following sentence stems on the board, "I feel", "I think", "I wonder" and "I see". Students then look at the image and say something about the image. This can be practised first as a fishbowl with 4 - 5 students plus the teacher sitting in a small circle in the middle and the remainder of the class looking in to the smaller circle like a fishbowl. (25 minutes)

2. Next, practise the whip around and "say something" activity in 1 large circle with the entire class. It is important that all students say something even if they start with "me too" or agreeing with what another student has said. Use a different image for this activity. It could be a vivid picture of something the students are interested in (a TV show, video game, city in the world, etc.) Ask students to notice their thinking, connections, questions, powerful words and images that emerge (20 minutes)

3. Last, co-create the expectations for the say something discussion activity with the class. Write this down on chart paper and refer to it throughout the unit. (15 minutes)

Review criteria for group discussions. For example:
1. all voices must be included (only speak when it your turn)
2. all students must feel included
3. all students must have their ideas respected (listen to the speaker)
4. the discussion should move us to a new understanding

ATTACHMENT D - P4's lesson:

INGLÊS

LESSON 3 – SIMPLE PAST
(LIÇÃO 3 – PASSADO SIMPLES)

Usa-se o Simple Past para expressar

a) ações acabadas em um tempo definido no passado.

Ex:

I walked to school **yesterday**. (Eu andei para a escola ontem).

b) hábitos passados.

Ex: He always **walked** to school when he was a child. (Ele sempre andava para a escola quando ele era criança).

Forma Afirmativa:

Para a formação do **Simple Past** em inglês, os verbos são divididos em regulares e irregulares. Os verbos **regulares** são aqueles que seguem regras para a formação do passado e os **irregulares** são aqueles que não possuem regras para a formação do passado, ou seja, possuem uma forma ortográfica diferente da dos verbos no infinitivo sem a partícula to.

1. VERBOS REGULARES:

a) **Regra geral:** acrescenta-se a terminação **ED** ao infinitivo sem a partícula **to** do verbo. Ex:

to work = trabalhar - worked

to talk = conversar - talked

b) **Verbos terminados em E:** acrescenta-se apenas **D** ao infinitivo sem a partícula **to** do verbo.

Ex:

to love = amar - loved

to dance = dançar - danced

c) **Verbos terminados em Y:** há dois casos.

- se o **Y** for precedido por **vogal:** acrescenta-se **ED**.

Ex:

to play = tocar, jogar - played

to stay = ficar - stayed

- se o **Y** for precedido por **consoante:** substitui-se **Y** por **I** e acrescenta-se **ED**.

Ex:

to try = tentar - tried

to cry = chorar - cried

d) **Verbos terminados em consoante / vogal / consoante que possuem a última sílaba tônica:** dobra-se a última consoante e acrescenta-se **ED**.

Ex:

to stop = parar - stopped

to permit = permitir - permitted

2. VERBOS IRREGULARES

Como já foi dito, os verbos irregulares não seguem regras de formação do passado. Assim, consulte sempre a lista dos verbos irregulares no final dessa lição e tente memorizar os verbos à medida que forem sendo usados. Ex:

to buy = comprar - bought

to cut = cortar - cut

to have = ter - had

to eat = comer - ate

Observe a tabela abaixo, com a conjugação de três verbos (regulares e irregulares) no passado simples. O simple past possui apenas uma forma do verbo para todas as pessoas, sem exceção.

to work = trabalhar	to study = estudar	to go = ir
Conjugação	Conjugação	Conjugação
I worked	I studied	I went
You worked	You studied	You went
He worked	He studied	He went
She worked	She studied	She went
It worked	It studied	It went
We worked	We studied	We went
You worked	You studied	You went
They worked	They studied	They went

Formas Negativa e Interrogativa

Nas formas negativa e interrogativa usa-se o verbo auxiliar **to do** na forma do passado **did**, que não possui tradução em português. Como o próprio nome sugere, ele apenas ajuda a formar a negativa e a interrogativa das frases no passado e é usado para todas as pessoas sem exceção.

Quando se usa o verbo auxiliar **did**, o verbo principal perde a marca do passado na forma afirmativa. Ou seja, os verbos regulares perdem a terminação **ED** e os irregulares são usados na forma do infinitivo sem a partícula to.

Na forma **negativa** usa-se ainda a partícula de negação **not** junto com o verbo auxiliar **did**. Observe a conjugação de dois verbos na forma negativa na tabela a seguir.

p. 1

INGLÊS

2   Qual é a forma correta do passado dos verbos sublinhados na frase "The boys <u>win</u> the game and <u>start</u> to to cry"?
a) won – started.
b) win – startied.
c) wined – start.
d) woned – startted.
  Resolução: Os dois verbos estão em frases **afirmativas**, então deve-se usar o passado dos dois verbos. O primeiro verbo é **irregular** e seu passado é **won**. Já o segundo verbo é **regular** e segue a regra geral de formação do passado dos verbos, ou seja, a-crescenta-se apenas **ED** ao final do verbo: **started**. Então a resposta correta é a letra **a**.

EXERCÍCIOS

1   Qual é a alternativa que completa corretamente a frase "I _____ to Porto Seguro last Summer" no Simple Past?
a) went
b) to go.
c) gone.
d) goed.

---

2   Qual é a alternativa que completa corretamente a frase "_____ your mother _____ to Rio last week?" no Simple Past?
a) Does – travel.
b) Did – travel.
c) Did – traveled.
d) Do – traveled.

---

3   De acordo com o estudo dos verbos irregulares no passado, marque a alternativa que tenha uma frase correta no Simple Past.
a) I **haved** a terrible headache an hour ago.
b) We **done** our homework last class.
c) They **ated** a hot dog.
d) She **made** a delicious cake yesterday.

---

4   Qual é a forma negativa da frase "He studied Biology at UnB"?
a) He not did study Biology at UnB.
b) He didn't studied Biology at UnB.
c) He didn't study Biology at UnB.
d) He not studied Biology at UnB.

---

5   Qual é a forma interrogativa da frase "Mario spoke English very well"?
a) Mario speak English very well?
b) Did Mario speak English very well?
c) Did Mario spoke English very well?
d) Mario spoke English very well?

---

6   Qual é a resposta correta para a pergunta: "Did they like it?"?
a) Yes, you did.
b) No, they like not.
c) No, I didn't.
d) Yes, they did.

---

7   Observe as frases abaixo:
I – They arrived at the theater at 9 o'clock.
II – I saw him a year ago.
III – She is my best friend.
IV – Mary slept 12 hours yesterday.
Quantas frases estão no Simple Past?
a) uma.
b) duas.
c) três.
d) quatro.

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8   Qual é o passado dos verbos: to take – to change – to carry – to write?
a) took – changed – carried – wrote.
b) taked – changed – carryed – writed.
c) taked – changeed – carried – written.
d) took – changeed – carryed – wrote.

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9   Passe a frase "I **think** she **drives** madly and **keeps** having accidents" para o Simple Past. Qual é a alternativa correta?
a) I thought she drived madly and kept having accidents.
b) I thought she drove madly and kept having accidents.
c) I thinked she drived madly and keeped having accidents.
d) I thought she drove madly and keeped having accidents.

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10 De acordo com o estudo do Simple Past, quantos verbos regulares estão destacados na frase "He **stopped** at the traffic lights, **waited** and **began** to drive through the main road"?
a) nenhum.
b) um.
c) dois.
d) três.

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p. 2

ATTACHMENT E - P5- Exercise Sample:

Text: description of the original- p. 344

Gramado

Gramado is a town in Rio Grande do Sul which is situated on what is called the Romantic Route. With lots of wooden chalets and chocolatiers, the place attracts tourists all year long.

The town is totally decorated for many different celebrations during the year, the most important one being Christmas. During Christmas everything is transformed. From the end of October till the middle of January, people live as if it was Christmas every day. Lights, Christmas trees, Santa Claus, reindeers and so on decorate this beautiful town to make it even more special. Wonderful events and concerts happen every single night.

a. What is a huge attraction in the town?
b. What are most of the buildings made of?
c. When do they start celebrating Christmas there?
d. What makes the place even more special?

Obs: The exercise has not been printed due to copyright purposes. Therefore, I have written the exact words of the aforementioned example, and I have taken a similar picture from a different source, which is quoted above.