

Desarrollo profesional de los docentes de lenguas extranjeras: voces del sur global

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Introducción

Aportes académicos de los profesores de lenguas extranjeras desde el sur global

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En noviembre de 2021 se celebró en la Escuela de Idiomas de la Universidad de Antioquia la octava edición del Seminario Internacional de Desarrollo Profesional de los Docentes de Lenguas Extranjeras. Este evento, instituido en 2006 como una iniciativa colaborativa entre varias instituciones educativas que comparten la enseñanza de lenguas extranjeras de la ciudad de Medellín, se ha posicionado en el ámbito local, nacional e internacional como un espacio de reflexión alrededor del desarrollo profesional de los profesores de lenguas extranjeras. Las diferentes versiones del seminario han permitido la exploración de diversas posturas epistemológicas sobre el desarrollo profesional, así como la presentación de resultados de investigaciones sobre diversas temáticas que atañen la formación inicial y continua de los docentes de lenguas. Los eventos se han caracterizado por el diálogo colegiado entre profesores e investigadores locales y nacionales, así como con expertos internacionales de gran recorrido y de orígenes geográficos y lingüísticos muy diversos. De igual modo, se ha favorecido la reflexión y construcción de conocimiento en diferentes lenguas, principalmente el español, el inglés y el francés.

Coincidiendo con el décimo quinto aniversario del evento y fieles a nuestros principios de la dialogicidad entre lo local y lo global, así como la defensa y promoción del multilingüismo, propusimos la publicación del presente volumen. En este confluyen autores de diversos países del sur global que utilizaron el español, el inglés o el francés como su lengua de expresión. En este libro enmarcamos las contribuciones sobre el desarrollo profesional de los docentes de lenguas extranjeras desde las epistemologías del sur, tema de la octava edición de nuestro seminario.

Algunas precisiones conceptuales

El desarrollo profesional en sentido amplio, como lo define Paechter (1996), incluye los conceptos de “desarrollo” y “profesional”. Paechter (1996) sintetiza algunas referencias de la vida diaria sobre lo que significa ser profesional, identificando estas características

1. Los profesionales saben lo que hacen, tienen experticia basada en su entrenamiento o amplia práctica de sus habilidades y desarrollo de su conocimiento.
2. En el caso de los profesionales que llevan a cabo trabajo intelectual, su experticia se mide por exámenes y garantías de sus condiciones personales o éticas que determinan su entrada, permanencia o salida de la profesión.
3. Reciben remuneración por su trabajo.
4. Se ciñen a códigos de ética.
5. Pueden desarrollar su trabajo de manera autónoma con base en su experticia.
6. Desarrollan su trabajo de manera objetiva. (p. 347; traducción propia)

Para la autora, el desarrollo se refiere al proceso que le permite a un profesional actuar con base en las expectativas que la sociedad le impone, evaluar el contexto en que se lleva a cabo su trabajo, actuar en concordancia e internalizar las expectativas de la sociedad en su comprensión de lo que es ser profesional (Paechter, 1996, p. 348). Considerando estos dos aspectos, el desarrollo profesional incluye todo el recorrido en el que se fortalecen las habilidades y experticia de quién ejerce una profesión.

El desarrollo profesional incluye tanto al individuo como al colectivo de profesionales que constituyen la profesión, ya que es una actividad en la que “el individuo y el grupo interactúan para desarrollar mejores modelos de práctica que conserven lo mejor de la autonomía profesional y promuevan la clase de cultura reflexiva que motive el cambio constructivo y cooperativo” (Paechter, 1996, p. 354; traducción propia). De la misma manera, Thomson y Zeuli (1999)

aseveran que los docentes mejoran sus conocimientos, habilidades y prácticas al ampliarse los círculos docentes, debido a que el desarrollo se da tanto a nivel individual como colectivo.

El desarrollo profesional de los docentes se ha tratado en muchas publicaciones, pero pocas presentan una definición clara de lo que realmente es (Sancar et al., 2021). Feiman-Nemser (2001) refleja la falta de claridad de una definición de desarrollo profesional docente aduciendo que:

El término “desarrollo profesional” tiene una ambigüedad interesante. De un lado, se refiere a las oportunidades reales de aprendizaje en las que los docentes participan- el tiempo y el lugar, contenido, pedagogía, patrocinio y propósito. El desarrollo profesional también se refiere al aprendizaje que puede surgir cuando los docentes participan en dichas actividades. Desde esa perspectiva, el desarrollo profesional se refiere a las transformaciones en el conocimiento, comprensiones, habilidades, y compromisos frente a lo que saben y a lo que son capaces de hacer en su práctica individual y en sus responsabilidades colectivas. (Feiman-Nemser, 2001, p. 1038; traducción propia)

Como se puede apreciar en esta cita, el desarrollo profesional comprende las oportunidades de aprendizaje de los docentes, así como las transformaciones que ellos pueden aportar a sus prácticas. Ahora bien, según este mismo autor, el desarrollo profesional no se limita a los procesos que ocurren después de iniciar el ejercicio de la profesión; este comienza incluso desde la formación inicial de los docentes ya que es en esa etapa en la que se “forman los hábitos y habilidades para el estudio continuo de la enseñanza en compañía de los colegas” (Feiman-Nemser, 2001, p. 1019; traducción propia).

Si bien para algunos académicos el desarrollo profesional solo ocurre al finalizar la formación de base de los docentes en los programas universitarios, en este libro no hacemos dicha separación. Nos acogemos a las visiones del desarrollo profesional como “un proceso de toda la vida que empieza con la formación inicial que los docentes reciben (sea en un instituto de educación de docentes o realmente en el trabajo), y que continúa hasta su jubilación” (p. 8), tal y como lo define en su análisis internacional Villegas-Reimers (2003). Esta misma postura la asumen Sancar et al. (2021) al definirlo como un proceso acumulativo “que inicia con la formación inicial y continúa a lo largo de la vida profesional del/la profesor/a” (Sancar et al., 2021, p. 8; traducción propia). En el mismo sentido, y a partir de una revisión de la literatura sobre el concepto de desarrollo profesional,

Bastos (2015) señala que para algunos autores este proceso comienza con la formación inicial. Por ejemplo, para Eisenschmidt (2008, citado en Bastos 2015), el desarrollo profesional incluye “la formación inicial, el año de inducción (socialización, inclusión en la profesión) y la formación continua” (p. 85; traducción propia). Flores (2006, citado en Bastos 2015), por su parte, va aún más lejos al señalar que el desarrollo profesional comienza incluso antes de la formación inicial “durante el recorrido escolar, durante el cual observan a su profesor enseñar” (p. 85; traducción propia).

En el campo de la docencia, el desarrollo profesional es un tema de importante vigencia en la enseñanza y el aprendizaje y, cuando es eficaz, impacta la calidad de la educación (Darling-Hammond et al., 2017; Desimone, 2009). Este aspecto enmarca, por supuesto, el desarrollo profesional de los docentes de lenguas extranjeras, ya que como responsables de posibilitar el acceso a una o varias lenguas adicionales a la lengua materna, los docentes toman decisiones autónomas o implementan las que toman las autoridades educativas, las cuales impactan los currículos de formación. Por la importancia que tienen estas decisiones, es fundamental que los docentes estén informados sobre todos los elementos que tienen influencia, tengan voz y capacidad de reflexión sobre sus creencias y prácticas, así como posibilidad de acción para adaptarlas a los contextos educativos y necesidades de los estudiantes (Bolton, 2010; Schön, 1983).

Sadeghi y Richards (2021) señalan que el desarrollo profesional para los docentes de lenguas extranjeras, aunque se basen en el caso del inglés, es un proceso a largo plazo que incluye la comprensión sobre la enseñanza, los roles de los docentes, su contexto de enseñanza, y las condiciones del aprendizaje. En una definición más precisa sobre la enseñanza de lenguas, Díaz-Maggioli (2003) asevera que el desarrollo profesional es un proceso continuo en el que los docentes buscan adaptar su enseñanza a las necesidades de los estudiantes. Dentro de las características que lo definen, el autor destaca que es voluntario, sostenible en el tiempo, localizado, apoyado en comunidades de práctica y enfocado en las actividades propias del docente para apoyar el autoconocimiento. Por su parte, Andrade et al. (2012) indican que, en la didáctica de las lenguas extranjeras, el desarrollo profesional es un tema central en los estudios que buscan entender el “pensamiento de los docentes de lenguas extranjeras, sus reacciones con respecto a la alteridad y los diferentes modos de pensar, actuar y sentir” (p. 280; traducción propia). Por esta razón, el desarrollo profesional no se puede entender exclusivamente desde una racionalidad técnica.

Como hemos observado hasta ahora, la mayoría de las elaboraciones conceptuales sobre el desarrollo profesional provienen de la literatura anglosajona. En otras lenguas como el español y el francés, también se hace referencia con frecuencia al término formación / *formation*, acompañado comúnmente de los adjetivos inicial o continua. En el *Dictionnaire de didactique du français, langue étrangère et seconde*, Cuq (2003) precisa que la formación implica el desarrollo de “las cualidades, las facultades de una persona en el plano físico, moral, intelectual y profesional” (p. 103; traducción propia). Según este mismo autor, la formación se concibe como un proceso permanente: “así como el niño es un ser en devenir, el adulto no es un ser profesionalmente acabado; debe integrar, apropiarse de nuevas competencias, enriquecerse, modificarse por medio de aportes constantes” (p. 103; traducción propia). Por su parte, el *Dictionnaire de l'éducation* indica que “la formación es a la vez una construcción de competencias, una participación en una comunidad de práctica y una construcción identitaria” (Van Zanten et Rayou, 2017, p. 438; traducción propia). Desde la mirada francófona, no se concibe entonces la formación en términos de capacitación, entrenamiento o únicamente adquisición de conocimientos, sino de desarrollo. La formación contribuye entonces a la construcción de lo que algunos autores han llamado el *répertoire didactique* del profesor de lenguas y que está conformado por el conjunto de “saberes, saber-hacer, y saber-ser pedagógicos” (Causa, 2012, p. 15) de los que dispone el docente. Para los objetivos de la presente publicación, entendemos que el término *formation* de la literatura francófona se corresponde entonces con el de desarrollo profesional, tal como lo hemos explorado en esta introducción. Aunque el término desarrollo profesional (*professional development*) es de origen anglosajón, se ha adoptado cada vez con mayor frecuencia en las investigaciones y trabajos realizados en otras lenguas como el español, el francés (*développement professionnel*), el portugués (*desenvolvimento profissional*) y el italiano (*sviluppo professionale*) para referirse a los procesos de formación —inicial y continua— de los docentes de lenguas extranjeras.

El desarrollo profesional y el sur global

A pesar de la importancia del estudio del desarrollo profesional de los docentes de lenguas extranjeras, la mayor parte de los trabajos se han dado en el Norte Global, tal como lo muestran los trabajos seminales de Borko (2004), Darling-Hammond y Richardson (2009), Day y Sachs (2004), Desimone (2009), Guskey y Huberman (1995), Hargreaves y Fullan (1992), Hayes (2019), Paechter (1996),

Sancar et al. (2021), Villegas-Reimers (2003), entre otros. No obstante, la visibilidad del análisis y las investigaciones que se dan en el sur global van en aumento. Si se hace una consulta en buscadores de internet sobre el desarrollo profesional de los docentes de lenguas extranjeras en el sur global, aparecen importantes cifras de estudios e informes de experiencias para África, las Américas y Asia. Con variedad de propósitos y enfoques, las investigaciones y publicaciones de diversos tipos han aumentado en los últimos años debido a la asociación entre desarrollo profesional de los docentes de lenguas, la calidad de la educación y el aprendizaje de los estudiantes (Mann & Webb, 2022). Autores como Dayoub y Bashiruddi (2012) mostraban hace una década cómo el interés en el desarrollo profesional de los docentes de lenguas extranjeras, particularmente de inglés, ha crecido en los países en vías de desarrollo (Boateng & Wolfenden, 2022; Orr et al., 2013; Popova et al., 2021). Boateng y Wolfenden (2022) concluyen que el interés y la investigación sobre el desarrollo profesional de los docentes en el sur global ha crecido exponencialmente, aunque hay limitadas evidencias de lo que puede ser desarrollo profesional efectivo o exitoso en los países de bajos ingresos. De la misma forma, Popova et al. (2021) muestran cómo, a pesar de su expansión, los programas de desarrollo profesional en los países de medianos y bajos ingresos no cuentan con evaluaciones sistemáticas, tienen enormes variaciones en aspectos como el enfoque, la duración y la capacidad de los formadores de docentes.

Las voces del sur global sobre el desarrollo profesional de los docentes de lenguas extranjeras son imprescindibles para la comprensión del crecimiento profesional de los individuos y de la profesión (Feiman-Nemser, 2001; Paechter, 1996; Thomson & Zeuli (1999)). Las investigaciones, reflexiones y experiencias que se dan en los mal llamados países subdesarrollados o economías emergentes representan nuevas formas de comprender y ejercer las prácticas de enseñanza y aprendizaje de las lenguas extranjeras, impactando así el desarrollo profesional de los docentes en formación y en ejercicio. Es innegable que nuevas conceptualizaciones como los ingleses del mundo (*World Englishes*), el inglés como lengua franca (*English as a Lingua Franca*), el inglés como lengua internacional (*English as an International Language*), la francofonía (*La Francophonie*) y la reconocida diversidad lingüística del español como lengua extranjera (ELE) tienen un fuerte impacto en la Lingüística Aplicada (Blake & Zyzic, 2016; Kilickaya, 2009; Kirkpatrick, 2020; Mckay & Bokhorat-Heng, 2008; Mufwene & Vigouroux, 2014; Seidlhofer et al., 2006). En suma, los territorios donde el inglés, el francés y el español —principales lenguas mayoritarias y herencia de los tres grandes imperios modernos (Pagden, 1995)— han alcanzado su mayor expansión se encuentran en el sur global.

Es por esto que algunos autores han señalado la necesidad de reconocer las contribuciones académicas que emergen desde diferentes latitudes del mundo, tal y como lo señalan Popova et al. (2020) y Boateng y Wolfenden (2022) en estudios internacionales, y Anderson (2023) en su análisis para el sur global. Es así como las teorías críticas y decoloniales de la enseñanza y del aprendizaje de las lenguas (Borelli et al., 2020), las visiones ecológicas de las prácticas pedagógicas (Kramersch, 2008; Lave & Wenger, 1991), la inclusión y la diversidad lingüística y cultural (Ball & Tyson, 2011; Hawkins & Norton, 2009), entre otros temas, subyacen en la orientación de la formación inicial y permanente de los docentes de lenguas extranjeras. Es por esto que este libro contiene una edición multilingüe con capítulos publicados en español, inglés y francés cuyos autores provienen de diferentes contextos geográficos, especialmente de Latinoamérica, y de diferentes contextos educativos de la enseñanza de lenguas extranjeras.

Los capítulos que se presentan en este libro tienen como fin no solo contribuir a la discusión académica acerca del desarrollo profesional de los docentes de lenguas extranjeras, sino también a las experiencias de enseñanza que emergen del sur global. Es nuestro propósito visibilizar las voces locales y contribuir a la praxis educativa y la investigación del desarrollo profesional localizado.

Capítulos y temáticas

Este libro está organizado en dos partes. En la primera, los autores de los capítulos realizan algunas reflexiones de carácter epistemológico sobre el desarrollo profesional. En la segunda, se presentan experiencias concretas de desarrollo profesional en diversos contextos.

Con relación a la sección epistemológica, en el capítulo 1, Walkyria Monte Mor presenta una provocadora reflexión sobre los retos que se enfrentan en Brasil, extendiendo la discusión a suramérica, en la formación de los docentes de lenguas enmarcada en las teorías de la literacidad y las multiliteracidades. Inspirada en las teorías de Freire, aplicadas a la formación de docentes, la educación en lenguas y las literacidades críticas, la autora contribuye al análisis de las inequidades desde la perspectiva poscolonial y decolonial latinoamericana.

En el capítulo 2, Estela Klett parte de las teorías de la Sociodidáctica para analizar cómo la formación de los docentes de francés debe trascender las miradas monolingües y generalizables a todos los contextos. Presentando orientacio-

nes teóricas y prácticas basadas en la investigación en ciencias humanas, la autora sustenta la necesidad de reconocer la importancia de las condiciones socioculturales, educativas, económicas y lingüísticas particulares en las cuales se desarrolla la enseñanza y el aprendizaje de lenguas.

En el capítulo 3, Miguel Farías y Diego Cabezas comparten sus historias como docentes de inglés, formadores de docentes, usando una perspectiva crítica, dialógica y colegiada. De su conversación, surge la invitación a subvertir las prácticas pedagógicas hegemónicas y coloniales, proponiendo la formación en inglés desde paradigmas emancipatorios y ecológicos que le permitan a los actores educativos ser verdaderos agentes de cambio. Si bien su discusión se enmarca en la situación socioeducativa en Chile, sus reflexiones se aplican a muchos contextos globales.

Con relación al capítulo 4, Fabio Arismendi realiza una reflexión acerca de los conceptos de plurilingüismo e interculturalidad en el marco del desarrollo profesional de los docentes de lenguas extranjeras. En su descripción epistemológica, se hace énfasis en la pluralidad del mundo actual lo que debería llevarnos a integrar estos conceptos en los programas de formación docente. Aunque esta reflexión se inspira principalmente en la literatura del mundo francófono, se proponen algunos recursos didácticos que pueden ayudar a concretar la formación plurilingüe e intercultural de los profesores de cualquier lengua en diferentes contextos.

En el capítulo 5, Andrés Mauricio Cáceres y Yeison Mauricio Cárdenas comparten una reflexión sobre la necesidad de abordar la formación inicial de los docentes de lenguas extranjeras en Colombia con una mirada localizada de los territorios, considerando las realidades y retos del postconflicto. El análisis de los autores es una invitación a que la formación en lenguas en los contextos rurales en Colombia considere una visión epistemológica más amplia desde la sociología del territorio y la educación para la paz.

En la segunda parte del libro se presenta todo lo relacionado con las experiencias de desarrollo profesional en diferentes contextos. En el capítulo 6, Larissa Mazuchelli y Fernanda Liberali reflexionan de manera crítica con un grupo de docentes de Brasil sobre el edadismo, una forma de discriminación y marginalización. A través de un taller de desarrollo profesional, basado en la multiliteracidad comprometida y utilizando las teorías freirianas y decoloniales, las autoras motivan a los participantes a ampliar las visiones de la lengua y a considerar la riqueza del translingüismo para ser agentes de cambio en un mundo más justo y equitativo.

En el capítulo 7, Adriana González y Ana Cristina Barba describen cómo los profesores en ejercicio del sector público ven afectado su nivel de suficiencia en inglés. Las autoras demuestran, a través de un estudio colaborativo, cómo las ofertas de desarrollo profesional disponibles no apuntan al mantenimiento de las habilidades lingüísticas de los docentes, ya que no promueven el uso continuo de la lengua. Las autoras concluyen con la proposición de algunas consideraciones para crear conciencia y prevenir la pérdida del inglés entre los docentes.

Para el capítulo 8, Jesús Guerra, Nayibe Rosado y Lourdes Rey presentan un estudio de caso alrededor de una experiencia de desarrollo profesional colaborativo con docentes de inglés del sector público. En este trabajo, los docentes fueron participantes activos en la construcción de epistemologías situadas, fortalecieron su capacidad de agencia y renegociaron sus subjetividades relacionales. Los resultados de la experiencia de cooperación entre las escuelas y expertos locales valoran el saber de los docentes y sus experiencias para la transformación curricular.

En el siguiente apartado, capítulo 9, Juan David Murillo, Jacqueline Marín y Avelino Ledesma describen su experiencia como formadores de docentes que constituyen un grupo de estudio para profundizar sus conocimientos en literacidad crítica. El texto recoge como resultados del análisis los aprendizajes en teorías y praxis pedagógicas que les permitieron transformar su actividad docente. Coherentes con los fundamentos de las teorías críticas, los autores contribuyen al análisis de los grupos de estudio como una importante estrategia del desarrollo profesional situado en el sur global.

Por otro lado, en el capítulo 10, Marta Liliana Mejía, Javier Rivera y Sergio Lopera describen una experiencia de desarrollo profesional centrada en la respuesta a las necesidades locales, el empoderamiento de los docentes, y la co-construcción de conocimiento. El texto describe cómo los autores lideraron un proceso de formación en tutorías con otros colegas docentes de lenguas extranjeras. Las tutorías permitieron a los docentes participantes acceder a elementos teóricos, prácticos y metodológicos para el uso de las tutorías en sus clases.

En el capítulo 11, Juan Carlos Montoya y Martín Jiménez describen su experiencia de desarrollo profesional a través de la reflexión conjunta sobre cómo incorporar la interculturalidad en las clases de inglés. En este proceso, uno de los autores ejerce como mentor del otro. En conjunto, ambos docentes abordan el análisis crítico de las prácticas pedagógicas, ideologías y discursos que se dan en el marco de la interculturalidad y que pueden perpetuar la colonialidad en las clases de inglés.

Finalmente, en el capítulo 12, Judith Aleida Ariza y John Jairo Viáfara presentan la experiencia de un estudio de caso en el que futuros docentes de lenguas de Colombia participan en una experiencia de telecolaboración en el desarrollo de una propuesta pedagógica crítica emancipatoria y decolonial. Los participantes presentaron importantes aprendizajes al analizar y modificar sus prácticas e ideologías interculturales, lingüísticas y pedagógicas, ganando conciencia del valor de lo local, la relación entre las lenguas que usan, la diversidad y la identidad propia.

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Literacies and the challenge of language teacher education in Brazil

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Abstract

With the purpose of discussing and contributing to South American education, the paper stems from (a) a few challenges in Brazilian language teacher education, focusing on two studies about English teachers entering this professional field, as well as their views about it, and (b) an analysis of the field after adding literacies and multiliteracies bases to language teaching projects. According to the study's findings—and based on recent literacies/multiliteracies research in Brazil—, this paper discusses awareness raising projects and plans at the university and primary education levels, understanding that this process may greatly contribute to strengthening social justice and equity, as well as to recovering the premises and commitments of a democratic society in the country. The analysis of these projects and plans is based on Brazilian pedagogical ideas and reinforces the relevance of Freirean thought in teacher education, linguistic education, and critical literacy.

Believing that such reflections in the language teaching and learning field respond to some of the conflicts related to inequities in Brazil—and maybe also in other South American countries—, the discussion examines researchers who have focused on coloniality and the oppressor/oppressed from a postcolonial or decolonial Latin American studies lens.

Keywords: Language teacher education, Language learning, Literacies/multiteracies projects, Freirean thought, Coloniality-decoloniality.

Resumen

Con el objetivo de discutir y contribuir a la educación sudamericana, el capítulo parte de (a) algunos desafíos sobre la formación de profesores brasileños de lenguas, centrándose en dos investigaciones sobre la incorporación de profesores de inglés a esta área profesional, así como sus visiones sobre ella, y (b) un análisis del campo una vez sumadas las bases [las teorías?] de la literacidad y la multiliteracidad a los planes de enseñanza de lenguas. A partir de los resultados de las investigaciones —y con base en investigaciones recientes sobre literacidad / multiliteracidad en Brasil—, se han discutido proyectos y planes de sensibilización en los niveles universitario y de educación primaria, llevando en cuenta que tales procesos pueden contribuir en gran medida a fortalecer la justicia y la equidad social, así como recuperar las premisas y compromisos de una sociedad democrática en el país. El análisis de tales proyectos y planes se basa en ideas pedagógicas brasileñas y refuerza la relevancia del pensamiento freireano en la formación docente, la educación lingüística y las literacidades críticas.

Considerando que tales reflexiones en el área de la enseñanza y aprendizaje de lenguas responden a algunos de los conflictos relacionados con las inequidades en Brasil [tal vez también en otros países sudamericanos], la discusión aborda investigadores que se han centrado en la colonialidad-opresor/oprimido desde los estudios latinoamericanos poscoloniales / descoloniales.

Palabras clave: Formación de profesores de idiomas, Aprendizaje de idiomas, Proyectos de Literacidad/Multiteracidad, Pensamientos freireanos, Colonialidad-descolonialidad.

Résumé

Dans le but de discuter et de contribuer à l'éducation en Amérique du Sud, cet article découle (a) de quelques défis de la formation des enseignants brésiliens de langues, en se concentrant sur deux enquêtes sur les enseignants d'anglais se tournant vers ce domaine professionnel, ainsi que leurs points de vue à ce sujet, et (b) d'une analyse du domaine après l'ajout des bases des littératies et des multilittératies aux projets d'enseignement des langues. À partir des résultats des enquêtes - et en s'appuyant sur les recherches récentes sur les littératies/multilittératies au Brésil -, des projets et des plans de sensibilisation ont été discutés au niveau de l'université et de l'éducation de base, dans la compréhension que ce processus

peut grandement contribuer à renforcer la justice sociale et l'équité, ainsi qu'à récupérer les fondements et les engagements d'une société démocratique dans le pays. L'analyse de ces projets et plans s'appuie sur des idées pédagogiques brésiliennes et renforce la pertinence des réflexions freiriennes dans la formation des enseignants, l'éducation linguistique et la littérature critique.

Estimant que de telles réflexions dans le domaine des langues répondent à certains des conflits liés aux inégalités au Brésil [peut-être aussi dans d'autres pays d'Amérique du Sud], la discussion aborde les chercheurs qui se sont concentrés sur la colonialité-oppressant/opprimé à partir des études latino-américaines postcoloniales / décoloniales.

Mots-clés: Formation des enseignants de langues, Apprentissage des langues, Projets de littératies / multilittératies, Pensées freiriennes, Colonialité-décolonialité.

Introduction

To what extent is the common supposition that language teachers are professionals who have always wanted to pursue a career in teaching a language confirmed? How has the career of the language teacher, especially the foreign language teacher, been built? Inspired by these questions, in this text I return to (a) a study with English language teachers (Monte Mor, 2006) seeking to know about their professional choices; that is, if these would have been made by chance" under a certain circumstance; (b) and compare it to a doctoral study developed by Marques (2021) that aimed at analyzing and reflecting on this topic in the face of recent reviews and proposals, following decolonial and Freirean studies.

The first study included twenty English teachers from the elementary and secondary levels, from both public and private schools. The survey took place at the beginning of the implementation of a national project for teacher education in 2005, which was published in 2006 (Monte Mor, 2006). Among the data obtained, some of the responses from interviews and a questionnaire were selected for this analysis, in view of the recurrence in the results: the presence of the positivist-Enlightenment tradition, coloniality and the occurrence of the choice of being a language teacher—in this case, an English language teacher—that nevertheless had been their "second option". In the extensive research by Marques (2021) fifteen years later, whose respondents were teachers and students in their last year of high school in a Brazilian state, the results show the decreasing motivation toward

this career: those surveyed revealed that the teaching profession, as Portuguese and English teachers, is an “option of little interest”. From that broad study, only data referring to “interest in the profession” are mentioned in this text.

In the 2006 study, what first caught my attention in the teachers’ responses seemed to reflect one of the trends of the positivist-Enlightenment ideology in Brazil, the one that described young people or the younger generation as looking forward to mirroring experienced teachers as models to be followed. An attitude that would probably reflect the Enlightenment subject, as Hall (1992) critically described it: a “unified form and rational identity, I shall argue, presupposed by, and essential to, both the discourses of modern thought and the processes which shaped modernity” (p. 281). Beneath this idea one would find a human person as an individual constituted by individuality and essence which would be their core from birth, remaining constant and unchanging throughout life. Within this identity, successful persons could become models for younger generations. This concept prevailed in education and social relations for a long time in Brazilian society, until new plural identity descriptions were identified, as Hall himself did.

In Marques’s research (2021), very few of the respondents revealed that their choices had been made due to the influence of the professors they admired, contradicting the positivist-Enlightenment view. Most of the career choices had not been made due to personal ideals nor to teacher education programs that, in most cases, had been addressed to teachers as if they had always wanted to become teachers or had always planned and prepared themselves for teaching. For a certain percentage of the survey participants, they knew English and had come across an opportunity to teach and have their own money, as they expected to be independent adults. Therefore, teaching represented a second choice job.

In the study by Marques (2021), the teaching career—in languages, whether Portuguese or foreign—had awakened little interest among the interviewees, who were critical about their training/education programs and teaching plans. The title of Marques’s work was “Who wants to be a teacher? Mobilizing knowledge and building meanings about the teaching career in the state of Mato Grosso do Sul”. In this study, the career in Pedagogy/Education appears in 11th place and that of “Letras” (Languages), in 21st place. 63.8 % of respondents did not intend to be teachers.

Two samples in the findings showed that out of that 63.8 %, the highest ranked explanations were as follows: 25 % did not identify themselves with that profession, did not have a vocation for it or did not like it; 8.86 % did not have the

patience to teach; 5.22 % pointed out to the devaluation of this profession, mainly by government officials; 5.09 % highlighted the low or bad salary; 4.25 % found the profession very stressful, and criticized the tiring routine and the heavy workload.

Out of the 36.62 % who showed interest in this profession, 6 % liked to work with children; 5.63 % identified themselves with or liked this profession; 3.84 % liked a certain discipline in the curriculum; 2.81 % said it was a worthy profession, with good job opportunities and financial stability; and 2 % felt admiration for teachers. However, among those interested in languages, only 0.79 % would choose Portuguese and even fewer respondents, 0.41 %, would choose English.

Below is a summary of the two surveys:

Table 1. surveys about the career of language teachers / teachers (other disciplines)

| survey, 2005 | survey, 2021 |
|--|--|
| Being a teacher: a choice? A mediação entre a teoria e a prática no ensino de línguas (Monte Mor, 2006). | Who wants to be a teacher? (Marques, 2021). |
| Teacher profession: prestige inherited from previous generations. Interest emerged from the influence of more experienced and admired professionals in the area, that is, “model teachers”. | Teacher profession: “option of little interest”. 63.8 % of the students did not intend to become teachers. Interest in the teaching profession: 36.62 %. Out of these, Pedagogy / Education appears in 11th place. Languages: 21st place. 0.79 % would choose Portuguese; 0.41 % would choose English. Interest in being an English teacher: second option. It emerged from job opportunities that opened up. |

Note. survey (2005, 2021).

Added to the afore mentioned data, which was gathered, respectively, in 2005 and 2021, new facts that may widen the perspective of the analysis appear: the neoliberal perspective, consolidated in the educational and cultural field, and the recent outcry in the streets, observed in manifestations in several Brazilian cities since June 2013. These two factors have led to the rekindling of some of the educational issues debated in the academic sphere, with still insufficient repercussion in classrooms. This lack of repercussion may be caused by the paradigmatic change of the new literacies/multiliteracies proposals in epistemology; curriculum revisions; changes in the ways of understanding language; the ways of constructing meanings; the relationships such as school/university-society and teacher-student; the development of agency (of students and teachers); that is, changes that have challenged “old” concepts in education. Besides the discussion

on paradigms, the issue of teacher professionalization has been perceived as unsatisfactory for a long time. In addition, career valorization has had decreasing recognition when focusing on financial plans—not yet envisioned or fostered in the neoliberal scenario—, which points to the need for a more adequate education to the current needs of societies.

In my understanding, an updated discussion should consider the paradigmatic changes seen today and their coexistence with the traditional conceptions about education, culture, and society. I also assess the need for renewed teacher education programs, where Freirean thought is revisited, promoting the development and emphasis on certain knowledge and skills, such as critical awareness of the relationship between education, subjects, and the views of society. This relationship has been postulated in studies on literacies, but teacher education programs have only focused in it recently.

Out of focus: The prescriptive or dislocated language teacher education

As an overview of what was the focus for a long time, I assess that most of the seminars, symposia, or training, development and refresher courses, as well as curricula (which have built the traditional history of Brazilian teacher education) fulfilled the function of updating the themes and methodologies discussed in the area at that time, to a lesser or greater extent. However, their updated state did not necessarily lead to understanding or reflecting about pedagogical issues identified daily in schools. Most of the designed programs did not use to address educational issues as central objectives. They were concerned about the linguistic or methodological approach, addressing little or no pedagogical-educational issues. In that perspective, a teacher who would keep well-informed about language teaching methods would be seen as such, distinguishing him/herself from an “old-fashioned” teacher. There seemed to be a clash between the new and the old prescriptions to be followed; a clash between conservative ideologies and pedagogies, without reflecting on the relationship between learning structures, vocabulary and cultures of a given territory or language (in this case, the English language), and the education of subjects, people, citizens. In other words, in the current analysis, the study of languages—the English language that dominates school curricula, representing foreign languages— has not been considered a contributor to an education concerned about the relationships between school and society. Thus, such a proposal

for language teaching in schools and universities has culminated in being treated as an appendix. It has represented a colonialist and neoliberal project of economically dominant cultures in the West. After all, the lack of definition of its educational role in curricula has not led to the recognition of its potential for citizen formation or engaged citizenship education, chiefly in the relationship between the self and the other. Undeniably, although this is not always acknowledged, language learning has always been a privileged instance for the development or understanding of the different, diverse, and plural relationships among people.

For many years, I observed that formal basic education schools and the university-level education courses had followed the proposals of institutes of languages, adopting principles and structures that could result in successful teaching. These principles included the standardized training and retraining of (pre-service or in-service) teachers, so that teachers would be able to use, in a uniform fashion, a certain teaching methodology, usually one that had evidence in its favor, according to the indications of a particular linguistic view of teaching and learning.

Besides, other affordances would complement that plan to guarantee successful teaching: (a) small groups formed according to placement tests of that specific foreign language knowledge. The underlying premise in such a group design was that the homogeneity of knowledge would result in “homogeneous” groups and successful teaching; (b) the design of a syllabus or teaching plan that would function as a monthly, half-yearly and/or annual plan of what should be followed and fulfilled; (c) the adoption of didactic materials congruent with a linearly defined syllabus or plan aiming to guarantee gradual, linear, and progressive learning, thus corroborating—it was believed—the expected levels of knowledge in the assessments.

In addition, successful teaching should require equipment and laboratories, as offered by many or by most private language courses. These constituted requirements—or a prescriptive plan following a gradual and linear, secularly diffused epistemological perspective—for the accomplishment of what was called ‘effective teaching and learning of languages’. Within this premise, the absence of such conditions would be somewhat responsible for the failure of the expected success of teaching and learning, giving teachers and students (in many cases, also the students’ parents) the hypothesis that ‘foreign languages are not learned in schools or colleges or universities because these spaces do not offer the necessary conditions for the work to be effective’.

It is worth noting that other solutions were found in the English teaching area in some schools and even colleges: the opening of a parallel structure operating as a language center similar to the language institute model—for their own students, integrated into school facilities, using the school's own teachers. Agreements were also signed between formal education institutions [schools or colleges] and a language institute; in this case, teachers were trained and monitored by the partner institute (Uechi, 2006; Gonçalves, 2010). It appears that these models characterized a social-historical period in Brazil when there was great emphasis on languages valued by globalization, a requirement of the labor market, as was usually publicized.

In those decades, the English language acquired centrality in communication, negotiations, and interactions in the globalized society; signals that still remain. However, there was not always a critical assessment of the reasons for this phenomenon and who—and how many—participated in it. The learning of English, with an elitist, globalizing and neoliberal function, spread as a possibility of social inclusion, gaining increasing visibility in educational and linguistic policies. However, it also operated as a hindrance once it veiled the educational function of language teaching in schools. Thus, it was perceived as a cultural capital to be acquired, as a password to participate in the global world and its eventual advantages. A premise that had little or, in most cases, nothing to do with the lives or work of most Brazilian students and citizens.

Language learning as an educational plan in a literacies/multiliteracies project

In a social-cultural-political moment of reinterpretation of the teaching and learning I have focused on, the *Orientações Curriculares para o Ensino Médio - Línguas Estrangeiras - OCEM-LE* (in English: Curriculum Guidelines for Secondary Education-Foreign Languages) were built by Menezes de Souza and Monte Mor (2006), considering the discussions here posed. As an operational principle, they were designed to function as 'guidelines', educators having the prerogative, therefore, of using them if they identified with them; they were not designed to be a 'one size fits all' model. As an educational principle, the OCEM-LE intended to operate as a plan in which the purpose of learning foreign languages in schools and universities would include citizenship education, similarly to the Literacies/Multiliteracies proposals that had been disseminated at the same time in several countries. The plan entailed the strength of critical views and critical literacies,

proposing that pluralities, identity heterogeneities, diversities and divergences should be integrated into learning about the many others whose languages, cultures and identities are different, reflecting visions of plural societies and subjects / citizens. Along with the learning of Portuguese and foreign languages, the Literacies/Multiliteracies proposals had great acceptance as an educational project in Brazil, considering that Freirean thought were acknowledged in them. Along with other countries, the new projects proposed an educational review about literacy processes that could go beyond the autonomous model, which had been criticized by Street (2003) as follows:

I refer to this as an 'autonomous' model of literacy. The model, I suggest, disguises the cultural and ideological assumptions that underpin it so that it can then be presented as though they are neutral and universal and that literacy as such will have these benign effects. (Street, 2003, p. 77)

Such ideas had already been under discussion by some other scholars of the time, concerned about the relationship between the proposed literacy and citizen participation, a concern that had already been expressed by Freire, decades earlier, as Monte Mor (2015) highlights:

By the end of the 80's and the beginning of the 90's, studies of literacies by Street (1984), Goody and Watt (1963), Olson (1994), and Olson and Torrance (1991), reinvigorated the Freirean discussions on literacies that had started in the 60's. Street's reasoning about the autonomous and ideological reading models made sense to those who for long had been hoping to renew discussions about the program of literacy in Brazilian education. Those ideas enabled a renewal of energetic discussions about this topic. If Freire's theories had inaugurated the first generation of a movement towards a new view of literacy in Brazil, the theories debated around twenty years later were seen as belonging to a second and renewed generation. (Monte Mor, 2015, p. 187)

New directions have then emerged, expanding studies on languages (Portuguese and foreign/additional languages) in Brazilian critical applied linguistics. They have contemplated the various social, cultural, political, technological, scientific, and epistemological changes that have been evident for a long time, claiming for renewed, expanded, in short, differentiated linguistic, cultural, and educational concepts that could account for what had been changing in those respective areas. Due to these changes, literacies/multiliteracies theories have started to design re-

newed and/or revised proposals for teacher education, rereading the social and symbolic space of the teacher, towards the recognition and valorization of this profession in a broader social, cultural and political environment.

In recent decades, both in Brazil and in other countries, critical perspectives have rejoined the teacher education programs which, in their turn, require more concern about professionalization. In this sense, , specialists in literacies proposals (Luke, Woods, & Weir, 2013) address the need for teacher professionalization when evaluating training programs that prioritized “a teacher-proof curriculum, based on teaching materials that could be used by any teachers who were at different levels of preparation” (Luke, Woods, & Weir, 2013, p. 28). They criticize and express skepticism towards programs that seek guarantees of effectiveness through materials or standardized technical conditions; an instructional approach aimed at quality control and the ease or possibility of evaluation. These authors also postulate that the old plan valued expertise in the reproduction of teaching, which does not contribute to teacher professionalization as demanded by today’s society. In contrast to that type of training, they have defended the idea of an “adaptive professionalism” (p. 29), one that identifies when, where and why it is necessary to adapt to different contexts. One that demands skills essential for improving the quality of education, such as the skills to interpret, to engage with diversities and to make decision in the face of a need for changes:

Adaptive professionalism refers to the ability to interpret syllabi, engage with diverse learners and school contexts and to make relevant and effective decisions about how to modify, alter and adapt the curriculum in relation to evidence on learner background, ability, pace and approach to learning. This is essential for addressing the needs of equity and at-risk groups, and for improving the overall quality of education (Luke, Woods, & Weir, 2013, p. 29).

The three authors’ proposal opens a dialogue with those found in current academic debates and perhaps responds to the recently registered public outcry. They represent a maturing of ideas discussed around two decades ago, and even much before, as they also reflect Freirean thought.

The pluralism referred to by the authors is translated as an idea emerging from the new paradigms, although at the same time it coexists with concepts rooted in the education of modernity. For Kalantzis, “pluralism means more than protecting or preserving a society, which is unequal, from the attempt or search

for equalization or homogenization [as modernity claims]” (2000, p. 125). As she asserts, students do not need to be the same or act in identical ways. They need to have the same types of opportunities in terms of material resources through jobs, political participation and belonging to a community. *Education for pluralism*, for Kalantzis, is evaluated as the one that best meets the needs of today’s society.

But what does the pluralism of this proposal imply? Should a teacher and student education plan focus on valuing expertise in the reproduction of teaching, as was done past decades (and which, in some cases, still happens)? Or on learning capacities? Competences? Abilities? Ones that are not limited to the objectives of updating or improving methodologies, didactics and linguistics? This concept of pluralism reassesses the traditional proposal for teacher and student education that prioritized convergence. Pluralism in education comprises preparing people (teachers, students, in short, citizens) for the analysis of social and cultural changes, contingencies, differences, eventualities, and critical perceptions; the construction and reconstruction of meanings, agency, among other skills or competencies. It relates to promoting a culture of looking, of building knowledge and (re)constructing meanings which, before, used to converge into generalizations, conventions, standardization, correctness in communication language as social acceptance, universal knowledge, homogeneity, naturalization, among other converging and apparently harmonic concepts. Although convergence is important in language, communication, and social experience, when it excludes plurality and diversity, it becomes restricted and excluding in terms of other possibilities of learning and living. Following the education valued in this proposal, —language learning can make immeasurable contributions to the education of engaged citizens.

Freirean thought reconsidered

After a long period in which Freire’s ideas on oppression and equity, coloniality and decoloniality (Penna, 2014; Dos Santos, 2008; Neto; Santiago, 2016), naivety and awareness / *conscientização* had first renewed the educational debate and proposals, they were quickly frozen by dictatorship in Brazil. In the late 1980’s, they started to unfreeze slowly and rebloom from their solid seeds. Freire’s research, teaching experience and learnings (1987, 1996)—about the poor students and families with whom he came to have convivence in the Brazilian northeast—have little by little come back to the fore of educational projects.

They have merged into the recent studies on coloniality-decoloniality developed in South America—mainly the ones by Dussel (2000) and Quijano (2000)—reviving old issues that had been put on hold for twenty-five years without being resolved, and which had been worsened in the last four years (2019–2022) of conservative government in Brazil.

What has been brought from Freire's ideas on inequity and oppression to the recent debates on coloniality-decoloniality? The social inequity and feelings of disadvantage that had been naturalized by the poor students and families resulted in those people seeing their own situation of misery as fatality, not as injustice. Cognitively, the disadvantaged communities had internalized the oppressive structures, believing that social inequality was an immutable structure that had always existed; that they were inferior beings; that someone would become a boss because he (usually a 'he', not a 'she') was superior, thus his authority was unquestionable. Such beliefs would / could as well generate a kind of admiration, as the Brazilian researchers Penna (2014) and Dos Santos (2008) stated, adding the term "cognitive colonization" or "colonization of being", referring to the process leads the subjects-citizens to think and see the world from categories that place them in the position of the oppressed. In this view, the oppressed feels "self-devalued" (Penna, 2014; Dos Santos, 2008. My translation) in comparison with those they believe are the "naturally-born-privileged".

Now, recent studies make us realize that what Freire had identified as oppression had been but a branch of the coloniality tree. Kumaravadivelu (2014), the very renown researcher in English language learning and post-method claimer, has critically positioned himself in relation to the coloniality of language and eurocentrism: "the subaltern intellectuals have no choice but to conform to the Western ways of knowing and the Western ways of languaging" (p. 13). Likewise, we recognize the shades of coloniality in Spivak's critique: "because of the colonial "epistemic violence" perpetrated against "the margins", the method of intellectual discourse that is available to, and followed by, the subaltern intellectuals are Eurocentric to the core" (Spivak, 1988, p. 283).

In Brazil, while reaffirming Freire's assertions, many more critical thinkers associate coloniality with the naturalization of the vertical hierarchy and of conformism in the various sorts of social inequalities, such as Penna (2014); Dos Santos (2008). Others, such as Menezes de Souza (2021), tend to analyze coloniality also in relation to racism. Both of these views have great acceptance. In the same

line of thought, when discussing the teaching-learning of reading and writing in a language or linguistic standard, some assert that homogeneity / convergence in thinking and viewing the world reflects social control of meanings, another gear of the neoliberal-colonial process, as Monte Mor (2018) states.

Many scholars have warned us that this natural way of facing inequalities and differences reflects social constructions that contribute to the maintenance of a project of society that has been organized with such differences. Freire (1987) was one of them. One of his social proposals turned to the process of raising awareness of the fact that such social structures were not natural. The author stated:

Only when the oppressed clearly discover the oppressor, and engage in the organized struggle for their liberation, do they begin to believe in themselves, thus overcoming their “connivance” with the oppressive regime. (Freire, 1987, p 33)

Nevertheless, the above depiction might be criticized today for being limited to binary oppositions (oppressor-oppressed), a reading that sounds essentialist, as it excludes the oppressed who inhabit the oppressors and the oppressors who inhabit the oppressed, or even other possible nuances of these power relations. In the 1960s, when bringing these issues to the fore at the time, Freire dug them from the wells of the marginalized terrains and brought them to the surface of the social and educational debate.

What kind of professionalization should be given to language teachers?

Based on numerous studies carried out in several countries, Timperley and Alton-Lee (2008) confirm that the professional quality of teaching is responsible for a greater share of the quality of teaching than the school itself. They explain that, among the factors that impact the quality of teaching, the quality of the teacher is fundamental in the analysis of the quality of education. I interpret that, for these authors, the already discussed teacher education programs of past decades used to be taken as a professionalization plan. However, old teacher education programs represent a proposal whose knowledge and preparation, when brought to today's society, no longer meet the observed needs. For the above-mentioned authors, there used to be a time when teachers were seen as “the good employees”, that is, the ones who are “prepared to maintain the prevailing norms of school practices; the appropriate knowledge would be essentially technical and

constructed by experience, sometimes involving the implementation of prescriptive practices” (p. 329). This observation leads them to emphasize the importance of investment in a different type of teacher professionalization. However, other researchers add new nuances to this discussion. Biesta, Takayama, Kettle & Heimans (2023), for instance, believe that making sure that “teacher education has an optimal fit with the educational settings where students will work once they have graduated from their teacher education programmes” (p. 214) may somehow be an ambitious plan. They assert: “But the “fit” can also be achieved by changing the school, and particularly by changing the school and its routines in such a way that it [the “fit”] actually requires less from teachers” (p. 214). We will all probably take part in many more debates about these entangling views.

I understand that the plural concepts of literacies, referring to the vision of language, communication, culture, society, and education, are essential elements for teacher professionalization and school reforms at the same time. If, at a given moment, training was focused on the apprehension of convergence, the notion of pluralization is now added to the schooling structure. This added focus is observed when, for example, Makoni and Pennycook (2007) discuss the disinvention and reconstitution of languages, as both linguists assert that languages have been invented.

This book starts with the premise that languages, conceptions of languageness and the metalanguages used to describe them are inventions. [...] languages were, in the most literal sense, invented, particularly as part of the Christian / colonial and nationalistic projects in different parts of the globe. (p. 1)

Or how Hall (1997), Suárez-Orosco and Qin-Hilliard (2004) and Pennycook (2007) review the flows of languages and cultures: in the friction between global and local.

Amid these findings, the recognition that language is constructed in situated social practices is widely disseminated and assimilated, revealing a perception that challenges the static notion of languages, a debatable notion in current academic studies. The power relations in those practices are now under the spotlight, recognizing that there are linguistic differences in the various societies and communities. Also, the “old” choice for a linguistic standard comes with a convergent perspective that, through pedagogical, didactic, and methodological work, seeks to homogenize the heterogeneity of communication and identities. However, such a pattern reveals itself to be a linguistic, cultural, and ideological construction, selection, and reflection of a certain legitimized community, denying many other social constructions and communities.

In relation to the teaching of reading, if for some time it had reaffirmed the notion that meanings are given or established, this notion has now been revised, given that it is now understood that meanings are socially constructed, in, at least, the confluence of reader, text, context, and history, adding to that the multimodalities that, in turn, build language and contribute to the construction and reconstruction of meanings (Kress 2003; Monte Mor 2021; Menezes De Souza; Monte Mor, 2021). As for the well-known expectation of critical development, it is also noted that the notion of critique in current proposals, such as critical literacies, refers to the critical perception of the social environment and the power relations and interests circumscribed in it, constructed through diversified languages, discourses, and multimodalities in a broad sense.

Hence, I understand that it is urgent that new teacher education programs and continuing education plans are concerned with a proposal for professionalization and changes that consider the following policies: (a) education-teaching; (b) language education; (c) language-culture-society-subject relationship; (d) critical perspectives/pluralism. The language, cultural, and social reconceptualization of the construction of meanings and knowledge, of agency and critique, proves to be a fundamental knowledge in the professionalization of today's language teacher as well as in the rethinking of schooling structures.

Final thoughts

In this text I have portrayed some of the issues related to language teaching / teachers. First, I have shown two surveys about the teaching profession, and more specifically, the Portuguese and English language teacher, in which there is low interest and adverse issues. I have reflected on the teaching career, focusing on the prescriptive training carried out and the idealized teaching itself, consistent with Eurocentric views of knowledge and social, linguistic, and cultural values, in past decades. I consider that some teacher education and language teaching programs have been built in an idealized perspective of what the profession is like, reflecting a colonial and neoliberal project of subject / citizen and society.

Then, I have discussed the contributions of literacies / multiliteracies theories and Freirean thoughts to language teacher education and language learning worried about education and society today. Being aware that the figure of a teacher/professor represents/has represented 'teacher models' in which some beginners mirror themselves, I have problematized this idealization, pondering about

the fact that those models might not be responsive to the challenges of today's society any longer. When referring to language teaching and learning, I have advocated for the professionalization of the language teacher—based on field research, on analyzes of the school and university context and on literacies studies that have inspired these views—and have added a provocative reflection about school/schooling changes.

When referring to today's society, the idea of teacher education seems to translate another need that is not restricted to methodological, didactic, and linguistic knowledge. However, it does not exclude these aspects. It is a professionalization that combines technical knowledge with awareness and perception of the context, surroundings, differences, resignifications, and changes. Changes that should promote awareness of phenomena such as oppression or coloniality that, for a long time, have been fostered as inequality and seen as “natural” or even “fate”. I hope I have justified, therefore, the need for revisiting the proposals for language teaching and language teacher education, as a way of revitalizing latent ideas in the exercise of linguistic, social, cultural, and educational work, through critical learning and critical teaching of languages.

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Une perspective sociodidactique pour la formation des enseignants de langues

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Résumé

Aujourd'hui, en raison des flux migratoires et de la mondialisation des échanges, nous ne pouvons plus parler de cultures monolithiques et monolingues, mais plutôt de sous-cultures porteuses de caractéristiques nuancées selon les milieux spécifiques. C'est pourquoi le travail présenté met en lumière une formation pour des enseignants de langue étrangère qui tient compte du contexte et des cultures éducatives de l'endroit où l'action éducative a lieu. À partir des principes théoriques de la sociodidactique, nous analyserons différents aspects en lien à la formation des enseignants, relevant aussi bien du domaine théorique que pratique. Des exemples concrets d'intervention didactique sont fournis afin de clarifier la présentation.

Mots-clés: Sociodidactique, Formation des enseignants, Langue étrangère, Intervention didactique.

Resumen

Hoy en día, debido a los flujos migratorios y a la globalización de los intercambios, ya no podemos hablar de culturas monolíticas y monolingües, sino de subculturas coloreadas por entornos específicos. Es por ello que el trabajo que se presenta se centra en una formación de profesores de lenguas extranjeras que

tenga en cuenta el contexto y las culturas educativas del lugar donde se desarrolla la acción educativa. Partiendo de los principios teóricos de la sociodidáctica, se analizan aspectos relacionados con la formación docente, tanto en la teoría como en la práctica. Se proporcionan ejemplos concretos de intervención didáctica para hacer más clara la presentación.

Palabras clave: Sociodidáctica, Formación de profesores, Lengua extranjera, Intervención didáctica.

Abstract

In today's world, due to migratory flows and global exchange, we can no longer speak of monolithic and monolingual cultures, but of subcultures shaped by distinct backgrounds. This paper focuses on a training program for foreign language teachers that takes into account the local context and educational cultures. Based on the theoretical principles of sociodidactics, some issues related to teaching training are analyzed both in theory and in practice. Concrete examples of didactic interventions are provided to make the presentation clearer.

Keywords: Sociodidactics, Teacher training, Foreign language, Didactic intervention.

Introduction

Le travail que nous présentons tient compte de la perspective multilingue que l'École des langues de l'Université d'Antioquia a toujours mise en avant. Dans le cadre général des épistémologies du Sud Global, nous aborderons la formation des enseignants de langue étrangère (LE) et, en particulier, de ceux de français. Les observations se basent sur des lignes théoriques qui proviennent de la sociodidactique, nouvelle branche disciplinaire, née dans les années 2000. Suite aux travaux de Galisson (1989, 1995) au sujet de la contextualisation du matériel didactique, nous revendiquons une formation des enseignants qui prend en compte les particularités du contexte et des cultures éducatives de l'endroit où l'enseignement-apprentissage de LE se déroule (Klett, 2017, 2019). La direction que nous souhaitons emprunter s'appuie également sur les observations d'un collègue colombien, rencontré pendant un congrès, il y a une quinzaine d'années. Il avait observé que sans jamais considérer le milieu local de l'apprentissage, les manuels de français faisaient souvent allusion à des réalités culturelles distantes ou méconnues des apprenants. Une telle situation ne facilite donc pas les activités du cours.

La responsabilité de l'enseignant de langues est conséquente : il doit naviguer entre les exigences du contexte local et le besoin de faire connaître la culture cible souvent marquée par des idées reçues. Comment initier les apprenants au dialogue interculturel et à une vision dialectique de la culture où l'appréhension critique de l'altérité contribue à une meilleure perception de soi-même ? Par ailleurs, en raison des flux migratoires et de la mondialisation des échanges, nous ne pouvons plus parler de cultures monolithiques et monolingues, mais plutôt de sous-cultures porteuses de caractéristiques nuancées selon les milieux spécifiques. Pour aborder la formation des enseignants, un sujet aux angles multiples, nous justifierons, dans un premier temps le choix théorique effectué compte tenu du contexte local. Dans un second temps, nous analyserons en faisant appel à notre esprit critique une série d'aspects en lien à la formation des enseignants, relevant aussi bien du domaine théorique que pratique. Enfin, des exemples concrets d'intervention didactique seront fournis afin d'illustrer nos propos.

Orientation sociodidactique

Selon Tronquoy, l'appellatif Sud désigne « un ensemble qui accueille plus des trois quarts de la population mondiale » (2002, p. 2). « Cette dénomination s'est imposée de manière consensuelle dans la majorité des discours depuis les années 90 » dit Dufour (2007, p. 28) et a remplacé d'autres appellations utilisées aujourd'hui comme 'tiers monde' ou 'pays en voie de développement'. Pourtant, « La bipartition de la planète réalisée à partir des références directionnelles des points cardinaux – nord, sud – ne répond pas aux besoins de regroupement de pays ou de régions partageant une même situation sur le globe, mais plutôt à des problématiques semblables » (Dufour op. et loc. cit.). On constate, non sans regret, que le Nord Global est considéré comme une aire épistémique productrice de connaissances légitimes qui s'impose sur l'aire culturelle du Sud Global. Ces positions sont rarement inversées. Pourtant, les pays d'Amérique latine, compris au sein du Sud Global, se caractérisent tous de contextes complexes, ont des populations diverses (descendants africains et populations autochtones) et des langues variées, des particularités qui ne peuvent pas être négligées. Pour se diriger vers un positionnement qui tienne compte des situations locales, nous adoptons des principes qui régissent la sociodidactique. Cette branche de la didactique met l'accent sur l'environnement ou le contexte dans lequel se déroule l'enseignement-apprentissage et duquel les élèves qui apprennent la nouvelle langue

s'imprègnent. Elle observe les caractéristiques environnementales ou écologiques (Bax, 2003 et Hu, 2005) et en tient compte lors de l'identification des besoins linguistiques des élèves, ainsi que des compétences de communication requises. Avec ces éléments en main, les options du curriculum peuvent être déterminées et les cours programmés.

Le contexte

Nous tenons à définir le contexte étant donné que dans notre conception des actions enseignantes, celui-ci joue un rôle essentiel. L'étymologie du terme « contextus » fait allusion à assemblage, réunion. « Le terme est employé au sens de « contexture d'un discours » c'est-à-dire, un ensemble des relations organisées entre des éléments significatifs autour de quelque chose » déclare Castellotti (2014, p. 112). La définition lui confère un statut d'extériorité. Le contexte est alors le cadre géographique, sociolinguistique et culturel influençant le contenu de ce qu'il entoure, dans notre cas, l'enseignement-apprentissage des langues. Chiss et Cicurel remarquent l'importance de « la pluralité des conditions de transmission des savoirs (...) et le poids des facteurs nationaux, linguistiques, ethniques, sociologiques et éducatifs » (2005, p. 6). Le dernier adjectif de la citation renvoie à la notion de culture éducative. Il est vrai que les activités éducatives et les traditions d'apprentissage d'un pays imposent un ensemble de contraintes qui conditionnent en partie les enseignants et les apprenants. Les pratiques observées en classe ainsi que les comportements des participants s'expliquent par des habitudes d'enseignement provenant de la tradition historique, des valeurs culturelles ainsi que des représentations sociales de l'oral et de l'écrit, éléments qui, dans leur totalité, les prédéterminent à leur tour.

Quant à l'environnement linguistique local, l'éventuel contact avec d'autres langues joue également un rôle essentiel. Nous entendons par là les langues minoritaires et minorisées, les langues vernaculaires à statut différent et les langues étrangères. De nombreuses situations d'enseignement, considérées comme unilingues, ont montré, lors de l'analyse, un plurilinguisme latent dont il faut tirer profit. En effet, les chercheurs soulignent l'intérêt de prendre conscience de la pluralité sous-jacente étant donné qu'elle constitue une contribution essentielle à l'éducation linguistique des apprenants. La connaissance de plus d'une langue favorise l'apprentissage d'une nouvelle langue car des stratégies acquises et une flexibilité procédurale installée peuvent être appliquées. Ainsi, une approche sociologique

et sociolinguistique des contextes dans lesquels les apprenants évoluent permet de mieux adapter l'enseignement-apprentissage à la réalité sociale dans laquelle ils vivent, à leurs besoins, puis, à leurs intérêts.

Les langues et la compétence pluriculturelle

Ayant parlé des langues au pluriel nous devons porter notre regard sur l'évolution du concept de plurilinguisme que nous distinguons de celui de l'équilinguisme. Celui-ci implique l'utilisation de deux ou plusieurs langues à un niveau similaire d'expertise comme celui qu'on demande aux traducteurs, interprètes ou enseignants. Quant au plurilinguisme, il se rapporte à l'expérience linguistique d'un individu avec plusieurs langues, apprises au sein de la famille, par le biais de contact avec d'autres personnes ou à travers un apprentissage formel. Le sujet construit « une compétence à communiquer grâce à la contribution conjointe des connaissances et des expériences avec des langues qui sont en corrélation et interagissent » (Cadre européen commun de référence pour les langues, CECRL, 2001, p. 29). On souligne ici les liens entre les langues ainsi que la possibilité de « (...) transférer des compétences d'un apprentissage à un autre » (Castellotti & Moore, 2006, p. 54). Pour Coste la compétence plurilingue correspond à « (...) un ensemble de connaissances et de capacités qui peuvent mobiliser, à certains moments et en fonction des circonstances données, les ressources d'un répertoire plurilingue et aussi aider à la construction, à l'évolution et à la reconfiguration éventuelle du répertoire » (2002, p. 117). La compétence plurilingue, construction dynamique et variable, permet aux sujets de se débrouiller, de manière plus ou moins efficace, lors de situations impliquant plusieurs langues et cultures.

Une approche contextualisée

D'un point de vue sociodidactique, nous proposons une approche contextualisée de l'enseignement-apprentissage des langues. Pour ce faire, nous devons adopter « un point de vue écologique et considérer les phénomènes dans leur globalité sans les dissocier de leur environnement et de leur histoire, ce qui implique des méthodes à dominante ethnographique et compréhensive » (Blanchet & Chardenet, 2011, p. 2). Il est vrai que la didactique des langues-cultures (DDL) est située au croisement de la psycholinguistique, la linguistique, la psychologie sociale, l'anthropologie, l'histoire, les sciences de l'éducation, etc. Un ensemble non négligeable de facteurs dérivés de ces champs conditionnent la façon d'agir des enseignants

et des apprenants. « Ils modèlent comportements, habitus et attentes de tous les participants impliqués dans l'enseignement-apprentissage » signale Beacco (2011, p. 32). En d'autres mots : « La situation au sein de laquelle on instaure l'acte d'enseigner et d'apprendre n'est pas un réceptacle neutre où sont activés des processus universaux (psycho et sociolinguistiques) » dit Beacco (op. cit., p. 33).

Compte tenu des réflexions faites, nous pouvons nous interroger sur le matériel pédagogique utilisé dans les cours. Est-il adapté au contexte local ou est-il universaliste et produit par des pays hégémoniques ? Il va de soi que dans le cas de manuels faits en France sous la rubrique FLE (français langue étrangère), une contextualisation sera nécessaire. Si le contexte est constitué d'un ensemble de paramètres externes comme nous l'avons constaté, la contextualisation correspond quant à elle au processus et au moyen auquel un agent a recours pour examiner et sélectionner les traits pertinents d'une situation afin d'agir sur celle-ci.

La contextualisation est donc une notion que l'on oppose maintenant presque "classiquement" aux différents travers et errances de l'universalisme méthodologique contre lesquelles la DDLC s'est érigée depuis quelque temps déjà. Contextualiser serait adapter l'offre didactique au terrain local, à l'opposé d'une imposition 'par le haut' (parfois rapprochée d'une forme de néo-colonialisme) qui consiste à exporter à travers le monde des méthodologies préconçues (et des méthodes : la marchandise n'étant jamais loin). (Debono, 2014, p. 6)

Blanchet chercheur qui a largement participé à la diffusion de la sociodidactique et, en particulier, du concept de contextualisation, tend à considérer « (...) la didactique contextualisée comme altermondialiste¹ dans la mesure où contextualiser, c'est comprendre, historiciser, diversifier, partager » (2009, p. 1). Cette vision est à l'opposé d'une standardisation de masse dérivant de la mondialisation. Bien avant les considérations des spécialistes cités, Louise Dabène soulevait les difficultés de réaliser un travail de contextualisation avec un matériel qui vient de l'étranger. Elle signalait :

Lorsque les didacticiens du français langue étrangère s'intéressent aux terrains situés hors de France, c'est trop souvent pour procéder à la 'contextualisation' de méthodes déjà existantes ou au transfert dans d'autres contextes de principes méthodologiques déjà élaborés [...] il est clair cependant que bon nombre de concepts clés de la didactique actuelle, élaborés au sein

¹ Mouvement qui s'oppose à la mondialisation libérale et promeut des échanges plus justes entre les peuples et les sociétés.

d'un contexte européen ou nord-américain, sont inadaptés, voire dénués de sens, dans d'autres contextes. (Dabène, 1990, p. 7)

Malgré les difficultés que présente la contextualisation, il est important de mener à bien cette tâche complexe. Ce travail important, indispensable dans notre pratique enseignante, est valable aussi bien pour un matériel provenant de l'étranger que pour celui que l'on conçoit à échelle locale. Il s'agit d'un défi et les professeurs acceptent volontiers de surmonter des situations laborieuses.

Grandes lignes pour la formation: les savoirs du formateur

Dans cette partie de l'article, nous nous engageons sur un terrain mouvant. Traditionnellement, l'enseignant et le formateur ont un devoir social qui consiste à réduire la distance entre les individus privés d'un certain savoir et l'enseignant lui-même, dépositaire du savoir. La relation formateur / étudiant est par nature dissymétrique. La fonction du formateur en tant que membre de l'institution éducative est de former le futur enseignant avec des contenus de taille ainsi que des techniques pertinentes. L'enseignant ne fait pas seulement office d'animateur puisqu'il doit également transmettre un savoir et veiller à ce qu'il soit acquis par le sujet. Or, selon Ferraris (2014), l'idée qui domine les débats de la postmodernité (1970-2000) est qu'il n'y a pas de faits mais des interprétations comme le postulait Nietzsche (1972 [1887]). Toute réalité serait alors infiniment manipulable. Dans le même ordre d'idées, Orsena affirme : « Aujourd'hui, il n'y a plus de respect pour le savoir. L'opinion possède la même importance. Ce sont les effets néfastes d'Internet. [...] C'est de l'ignorance pure que d'écarter ou de rejeter le savoir » (2014, p. 5). Sans nous pencher sur les avantages ou les inconvénients d'Internet nous partageons la défense du savoir.

Dans la salle de classe, les opinions sont valables par moments. Toutefois les connaissances scientifiques doivent occuper un espace privilégié. Les idées de Kuntz inspirent notre point de vue lorsqu'il affirme: « La méthode scientifique a été le principe directeur de l'étude des phénomènes naturels, mais la pensée postmoderne a commencé dès les années soixante-dix à en saper les fondations » (2014, p. 582). Il ajoute : « Le postmodernisme se caractérise principalement par sa critique de la croyance dans la science, le progrès et l'universalité de la raison » (Kuntz, 2014, p. 583). Cet auteur n'est pas convaincu que « (...) les actions participatives, dans lesquelles toutes les opinions ont la même valeur que la parole scientifique, aillent au-delà des confrontations » (op. et loc. cit.). Cela implique

que les opinions des étudiants devraient surgir après l'assimilation des connaissances transmises par l'enseignant ou par des lectures. Eltchaninoff, pour sa part, souligne : « L'accès à l'information que favorise Internet a rendu démodées les têtes bien pleines » [allusion à Montaigne] pour favoriser la vitesse, l'agilité et la créativité. Cependant, « Il risque de nous abrutir par l'exigence excessive qu'il comporte » (2014, p. 45). La position adoptée par rapport au besoin de transmettre un savoir de la part du formateur permet de comprendre notre point de vue quant au discours politiquement correct qui encourage des actions dotées des préfixes co : co-construire, co-inventer, co-concevoir, co-crée, co-organiser, etc. Nous considérons que ce discours est souvent teinté de démagogie. Par conséquent, nous proposons une dose homéopathique d'activités de type co dans la formation d'un enseignant.

L'inclusion des connaissances dans la formation, n'implique pourtant pas l'introduction d'un corps théorique isolé de la réalité. Dans le domaine des savoirs, la liste est longue. Nous faisons allusion aux savoirs linguistiques-discursifs (phonologiques, phonétiques, grammaticaux, syntaxiques ou lexicaux), aux savoirs socioculturels (sujets tabous, l'usage des silences, traditions, habitudes, valeurs), et enfin, aux notions de proxémie, de chronémie et de kinésie. En ce qui concerne le savoir-faire (compétence opérationnelle), il s'agit de la capacité, éprouvée par la pratique, à réaliser concrètement une tâche. Ainsi, l'enseignant doit planifier des actions didactiques, anticiper les problèmes inhérents à la classe, corriger, évaluer les productions des élèves, adapter les techniques et varier les activités, compte tenu des différentes formes d'apprentissage des élèves. Le savoir-être (compétences comportementales), dépend lui des qualités personnelles affichées dans le domaine professionnel. A titre d'exemple, nous pouvons citer l'autonomie, la courtoisie, la maîtrise des émotions, l'empathie, l'écoute, le sens de l'initiative, le travail en équipe, etc.

Il est essentiel que la formation des enseignants assure une alternance intégrative entre un travail de terrain centré sur les pratiques responsables et l'apprentissage des savoirs. Une distanciation critique doit s'ajouter à ces connaissances pour privilégier une pratique réflexive à une succession d'aspects théoriques hétéroclites et platoniques. Il faut donc allier une formation générale solide et disciplinaire à un travail assidu sur le terrain où les réels observés dans les cours se posent. Ainsi, il serait pertinent d'imaginer un mouvement interactif entre un processus descendant (théories, bases, concepts qui aident à la pratique) et un processus ascendant qui met en évidence l'impact rétroactif de l'expérience

contextuelle sur les théories. Rappelons les paroles sages de Jean Jaurès : « On n’enseigne pas ce que l’on sait ou ce que l’on croit savoir : on n’enseigne et on ne peut enseigner que ce que l’on est » (1964, p. 123). Ces mots rappellent la pensée de Widdowson pour lequel « A teacher teaches as the person he is » (1987, p. 85).

Grandes lignes pour la formation: les aspects pratiques

Concernant la formation des enseignants, nous proposons deux voies, parmi d’autres. D’une part, l’observation et l’analyse des cours enregistrés en vidéo et, d’autre part, les récits autobiographiques. La première activité est fondée sur notre expérience enseignante de plus de vingt ans dans des institutions de formation au sein desquelles nous avons assuré des cours de *didactique*. Notre travail consistait principalement à observer et à analyser les cours pratiques donnés par des jeunes professeurs en formation. Quant à la proposition qui porte sur les récits autobiographiques, elle a été générée par nos recherches sur le sujet (Klett, 2013).

Auto-confrontation et allo-confrontation

Les modalités de travail qui ont une part d’autonomie et une part d’accompagnement du formateur sont intéressantes en formation. On propose le visionnage des enregistrements vidéo de cours par les participants. Celui-ci est suivi de commentaires. Un enseignant novice n’a pas les mêmes perceptions et interprétations des situations en classe qu’un enseignant expérimenté. Les études longitudinales sont généralement enrichissantes parce qu’on y voit comment un bon formateur se met à la hauteur du débutant et s’implique pour comprendre les dynamiques de transformation dans le temps. À partir d’extraits vidéo, les performances professionnelles peuvent être décrites, explicitées et évaluées. Lorsque les participants analysent leurs propres vidéos, nous parlons d’auto-confrontation et dans le cas de l’analyse des vidéos des autres, nous parlons d’allo-confrontation. En regardant les vidéos, chaque sujet peut:

- a) se reconnaître dans l’activité de ses pairs
- b) réduire son anxiété grâce à l’identification des caractéristiques typiques d’une communauté de novices qui apprennent le métier
- c) comprendre les modalités de travail des autres et évaluer les effets de ces actions
- d) adopter des modes d’action différents qu’il pourra tenter d’appliquer dans ses classes
- f) anticiper des situations non vécues en se servant de l’expérience de ses camarades

e) se servir des témoignages d'enseignants plus expérimentés pour prendre du recul sur ses préoccupations professionnelles.

Lorsque des séquences de vidéo sont analysées, il est important de comprendre les actions réalisées. Les travaux de Cicurel (2011a) et ceux de Cicurel et Aguilar (2014) constituent notre source. Rappelons que les actions didactiques que nous envisageons répondent généralement à des modèles conservés dans nos archives mémorielles. Ces modèles nous permettent d'interpréter les comportements sociaux et de nous adapter à la situation. Lors de ces actions, il faudrait observer à la fois les intentions et les raisons selon Bronckart (1995, p. 142). L'auteur indique : « Il y a mobilisation de ressources psychiques proactives (représentation d'effets attendus dans les comportements ou les intentions) et des ressources psychiques rétroactives (raisons ou motifs) pour lesquels un comportement est assumé » (italiques de l'auteur). Aux observations citées, il propose d'ajouter la verbalisation de l'intention liée aux différentes actions. Si ces verbalisations ne sont pas spontanées, il faudrait les provoquer, selon Cicurel. Elle affirme: « On provoque des commentaires de la part des acteurs à propos de leur action. On s'appuie sur la capacité que tout individu possède d'interpréter lui-même son comportement » (Cicurel, 2011b, p. 46).

En fait, il s'agit de regarder de près ce que cette spécialiste entend par l'agir professoral. « Lorsqu'on parle d'agir, on met l'accent sur le fait que pour accomplir son métier, le professeur exécute une suite d'actions en général coordonnées, et parfois simultanées, subordonnées à un but global » (Cicurel 2011b, p. 51). Bon nombre de facteurs constituent l'agir professoral tout en le déterminant. Derrière l'interaction ne se cachent pas uniquement des motifs et des buts de l'action, mais aussi la formation de l'enseignant ainsi que sa personnalité, des représentations de l'action enseignante, du contexte et des cultures éducatives. Lors de l'analyse des séquences vidéo, ces caractéristiques doivent être mises en évidence. Le retour des professeurs en formation sur leur idéal pédagogique, sur un modèle d'excellence à privilégier, sur des spécialistes à imiter, etc. doit lui aussi être pris en compte. Les représentations ne sont pas figées et peuvent être modifiées. En ce sens, Perrenoud (1998, p. 6) remarque : « Toute formation invite au changement de représentations, voire de pratiques. Elle suscite donc, très normalement, des résistances, d'autant plus fortes qu'on touche au noyau dur de l'identité, des croyances et des compétences des formés » (les italiques sont de l'auteur).

Récits autobiographiques

Ce type de récits constitue une voie largement sociodidactique pour la formation des enseignants. Le terme *autobiographie* est apparu au début du XIXe siècle et correspond à l'alliance de trois mots grecs : « graphein » (écriture), « bios » (vie) et « autos » (par soi-même). La définition de Lejeune dit : « Le récit rétrospectif en prose que quelqu'un fait de sa propre existence, quand il met l'accent principal sur sa vie individuelle, en particulier sur l'histoire de sa personnalité » (2003, p. 14). En revanche, le syntagme récit de vie, ou son équivalent *récit autobiographique* est plus récent. Issu de l'anthropologie et de la sociologie du début du XXe siècle, il apparaît en France dans le but de distinguer l'histoire vécue par une personne du récit sollicité par le chercheur. Dans cette présentation nous adoptons indistinctement les formules *récit de vie* ou *récit autobiographique*. De nos jours en En DDLC, un intérêt singulier est porté à ces récits qui comprennent en général des données concernant la biographie langagière et la biographie scolaire. En effet le sujet se dit, se raconte et dévoile, à des degrés variables, des aspects de sa vie. Étant enseignant ou apprenant de langues, il va de soi que dans la narration, des mentions aux langues étrangères sont identifiables, qu'elles aient été entendues berceau, apprises au sein de la famille, étudiées à l'école ou baragouinées lors des voyages. Des aspects relatifs à l'expérience scolaire et le parcours de formation sont également présents. Il est donc important, pour les formateurs d'enseignants, de connaître ces images liées aux représentations des langues et du savoir que se font les novices.

Selon Castellotti, qui fait référence aux travaux de Thamin et Simon (2009), les premières allusions aux biographies langagières datent des années 70, période au cours de laquelle, des recherches sur les besoins des apprenants étaient entreprises (Castellotti, 2011, p. 70). À ce sujet, Richterich et Chancerel affirment : « Le futur apprenant fera d'abord état d'information sur sa biographie langagière et il tentera d'estimer ses connaissances préalables de la langue qu'il se propose d'apprendre » (1977, p. 27). Cette estimation, bien que souvent vague et subjective, traduit l'image que le sujet se fait de son acquis. Cuq définit la biographie langagière d'une personne comme « l'ensemble des chemins linguistiques, plus ou moins longs (...) qu'elle a parcourus et qui forment désormais son capital langagier. (...). Ce sont, au total, les expériences linguistiques vécues et accumulées dans un ordre aléatoire, qui différencient chacun de chacun » (2003, p. 36-37).

Certains concepts de Perrenoud ([1993] 2000) sont en lien avec les termes que nous essayons de définir. En effet, cet auteur souligne l'importance de la

biographie scolaire, un étayage inconscient de notre métier d'enseignant. Pour un professeur de langue, la biographie scolaire comprend plusieurs aspects. D'une part, son expérience d'apprentissages des langues, la façon et les moyens adoptés pour y parvenir ainsi que les réactions suscitées. D'autre part, la formation spécifique à l'enseignement des langues, les leçons des professeurs, les lectures réalisées, les stages effectués, les congrès et les cours auxquels le sujet a assisté, les rencontres, les discussions et les contacts avec d'autres collègues. Enfin, la propre expérience passée et présente de l'enseignement. La biographie scolaire, une partie du récit autobiographique, offre la possibilité à chaque sujet d'identifier des périodes ou des événements marquants de sa vie.

Dans le cas des élèves en formation, les récits de vie permettent de donner de la visibilité aux caractéristiques d'un parcours linguistique et formatif. Ils sont donc précieux pour le formateur qui peut en faire usage lors de la formation de ses apprenants. Le récit autobiographique, permet à l'apprenant de se transformer en lecteur critique de sa propre histoire grâce à une pensée qui peut être objectivée (Galisson, 2002). Retracer ou reconstruire le chemin parcouru dans un champ donné mène le sujet à la décentration. Il est de la sorte, à condition de procéder à une analyse des faits vécus qu'il socialise avec d'autres à des fins pédagogiques (Zabalza, 2004). Quant à Gohard-Radenkovic elle remarque : « Une approche autobiographique (récits de vie) peut développer une attitude réflexive, permettant à nos étudiants de déconstruire leurs évidences, de repenser la relation du moi à l'autre » (2011, p. 20). Pour sa part, Molinié (2006, p. 6) montre l'articulation entre « parcours de vie » et « parcours d'apprentissage » et inscrit son travail dans la perspective de la promotion du plurilinguisme. Elle dit:

[...] la BL (biographie linguistique) repose sur la capacité de l'individu à relater les éléments constitutifs de son expérience dans les domaines linguistique et culturel. En contexte didactique, la réalisation de BL développe, chez l'apprenant de langues, la conscience selon laquelle ses apprentissages linguistiques gagnent à être reliés les uns aux autres. (Molinié, 2011, p. 147)

Conclusions

Dans la première partie de l'exposé nous avons rappelé les bases théoriques provenant de la sociodidactique qui nous ont guidés. Nous avons remarqué que le cadre contextuel (politique, économique, institutionnel, socioculturel, linguistique et discursif) où l'enseignement-apprentissage d'une langue se déroule, a une influence

sur les activités didactiques ainsi que sur les processus psycho et socio linguistiques déclenchés. La conséquence qui en découle est que toute action en didactique exige l'observation de la spécificité du terrain et la prise en compte des pratiques sociales, culturelles et langagières qui lui sont propres. En ce qui concerne la formation des enseignants de FLE, nous avons présenté des orientations théoriques et pratiques. Dans le premier cas, nous avons observé l'importance des savoirs souvent négligés en classe au profit d'une masse exagérée d'opinions ou de constructions collectives sous couvert d'une démarche participative. Ces activités ont leur place dans les cours mais ne remplacent en aucun cas le corps de connaissances théoriques que le formateur transmet en tant qu'expert. Il va de soi que la simple transmission s'avère insuffisante et que l'enseignant doit veiller à l'acquisition des savoirs en se servant des moyens pertinents, modernes et motivants.

Ayant adopté un point de vue sociodidactique, nous pouvons en déduire que l'aspect plus pratique de la formation se présente sous la forme d'entretiens de confrontation entre sujets pairs et de récits autobiographiques. Ces procédés entretiennent des liens étroits avec les méthodes ethnographiques de l'anthropologie sociale ou de la sociolinguistique. Ils permettent de voir en filigrane l'ensemble de représentations que l'individu a construit de sa propre vie, de son histoire, de la pratique didactique ainsi que des rôles de l'enseignant et de l'apprenant. De nos jours, les récits autobiographiques et les entretiens d'auto-confrontation ou d'allo-confrontation font désormais partie intégrante et représentent un horizon du champ de la formation. La tâche des formateurs est exigeante et demande beaucoup d'habileté pour communiquer des savoirs, des savoir-faire et des valeurs qui doivent interagir en harmonie. Des exigences qui nous mettent à l'épreuve. Au vu de l'absence de manuel modèle et à fortiori de méthode standardisée applicables à tous les sujets et à tous les contextes un grand défi reste à relever : créer du matériel didactique contextualisé.

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English language teacher educators as transformative agents: a revisited critical perspective

*Si no hay sueño, si no hay lucha, si no hay esperanza,
no hay educación, solo hay adiestramiento instrumental.*

Paulo Freire

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Abstract

In times of constant social changes, assuming a position as educators is more relevant than ever. Considering the path that the Chilean educational system has taken towards reinforcing the English language hegemony and its cultural domination, we respond by fostering an emancipatory pedagogy to help English teachers focus on educating transformative social agents. There is no doubt that critical and transformative teaching is necessary to increase the ability of educators to support their students in understanding, dealing with and transforming the current issues in our society. Written in English through postcolonial performative voices, this chapter takes the form of a reflective dialogical exchange between the authors. We propose to work on the complexity of social and pedagogical problems from a perspective of mutual support and effective solidarity, breaking away from economic and competitive logic of our current system.

Keywords: Renovated Critical Perspective, Decolonial View, Eco Pedagogy, Agents of Change, English Teacher Education, Eco Literacy.

Resumen

En tiempos de cambios constantes, asumir una posición como educadores es más relevante que nunca. Tomando en cuenta el camino de la educación chilena hacia el fortalecimiento de la hegemonía del inglés y su dominación cultural, en este capítulo respondemos promoviendo una pedagogía emancipadora que ayude a enfocar la enseñanza del inglés en una educación de agentes transformadores. No hay duda que la enseñanza crítica y aumenta las competencias de los educadores en el apoyo a sus estudiantes para entender, manejar y transformar los problemas que afectan hoy a las sociedades. Escribimos en inglés a través de voces postcoloniales y performativas en un intercambio dialógico y reflexivo entre los autores. Proponemos trabajar la complejidad de los problemas sociales y pedagógicos desde una perspectiva de apoyo mutuo y solidaridad efectiva que subvierta la lógica economicista y competitiva del sistema imperante.

Palabras clave: Visión crítica renovada, Perspectiva decolonial, Ecopedagogía, Agentes de cambio, Formación de profesores de inglés, Ecoliteracidad.

Résumé

En période de changement constant, prendre position en tant qu'éducateurs est plus pertinent que jamais. Tenant compte de la trajectoire de l'éducation chilienne vers le renforcement de l'hégémonie de l'anglais et de sa domination culturelle, nous promovons, dans ce chapitre, une pédagogie émancipatrice qui aide à centrer l'enseignement de l'anglais sur une éducation d'agents transformateurs. Il ne fait aucun doute qu'un enseignement critique et transformateur augmente les compétences des éducateurs pour aider leurs élèves à comprendre, gérer et transformer les problèmes qui affectent les sociétés d'aujourd'hui. Nous écrivons en anglais à travers des voix postcoloniales et performatives dans un échange dialogique entre les auteurs. Nous proposons de travailler sur la complexité des problèmes sociaux et pédagogiques dans une perspective d'entraide et de solidarité effective qui subvertit la logique économiste et concurrentielle du système en place.

Mots-clés: Vision critique renouvelée, Perspective décoloniale, Éco pédagogie, Agents du changement, Formation des professeurs d'anglais, Éco alphabétisation.

Introduction

In times of constant change the unpredictability of the future and the variability of social outcomes, the need to position ourselves and explicitly show our views on education is more pertinent than ever. As two critical educators, we feel we cannot stand idle by letting the flow of the current neoliberal system dictate the guidelines for education in general and the learning/teaching of English in particular. In this chapter, we present a revised critical perspective for the education of future English teachers that focuses on contributing to shaping them in their role as transformative social agents. Our main objectives are to identify and change unjust current institutions, unequal social relations, antidemocratic and oppressive practices. This way, they would not only have the capabilities, attitudes, and competencies to look for the root causes and evidence of these current issues, but they would also have the tools to create solutions. The revised critical perspective we propose here emerges as an auto-ethnography from our collaborative reflection as part of D's doctoral dissertation, M's work on implementing an eco-pedagogical project in English teacher education, and our dialog on the scope of decolonial views in our work as educators.

Teachers of the English language have not always been considered promoters of reflective critical thinking (compared to teachers of History, for example) because their education has been subservient to the neoliberal dominant model of cultural reproduction. As noted by Tikly et al (2022) "contemporary understandings of what it means to be a teacher continue to be profoundly shaped by the development of mass education systems under colonialism, and then by postcolonial administrations in the era of Western industrialization" (p. 5). We propose a revised critical perspective based both on an understanding of culture as situated in collaborative and reflective practices and framed in the discussion of decolonial and ecological issues that should help to shape the worldviews of today's citizens.

The formal education of English teachers in Chile aligned with the country's production-and-export economic model from the early XX Century until the civic-military coup in 1973. The entire public educational system suffered structural changes by a dictatorial regime that dismantled institutions, closed programs, and eliminated dissidents (Matear, 2008). As the public education system was being undermined, private universities proliferated throughout the country. After the return of democracy, the significant growth of the economy, mainly based on international treaties to export and import basic goods, pro-

voked a radical boost in the role of English in the country's development. The focus of education in general (Avalos, 2004) and of English education, in particular, was on developing the basic abilities to reflect students' needs and the demands of the modern world (Lizasoain, 2018). In these last two decades, the policies have been directed toward transforming and improving education, specifically, the teaching and learning of English. A touchstone of this transformation was the creation of the English Opens Doors (EOD) program in 2003, which established learning-based standards that aligned with international referents, the creation of national exams, and the reinforcement of teachers' professional development (Gutiérrez and Landeros, 2010). These policies were extended in 2009 to set the content and objectives of the English curriculum in alignment with the Common European Framework of References for Languages (Barahona, 2015).

We have noticed that the path being taken by the educational system leans towards strengthening the hegemony and cultural domination of the English language. In this line, Abello (2005) mentions that this hegemony is unquestionably supported by the clear ideological messages being fostered by the idealized image of English-speaking cultures. Soto (2018) stresses the argument that the English curriculum is developed to include the prevailing idea of cultural hegemony. In recent years, some have questioned these policies; however, the English teaching programs continue to make proficiency and experiential learning opportunities at schools the main focus (Barahona, 2015) without explicitly addressing the ideological issue. Relevant research suggests the opposite, moving toward a renewed critical perspective based on critical thinking, collaboration and teamwork, and reflective practices (Aliaga, 2019). This situated perspective also incorporates decolonial, eco-pedagogical and gender issues as a way to strengthen the English teaching programs for the current and new social and political scenarios worldwide. Even though some programs have included critical issues in their curriculum, such as gender studies, inclusion, and diversity, this remains incidental and not part of the core programs.

Therefore, our proposal leans into fostering an emancipatory pedagogy that can help the English language teaching programs focus on educating transformative agents for our society. The notion of emancipatory pedagogy emerged in the field of education in the 1960s, as an alternative to help in the fight in favor of exploited people. Paulo Freire's work with illiterate groups was one of the most relevant praxis (Escobar, 1985) at the time. This perspective critiques

the traditional oppressive pedagogical relationship between the educator and learner, in favor of a more democratic and inclusive model of teaching. It avoids vacuous one-way discourse while embracing profound communication that balances individual growth with collective liberation. It calls for a critical analysis of the world along with an urgency for transformation and improvement (Freire, 1970). Emancipatory pedagogy has gained strength from the deliberations on decolonial practices in the Global South which have critiqued both the view of English as merely having an instrumental and market-oriented role (Menezes de Souza, 2019) and the current dominant discourse in education which highlights technical rationality and marketability (Mayo, 2014). Through this renovated view of critical pedagogy, we bring to the fore eco-pedagogy and eco-literacy as framing concepts that may encompass the views from the Global South that we have mentioned. In pedagogical terms, Antonia Darder in her preface to Kahn (2010) introduces these concepts by mentioning that:

Kahn eloquently argues for a critical eco-pedagogy and eco-literacy that encourages teachers to substantively engage students' integral nature, in an effort to forge an emancipatory learning environment where all can thrive amid everyday concerns. As such, he makes clear that, although important, it is not enough to rely solely on abstract cognitive processes, where only the analysis of words and texts are privileged in the construction of knowledge. (p. xv)

We are aware that English language teachers have not always been seen as promoters of reflective critical thinking. In general, teacher education courses (Veliz and Veliz 2018) found great concerns on the part of teacher educators due to the limited importance given to teaching critical thinking skills. Critical perspectives and critical thinking are closely connected, even though they are not the same. On one hand, the critical perspective deals with relevant issues and philosophical concerns, mainly criticizing modernity and capitalist society, proposing a common understanding of social emancipation, and the awareness of societal pathologies (Giroux, 1982b); and on the other hand, critical thinking is thought to deal with cognitive development, promoting abilities such as deep reasoning, higher decision making and profound judgment and problem-solving (Willingham, 2007). As seen in recent, interesting works such as Hamdi (2022), critical thinking in EFL falls short in the development of critical analysis skills, but improves greatly when critical perspectives are included; thus, we understand that critical thinking without a critical perspective becomes a decontextualized

tool to improve language abilities alone. Notwithstanding, when we teach a foreign or additional language, we are teaching the cultural reality it embodies (Kramersch, 2003, 2014; Alvarez and Bonilla, 2009) in its vocabulary, use, and the interactions and positions it affords. The teaching of isolated words, grammar, and phonetics are far from being enough to produce real and valid knowledge of that language; the correspondence and relationship between language and culture are central to language learning. Therefore, as educators, we cannot step aside, allowing our English teaching programs to drift away from culture, a pivotal dimension for a critical perspective. The social practice of teaching is indeed a critical instance, and it is up to us to decide whether we continue to foster the cultural hegemony of English-speaking countries or take a renovated critical stance based on the discussion of decolonial and ecological issues. We need to form educators to teach language critically so that they can help their students examine the cultural and ideological components of language from a critical perspective (Leeman and Rabin, 2007). Even if the field of language is inclined to teach language communicatively stressing its utilitarian vision of human communication, we need to be aware that language awareness and metadiscursive reflection are globally reappearing (Kramersch, 2003, 2014) and emancipatory perspectives in teaching are recovering their former influence. There is no doubt that critical and transformative teaching is necessary to increase the ability of educators to help their students to understand, deal with and transform the current issues in our society. In our experience, introducing elements of critical discourse analysis has proven to be an emancipatory practice to the extent that together, we as learners, gain awareness of the power of language in constructing discriminatory and anti-democratic discourses. Therefore, we need to transform English language teaching programs towards a critical approach to language learning and teaching, with a situated and pertinent curriculum, a more socially oriented practice, exploring issues related to the role of language in society, the role of culture in colonization and ecological issues, and the role of social practices in discrimination and unjust relations.

Critical views in EFL education

When we talk about critical thinking, we understand it in the line of Burbules and Berk (1999) who argue that it is the skill or the capacity and disposition to look for the truth, based on reasons and evidence. At the same time, Bailin et al (1999),

from what they call a normative position, encourage us to engage the competencies that underpin critical thinking in all curricular activities. However, the school has an eagerness to adapt to the challenges of the market, i.e., the dominant paradigm of a banking society (Freire, 1970). In this sense, education tends to become clearly an education for the work situation and not an education for humanization or socialization, which would be the fundamental aspect of education. From there, we believe that social injustice is linked to cognitive injustice (Trillos-Carrillo and Rogers, 2017). For this reason, it is argued that the school education system tends to be decontextualized; it is not contextualized within real world problems, nor in social and human needs. School is based on the premise that in order to address critical thinking a technical training is implemented, clearly linked to the banking subject. In this context, Duch's (1997) idea is reaffirmed: we are not only in a social, humanitarian and economic crisis but also in a pedagogical crisis. That is why we refer to a crisis of knowing, doing and being. To overcome this crisis, we can highlight three ways of understanding critical thinking in schools, and subsequently contribute to the development of these approaches. One perspective, defended above all by the managerialist discourse of the World Bank, is based on the teaching of technical and instrumental problem solving skills associated with higher cognitive capacities. Another is emancipatory critical thinking, based on social struggle, criticism of a consumer society, mainly based on the teachings derived from the Frankfurt School. The third one is a perspective that is in an embryonic state, which is a commitment to criticizing capitalism, coloniality and a patriarchal society, known as the Epistemologies of the South (Santos, 2014). In these last two views of critical thinking, teachers are considered reflective practitioners with agency and autonomy. The critique of capitalism, coloniality and patriarchalism also involves ecological justice since we understand that one of the main causes of the ecological crisis is the hegemonic paradigm imposed by the North through its concepts of modernity, science, and universality (Menezes de Souza, 2019). We wish to contribute to the visibility of the cognitive crisis, which is caused by the monoculture of knowledge, which only considers scientific knowledge as valuable, minimizing the doing, which is practical, and not paying attention to the being, which goes beyond the traditional school culture.

Going a little bit more in-depth into the specific context of our area, we know that the Teaching and Learning of English as a Foreign Language is known as an acritical instance, not promoting reflective thinking or, at least, not being one of its main worries (Moncada y Chacón, 2018; Del Campo, 2011). This acritical perspective is made evident, for example, in the evaluation of EFL textbooks in

Chile that find they present a Eurocentric view of the world (Toledo-Sandoval, 2020), decontextualized, biased and irrelevant identity modeling (Farías & Cabezas, 2015), mostly informative information (King, 2007). In the case of the Teaching and Learning of English as a Second language, this critical characteristic becomes more actively present as students are immersed in a context that forces them to deal with a hostile reality (Hamdi, 2022); this issue is an incidental characteristic and not part of their main core. However, it is relevant to remember that EFL learners tend to create and/or reaffirm their identity in the target language; or as it is highlighted by Brown (1994) we, as teachers, are inclined to promote cultural understanding, widening the spectrum of possible identities for our students. Then, language learning and language teaching are undoubtedly critical; as Kramsch (2003) affirms, language learning entails the transmission of cultural reality and identity. Therefore, we recognize EFL as a critical thinking process. When we endeavor into teaching EFL, we are also educating into discourse and interaction (Fairclough, 2014), and into ways of being in the world. Consequently, the mere teaching of isolated lexical items is not even close to being sufficient to produce real language, and discourse. So, when teaching discourse, we are also teaching culture, which is understood as an aspect of values in education (Tomalin and Stempleski, 1993), based on critical thinking and developing acceptance of a wide variety of identities and differences (Choudhury, 2014). Ali (2011) affirms that language learning is a form of popular communal practice, which focuses on the study of ways in which political and social domination are produced and reproduced in the written and spoken word. As learning language is learning culture, we align with Byram's (2020) perspective, in the sense that learners are encouraged to first become aware of their own culture and language and then contrast it with the target language and culture alike. Consequently, a critical stance in language teaching is founded on the connection between the learning process with students' own experiences and contexts in which language is created and reproduced: a critical pedagogy of place (Gruenewald, 2003).

Competition, individualism and collective construction

We live in times when the formal university systems that generate knowledge, scientific and educational work, particularly in Chile, are governed by the designs of international organizations that dictate the parameters of knowing. In this manner, public policies, shaped by neoliberal conceptions of competence in

intellectual development, lead to relentless competition for the scarce funding allocated. Furthermore, these policies do not follow clear guidelines to establish the country's progress goals. Most of these reforms or advances are framed and/or triggered by protests and demands by social movements, of which the one in October 2019, known as Social Outburst [Estallido Social], was a promissory move to lead the route to more profound structural changes. It seems then that this would be more of a battle between hegemonic powers and social movements, a battle in which money is much more relevant than knowledge, a context in which education and knowledge are sold to the highest bidder or to those who can exercise greater power to position themselves as dominant. Therefore, the factor of mutual support would not be an element that stands out.

Within academia, the traditional and formal system of knowledge production in Chile, most of the knowledge is produced through competitive funds granted by the central government to researchers ascribed to some of the universities in the public and private higher education system. It is in this context that José Santos (2015), carrying out a Darwinian reading of this system, characterizes the struggle that has to take place in our investigative framework to obtain resources provided by Fondecyt (National Fund for Scientific and Technological Development), as an investigative evolutionism, since it would be governed by a kind of "natural selection". This is how those academics who adapt better to the conditions presented by the system are more likely and have greater possibilities of awarding themselves the scarce resources provided. Santos (2015) argues that there has appeared a "new species" of researchers and university professors who, because of their training, are more adapted to the environment of extreme competition that this type of contests implements, being able from their academic insertion, in many cases early, to have access to these coveted funds. From our perspective, the Chilean state imposes a perverse, individualistic and economistic logic in the investigative and educational work, which leads to the generation of knowledge not being the end, but rather the use of economic resources for the production of knowledge. This is regarded then as "greater" knowledge in the hands of "the fittest" according to an entirely capitalist logic, where individual struggle is what prevails, and mutual support is discouraged or directly eliminated. For this reason dialogues between university educators such as ourselves, is not only a basic solidarity action, but is also a practice that disrupts the current paradigm which homogenizes innovative practices that are accommodated to standardized parameters.

Having shared our reflections on the socio political context of English education in Chile, in what follows, we exchange our ideas on our beginnings as critical educators and share some experiences implementing revisited critical perspectives in English language teaching. Our voices come from different generational and educational backgrounds but share the commitment to a decolonial and ecological critical approach as part of a revised critical perspective to language teaching and learning.

We must, then, emphasize that we are deeply committed to rescuing, redefining and contextualizing collective and horizontal reflection in the fieldwork that permeates and generates this two-way dialogue. In this sense, we address the complexity of social and pedagogical problems from a perspective of mutual support and effective solidarity, recovering our own history as educators in the Global South and ways we develop and implement our critical visions in the present, breaking the economic and competitive logic of our current system.

Beginnings

(MF): Living abroad gave me my first glimpse of critical education. Working with grassroots communities in the District of Columbia of the United States of America, I came to know the work of Paulo Freire, particularly his collaboration with Ira Shor (1987) who introduced critical pedagogy in the field of second language acquisition (Shor, 1987). Teaching both English and Spanish in the local community, the Freirian concept of circles of culture was instrumental in organizing the pedagogical cycle. Spener (1990), whom I met while working in one of such communities, commented on the application of the Freirean approach to adult literacy education in the US and included some guidelines on its application to English as a second language (ESL) literacy. He mentions that two problems arise when bringing Freirean ideas to ESL: one is the level of English that students should have in order to participate in critical and questioning activities that involve the knowledge of the language and its cultural codes; the other has to do with the structure of the language, considering that one of Freire's starting point in his philosophy of reading the word and reading the world is attention to the syllabic structure (remember the classical example of "fa-ve-la" in Portuguese?).

As I became familiar with the Freirean approach to teaching and learning I could see some similarities with the tenets of Community Language Learning (originally developed by Curran), a methodology I had piloted at graduate school by

teaching Spanish to a group of graduate students. Freire's *Pedagogy of the Oppressed* had just been translated into English and was being commented on in the circles of popular education. As is usually the case, one author leads to another, so Macedo (Freire and Macedo, 1987), Giroux (1982), and McLaren (1994) contributed with their own perspectives and provided a general frame that still shapes my core identity as an educator.

(DC): My experience was a bit different. When I started my critical education praxis, around 2002, I did not have any professional training, let alone awareness of the theoretical or methodological approaches I was supposed to be using. I only had the strong belief that the society we were living in needed a change. I came into contact with well-known educators of that time but did not realize the tradition I was participating in. It was not until I arrived at the Universidad de Santiago de Chile (USACH), a state university, that I became aware of the deep impact that education in general, and educators in particular, could have on society and the individuals building it.

Professors such as MF, who shared their views on Linguistics, education and pedagogy from a critical perspective, gave me a clearer understanding of society and a critical pedagogical praxis. From there, studying the works of Freire (1969), Delpiano, y Sanchez (1984), García-Huidobro, Martinic y Ortiz (1989), Colectivo Diatriba (2011) and many others, I knew that Chile was a place rich in experiences and theories that could give meaning to new perspectives in education. However, these new critical perspectives had strong roots in our educational and social history from the Adult school organized by anarchists at the beginning of the century to community schools of the first half of the 2000s.

When I began to be part of community collectives organizing popular adult schools in impoverished areas of Santiago of Chile, I realized that studying our theories and history was not enough, that critical education is a praxis, that needs to be put into practice at the same time we theorize about its impact. Therefore, when I blend my popular education experiences and my performance as an educator of future teachers of English at Universidad Metropolitana de Ciencias de la Educación (UMCE), I dig into the roots of my students' beliefs and try to bring this tradition of social change into practice, a social change that could lead to a more just, democratic and free society.

Current experiences from critical perspectives

(MF): In the last few years, based on previous reflection and action inspired by critical applied linguistics (Pennycook, 2001, among others) and ecology (Capra, 1996), I have incorporated the concept of critical environmental literacy in the education of teachers of English. What underpins this project is the idea that teachers of English require knowledge, attitudes and behaviors to deal with environmental issues, of which global warming is the most prominent and that needs urgent attention. Becoming environmentally literate has a ripple effect in that these pre-service teachers will eventually introduce eco-friendly activities in their own teaching practices. The critical dimension of eco-literacy resides in its potential to debunk current myths dealing with the environment that are masked by practices such as greenwashing or by romantic views that pass as shallow environmentalism.

In addition to critical environmental literacy, I have also investigated the concept of critical visual literacy as an approach to reading multimodal texts. Paying close attention to the meaning-making processes that underpin multimodal texts helps students realize that texts are not neutrally constructed, that the various modes and their ensembles represent the interests, purposes, and choices of the text producer. In this respect, and as we mentioned above, we encourage learners to become critical multimodal discourse analysts.

Critical environmental literacy and visual literacy are combined in the artifacts that students produce in the eco journal they submit as part of the course on environmental education that I teach. Pictures, videos and hyperlinks are used in the textualization (Iedema, 2003) process of writing entries for the eco journal which can range from mapping the local community for environmental problems to accounts of their participation in international forums on environmental education.

Consequently, the criticality introduced by Freire accumulates further meanings when used as a frame in other contexts, such as ecoliteracy and visual literacy, and yields a renovated and glocal critical perspective that combines reflective praxis and action based pedagogies. Another context that needs to be addressed and incorporated is the decolonial perspectives where, again, Freire is at the crossroads as an inspiring figure for decolonial approaches, such as ecopedagogy. Some of these critical perspectives are evidenced by Antonia Darder in the Preface to the book by Khan (2010) when she mentions that “he [Khan] offers an understanding of critical ecopedagogy and ecoliteracy that inherently critiques the history of Western civilization and the anthropomorphic assumptions that sustain patriarchy and

the subjugation of all subordinated living beings—assumptions that continue to inform traditional education discourses around the world” (p. xii).

(DC): In my current practice, my body and soul are divided. On one hand, I am part of an educational system that is far from perfect, and is headed down a road I do not agree with. And on the other hand, I engage in militant action in popular community schools that struggle with poor living conditions that are far from reaching the perfect social solution that I hope for. Notwithstanding, I not only support but also follow the steps of Professor F. in revealing the critical dimension in literacy and English teaching, in an effort to unveil what is beneath the mask of greenwashing, whitewashing or the romantic views of a shallow society. These critical perspectives are not actions to be taken for granted or simply mimicked in our individual practices, but rather they should be part of a collaborative action to change and improve the views and praxis in education as a whole.

These are the reasons I keep in mind when I carry out my pedagogical practice and I strongly stress the importance of educational communities; communities that not only include students and teachers, but also families, neighbors, community organizations, and all the individuals that get the impact and benefits from a particular educational space. These communities need to (re) appropriate the educational spaces in which they participate, having real powers to decide collectively and horizontally in them, giving them meaning and sense, in order to build a relevant education that is consistent with their requirements and needs. In EFL programs this can be translated into participatory changes of syllabi and plans of studies, the organization of community activities, and the generation of gender violence protocols. All these actions have been taken at UMCE, also a state university.

These community actions must be in dialogue with the education and formation of critical subjects, critical EFL teachers, who are aware and committed to motorizing the changes that make it possible to build a just and egalitarian society, acknowledging that they are capable of collectively transforming their reality.

Ending the dialog

We firmly believe that an emancipatory perspective in pedagogical terms can help English teaching programs to focus not only on linguistic matters promoting accuracy and fluency regarding the language, as their primal objective but

also on effectively educating transformative agents for our society. We need to highlight this alternative and fight in favor of exploited people, criticizing the traditional oppressive pedagogical relation between educator and learner, encouraging a more democratic, dialogic and inclusive teaching. We encourage filling the void one-way discourse in favor of a more profound communication, balancing individual growth and collective horizontal liberation. The challenge we foresee is that this emancipatory perspective urgently calls for the transformation and improvement of our current reality and the world, but a transformation based on a responsible critical analysis. In particular, in the area of English teaching and learning, we must go beyond the merely instrumental and market-oriented role that English is playing, together with overcoming the current dominant discourse of technical rationality and marketability. In this view of pedagogy, we are bringing to the fore eco-pedagogy and eco-literacy as framing concepts that may give us ways to start this path.

Then, reflecting and creating knowledge from academia entails an epistemic privilege, and much more so if it is generated from the pedagogy faculties or programs, which can permeate and eventually change the educational system. In this way, we commit ourselves to epistemic disobedience. In defining our locus of enunciation, we are committed to rescuing collective and horizontal reflections, redefining and contextualizing them in our own realities, problems, interests and needs. We propose to work on the complexity of social and pedagogical problems from a perspective of mutual support and effective solidarity, breaking the economic and competitive logic of our current system. In this sense, the integration of the research communities would allow us to approach the understanding of the complex social reality rather than instrumentally using a discipline to explain a particular problem. We suggest that only in its integration, we could build more complex and useful knowledge for the development of a more just and egalitarian society.

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Plurilinguisme et interculturalité dans la formation des enseignants de langues étrangères dans le Sud: quelques réflexions

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Résumé

Ce chapitre a pour but d'ouvrir une réflexion sur les concepts de plurilinguisme et d'interculturalité dans le cadre de la formation initiale et continue des enseignants de langues étrangères. Dans un premier temps, notre attention se portera sur la pluralité du monde actuel, notamment des pays du Sud global comme la Colombie. Cette pluralité justifie la prise en compte de ces deux concepts dans la formation des enseignants. Dans un second temps, nous explorerons différents dispositifs didactiques permettant d'encourager une formation plurilingue et interculturelle des enseignants.

Mots-clés: Plurilinguisme, Interculturalité, Formation des enseignants de langues étrangères, Milieu colombien.

Resumen

Este capítulo tiene como objetivo abrir una reflexión sobre los conceptos de plurilingüismo e interculturalidad en el marco de la formación inicial y continua de los profesores de lenguas extranjeras. En un primer momento, nos enfocaremos en la pluralidad del mundo actual, específicamente en los países del sur global

como Colombia. Esta pluralidad justifica que estos dos conceptos sean tomados en cuenta en la formación docente. En segundo momento, exploraremos diferentes dispositivos didácticos que permiten fomentar la formación plurilingüe e intercultural del profesorado.

Palabras clave: Plurilingüismo, Interculturalidad, Formación de profesores de lenguas extranjeras, Contexto colombiano.

Abstract

This chapter aims to open up a reflection on the concepts of plurilingualism and interculturality within the framework of the initial training and professional development of language teachers. Firstly, we discuss the plurality of the modern world, with a specific focus on countries in the Global South, such as Colombia. This plurality necessitates the consideration of these two concepts in teachers' training. Secondly, we explore some examples of teaching tools aimed at encouraging plurilingual and intercultural development.

Key words: Plurilingualism, Interculturality, Language teachers' professional development, Colombian context.

Introduction

Les dynamiques de la mondialisation ont favorisé les situations de contact linguistique et culturel entre populations d'origines très diverses. Toutefois, ces situations, généralement associées aux pays du Nord, sont de plus en plus observées dans les pays du Sud. La Colombie, par exemple, fait face à des phénomènes tels que l'immigration massive et l'essor du tourisme, auparavant presque inexistants. Ce pays possède également une dette historique envers ses communautés autochtones. Ainsi, diverses variétés linguistiques et culturelles, autochtones et étrangères, coexistent dans notre territoire, enrichissant le paysage linguistique et culturel de notre quotidien. Dès lors, la formation des enseignants de langues étrangères ne doit pas méconnaître ces réalités et doit, au contraire, créer des espaces favorisant l'ouverture à la diversité, ainsi que la conscientisation et la réflexion sur différentes formes d'altérité. Un paradigme plurilingue et interculturel s'annonce donc nécessaire pour répondre à la pluralité foisonnante du monde contemporain, et pour contribuer à la formation d'un enseignant plus soucieux de ces réalités.

Des initiatives de ce type ont vu le jour ces dernières années, notamment dans certains programmes de formation initiale du pays (Álvarez et al., 2021 ; Arismendi, 2016 ; Granados-Beltrán, 2016; Peña et al., 2019). Ces initiatives s’inspirent principalement de regards critiques. En ce qui concerne la formation continue des enseignants en exercice, quelques initiatives commencent à émerger (Arismendi, 2022a, 2022b; Ortiz Medina et al., 2022 ; Serna, 2016). Ainsi, dans un premier temps, nous réfléchissons dans ce texte à la pluralité actuelle de nos sociétés exigeant un regard plurilingue et interculturel de la formation des enseignants de langues. Ensuite, la réflexion portera sur des éléments théoriques permettant de comprendre les concepts d’interculturalité et de plurilinguisme. Enfin, il sera question d’analyser quelques initiatives pour la formation des enseignants de langues étrangères, notamment en présentant des dispositifs didactiques permettant de concrétiser ces deux notions dans la formation. Les réflexions au centre de ce texte sont le fruit de notre travail d’enseignement et de recherche, en tant que formateur d’enseignants de langues étrangères à l’Université d’Antioquia en Colombie. Au vu de la perspective plurilingue de la présente publication, nous avons fait le choix de rédiger ce texte en français. Celui-ci fait office de contribution aux discussions entamées en didactique des langues dans le pays et, notamment, en français langue étrangère.

La pluralité de nos sociétés

La Colombie possède une richesse linguistique et culturelle inouïe, représentée par ses 67 langues autochtones – indigènes et créoles –, les variations de l’espagnol, la langue des signes colombienne ainsi que la langue romani (Landaburu, 2012). Depuis 1991, le pays est reconnu dans sa Constitution politique comme une nation multilingue et pluriculturelle (Colombia, 1991). À cette diversité linguistique autochtone s’ajoute la présence des langues étrangères, enseignées depuis plusieurs décennies dans le pays. L’analyse des paysages linguistiques des différents contextes urbains et ruraux permet, en effet, d’observer les enjeux linguistiques, particulièrement influencés, dans les grandes villes, par la présence des variétés étrangères. Cela est dû, entre autres, à l’augmentation du tourisme étranger et à l’intérêt du pays d’entrer dans le marché mondial. En guise d’exemple, observons les images suivantes, prises par des étudiants de l’Université d’Antioquia, dans le cadre d’un cours facultatif sur le plurilinguisme. Celles-ci témoignent de la présence de diverses variétés dans le paysage linguistique urbain de Medellín et d’autres villages de la région.

Figure 1. Exemples du paysage linguistique de la région¹



Note. Photographies prises par Escamilla, Díaz, Medina, Castaño, Betancur, Cadavid, Ramírez, Pinto, Arismendi et l'enseignante (2021), reproduites avec autorisation.

Ces photos rendent compte d'une utilisation symbolique des langues dans une approche ascendante (*bottom-up*), autrement dit, faite par des acteurs sociaux individuels de manière autonome (Weber & Horne, 2012). Deux remarques s'imposent. D'une part, bien que les variétés principales soient l'espagnol et l'anglais, les photos prises par les étudiants révèlent la présence d'une grande diversité de langues telles que le français, l'italien, le mandarin, le latin, l'hébreu, ainsi que de combinaisons entre les langues. Il est légitime de se demander pourquoi les variétés autochtones sont pratiquement inexistantes dans ce paysage linguistique. En effet, les langues autochtones se trouvent seulement dans les territoires indigènes. Cependant, comme on peut l'observer sur la figure 2, il ne s'agit pas de panneaux officiels, mais de panneaux installés par les habitants de la communauté, en l'occurrence, il s'agit de photos prises dans le territoire Karmata Rua, situé dans le village de Jardin, à 130 kilomètres de Medellín. Une seule trace d'une variété

1 Ces photos ont été prises par les étudiants du cours Introduction au plurilinguisme de la licence en didactique des langues en 2021 et par moi-même, et sont reproduites ici avec leur autorisation. Les photos de ce premier collage ont été prises par Yuranis Escamilla, Daniela Díaz, Juan Pablo Medina, Manuela Castaño, José Luis Betancur, Maria José Cadavid, Alejandro Ramírez, Raúl Pinto et Fabio Arismendi. La tâche consiste à parcourir, en binômes, un quartier de Medellín ou d'un village du département d'Antioquia et à prendre en photo le paysage linguistique (Enseignes, publicités, panneaux de signalisation sur la sphère publique). Ensuite, les étudiants réalisent une analyse des variétés présentes, mais aussi de celles absentes. L'analyse porte également sur les rapports de pouvoir dévoilés dans ces paysages linguistiques. Nous ne présentons pas ici une analyse exhaustive, notre objectif étant d'illustrer la pluralité présente à partir de ces travaux.

autochtone dans un milieu urbain a été trouvée ailleurs, sur la devanture d'une pharmacie « Kahuana ». Ce mot fait référence au nom du village Copacabana dans la langue autrefois utilisée par les communautés autochtones dudit village. D'autre part, la présence des diverses langues est observée dans des contextes très divers, en l'occurrence dans un quartier aisé de la ville de Medellin (Laureles), dans un quartier populaire (Manrique), mais aussi dans d'autres villages de la région (El Santuario et Copacabana).

Figure 2. Exemples de différentes langues autochtones sur le paysage linguistique de la région



Note. Ces photos ont été prises par María José Cadavid, José Luis Betancur et Manuela Castaño en 2021 et Fabio Arismendi en 2014.

De plus, il existe également une utilisation instrumentale et descendante (top-down) correspondant aux panneaux de signalisation en espagnol, mais aussi en anglais, installés par des acteurs institutionnels dans des endroits comme le métro, les rues commerciales et touristiques ainsi que certains parcs de la ville. Ceux-ci ont évidemment une intention de promouvoir le tourisme, comme l'illustrent les photos suivantes:

Figure 3. Exemples de panneaux officiels du paysage linguistique de Medellín



Note. Ces photos ont été prises par Fabio Arismendi en 2025.

Les situations de diversité linguistique et culturelle évoquées auparavant ont un impact sur le monde éducatif du pays. D'une part, on constate l'arrivée des élèves issus de communautés autochtones dans les écoles (Pabón Suárez, 2019) et dans les universités (Arismendi & Ramírez, 2019 ; Usma et al., 2018). Pour Pabón Suárez (2019), il s'agit d'une « mobilité ethnique » ayant un impact sur certaines écoles du pays qui accueillent des enfants issus de différentes communautés autochtones. Ces élèves peuvent être locuteurs de différentes langues et, bien évidemment, leurs identités culturelles diffèrent de celles des élèves citadins. L'enseignant de langues est donc amené à mettre en œuvre des actions pédagogiques et didactiques permettant de tenir compte de cette diversité linguistique et culturelle dans sa classe. C'est le cas d'une étude présentée par Jaraba et Arrieta (2012) qui ont essayé d'intégrer la pensée et les traditions de la communauté Zenú à la classe d'anglais. Concernant le milieu universitaire, l'enseignement de langues étrangères aux populations autochtones a déjà fait l'objet d'analyse (Arismendi et al., 2016 ; Arismendi & Ramírez, 2019 ; Usma et al., 2018 ; Velandia, 2007). Les études précitées ont dévoilé que l'apprentissage des langues, comme l'anglais et le français, en milieu universitaire présente plusieurs défis pour les étudiants issus de communautés autochtones. Ces défis ne concernent pas seulement le développement des littératies propres à l'université et l'adaptation à la vie en ville, mais aussi les pratiques d'enseignement à l'université étant perçues comme éloignées de leurs traditions et réalités, ainsi que leurs langues et identités.

Par ailleurs, les futurs enseignants de langues étrangères développent de plus en plus de compétences plurilingues grâce à diverses situations de contact linguistique personnelles ou dans le milieu institutionnel. Citons l'exemple d'un travail mené, avec une collègue, à l'Université d'Antioquia auprès de futurs enseignants. En analysant un corpus de 122 biographies langagières des futurs enseignants, élaborées dans un cours facultatif sur le plurilinguisme, les chercheurs ont recensé 22 langues différentes comprenant principalement des langues européennes et asiatiques. Cependant, des langues comme l'hébreu, le latin ou l'arabe apparaissent également, même si celles-ci n'ont été mentionnées que par un ou deux étudiants. Il a été constaté que 71,3% des étudiants ayant assisté à ce cours entre 2011 et 2020 ont de l'expérience avec, au moins, quatre langues et que les contextes et situations d'appropriation et d'utilisation des langues sont très variés. Les répertoires des futurs enseignants sont donc complexes car ceux-ci s'étoffent non seulement de la langue maternelle de la majorité (l'espagnol), des deux langues objet d'étude dans ce programme (l'anglais et le français), mais aussi de beaucoup d'autres langues étrangères et autochtones (Arismendi & Colorado, 2023). Cette hétérogénéité est souvent méconnue et négligée dans le cadre de la formation initiale et continue. Par conséquent, il est nécessaire de s'interroger sur l'impact que ces situations de pluralité linguistique et culturelle devraient avoir sur la formation des enseignants de langues.

Réflexions sur le plurilinguisme et l'interculturalité dans la formation des enseignants

Ce travail repose sur l'idée que les réalités du monde contemporain prônent la formation plurilingue et interculturelle des enseignants de langues étrangères. Dans un contexte proche du nôtre, Klett (2014) affirme que la formation des enseignants de langues a été généralement conçue dans une visée monolingue, du point de vue de la formation générale ainsi que dans le domaine disciplinaire, en méconnaissant l'apport d'autres variétés linguistiques à cette formation. En ce sens, cette auteure prône le besoin de « se donner des moyens » pour favoriser une formation plurilingue n'impliquant pas forcément de « mesures révolutionnaires », mais des actions telles que l'apprentissage simultané des langues voisines, la présence de plusieurs langues dans les colloques, l'élaboration de récits autobiographies en formation ou l'utilisation du matériel plurilingue (romans, films, bibliographies spécialisées, etc.) (Klett, 2014).

Le concept de plurilinguisme

Le plurilinguisme¹ est à comprendre comme un répertoire complexe, hétérogène et évolutif impliquant la maîtrise de plusieurs langues à de niveaux différents et avec des buts spécifiques (Castellotti & Moore, 2011; Coste et al., 1997; Dompmartin-Normand, 2016; Hamel, 2008; Kramsch, 2009; Riley, 2003). À l'instar de ces auteurs, Kramsch (2009) soutient qu'un sujet plurilingue est celui qui se sert de plus d'une langue dans sa vie quotidienne, bien qu'il ne possède pas de compétences équivalentes dans toutes les langues. Il s'agit non seulement de celui qui a acquis les langues depuis son enfance, mais aussi de celui qui apprend des langues étrangères. Aux yeux de cette auteure, les « silenced speakers » (ceux à qui on a interdit de parler une langue, ceux comprenant de manière partielle une langue parlée en famille) peuvent être considérés également comme plurilingues (p.17).

Les sujets plurilingues développent donc une compétence plurilingue (Conseil de l'Europe, 2001, 2018) ou ont recours à des pratiques « translinguagères » (García & Wei, 2014). Selon Canagarajah (2011), chez les sujets plurilingues il existe un répertoire complexe où les langues ne sont pas isolées, mais constituent un système intégré. D'après cet auteur: « *multilingual competence emerges out of local practices where multiple languages are negotiated for communication; competence doesn't consist of separate competencies for each language, but a multicompetence that functions symbiotically for the different languages in one's repertoire*² » (Canagarajah, 2011, p. 1). Ces pratiques plurilingues sont souvent exclues de la formation des enseignants de langues, et ce en raison d'une formation très spécialisée visant une seule langue.

Rappelons que l'Amérique latine, un territoire du Sud global, est un continent assez divers possédant plus de 500 langues autochtones parlées par 30 millions de personnes (Hamel, 2008). De plus, ce continent abrite des langues d'immigration comme l'anglais, le français, l'italien et l'allemand. Ces langues se sont installées dans quelques pays du sud du continent après l'immigration de

1 Nous retenons la distinction faite par la littérature francophone entre plurilinguisme (capacité individuelle) et multilinguisme (présence des langues dans un milieu social) (Riley, 2003).

2 « la compétence plurilingue émerge des pratiques locales où plusieurs langues sont négociées pour la communication ; la compétence ne consiste pas en des compétences distinctes pour chaque langue, mais en une multicompetence qui fonctionne symbiotiquement pour les différentes langues de son répertoire ». (Notre traduction).

la deuxième moitié du XIX siècle et ont conduit à la création d'une « éducation bilingue d'élite » pour les descendants des migrants (Hamel, 2008). Selon Hamel (2008, 2014), la diversité linguistique présente dans notre continent doit être envisagée comme source d'enrichissement entraînant l'instauration d'une politique linguistique et éducative intégrée. Cette politique devrait prendre en compte les langues autochtones, les langues d'immigration, ainsi que les langues étrangères enseignées dans la région.

Le concept d'interculturalité

Nous rejoignons les auteurs qui défendent l'idée d'une interculturalité renouvelée (Abdallah-Pretceille, 1996, 2005; Dervin, 2011, 2016, 2017) et critique (Ferrão, 2010; Walsh, 2010). Au sens d'Abdallah-Pretceille et de Dervin, il s'agit de se focaliser sur les instabilités, les mélanges et les processus de co-construction. Autrement dit, l'accent est mis sur l'inter – les processus d'échange – et non sur le culturel. Cette vision renouvelée cherche à combattre les perspectives culturalistes et réductrices surplombant la didactique des langues (Dervin, 2011). Il s'agit de comprendre l'interculturalité dans une visée altéritaire large (Blanchet & Coste, 2010) ou dans les mots de Dervin (2011) lors de « la négociation et de co-construction des diverses diversités des individus en présence » (p. 112).

Par ailleurs, la vision critique que nous soutenons ici émane des travaux menés en Amérique latine, notamment dans une vision décoloniale poursuivant le développement du pouvoir d'agir des groupes historiquement marginalisés. Cette vision se tourne donc vers la transformation sociale (Ferrão, 2010) et la construction de relations de « *saber, ser, poder y de la vida misma radicalmente distintas* » (Walsh, 2010, p. 91). Dans le même élan, Dietz (2017) précise que l'interculturalité « *Profundiza en la naturaleza histórica y estructural de las desigualdades (imperiales, coloniales, etcétera) que moldea la diversidad cultural actual e identifica a los actores colectivos que pueden transformar las relaciones asimétricas* » (p. 194). Dans le domaine de la formation des enseignants de langues étrangères, certains travaux commencent à avancer dans cette direction, en particulier au sein des processus de formation initiale (Álvarez et al., 2021; Granados-Beltrán, 2016; Herrera & Ortiz, 2018) et dans une moindre mesure, dans la formation continue (Arismendi, 2022a, 2022b; Ortiz Medina et al., 2022).

Un paradigme plurilingue et interculturel pour la formation des enseignants

Venons-en à présent à la question de l'intégration des deux concepts abordés préalablement dans le cadre de la formation des enseignants. Pour Derivry-Plard (2019) il s'agit d'un « paradigme plurilingue et pluriculturel » ayant comme corollaire l'interrogation de notions telles que langue, culture, locuteur natif et bilinguisme parfait. Ce qui doit être remis en question, d'après cette auteure, est le caractère monolithique et figé dans lequel sont souvent conçus ces termes dans notre discipline. Dans cette perspective, l'enseignant est perçu comme un locuteur plurilingue et interculturel, détenteur des répertoires langagier, culturel et pédagogique.

Dans cette même lignée, la formation en langues dans une visée plurielle (Bastos, 2015; Castellotti, 2017; Domp martin-Normand, 2016; Molinié, 2019; Simon, 2014, 2015) cherche avant tout, en empruntant les mots de Freire, à « conscientiser » l'enseignant (Arismendi, 2021; Galligani, 2014 ; Simon, 2014). Si celui-ci prend conscience de sa propre pluralité, il pourra par la suite agir en faveur de la pluralité dans ses pratiques pédagogiques. La revue de littérature dévoile que divers travaux menés récemment en Colombie et en Amérique latine avancent dans ce sens (Gamboa Diaz et al., 2019a, 2019b ; Klett, 2013, 2014 ; Peña et al., 2019). Dans les grandes lignes, il s'agit de favoriser une formation plurielle de l'enseignant de langues qui, dans les mots de Castellotti (2017): « devrait conduire à dénativiser/pluraliser/diversifier aussi l'enseignement et la formation » (p. 132).

Dispositifs didactiques et initiatives pour la formation initiale et continue des enseignants de langues

La formation initiale et continue des enseignants de langues étrangères peut profiter de divers dispositifs didactiques afin de favoriser une formation plurilingue et interculturelle. Nous ne prétendons pas à l'exhaustivité, mais nous évoquerons certains dispositifs pouvant inspirer des pratiques plurilingues et interculturelles dans le Sud. Pour cette section, nous avons fait le choix d'évoquer soit des dispositifs que nous avons mis à l'épreuve, nous-mêmes, en contexte colombien soit des dispositifs que nous connaissons et qui ont inspiré des travaux de formation dans des contextes similaires au nôtre. Les données présentées ont été collectées lors de différentes recherches.

La voie biographique

Un premier dispositif porte sur le travail biographique (Clerc Conan, 2018 ; Molinié, 2006) en formation initiale et continue. Les tenants des approches biographiques ont montré que la réflexivité est favorisée lorsque les enseignants en formation se prêtent à l'exercice de reconstitution de leurs biographies langagières (Thamin & Simon, 2009), à l'aide de textes narratifs (Arismendi, 2021 ; Galligani, 2014 ; Simon, 2014) ou de dessins sociobiographiques (Molinié, 2019). Pour le formateur voulant mettre en œuvre des dispositifs biographiques, il s'agit de beaucoup s'impliquer dans le travail, par exemple en partageant d'emblée son propre récit avec les étudiants. Il peut poser une série de questions sur les langues parlées, étudiées, abandonnées et sur les différents processus d'apprentissage. Il est capital d'encourager les étudiants à expliciter les émotions et sentiments par rapport à chacune des langues. Les questions doivent également examiner les aspects culturels et interculturels. Ce travail peut être accompagné de ressources multimodales variées comme des photos, vidéos, graphiques, etc. Suite à la rédaction des récits, il s'avère nécessaire de créer un espace de partage et de discussion des textes au sein de sa classe. Ce qui est mis en avant dans ce dispositif est la construction identitaire des étudiants en tant que sujets plurilingues et interculturels (Arismendi & Colorado, 2023). Ensuite, nous nous arrêterons sur deux extraits de textes remarquables, rédigés par des enseignants en formation initiale, dans l'objectif d'illustrer les réflexions élaborées dans des biographies langagières:

Il n'a jamais été dans mes projets d'apprendre d'autres langues, ni d'étudier pour devenir professeure d'autres langues, *ce sont elles qui sont venues à ma rencontre*, qui m'ont profondément émue et qui m'ont conduite sur ce chemin sans retour qui recommence toujours. Aujourd'hui encore, je me demande si j'aurai un jour un diplôme en langues étrangères, *je m'interroge sur les questions de mon identité* qui sont encore en construction, sur le fait de me reconnaître comme *une femme latino-américaine qui peut communiquer en anglais et en français* (un peu). Je ne trouve toujours pas les réponses, mais sans aucun doute, chaque jour, je trouve et construis cette nouvelle version de moi-même qui n'est possible que grâce aux langues. (BL, Marisol, 2021)

3 Nous mettons ce passage en gras. Afin de protéger l'identité des scripteurs des pseudonymes sont utilisés. Ces deux premiers extraits proviennent de BL élaborées par les étudiants de la licence en didactique de langues lors du cours facultatif Introduction au plurilinguisme.

Je suis né en 1989, deux mois avant la chute du mur de Berlin. Je ne sais pas si ma famille en parlait, mais si c'était le cas, c'était en espagnol. Espagnol ? Castillan ? Peu importe. Pour moi, il s'est manifesté sous la forme des conseils de ma mère, Dans les dialogues avec mon père, dans les réprimandes que j'ai souvent reçues pour mes bêtises avec mes frères et ma sœur, dans les petites histoires que me racontaient mes grands-parents. *Cette langue venue de si loin est restée en moi et moi en elle, de la même manière que mon cœur habite mon corps et mon âme habite mon être.* (BL, Jairo, 2021)

Ces deux extraits dévoilent la réflexivité des étudiants, que nous appellerons Marisol et Jairo, autour des questions associées aux langues et aux cultures. Il est évident que la réflexion dépasse la dimension purement linguistique. Dans ces exemples, l'élaboration de la biographie langagière donne, entre autres, matière à réflexion sur les enjeux identitaires d'une latino-américaine, locutrice d'espagnol, qui se découvre plurilingue (Marisol) et sur le rapport à l'espagnol, langue maternelle mais aussi héritée d'un passé colonial (Jairo). Des enjeux plurilingues et interculturels émergent donc dans les récits élaborés par ces étudiants, futurs enseignants en formation initiale, et confirment les potentialités de ce type d'outil, comme l'ont également démontré d'autres travaux (Domp martin-Normand, 2007).

Examinons également l'extrait suivant rédigé par Estella, une formatrice chevronnée, dans le cadre d'une formation continue à l'éducation interculturelle en communauté de pratique :

La lejanía de mi país, mi familia y amigos, también me permitió entender muchas cosas. Tomar distancia y mirar desde afuera deja ver lo invisible. Permite relativizar, analizar, conocerse y de esa manera intentar con mejor equipaje meterse en la piel de aquel que no piensa ni siente como yo. En mi ejercicio profesional he tenido siempre una sana curiosidad para preguntar e intentar acercarme a quienes proceden de otros lugares. Me interesa saber cómo se adaptan a un medio a veces hostil e intento generar en el grupo-clase pequeños intercambios sobre las diferencias. [...] Más allá de aprender un código lingüístico, me parece que el gran desafío es entender que hay otras formas de mirar el mundo y que acercarnos a ellas nos enriquece. (BL, Estella, Formatrice FLE, 2018⁵)

4 NCet extrait provient des données collectées lors de la réalisation de notre thèse de doctorat.

Dans cet extrait, Estella revient sur son parcours à l'étranger et l'impact de cette expérience sur son activité professionnelle, notamment la capacité à se mettre dans la peau des étudiants originaires d'autres endroits. Notons qu'il s'agit d'une formatrice près de la retraite et qui se trouve dans la phase ultime de son identité professionnelle, notamment en soutenant les enseignants débutants (Nault, 1999 cité par Beckers, 2007). De ce fait, les biographies langagières constituent un dispositif narratif conséquent tant pour les processus de formation initiale que pour ceux adressés aux enseignants en exercice.

Journaux et portfolios

Les outils de type journal ou portfolio constituent un autre dispositif pouvant contribuer à une formation plurilingue et interculturelle. Tel est le cas de l'Autobiographie des rencontres interculturelles (Byram et al., 2009), outil créé par le Conseil de l'Europe. Celui-ci préconise une formation interculturelle, au sens large, dans la classe de langue. Pourtant, il existe un éventail d'outils élaborés dans d'autres contextes qui ne s'inscrivent pas forcément dans la lignée des travaux du Conseil de l'Europe. Citons l'exemple du portfolio des compétences interculturelles, créé en particulier pour la formation initiale des enseignants (Dervin, 2017) et du journal interculturel critique, proposé dans un contexte du Sud global (Alaoui, 2018, 2019).

Examinons de plus près ces deux derniers outils. Dervin (2017) fait la proposition d'un portfolio de compétences interculturelles. Celui-ci est réalisé par les enseignants en formation lors d'un long travail d'observation – neuf mois – et de réflexion autour des dimensions interculturelles de l'enseignement d'une langue. Le dispositif inclut la rédaction de petites histoires liées aux expériences interculturelles ainsi que l'utilisation d'une grille d'évaluation des compétences interculturelles dans le cadre du stage pédagogique.

Dans un contexte géographique très différent, Alaoui (2019) propose le journal interculturel critique permettant d'examiner des situations très rarement interrogées dans la formation. Selon cet auteur, il s'agit d'un outil favorisant l'échange et la réflexion des personnes concernées (étudiants, enseignants en exercice), dans un contexte éducatif précis, autour des situations de contacts culturels (Alaoui, 2018, 2019). Le formateur propose de choisir une thématique commune sur une situation de contact culturel dans un « monde pluriel et hétérogène ». Dans la séance suivante, le formateur présente un support pédagogique (témoignage, journal, vidéo, etc.), suite à quoi, les étudiants ont 30 minutes pour rédiger

une réaction spontanée individuelle dans leurs journaux. Dans l'étape suivante, les étudiants échangent leurs réactions en binôme. Ces étapes se répètent plusieurs fois dans le semestre, chaque entrée est numérotée et datée. Chaque étudiant reporte ses réactions dans son propre journal. La dernière étape correspond à une discussion collective animée par le formateur à partir des diverses réactions et interrogations de toute la classe. Les interrogations se focalisent sur les tensions, les incompréhensions, puis sur les représentations de la thématique abordée. Cette proposition s'inscrit dans une visée critique, décoloniale, émancipatrice et répond aux particularités des contextes du Sud global.

Activités autour d'autres variétés linguistiques et culturelles

D'autres dispositifs existants pour les formateurs concernent le rapprochement à d'autres variétés linguistiques et culturelles dans une visée réflexive. Telle est la proposition du Kit de formation à la dimension plurilingue et pluriculturelle, créé par Bernaus et al., (2007). Cet outil présente quatre parcours de formation pour les enseignants en exercice se focalisant sur des questions telles que l'identité, la connaissance des langues et des cultures, la gestion de la communication interculturelle et plurilingue, ainsi que l'exploration des attitudes vis-à-vis des langues et des cultures. Chaque parcours présente des supports pédagogiques variés, puis les étapes détaillées pour le formateur.

Dans la même veine, soulignons le travail de formation autour des dimensions interculturelles explicites (Gamboa Diaz et al., 2019a) et le MOOC sur les dimensions interculturelles dans le quotidien (Truscott et al., 2019). Ces travaux coïncident sur l'importance de mettre en œuvre des pratiques réflexives dans la formation autour des concepts comme la langue, la culture, l'interculturalité et le plurilinguisme. Ainsi, ces deux initiatives constituent une réponse concernant le Sud aux manières de concevoir l'interculturalité, souvent eurocentristes, et contribuent au repositionnement identitaire des enseignants formés.

Dans cette catégorie, mentionnons aussi les activités d'éveil aux langues et au langage (Candelier et al., 2007) ainsi que l'intercompréhension (Escudé & Janin, 2010), se situant dans le cadre plus vaste des approches plurielles des langues et des cultures (Simon, 2015). Certes, ces approches sont nées en Europe, mais elle se répandent dans les contextes du Sud en intégrant des langues et des cultures locales.

Concernant l'éveil aux langues, ces activités visent à familiariser les enfants avec des langues qui ne sont pas enseignées en contexte scolaire (Simon, 2015).

Dans un milieu propre à la Colombie, notons le travail de Rengifo (2011) qui a obtenu des résultats très prometteurs en contextualisant des activités de cette approche lors de son stage d'enseignement dans une école publique à Cali. Le dispositif créé a intégré des réflexions non seulement sur les variétés étrangères, mais aussi sur les langues et cultures autochtones de la Colombie, ainsi que sur les variations dans la langue espagnole. Les résultats ont montré des effets significatifs sur le développement des savoirs et du savoir-être des enfants, notamment en termes d'ouverture à la diversité linguistique et culturelle.

L'intercompréhension, quant à elle, cherche à favoriser la communication en encourageant à s'exprimer dans sa langue maternelle et à comprendre celles des autres et en évitant ainsi le recours à une langue véhiculaire comme l'anglais. Ces dernières années, les pratiques intercompréhensives entre langues romanes ont gagné une place importante dans le milieu latinoaméricain (Calvo del Olmo et al., 2021 ; Tassara & Villalón, 2014) où des pays comme l'Argentine, la Colombie et le Brésil ont rejoint des projets ayant vu le jour en Europe. L'encouragement de la communication interculturelle devient l'une des grandes contributions et potentialités des dispositifs d'intercompréhension en ligne. Les participants à ces échanges, des locuteurs de langues et d'origines différentes, évoquent en effet l'interculturalité comme l'une des principales motivations pour y participer (Arismendi, 2011). En contexte de formation des enseignants, la participation à des expériences d'intercompréhension encourage la réflexivité et le développement des compétences plurilingue et interculturelle (Bastos, 2015). Pour le formateur intéressé par ce type de pratiques, il est souhaitable de rejoindre, avec sa classe, des projets en ligne comme Miriadi⁶ qui organise des sessions de travail d'une durée environ de 12 semaines. Néanmoins, le travail en ligne devrait s'accompagner des discussions internes, orientées par le formateur, sur l'expérience vécue sur la plate-forme tout au long de l'expérience.

En lien avec la découverte et l'analyse d'autres variétés linguistiques et culturelles, les dispositifs explorant le paysage linguistique d'un endroit s'invitent très fortement dans la réflexion sur le plurilinguisme et l'interculturalité en didactique des langues (Carinhas et al., 2020). Ces exercices visent, à travers la visite d'un endroit spécifique et de la prise de photos, l'analyse de la présence et l'absence de différentes variétés linguistiques et culturelles dans les endroits

6 Consultez le lien suivant pour découvrir en détail le projet d'intercompréhension Miriadi <https://www.miriadi.net/es/que-es-miriadi>

publics, notamment dans la signalisation officielle ainsi que celle installée par des acteurs sociaux individuels de manière indépendante (Weber & Horne, 2012). Les figures présentées dans la première partie de ce chapitre illustrent l'utilisation de ce dispositif dans le milieu universitaire colombien et dévoilent les potentialités de celui-ci en formation des enseignants. Ce dispositif peut susciter des réflexions critiques sur les enjeux et les idéologies linguistiques circulant dans les milieux où habitent les étudiants.

Implications pour la formation des enseignants

Le principe sous-jacent à tous ces dispositifs est de se former en vivant le plurilinguisme et l'interculturalité. Autrement dit, les formateurs doivent chercher les moyens de favoriser une formation qui rapproche l'enseignant en exercice ou le futur enseignant à ces thématiques, de manière efficace et non pas par le biais d'un exposé théorique.

Dans cet ordre d'idées, on doit s'interroger sur les implications à trois niveaux : pédagogique, curriculaire et didactique. sur le plan pédagogique, il est légitime de s'interroger sur l'apport que l'interculturalité et le plurilinguisme auront sur la formation de l'enseignant. Il s'agit ici de la construction de son savoir-être. C'est pourquoi, les processus de formation doivent prendre comme point de départ les attitudes et représentations des enseignants (Aguado et al., 2008), et non pas exclusivement les savoirs. sur le plan curriculaire, la problématique doit nous amener à réfléchir sur les espaces précis de formation. La réponse la plus simple serait sans doute de diversifier l'offre de langues dans les parcours de formation. Pourtant d'autres possibilités s'annoncent, telles que l'offre de cours spécialisés dans la formation initiale et continue ou la proposition de modalités de formation différentes comme les communautés de pratique permettant les échanges à égalité et les apprentissages communs (Wenger, 1998). Enfin, une fois que l'espace de formation est défini, la question à se poser concerne le niveau didactique : comment didactiser le plurilinguisme et l'interculturalité dans la formation ? Il devient essentiel de créer des espaces de réflexion sur les diversités locales, sans omettre que nous habitons un monde globalisé. Insistons également sur l'importance de l'approche, découverte et réflexion sur d'autres variétés linguistiques et culturelles, autochtones et étrangères, dans les espaces de formation. Les dispositifs évoqués ci-avant peuvent fournir des exemples de didactisation de ces deux concepts lors de la formation.

Conclusion

Les concepts de plurilinguisme et d'interculturalité dans le cadre de la formation des enseignants de langues étrangères étaient au cœur de ce chapitre. De par la nature plurielle du monde contemporain, ces deux concepts doivent se rapporter à la formation des enseignants non seulement dans le Nord, mais aussi dans le Sud, en l'occurrence en Colombie. La formation initiale et continue des enseignants s'enrichit des regards divers et croisés en provenance de contextes variés. C'est pourquoi, des dispositifs didactiques originaires d'horizons différents ont été explorés dans ce texte. Dans la formation des enseignants de langues, il est important d'explorer de manière critique les théories et dispositifs mis en place dans le Nord. Pourtant, il devient essentiel de prendre en compte les connaissances locales et contextualisées, notamment des contextes du Sud global dont les épistémologies ont été historiquement marginalisées par le Nord (Santos, 2018). Des perspectives de formation initiale et continue des enseignants, dans un regard plurilingue et interculturel cherchant à valoriser les contextes locaux ainsi que les savoirs ancestraux et les langues autochtones, puis à gérer la complexité et la pluralité du monde contemporain, s'annoncent cruciales pour le domaine des langues étrangères. Terminons donc par ces mots évocateurs de Fernando Pessoa, qui, à nos yeux, synthétisent très succinctement l'objectif suprême d'une formation plurilingue et interculturelle « sê plural como o universo⁷ ».

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Formation en didactique des langues et en éducation à la paix en milieu rural: réflexions épistémologiques

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Resumen

La presente propuesta analizará los aspectos epistemológicos subyacentes a la formación inicial de estudiantes de licenciatura en lengua extranjera en Colombia en el marco del postconflicto. Nuestra reflexión se apoya en el enfoque por proyectos, la sociología del territorio, la escuela rural, la educación para la paz y la didáctica de lenguas extranjeras. Este enfoque pluridisciplinar tiene como objetivo ofrecer algunas recomendaciones didácticas para guiar al docente universitario en la formación de estudiantes de pregrado. En este sentido, discutiremos el rol del docente en formación en la construcción de una sociedad afligida por el conflicto, evidentemente, en el campo colombiano.

Palabras clave: Formación inicial, Didáctica de las lenguas extranjeras, Educación rural, Postconflicto, Territorialidad.

Résumé

Cette proposition a pour objectif de réfléchir aux aspects épistémologiques sous-jacents à la formation initiale des étudiants devenant enseignants des lan-

gues étrangères, et ce, dans le cadre du post-conflit en Colombie. Notre réflexion s'appuie sur l'approche par projets, la sociologie du territoire, l'école rurale, l'éducation à la paix et la didactique des langues. Cette démarche pluridisciplinaire a le but de guider le formateur dans la formation des étudiants de licence, en leur apportant quelques recommandations. Nous menons également une réflexion autour du rôle du futur enseignant dans la reconstruction d'une société affectée par le conflit, notamment dans la campagne colombienne.

Mots clés: Formation initiale, Didactique des langues, Éducation rurale, Post-conflit, Territorialité.

Abstract

This proposal aims to analyze some of the underlying epistemological aspects of the initial training of students becoming foreign language teachers within the framework of the post-war conflict in Colombia. We based our analysis on the following thematic principles: a project-based approach, a sociological perspective on territory, rural education, peace education and certain language teaching considerations. The goal of this multidisciplinary approach is to propose several didactic recommendations, with the intention of providing guidance for university language teachers in the training of undergraduate students. Additionally, we discuss the role of the future language teacher in the social re-establishment of rural communities affected by the armed conflict in Colombia.

Keywords: Language teacher training, Rural education, Language teaching, Post-war period, Social development.

Introduction

Les accords de paix signés en 2016 ont ouvert la voie à la fin du conflit armé en Colombie entre les Forces Armées Révolutionnaires de Colombie (FARC) et le gouvernement. Cet événement a entraîné un changement d'ordre social et politique dans la société colombienne contemporaine. L'apparition d'une nouvelle dynamique implique de revisiter les modèles éducatifs actuels en vue d'adapter les pratiques d'enseignement au nouveau contexte socioculturel colombien. En outre, ces accords de paix ont porté une attention spéciale aux régions dont les territoires font partie des plus touchés par le conflit. Ainsi, un des objectifs visés est de reconstruire le tissu social et de favoriser le développement de ces zones en mettant en place des dispositifs économiques, sociaux et éducatifs.

D'après nous, le développement social de la campagne colombienne passe par la maîtrise de nouvelles connaissances, à savoir, l'apprentissage des langues étrangères. En effet, ceci pourrait ouvrir la voie à la création de projets touristiques basés sur l'exploitation responsable de ressources naturelles des régions considérées autrefois comme dangereuses. Les formations professorales en enseignement des langues s'avèrent donc essentielles pour permettre un enseignement adapté aux besoins du public cible à l'ère post-conflit.

Dans ce chapitre, nous nous intéressons à la formation initiale des étudiants en didactique de langues qui auront peut-être l'occasion de travailler en milieu rural. Pour ce faire, nous mènerons une réflexion didactique et épistémologique à destination des formateurs universitaires, autour des besoins relatifs au contexte rural colombien. Ce travail s'inspire d'une recherche doctorale qui se penche sur la conception d'un dispositif didactique pour l'enseignement des langues étrangères en milieu rural et post-conflit en Colombie (Cárdenas, 2019). Nous offrirons quelques pistes d'ordre didactique afin de concevoir une formation intégrable aux différentes unités d'enseignement d'une licence en langues étrangères.

Dans la première partie, nous proposerons la démarche pédagogique qui correspond à l'approche par projets. La deuxième partie portera sur l'axe sociologique ainsi que sur la dimension sociale de notre proposition. La troisième partie se rapportera à l'éducation rurale et aux spécificités de ce contexte particulier. Dans la quatrième partie, nous aborderons l'éducation à la paix pour la reconstruction du tissu social. Pour finir, dans la cinquième partie, nous évoquerons la didactique des langues étrangères et comment celle-ci peut être adaptée à des situations d'enseignement en contexte rural.

L'approche par projet, une démarche intégrée pour la construction de savoirs

Tout d'abord, pour intégrer les éléments épistémologiques mentionnés précédemment, il est nécessaire de préciser la méthodologie. Nous estimons que l'approche par projets constitue une démarche pédagogique pertinente pour une formation professorale. Elle possède plusieurs éléments didactiques, pédagogiques et psychologiques. Cette approche cherche à montrer l'intérêt pour des savoirs inscrits dans une logique pragmatique chez les participants (Baluteau, 2016). Dans cette perspective, nous estimons qu'une formation en didactique doit fournir aux étudiants en formation les compétences nécessaires pour qu'ils

soient à même d'enseigner dans un contexte rural et post-conflit. Pour ce faire, le projet se déroulera en trois temps. Le premier comprendra l'acquisition et la maîtrise d'un cadre théorique pluridisciplinaire composé de la sociologie du territoire, de l'éducation rurale, de l'éducation à la paix et de la didactique des langues. La deuxième, l'étudiant en formation confrontera les principes théoriques et épistémologiques acquis avec les éléments sociaux de son environnement cible, en réalisant un travail de terrain. La troisième, le recueil des données et l'interaction avec les participants de l'étude permettront à l'étudiant de mieux connaître les enjeux sociaux de la population ciblée. Il sera ainsi en mesure de construire un dispositif didactique adapté à l'enseignement d'une langue étrangère auprès des populations rurales. Il est nécessaire que le dispositif s'intègre dans des thématiques actuelles du développement social et économique décrites par les PDET¹ au sein des communautés rurales.

D'après Lebrun (cité par Belagra et al., 2015, p. 39), il est important qu'un projet soit « initié à partir d'une thématique concrète de la vie (besoin, manque, conflit sociocognitif) ». Pour cette raison, l'étudiant devra procéder à une réflexion épistémologique, morale et sociale pendant la constitution du dispositif didactique. Les contenus de ce dispositif devront répondre aux besoins de la ruralité colombienne (sociaux, économiques et académiques) et apporter une solution aux inégalités sociales provoquées par le conflit armé.

La solution à un problème, le pari pédagogique de l'approche par projet

La conception du dispositif didactique fera l'objet du second aspect pédagogique de l'approche par projet (la proposition d'une solution à un problème). Dans cette optique, l'étudiant sera à même de se questionner sur la manière adéquate de contribuer au développement social d'une communauté rurale à travers l'enseignement d'une langue étrangère. Il se focalisera sur « l'acquisition d'une meilleure maîtrise de l'environnement par les réponses au « problème » contextualisé de départ et par toutes les découvertes engendrées par le processus du projet. » (Lebrun, cité par Belagra et al., 2015, p. 40). Grâce à ce dispositif, les communautés rurales pourront, par exemple, créer des produits agricoles ou mettre en place des services tels que l'animation (accueil à la ferme, guide touristique, etc.) tout en faisant appel à l'utilisation d'une langue étrangère.

¹ Traduction en français : Projet pour le développement territorial.

Le rôle du formateur et son impact motivationnel

Le rôle du formateur² sera, selon Proulx, (cité par Belagra et al., 2015, p.41), celui de devenir entraîneur, animateur, motivateur et évaluateur. Il devra prendre la responsabilité d'encadrer et d'encourager les étudiants en formation. La motivation fait effectivement partie de la composante psychologique de notre formation. Grâce à l'accompagnement pédagogique de la part du formateur, l'étudiant se sentira plus impliqué dans la formation, comme le souligne St-Laurent et al. (cités par Barbier, 2020, p.5): « l'objectif sous-jacent est de solliciter la motivation intrinsèque et un engagement plus complet, conditions indispensables à toutes méthodes d'enseignement actif ». Cet engagement cherche l'adhésion de l'étudiant au contrat social et moral relatif aux réalités sociales et économiques du contexte d'enseignement. Nous aborderons donc le premier axe qui renvoie à la sociologie du territoire et dans lequel tous les enjeux liés à l'espace géographique et à sa population seront traités.

La sociologie du territoire

La société rurale colombienne et ses territoires ont été marqués par le plus long conflit armé d'Amérique Latine. Selon l'Observatorio de Memoria y Conflicto du CNMH³, entre 1958 et 2018, 36 % des victimes ayant subi le conflit se trouvaient dans les grands et petits villages, alors que 63.1 % habitaient dans les zones rurales plus éloignées. Ces derniers ont été victimes de 11 types de violences différentes⁴. En effet, les communautés rurales ont dû abandonner leurs fermes et s'installer dans les villes. Le site web de *l'Unidad de Víctimas*, le RUV (2020) indique qu'environ 8 millions de personnes ont quitté ou ont été expulsées de leurs territoires entre 1985 et 2019. Les membres de groupes paramilitaires et les guérillas marxistes se sont approprié par la force des fermes et des territoires entiers. D'après les chiffres officiels de l'UNHCR (*United Nations Refugee Agency*), près de 6.5 millions d'hectares ont été pris par des groupes subversifs. L'occupation

2 Le formateur est la personne chargée de mener à bien la formation auprès des étudiants de licence.

3 Traduction en français : Centre National de Mémoire Historique.

4 Les 11 types de violences, auxquels le CNMH fait référence, sont issus des événements violents entre les combattants (des subversifs et l'armée colombienne) et la violence survenue entre les combattants et les communautés d'un lieu. Nous les avons traduits de la manière suivante: Actions violentes, attaques aux propriétés privées, assassinats sélectifs, attaques aux petits villages, attentats terroristes, disparition forcée, massacres, mines explosives, appareils explosifs et munition non-explosée, recrutement de mineurs, enlèvement et violence sexuelle.

de ces territoires a entraîné la dégradation des conditions de vie des populations rurales et a abouti à la construction des représentations sociales individuelles et collectives de la campagne colombienne que nous évoquerons par la suite.

La sociologie territoriale et la campagne colombienne

La sociologie territoriale peut être analysée sous plusieurs angles. Le premier est lié à la question du *territoire*. Le MEN⁵ estime que les territoires colombiens sont très distincts. La plupart d'entre eux se caractérise par la tradition historique de sous-régions qui appartiennent à des territoires possédant une identité propre. Cette identité est marquée par le système de production ainsi que par les caractéristiques sociales et culturelles des populations de ces territoires (MEN, 2015). Ainsi, la notion de territoire est indispensable pour comprendre le contexte d'enseignement. Elle constitue la base épistémologique de la formation puisqu'elle relève des représentations sociales et culturelles des espaces géographiques ruraux. Le deuxième angle est celui du capital spatial, qu'il faudra appréhender pour mieux comprendre les conditions de vie d'une communauté.

Le concept de capital spatial a été introduit par Ripoll et Veschambre (2005). À leurs yeux, il renvoie aux différents types de capitaux (*économique, culturel et social*). Conscient de ces aspects liés à l'espace et à ses habitants, l'étudiant en formation apprendra l'importance de la relation entre les phénomènes sociaux d'un territoire et leur impact sur les représentations individuelles et collectives des communautés rurales. De ce fait, il est important d'aborder le territoire à partir d'une perspective psychologique, autrement dit en s'appuyant sur la psychologie de l'environnement. Proshansky (cité par Félonneau, 1997, p.29) tente d'expliquer la relation entre le comportement et l'expérience d'un individu avec son environnement. À l'instar de Proshansky, Hall (cité par Félonneau, 1997, p.30) considère que le comportement d'une personne dans un espace physique devrait être rattaché à l'adaptation à ce milieu. « Il est essentiel de comprendre que l'espace à caractère fixe constitue le moule qui façonne une grande partie des comportements humains » (ibid). Ces trois auteurs partagent le même point de vue. D'après eux, l'être humain est modelé en fonction du milieu dans lequel il vit son quotidien.

5 Traduction en français : Ministère de l'Education National

Compte tenu de la complexité de la ruralité colombienne, serait-il plus pertinent de parler de *territoire* ou *territoires*⁶ ? Champollion (2020) reste prudent et affirme que des études portant sur les différents types de territoires existent bel et bien: « Certains travaux ont pourtant essayé de distinguer territoires « prescrits » ou institutionnels, territoires « vécus » ou d'action et territoires « rêvés » ou symboliques » (p. 22). Ces suppositions ciblant la territorialité devraient, selon nous, être remises en cause. Nous partons du principe que la notion de territoire doit être prise en compte lors du processus d'adaptation des enseignements, d'autant plus que l'ensemble des habitants de la campagne est porteur des représentations collectives et individuelles du territoire où ils habitent. Ces représentations forment une identité résultant de l'interaction entre les différents groupes sociaux, à savoir, les paysans, les anciens combattants subversifs et les migrants d'autres pays, comme les vénézuéliens par exemple. Par conséquent, prendre en considération ce contexte au même titre que les imaginaires territoriaux⁷ pour la conception du dispositif didactique est fondamental.

Pistes didactiques pour la formation

Dans cette partie, nous présenterons certaines pistes didactiques qui peuvent être utiles pour mettre en place les concepts épistémologiques de la sociologie analysés précédemment. Lors des cours théoriques, les étudiants en formation intégreront les notions de la sociologie territoriale. Ils devront ensuite choisir puis analyser une zone rurale faisant partie des PDET. Pour y parvenir, l'étudiant peut s'appuyer sur la carte ci-dessous, qui lui permettra d'identifier un territoire rural et d'analyser sa géographie, ses structures sociales et économiques et ses traditions culturelles. Il devra justifier les raisons pour lesquelles il a souhaité étudier cet espace.

6 Au singulier : terme qui englobe l'ensemble de l'espace géographique rural. Au pluriel : la multiplicité des espaces qui appartiennent à la ruralité colombienne

7 Par imaginaire territorial, on entend la pensée individuelle des personnes habitant en milieu rural.

Figure 1. Carte des PDE



Note. Source: Wikimedia Commons.

Il devra ensuite exposer à ses collègues le contexte d'enseignement issu d'une enquête ethnographique. Au cours de l'enquête, l'étudiant rentrera en contact avec le territoire et ses habitants. De cette manière, il pourra être à l'écoute de la population ciblée, échanger avec elle et connaître directement ses besoins. Cette interaction lui permettra d'identifier les éléments socioculturels nécessaires pour contextualiser et adapter son dispositif didactique à l'espace rural sélectionné. La phase finale de cette étape consistera à présenter un rapport avec les données recueillies.

L'éducation rurale: comment l'étudiant en formation peut-il s'y prendre?

L'éducation rurale aborde, sous un angle pédagogique, les spécificités du contexte d'enseignement nécessaires à la conception du dispositif didactique. Dans le cadre des accords de paix en 2016, les FARC et l'Etat se sont mis d'accord pour attribuer une place importante à l'éducation rurale:

La educación rural debe brindar atención integral a la primera infancia, garantizar la cobertura, la calidad y la pertinencia de la educación y erradicar el analfabetismo en las áreas rurales, así como promover la permanencia productiva de los y las jóvenes en el campo, y acercar las instituciones académicas regionales a la construcción del desarrollo rural. (Acuerdo Final, 2016, p. 26)⁸

⁸ Notre traduction : L'éducation rurale doit accorder une attention particulière à la petite enfance, garantir la couverture, la qualité et la pertinence de l'éducation et éradiquer l'analphabétisme dans les zones rurales, promouvoir la permanence productive des jeunes dans les campagnes et rapprocher les institutions académiques régionales de la construction du développement rural.

L'école rurale se présente donc comme le centre des échanges et du développement social des communautés en question. Elle constitue en effet l'espace où la communauté se réunit habituellement, où les décisions pour la résolution de problèmes liés au quotidien se prennent. L'école a pour vocation d'encourager la réconciliation et de proposer aux enfants, par l'éducation, un mode de vie exempt de violence (Cárdenas, 2017). Dans ce sens, l'étudiant devra mener une réflexion autour du contexte d'enseignement pour mettre en évidence les besoins de la campagne et de ses habitants.

Le contexte de la campagne colombienne

À l'égard des besoins et des enjeux sociaux du contexte d'enseignement, la formation proposera des débats portant sur ces sujets. Bustos (2012) souligne l'importance de cette question: « Ante escenarios rurales tan diversos, cada escuela se ve obligada a partir de las necesidades que plantea el medio sin descuidar todo lo beneficioso que puedan contener las influencias sociales y educativas lejanas » (p.56)⁹.

De plus, il est important de s'arrêter sur les deux questions que pose Jean-Marc Defays (2018) sur les raisons d'être de l'enseignement bilingue¹⁰: « pour quelles raisons ? » et « dans quels buts on enseigne et on apprend les langues et les cultures étrangères ? » (p.13). Ces questionnements constituent, à nos yeux, le but de l'enseignement, les besoins d'apprentissage et l'impact social sur les communautés rurales. Pour répondre à ces questions, nous pourrions nous baser sur la typologie proposée par Lebrun et al. (2011) quant à la conception d'une séance didactique. Elle repose sur les capacités (les opérations élémentaires à effectuer), les contenus (ce sur quoi s'exerce la capacité) et le contexte (les conditions dans lesquelles s'exercent les opérations). Ces outils épistémologiques, issus de l'ingénierie de l'éducation, permettront à l'étudiant d'harmoniser l'adaptation des cours et des supports selon son objectif d'enseignement.

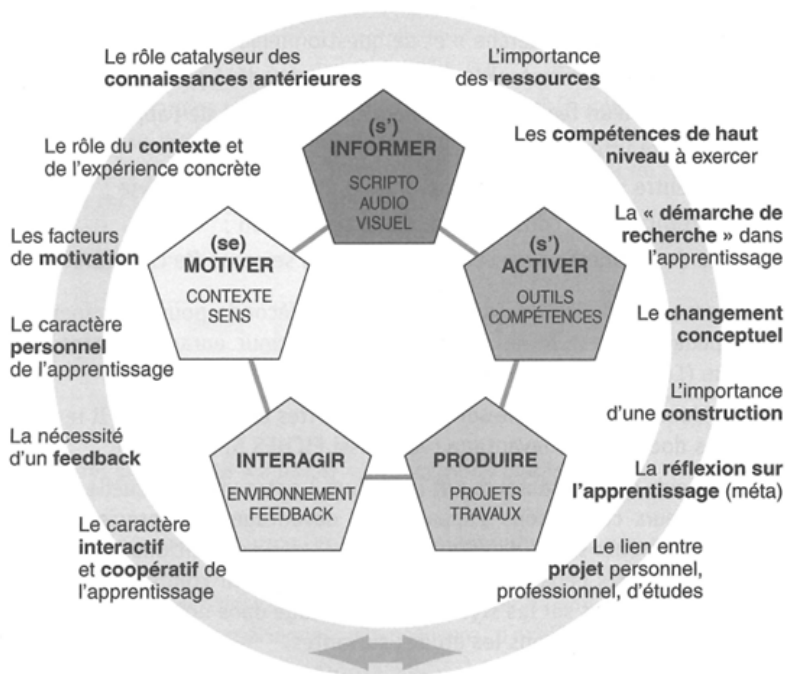
9 Notre traduction : Face à des scénarios ruraux aussi divers, chaque école est obligée de partir des besoins posés par l'environnement sans négliger tous les avantages qui peuvent être contenus dans des influences sociales et éducatives lointaines.

10 On entend par enseignement bilingue l'enseignement des langues étrangères.

L'adaptation des cours et des supports au contexte

Une fois que le contexte d'enseignement aura été identifié, nous poursuivrons avec l'adaptation des cours et des supports pédagogiques au contexte d'enseignement, à savoir, le post-conflit en milieu rural. À cet effet, nous prendrons en considération un modèle pluridisciplinaire, suggéré par Lebrun, et al:

Figure 2. Facteurs d'apprentissage et facettes du pentagone



Note. (Lebrun et al., 2011, p. 55).

Cette figure met en avant cinq catégories : (se) Motiver, (s') Informer, (s') Activer, Produire et Interagir. Elles sont reliées en fonction de l'objectif d'apprentissage et sont entourées par de différents facteurs tels que le rôle du contexte, la réflexion sur l'apprentissage, l'importance des ressources, parmi d'autres. Il existe des facteurs supplémentaires que nous considérons *externes*, mais qui affectent également la conception du cours et sa mise en place.

Nous sommes convaincus que les catégories mises en évidence par le modèle ci-dessus peuvent orienter l'étudiant dans la conception de son dispositif didactique, en gardant à l'esprit les besoins du public ciblé. Dans ce sens, deux

expériences pertinentes de développement social illustrent les manières de développer la ruralité à travers des projets agricoles. La première s'intitule *Réseau d'Initiatives Solidaires Mutuelles et Écologiques*. L'initiative consiste à promouvoir des alliances entre des paysans et des citoyens en France et vise la transformation sociale et écologique de l'agriculture et de l'alimentation. (Vuillaume, 2016). La deuxième expérience a été menée sur la côte occidentale du Maroc dans la commune d'Arbâa Sahel. Selon Ferrand (2016), ce projet de développement avait pour finalité, d'une part la mise en place de différents projets qui permettent la création d'un lien entre l'institution scolaire et la population, d'autre part la mise en valeur du territoire à travers l'éducation.

Pistes didactiques pour la formation

Quant à la ruralité colombienne, l'étudiant, lors de la mise en pratique, devra adapter les supports (textes de compréhension écrite, exercices de production orale/écrite, fiches de vocabulaire et de grammaire, etc.) au contexte d'enseignement et aux objectifs communicatifs visés. À ces considérations d'ordre didactique s'ajoutent les facteurs, mentionnés par Brisk, Burgos, & Hamerla (cités par Estela Brisk, 2011, p. 45), susceptibles d'affecter le comportement d'un individu au cours de l'apprentissage d'une langue. Ils correspondent entre autres aux facteurs sociaux, politiques, culturels et économiques. La conception du dispositif implique la planification au préalable des séquences didactiques. L'étudiant peut s'aider de l'outil de planification évoqué ci-dessous. Nous nous sommes servis du modèle d'une formation d'enseignants du FLE de France Education International, repris et adapté par Cardenas (2019). Il repose sur un objectif communicatif précis (tâche visée) qui s'articule avec les activités langagières et le sujet de la séquence. Une fois le tableau rempli, l'étudiant le présente, puis explique ses propos didactiques et langagiers à ses collègues.

Figure 3. Modèle de planification du cours de France Education International

| | |
|--|---|
| Fiche pédagogique | |
| Unité didactique | |
| Tâche visée | Objectif communicatif à mener |
| Niveau de compétences visées | Niveau de compétence selon les échelles du CECRL |
| Compétences langagières nécessaires pour réaliser la tâche | les savoir-faire possédés pour pouvoir accomplir la tâche langagière. |
| Activité langagière | Le type d'activité langagière signale la route didactique pour développer les compétences langagières et linguistiques. L'activité est choisie selon le sujet à discuter. |

| | | |
|--|--|---|
| Valeur de la paix | C'est la qualité qui cherche à promouvoir la réconciliation et le développement social de la communauté. Elle est choisie selon le sujet et l'activité langagière. | |
| Sujet à discuter | Il correspond au thème à exploiter dans le cours et est sélectionné selon l'activité et la valeur de la paix. | |
| Méthodologie de l'éducation de la paix | C'est la démarche pédagogique pour sensibiliser les apprenant-es au conflit et encourager la non-répétition de la violence. | |
| Compétences langagières à acquérir | Objectifs pragmatiques | Objectifs sociolinguistiques et socioculturels |
| | Ils estiment le niveau discursif et fonctionnel de la communication. | Ils visent l'emploi de règles socioculturelles de la langue et la société qui la parle. |
| | Conyenus linguistiques à acquérir pour atteindre les objectifs fixés | |
| | Les choix de vocabulaire, grammaire, prononciation, syntaxe et orthographe selon l'objectif communicatif. | |

Note. Adapté par Cardenas (2019).

L'éducation à la paix

Les accords de paix entre le gouvernement colombien et les FARC-EP ont marqué le point de départ pour la restructuration de la société colombienne jusqu'à présent marquée par la violence du conflit. Un des objectifs visés par les accords est de promouvoir une culture de la paix qui favorise la réconciliation et le pardon parmi les acteurs du conflit. Ce nouveau contexte social implique la mise en place d'un modèle pédagogique qui promeut la vie en société comme base pour prévenir des futurs conflits et maintenir la paix.

Dans ce cadre-là, cette partie se rapporte aux principes de l'éducation à la paix, notion rendue célèbre par Johan Galtung (1996) qui s'intéresse au développement des attitudes et des valeurs en vue de favoriser la prévention et la résolution de conflits de manière pacifique. Selon Hernandez (2018), cette approche doit être conçue comme un projet constructif qui inclut une dimension sociale et politique. Son but est ainsi de promouvoir la construction de la paix parmi les populations touchées par la guerre à travers une série de mécanismes tels que la médiation, la négociation et le dialogue constructif. En outre, elle permet la conception d'outils mettant en valeur la participation des acteurs dans la résolution du conflit lui-même. Selon Toh (citée par Arboleda et al., 2017, p. 20), l'éducation à la paix peut être envisagée de manière holistique à partir de six principes:

1. Vivre avec le sens de la justice et de la compassion

2. Promouvoir les droits de l'homme et les responsabilités civiles
3. Promouvoir le respect des spécificités culturelles, la réconciliation et la solidarité
4. Vivre en harmonie avec l'environnement
5. Développer la paix intérieure
6. Abolir la culture de la guerre

L'objectif de cette approche est ainsi de véhiculer ce qu'on appelle une culture de la paix. Selon l'Assemblée Générale des Nations Unies (citée par Arboleda et al., 2017, p. 17), ce terme fait référence à l'ensemble des valeurs et des attitudes basées sur le respect de la vie et la fin de la violence par le biais de l'éducation, de la coopération et du dialogue. C'est pour cette raison que les universités jouent un rôle fondamental dans la construction d'une culture de la paix, plus particulièrement en ce qui concerne la formation en licence. Nous en concluons qu'il s'avère nécessaire d'identifier les pratiques d'enseignement qui favorisent l'éradication de la violence et la construction de la paix, en considérant la diversité des contextes d'apprentissage présents sur le territoire national (Barrera, 2018).

Approches basées sur l'éducation à la paix

Un des objectifs de ce module est de sensibiliser l'étudiant au contexte social de la ruralité colombienne. Comme nous l'avons évoqué avant, il doit être en mesure d'identifier les conditions économiques, sociales et culturelles qui exercent une influence sur les processus d'apprentissage des apprenants à l'école primaire et secondaire (Barrera, 2018). Il devra faire dialoguer les données et les transposer en objets d'enseignements. Cette didactisation conduira l'étudiant à identifier et à privilégier les principes à la paix qu'il souhaite utiliser pour la conception de son dispositif didactique. Afin de faciliter la conception des activités, l'étudiant peut se référer aux différentes approches proposées par Arboleda et al. (2017) parmi lesquelles nous avons retenu l'approche participative, l'approche expérientielle, l'approche appréciative et l'approche différentielle.

L'approche participative se veut inclusive car elle favorise une relation horizontale entre l'enseignant et les apprenants. Le fondement de cette approche est la prise de décisions de manière démocratique et sa finalité est la construction collective du savoir. En ce qui concerne l'approche expérientielle, elle correspond à la prise en compte des expériences de vie et des émotions des apprenants. Selon

Arboleda et al. (2017), ces expériences facilitent la mobilisation du savoir dans des situations concrètes, ce qui permet de l’appréhender dans son intégralité. Ce type d’enseignement exige une posture réflexive, critique et analytique, rendant l’apprenant plus actif dans son processus d’apprentissage.

À son tour, l’approche appréciative met en valeur les besoins dans le domaine social. Elle encourage aussi la mise en place de stratégies en vue de résoudre ces besoins. En outre, la mise en valeur des ressources dont la communauté dispose s’apparente indispensable pour proposer ces stratégies, tout en préservant la dimension collective. Pour finir, l’approche différentielle s’intéresse aux particularités et aux besoins individuels des apprenants. Une de ses finalités est de réduire les inégalités scolaires marquées par des facteurs économiques, sociaux, culturels, etc.

Ainsi, l’éducation à la paix recourt à cette approche pour déconstruire les barrières physiques et pédagogiques qui résultent de l’hétérogénéité des apprenants (Arboleda et al., 2017). Cherchant également à valoriser la diversité des apprenants, notamment ceux issus des groupes ethniques, nous retrouvons l’approche différentielle ethnique. Comme le soulignent Arboleda et al. (2017), cette approche se traduit, d’une part par une réflexion sur la situation actuelle de ces groupes, d’autre part sous forme d’actions sociales et politiques. Elle permet de faciliter l’accès à l’éducation nationale, tout en respectant la diversité de ces communautés sans aucune forme de discrimination.

Pistes didactiques pour la formation

En ce qui concerne l’approche participative, l’étudiant en formation peut intégrer cette dimension dans son dispositif didactique à travers des activités qui impliquent la résolution d’une problématique (liée au contexte d’enseignement, par exemple). À cet égard, les apprenants travaillent en groupe et discutent pour trouver une solution possible. Ce type d’activités a comme finalité le développement des habiletés pour la résolution d’un problème ou d’un conflit, en groupe.

Pour ce qui est de l’approche expérientielle, l’étudiant pourrait s’inspirer des expériences de vie des apprenants et de leurs communautés, notamment celles des personnes qui ont été victimes du conflit. Pour ce faire, il peut songer à des activités qui favorisent la construction d’une mémoire collective en lien avec le conflit et leurs vécus. De cette manière, les apprenants pourront s’exprimer en liberté autour de ces sujets. Ces expériences constituent la base sur laquelle l’enseignant doit s’appuyer pour contribuer à la réconciliation et au pardon dans les communautés touchées par la guerre en Colombie.

Ensuite, l'étudiant pourrait incorporer l'approche appréciative dans son dispositif à partir des activités qui mènent les apprenants à reconnaître les richesses du territoire dans lequel ils se trouvent. Selon Arboleda et al. (2017), le développement d'un territoire n'est possible qu'à partir d'une réflexion autour des ressources (naturelles, sociales, économiques, etc.) dont les participants disposent et comment on peut les exploiter de manière efficace. Cela implique nécessairement le développement des capacités de coopération et de travail en équipe chez les apprenants pour atteindre un objectif commun (Hicks, 1999). L'étudiant devrait également insister sur l'importance de l'environnement, de l'utilisation responsable des ressources naturelles et sur celle de privilégier les énergies renouvelables (*ibid*).

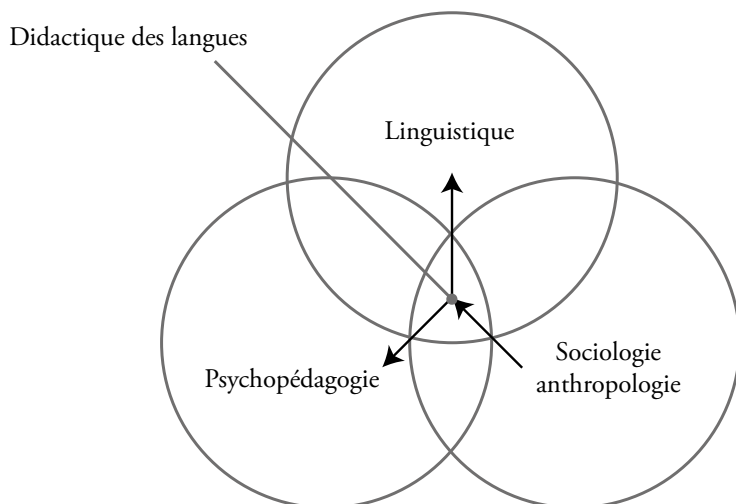
En Colombie, l'enseignant des langues en milieu rural est susceptible d'être confronté à un public hétérogène, autrement dit à des communautés ethniques¹¹. C'est pourquoi, il doit être en mesure d'identifier et de reconnaître la diversité de ces groupes en termes de cosmovision, de culture, d'histoire, de langue, d'identité, etc. (Arboleda et al. 2017). C'est de la sorte qu'il pourrait s'appuyer sur une approche différentielle proposant des activités mettant en lumière les aspects biographiques et socioculturels des apprenants. Ces derniers peuvent par exemple participer à la rédaction d'une biographie langagière, dans laquelle ils racontent leur expérience d'apprentissage d'une langue (que ce soit la langue maternelle ou une langue étrangère) et la manière dont leur répertoire langagier contribue à la construction d'une identité culturelle. L'étudiant peut se servir de ces éléments pour identifier les profils d'apprentissage et ainsi adapter son enseignement en fonction des particularités du public ciblé.

La didactique des langues et l'éducation post-conflit en milieu rural

Dans un tel contexte, la didactique des langues occupe une place importante dans la formation des enseignants. Il s'agit d'un domaine qui s'intéresse à la réflexion autour de l'enseignement et l'apprentissage des langues étrangères. La didactique des langues est considérée comme une discipline carrefour puisqu'elle se nourrit des recherches et des réflexions épistémologiques d'autres domaines, à savoir la psychologie, la pédagogie, la linguistique et les sciences humaines en général. Le graphique proposé par Defays (2003, p. 13) illustre ce propos:

11 Le terme Communautés ethniques se réfère aux populations indigènes, paysannes et afro-colombiennes.

Figure 4. Disciplines concernées par la didactique des langues



Note. Defays (2003, p. 13).

Dans cette optique, on peut affirmer que la didactique des langues se caractérise par une démarche pluridisciplinaire, réflexive et intégrative (Defays, 2003), d'où l'importance de l'intégrer à d'autres domaines scientifiques afin de garantir une formation riche et solide. En effet, l'étudiant prendra effectivement conscience que le métier d'enseignant implique des fonctions supplémentaires sur le plan professionnel : celles de linguiste, pédagogue, sociologue, ainsi que celui de chercheur, entre autres. Nous en concluons que la figure d'enseignant des langues n'est pas statique, car il est susceptible de jouer plusieurs rôles en fonction de la situation, des activités proposées et des compétences visées au cours d'une leçon (Defays, 2020).

Un des objectifs de cette formation en didactique est de sensibiliser l'étudiant aux différentes postures qu'il peut adopter en cours de langue. Nous en évoquerons ici quelques-unes qui pourraient, d'après nous, l'orienter vers la construction de son identité en tant qu'enseignant de langues. Selon Defays (2020), l'enseignant a été considéré, par tradition, comme un *maître* puisqu'il détenait la connaissance et toutes les responsabilités relatives à l'enseignement. En ce sens, « l'enseignement dépendait essentiellement des compétences linguistiques, culturelles, pédagogiques du maître, et des capacités des apprenants à se conformer à ses exigences » (Defays, 2020, p. 18).

Toutefois, l'apparition des approches communicatives a fait basculer le rôle de l'enseignant. Il devient ainsi un *coordinateur* qui entretient une bonne

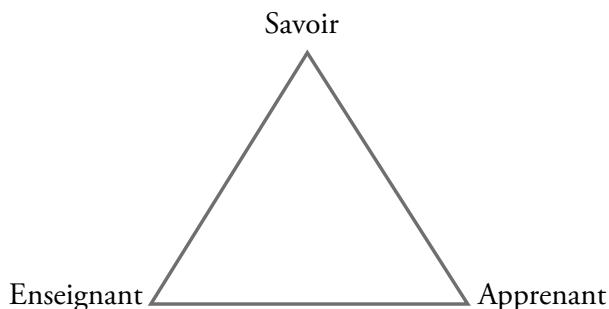
dynamique de groupe. En effet, il interagit avec les apprenants en vue de les guider dans l'accomplissement des objectifs qu'il a lui-même fixés. L'enseignant est censé intervenir en cas de difficulté et faciliter les relations des apprenants avec le monde extérieur et leurs interlocuteurs « authentiques » (ibid). Dans la mesure où les approches communicatives intègrent la notion de culture dans l'enseignement de la langue cible, l'enseignant assume un rôle additionnel : celui de *médiateur interculturel*. Aux yeux de Defays : « il se voit désormais investi de la mission de sensibiliser et de préparer ses apprenants au vivre ensemble qu'entraîne la multiplication des contacts multiculturels » (2020, p.19).

L'auteur préconise une dernière posture qui pourrait recouvrir l'ensemble des rôles déjà évoqués, celui d'*artisan*. Selon lui, un artisan reste responsable de son propre travail, des objectifs fixés, des méthodes employées ainsi que des résultats attendus. C'est à lui de transposer son bagage théorique en cours de langue, de gérer les ressources dont il dispose et de les adapter en fonction des personnes qui constituent son entourage professionnel. Voilà pourquoi le rôle de l'enseignant se rapproche de celui d'un artisan, car enseigner implique en quelque sorte de façonner une nouvelle connaissance, comme l'auteur le souligne : « Les bons enseignants sont avant tout des expérimentateurs, toujours en train d'essayer autre chose, de s'y prendre autrement, de sortir des cadres pour les renouveler, bref de créer » (Defays, 2020, p. 20).

Transmission du savoir et relation enseignant – apprenant

Compte tenu du caractère holistique et intégratif de la didactique des langues, l'étudiant doit développer sa capacité à « transformer » l'ensemble de connaissances théoriques en savoir enseignable. De ce fait, nous estimons que l'étudiant a pour visée de réfléchir à la manière la plus efficace de transmettre le savoir tout en facilitant l'apprentissage, comme l'indique Abou Haidar : « Enseigner, c'est procéder à des transformations et des sélections drastiques, en fonction prioritairement des savoir-faire visés » (2014, p. 79). L'adaptation des contenus et des supports pédagogiques se présente comme une démarche didactique adaptée à plusieurs contextes, dont le milieu rural. Pour mettre cette adaptation en place, il convient de prendre en considération les spécificités socio-culturelles de ce type de population, ce qui peut aboutir à susciter l'intérêt et la curiosité d'apprendre une langue étrangère. Ceci nous amène au fameux triangle pédagogique (adapté à la didactique des langues) qui met en relation trois pôles : l'enseignant, l'apprenant et le savoir.

Figure 5. Triangle didactique



Note. Defays (2003).

Dans cette optique, la figure du savoir joue un rôle important, comme le fait remarquer Abou Haidar (2014) : « dans tout processus d’enseignement et d’apprentissage, quel qu’il soit, une des questions cruciales concerne les savoirs, leur enseignement, leur acquisition ou leur apprentissage : comment passer des “savoirs savants” aux savoirs enseignables, enseignés, et appris ? » (p. 79). Cette idée renvoie à la notion de *transposition didactique*. Elle peut être définie comme l’opération de transformation d’un savoir savant et/ou social, à titre d’exemple les actes de langage, qui vise la maîtrise fonctionnelle de ce savoir (Cuq, 2003).

Dans ce cadre-là, une fois que l’étudiant aura rempli le tableau évoqué dans le volet 3 concernant la conception des séquences didactiques, il devra créer une fiche pédagogique avec une description courte du contenu à enseigner et les activités qui seront mises en place pour faciliter l’apprentissage. Il est important de prendre en considération les caractéristiques du contexte d’enseignement lors de la conception des supports et des activités. À ce propos, Defays soutient (2003): « il est conseillé au professeur de s’intéresser à la langue et à la culture de ses apprenants s’ils sont étrangers, ou, dans le cas où il enseigne à des compatriotes, de faire des comparaisons entre leurs langue et culture, et les langues et cultures auxquelles il les initie » (p. 100).

Pistes didactiques pour la formation

Les activités et les supports doivent rendre compte de cette *transposition didactique*, tout en considérant les spécificités du contexte rural colombien. L’utilisation des documents authentiques adaptés s’avère essentielle pour l’enseignement d’une langue et d’une culture étrangère. L’étudiant pourrait par exemple proposer des

documents et des supports portant sur le milieu rural de la culture étrangère pour établir des comparaisons avec la campagne colombienne. L'objectif est ainsi de faciliter l'apprentissage en mettant en relation des éléments en commun entre la culture cible et la culture de l'apprenant.

À l'instar des supports pédagogiques, les activités doivent être variées et tenir compte des particularités du public ciblé, nous évoquerons la typologie d'activités proposée par Cuq (2003). Tout d'abord, *les activités de découverte* permettent une première approximation du contenu à appréhender, le plus souvent sous forme de sensibilisation. L'observation, l'identification et la manipulation sont des tâches typiques dans ce type d'activités. À titre d'exemple, l'étudiant peut proposer des activités de compréhension orale basées sur la sensibilisation (intonation, rythme, accentuation, etc.) sans viser la compréhension mais plutôt la reconnaissance de la « musicalité » de la langue cible.

Ensuite, *les activités de systématisation* ont pour finalité d'automatiser et de faciliter l'assimilation des connaissances travaillées. Elles sont fractionnées et réitérées sur un aspect en particulier et peuvent se présenter sous forme de tâches de conceptualisation, reformulation, remise en ordre, répétition, parmi d'autres. Les activités de compréhension de lecture telles que réorganiser un texte en désordre ou compléter un texte à trous en fonction du contexte, sont recommandées.

Pour finir, *les activités d'utilisation* se situent sur le plan communicatif et favorisent les mises en situations de la vie quotidienne. Les échanges peuvent aboutir à une évaluation en vue d'analyser la capacité à produire des textes oraux et écrits, une production que l'on mène à partir des tâches langagières. L'enseignant peut suggérer des activités qui impliquent l'apprenant et qui suscitent l'utilisation de la langue cible. Comme c'est le cas des jeux de rôles, des présentations orales, des débats, etc. Ce volet joue un rôle majeur pour notre projet de formation car il vise à développer les compétences transversales en enseignement des langues étrangères chez les futurs enseignants. Une des compétences ciblées est la capacité à adapter le savoir, ainsi qu'à l'adapter au contexte d'enseignement et au public ciblé. Cette transposition didactique se manifeste sous forme d'activités entretenant un lien avec l'objectif communicatif et les compétences langagières recherchées.

Conclusion et perspectives

La formation initiale que nous présentons dans ce chapitre a pour finalité l'articulation de quatre volets théoriques : la sociologie du territoire, l'éducation rurale,

l'éducation à la paix et la didactique des langues étrangères. Chacun repose sur des éléments épistémologiques visant l'analyse du territoire rural ainsi que le contexte social et géopolitique colombien dans le cadre des Accords de Paix signés en 2016. Nous avons également abordé les approches didactiques pour l'enseignement d'une langue étrangère au sein de l'école en milieu rural. Cette formation accorde une place importante aux nouvelles exigences sociales dans l'ère post-conflit.

Dans cette optique, nous en concluons que les formateurs devraient baser leurs enseignements sur un travail de terrain qui permettrait aux enseignants d'identifier les réalités sociales et les besoins d'apprentissage des populations rurales. Un autre aspect qui nous paraît indispensable pour la formation est la mise en place d'une démarche qui intègre aussi bien les éléments théoriques que les aspects pratiques. La formation en question devra ainsi faciliter la maîtrise de connaissances théoriques pour la conception de dispositifs didactiques, tout comme mettre l'accent sur la transposition didactique en fonction du contexte de l'enseignement.

En ce qui concerne les aspects théoriques que nous avons évoqués, il existe d'autres éléments pédagogiques complémentaires qui mériteraient d'être explorés davantage dans des futurs travaux de recherche et formation professorale. En ce sens, nous pensons d'abord à la question d'un modèle éducatif flexible avec une approche différentielle en lien avec les Accords de Paix (2016). Ce modèle estime que la conception d'un dispositif didactique doit envisager le développement de stratégies d'enseignement afin de diminuer l'écart académique des enfants des communautés rurales. Nous pouvons aussi citer la mise en place d'un réseau constitué d'enseignants débutants et d'enseignants expérimentés. Il favoriserait l'échange des expériences et des stratégies afin de nourrir les pratiques de l'enseignement des langues. Pour finir, nous estimons que la formation des enseignants mène à bonne fin dès lors qu'elle repose sur l'échange et le travail en collaboration avec d'autres enseignants. Cette dimension collective repose sur l'idée de rendre plus autonome l'enseignant lorsque ce dernier doit apporter une solution aux difficultés rencontrées au sein de la salle de classe. Ce point est, à nos yeux, essentiel pour le développement de l'agir professoral d'un enseignant des langues.

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Raising voices from the South: Engaged multiliteracy to combat ageism

La descolonización que se propone cambiar el orden del mundo es [...] un programa de desorden absoluto [...] un proceso histórico [...]. Introduce en el ser un ritmo propio, aportado por los nuevos hombres, un nuevo lenguaje, una nueva humanidad.

Frantz Fanon, 1961

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Abstract

In a context of ingrained and increasing violence against minoritized groups, this chapter focuses on the work developed with Brazilian educators in an outreach course session on ag(e)ing and ageism devised through engaged multiliteracy. Grounded on decolonial, translanguaging, critical ag(e)ing studies, and Freirean and multiliteracy pedagogies, the authors analyze the workshop session design and discuss how participants' meaning-making processes might contribute to expanding their praxis and knowledge of ag(e)ing issues. The authors highlight the potency of such work for participants to recognize fluid linguistic practices to understand and transform reality into a more just world.

Keywords: Translanguaging, Language education, Engaged multiliteracy, Decoloniality, Ageism.

Résumé

Dans un contexte de violence enracinée et croissante contre les groupes minorisés, ce chapitre se concentre sur le travail développé avec des éducateurs brésiliens lors d'une session de cours de sensibilisation sur le vieillissement et l'âgisme conçu par Engaged Multiliteracy. S'appuyant sur des études décoloniales, translangagières et, critiques sur le vieillissement et les pédagogies freiriennes et multilittératies, les auteurs analysent la conception de la session de l'atelier et discutent de la manière dont les processus de création de sens des participants pourraient contribuer à élargir leur pratique et leurs connaissances sur les problèmes de vieillissement vieillissement. Les auteurs soulignent la puissance d'un tel travail pour les participants pour la reconnaissance de la part des étudiants des pratiques linguistiques fluides pour comprendre et transformer la réalité en un monde plus juste.

Mots-clés: Translinguisme, Éducation aux langues, Multilittératie Engagée, Décolonialité, Âgisme.

Resumen

En un contexto de violencia arraigada y creciente contra grupos minoritarios, este capítulo se centra en el trabajo desarrollado con educadores brasileños en una sesión de un curso de extensión sobre envejecimiento y edadismo ideado a través de Multiliteracidad Comprometida. Con base en estudios decoloniales, de translenguaje, de envejecimiento crítico y de pedagogías freirianas y de multiliteracidad, las autoras analizan el diseño de la sesión del taller y discuten cómo los procesos de creación de significado de los participantes pueden contribuir a expandir su praxis y conocimiento sobre el envejecimiento y edadismo. Las autoras destacan la potencia de dicho trabajo para que los participantes reconozcan prácticas lingüísticas fluidas para comprender y transformar la realidad en un mundo más justo.

Palabras clave: Translenguaje, Educación Lingüística, Multiliteracidad Comprometida, Decolonialidad, Edadismo.

Introduction

Violence against women, older adults, children, and people with disabilities increased by 20.3 %, 7.3 %, 11.3 %, and 3 %, respectively, according to a survey by the Brazilian National Confederation of Municipalities in 2021. These groups

also face other vulnerabilities such as food insecurity, high levels of unemployment or informal jobs, and pervasive prejudice.

Although alarming, this data does not reflect a new reality since Brazil has not made significant progress in developing effective public policies to protect minorities and vulnerable groups. Despite the country's long trajectory of implementation of anti-racist laws, laws for the protection of women (Maria da Penha Act, 2006; Joanna Maranhão Act, 2012; Carolina Dieckmann Act, 2012; Next Minute Act, 2013; Femicide Act, 2015; Mariana Ferrer Act, 2021), children and adolescents (Child and Adolescent Statute, 1990), and older adults (National Policy for Older People, 1994; Older People Statute, 2003), it is striking the growing brutality directed towards these groups of people over the last few years. In the context of the pandemic, older people's death, for example, has not only been considered positive for the economy (Oliveira & Mazuchelli, 2021) but practiced by the insurance carrier company Prevent Senior, investigated for decreasing the oxygen of patients that led to their deaths in one of the most outrageous scandals in Brazilian medical history. A recurring statement among health professionals —“death is also a medical discharge”— epitomizes the scandal.

The country's convoluted trajectory in assigning rights and protecting those in need—to which the laws and statutes are a track to follow—, despite not being the objective of this work, reveals the portrait of Brazilian society's brutality. Minorities' rights and living struggles still appear timidly in school curricula while being vehemently opposed by different sectors of society. The “Escola Sem Partido” (School Without Party), created in 2004, is an example. Arguing to represent parents and students against what the group called ‘ideological indoctrination,’ the movement proposes ‘school neutrality’ since the institutions have ‘an organized army of militants disguised as educators’ on the pretext of teaching a ‘critical vision.’

It is within this complex framework that this chapter pertains. However, it focuses primarily on one aspect—*ag(e)ing*¹ and ageism—, especially considering: i) Brazil is *ag(e)ing* rapidly and worryingly, ii) the country's demographic change is associated with the impoverishment of this population; iii) the deepening of

1 As argued in previous work, *ag(e)ing* aims to simultaneously index aging, age, and aged (Mazuchelli, 2019).

the vulnerability of older people during the Covid-19 pandemic, and iv) the lack of discussion on both ag(e)ing and ageism in teacher education and schools.

For this chapter, we turn to a teacher continuing education workshop held in October 2021 as part of the activities of the outreach course “Engaged Multi-literacy: curriculum as (trans)formation”, which had as its theme “The Right for Ag(e)ing”. The meeting, organized by Language in Activities in the School Context (LACE) Research Group members involved in the Brincadas Project², was attended by 30 public and private education professionals from various school disciplines, including additional language teachers, via Zoom over 1h30. The project opposes a view of language teacher education in Latin America that overemphasizes language policies such as native-speakerism, competitive attitudes, hyperfocus on the quality of didactics and technological resources, length of instruction, availability of qualification of teachers reflected by English language degree or international certification (cf. Correa & González, 2016; González & Llurda, 2016; Garcia-Chamorro & Rosado-Mendinueta, 2021). The session proposed an understanding of ageism through various pedagogical procedures aiming to overcome the compartmentalization of school subject areas (such as science, social studies, and math) and languages, leading to a discussion on the development of a variety of resources to live the world with the knowledge developed within and across these areas. The authors believe, together with Garcia-Chamorro and Rosado-Mendinueta (2021), that teachers can be “a key factor to assure that forthcoming generations maintain and upgrade their social and living conditions to their fullest” (p. 282).

First, the work developed with educators is grounded on decolonial studies, which encompass varying dimensions and transformations of coloniality/modernity that hinder communities from achieving liberation (Quijano, 2010; 2014; Santos & Meneses, 2013; González & Llurda, 2016; Walsh, 2019; Boch & Stroud, 2021; Souza & Duboc, 2021; Guerra & Rosado, in press; Souza & Duboc, 2021), articulating such discussion to critical studies on ag(e)ing and ageism (Butler, 1969; Gullette, 2004; van Dyk, 2014; 2016; Oliveira & Mazuchelli, 2021). Frei-

2 Projeto Brincadas seeks, through playing, to create hope, the possibility of change, and psychological and financial assistance. The project is part of the Global Play Brigade. To learn more about Projeto Brincadas and the GPB, visit <https://bit.ly/ProjetoBrincadas>.

rean and multiliteracy pedagogies, as well as translanguaging, also guide our praxis (Freire, 1970; Souza, 2016; Liberali, Fuga & Lopes, 2021; Liberali et al., 2021; Liberali, 2022) and are fundamental for understanding the design of the workshop; these aspects are presented in the methodological section. In the following section, a description and an analysis of the meeting are presented. In the study, the authors focus on the design of the activities and the reactions and interactions of the participants to trace movements that point to changes and expansion of understandings about ag(e)ing, ageism, and language teaching-learning practices toward socially-just-oriented educational agendas.

Such theoretical dialogues are instrumental in facing urgent issues still hardly discussed globally in language teacher education, such as the violence against older people and the ageism that sustains it. It is worth noting that the fight against ageism has recently received special attention both as a consequence of the effects of the Covid-19 pandemic and a result of the Global Campaign to Combat Ageism, launched by the United Nations in 2021 as part of the actions that established the ‘Decade of Healthy Aging: 2021-2030’.

Decolonizing ag(e)ing and teacher education

The various transformations observed in the most different social, linguistic, and geopolitical spheres at the beginning of this century demand us to rethink the practice of language teaching and learning and the possible spaces for this exercise and the subjects in this process. The belief in an ‘illuminating’ scientificity—the result of the ‘ponto zero’ of Eurocentric philosophies (Castro Gómez, 2003), a point of view that is not understood and represented as such—still imposes a reductionist view of knowledge that compartmentalizes and makes it *stable, universalizable, and homogeneous*. As pointed out by Souza and Duboc (2021), even those with an educational agenda aiming at culturally sensitive processes might “be serving the purposes of a still prevailing colonial project” (p. 882). In this context, teaching-learning and teacher education experiences become cemented and dehistoricized, as do ag(e)ing experiences. Here, the most diverse myths proliferate and intertwine: there is a proper definite age to learn a language, the knowledge of a “native speaker” is necessarily the objective in teacher training, ag(e)ing merely means *losing*, older adults cannot learn, be it how to use a new instrument, a tool, or a language.

Based on linguistic and age ideologies that fasten speech and speakers, these myths are not always questioned in teaching reflections and practices, which

reveals the need to include them as elements to be fought in the struggle for the existence and presence of different ways of being, acting, thinking, speaking, and feeling. Such ideologies gain relevance in the fight against the maladies of modernity/coloniality and in the search for social justice, as they are intertwined with other mechanisms of oppression. In this context, works “from the subaltern side of colonial difference” (Grosfoguel, 2010, p. 378), which seek to question and transcend the dichotomies of modernity/coloniality and the “premise that there is only a single epistemic tradition from which to reach truth and universality” (idem, p. 380), contribute to rethinking these relationships between ag(e)ing, ageism, teacher education, and language ideologies.

In order to start this movement, it is necessary to consider that the so-called “longevity revolution”, a historical result of the social, political, and health development of Brazil, although deserving of celebration, is still used as an argument to support discourses that blame the growing percentage of older adults for the country’s economic issues. In this discussion, it is customary to disregard, for example, that Brazil did not follow the ag(e)ing trajectory of most European countries, which first became rich and then aged demographically (G1, 2017). Fighting such an ageist view requires looking at the country’s economic challenges and their historical and political roots.

The ‘repulsion’ towards ag(e)ing, marked in the term ‘ageism’ (Butler, 1969), is the result of “the subjective experience implied in the popular notion of the generation gap...a deep-seated uneasiness on the part of the young and middle-aged—a personal revulsion to and distaste for growing old, disease, disability, and fear of powerlessness, ‘uselessness,’ and death” (Butler, 1969, p. 243). The ‘fear’ of living with such people—and of recognizing themselves as such—would thus be supported by discriminatory attitudes and practices concerning older people, age, and the ag(e)ing process and in institutional policies that would perpetuate stigma on older people, reducing their opportunities for satisfaction and engagement with life. Such aversion is intertwined with other colonial oppressions, such as racism.

In this sense, talking about ag(e)ing requires us to address the colonial foundations that influence who can age in Brazil and in what way. Black, Brown, and Indigenous people still live less, are less healthy, and tend to age with a more significant number of chronic diseases when compared to the white population. As Silva (2019) points out, the colonial foundations of Brazilian society generate “trajectories that will not always have ag(e)ing as the finish line [...]. Many of these Black people will die earlier, will have functional disabilities earlier, will

reside in regions without opportunities for active ag(e)ing, will live alone, not by choice, and some will need to hide their sexual identity or not live with the person they like” (Silva, 2019, p. 01).

Although age is not one of the axes of power, as Grosfoguel (2010) argues, the authors understand it as a gear in the Colonial Matrix, contributing to sustaining the wound that is the difference created with colonialism and which manifests, for example, in the recurrent generational dispute (young versus old and baby boomers versus millennials, to name a few age-related markers of difference in a power struggle) and in generalizations of what one can and cannot do based on their age.

In terms of institutional policies that perpetuate this difference from universalist points of view, one can mention discrimination in the care of older population during the Covid-19 pandemic, as many countries chose to create age-only criteria for decision-making, as Debert and Félix (2020) argue:

There is an unease in saying, in all words, that the young have priority over older adults in the event of a health system collapse. In Italy and Spain, faced with this medical dilemma, class associations openly opted for the criterion of chronological age. They gave priority to those who would have “faster recovery” or “longer life expectancy”—or even “longer quality life expectancy.” [...] Quality of life is a fluid and imprecise expression. The metaphor [of war] led a medical association to propose that, for older people, priority should be given to the probability of disability-free survival. It is even more worrisome when decisions based on medical concerns of clinically fighting disease are replaced by utilitarian decisions about who are the most relevant people to compose society when the epidemic ends. (Debert & Félix, 2020, para. 3-4)

The chronological age, which partly supported decision-making in contexts of health system collapse, is a conceptual inadequacy due to its little explanatory power: “human development and aging is not only a biological process but is interactive in nature. As a result, it is characterized by impressive plasticity, which entails the relativity of the meaning ‘chronological age’” (Staudinger, 2015, p. 187). More recently, the discovery that older people are ‘capable adults,’ while important from the point of view of society’s understanding of their potential, hides biopolitical mechanisms of false liberation. What is observed is not the reassessment of old age but the release of healthy older adults from stigma with a

view to the job market. Meanwhile, ag(e)ing people “who are dependent on care, who are suffering from dementia or severe chronic disease are as marginalized and negatively stereotyped as ever” (van Dyk, 2016, pp. 01-02).

This colonial difference exerts a sectarian force on different age groups. It is the exercise of dehumanizing power that creates and sustains spaces of exception, distancing these groups from each other by disallowing them to recognize their shared struggles and potentials. The Covid-19 pandemic in Brazil, in this sense, reveals examples that must be confronted. While the response to the health crisis was to use age markers to determine who could survive, the authors asked why there were no treatments for everyone (Liberali, Mazuchelli & Modesto-Sarra, 2021). It thus becomes essential to place “the colonial difference at the center of the knowledge production process” (Grosfoguel, 2010, p. 400). Thinking about ag(e)ing and the issue of age prejudice can be a promising way to do so.

When these ideas are made noticeable within the teaching-learning process, important considerations concerning the need to raise awareness and indignation, in the Freirean sense (2000), become necessary, especially regarding the centrality of not accepting culture and language as passive, abstract or closed systems. Instead, languages are dynamic assemblages in constant, complex changing flux (Bakhtin, 1981, 1986a/b; Vološinov, 1986). From a heteroglossic perspective, language teaching must consider the diversity of voices as a key element in interactions that intertwine in intricate ways as one relates to others and the world. As Rocha, Liberali, and Megale (2022) argue, language should be experienced as a live dialogue and a socioculturally situated process of ideological becoming. Therefore, language teaching should engage with life issues, such as ageism, and make them necessary aspects of becoming, as pointed out by Rocha (2014), “any and all ways of expressing meaning, any and all social languages, or any and all ways of thinking and doing things in the world are equally important and valid” (Rocha, 2014, p. 801).

Therefore, subjects should not ‘simply’ learn two or more languages. They should expand their repertoire to live in multiple semiotic contexts, recognizing and playing with fluid meaning-making processes, known as translanguaging (García & Wei, 2014; Wright, Boun & García, 2015), in order to build their understanding of the world and transform it. In this sense, translanguaging should support new ways of being, acting, and speaking in different social, cultural, and political contexts, allowing discourses to flow and voicing new social realities (García, 2009).

However, translingual pedagogy is not empowering per se, nor is it any teaching-learning tradition or language theorization. Indeed, progressive attempts at language teaching, such as translanguaging, might replicate corrective and compensatory practices. Educators must understand and devise activities to uncover the relationship between language-bearing assemblages and power. Herein lies the importance of transformative epistemological, pedagogical, ideological, and political dimensions in teacher education. Therefore, as suggested by Zavala (2019), working with language must become part of a political and pedagogical teaching project that attempts to legitimize the most vulnerable and seek sociolinguistic justice in the sense of “self-determination for linguistically subordinated individuals and groups in socio-political struggles over language” (Bucholtz et al., 2014, p. 145). Practices, strategies, and methodologies should be interwoven and built as insurgency, affirmation, resistance, and rehumanization (Walsh, 2013).

In this way, the workshop session analyzed here aimed to connect the ag(e)ing process, ageism, and the language teaching-learning process in order to confront hierarchies, differences, and colonial norms that sustain mechanisms of oppression and prevent us from experiencing emancipation and social justice. More broadly, the project aims to enable participants to play with language-bearing assemblages in the process of meaning-making in order to identify and denounce, as suggested by Souza and Duboc (2021), the coloniality in our own actions and attitudes while reflecting on it with others. In the next section, the authors approach the methodological aspects of the organized meeting, after which the analysis and discussion are presented.

Methodological Aspects

In order to create a perspective of teaching-learning that aligns with decolonial proposals, LACE has recently put together some of the group’s theoretical backgrounds into what became coined engaged multiliteracy (Liberali, 2019, 2020, 2022; Liberali, Mazuchelli, Modesto-Sarra, 2021; Liberali et al., 2021), which essentially recovers Freire’s (1981) idea of ad-miring, “look from within, split to look back at the admired whole” (p. 31) and enables one to engage with social justice critically.

The authors propose a form of language education in which educators learn to know/understand their realities and the system of forces they face to devise ‘viable history’ (Freire, 1981). As educators move in the world, they can choose, decide, value, and create what is best for their community. Freire (1970,

1981) also points out that transforming the world demands ‘say[ing] the word,’ which means having “the right to express oneself and the world, to create and recreate, to decide, to choose. As such, it is not the privilege of a few to silence the majority” (Freire, 1981, p.41). In this sense, translanguaging pedagogies have the potential to help teachers create resources to ‘say the world.’ They not only learn ‘words, grammar, and sentences’ but develop multiple semiotic resources to participate effectively and enhance realities. The process embedded in engaged multiliteracy entails, as proposed by Freire, immersing in reality, critically constructing generalizations, and producing social change.

In the Brincadas Project, through varied activities such as performances, theater of the oppressed techniques, and *escrevivências* (writing-living), participants engage with reality and develop an attitude of awareness, that is, a praxis that requires the recognition of theories that illuminate and constitute practices. By committing to collectivity, they get involved with the production of social change, which relates to each individual engaging with an intense insertion in reality to transform oppressive relations.

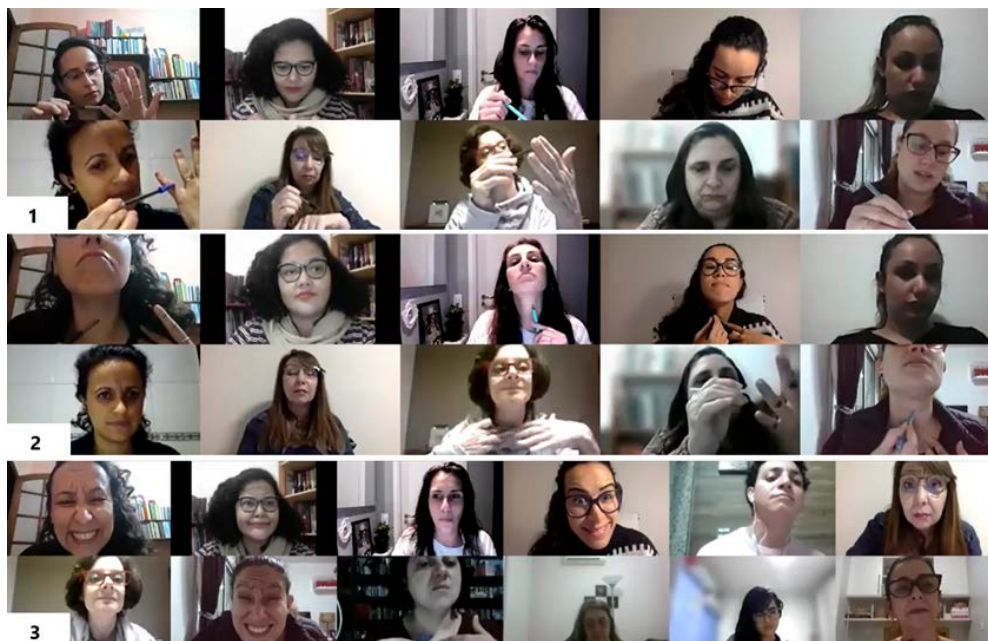
The work with engaged multiliteracy presupposes creating possibilities for the development of funds of *perezhivanie* (*patrimônio vivencial*, Megale; Liberali, 2020): the set of resources developed from events experienced with others, which might be embodied in how subjects interact with the world, and in how they understand and experience linguistic, cultural, emotional, and social aspects. Funds of *perezhivanie* combine the potential to signify and live realities, assuming multiple ways of being, acting, and feeling throughout these experiences, with the opportunity to intentionally expand, apply, criticize, and transform these into new practices. This pedagogy engages participants in fighting for their liberation through the awareness and expansion of the resources that constitute their funds of *perezhivanie*. This process entails a transformation “made neither by the leaders for the people, nor by the people for the leaders, but by both acting together in unshakable solidarity” (Freire, 1970, p. 129).

As presented earlier, the meeting analyzed in this chapter was attended by 30 public and private education professionals from various school disciplines via Zoom over 1h30. The analysis included the transcriptions of the recorded session, the devised plan, and the authors’ experience planning and leading the session. It focused on understanding how participants’ meaning-making processes might contribute to expanding their praxis and knowledge of ag(e)ing issues.

Raising voices from the South

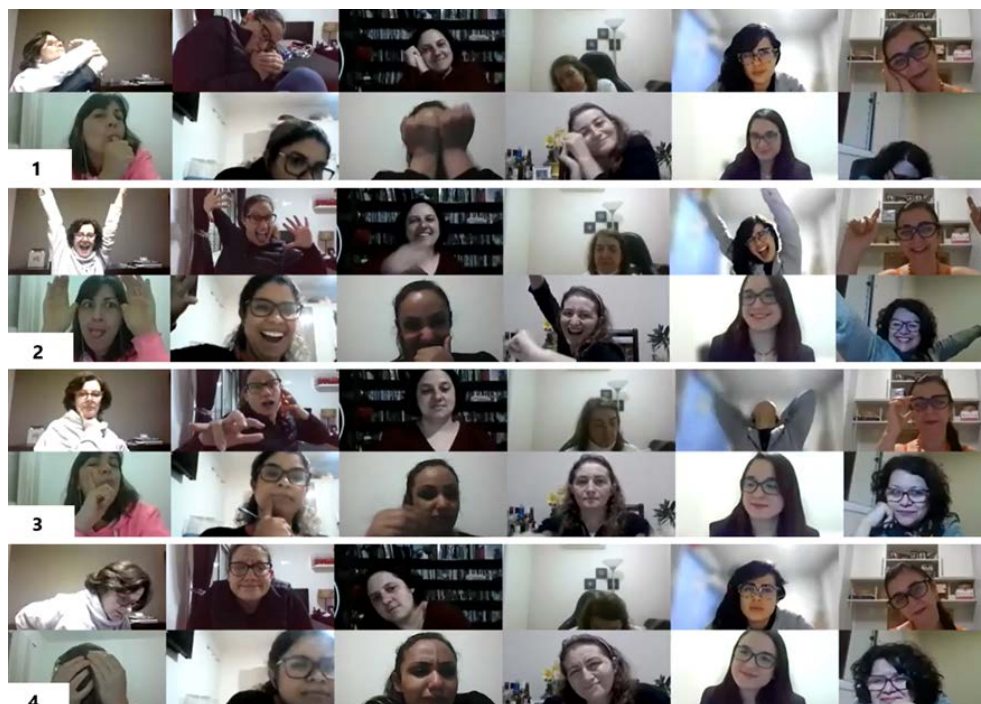
The workshop was divided into activities in which the participants engaged cognitively and affectively with the theme, expanded their knowledge and ways of meaning-making on ag(e)ing and ageism, experienced new possibilities of being, seeing, thinking, and collaboratively constructed alternatives for combating ageism. In the first activity, 'saying the world' was enabled when teachers connected themselves with their embodied marks of expression by tracing these lines with pencils (Figure 1). In the second, they connected with their life stages visions (Figure 2), creating narratives of being and becoming also through the expressions they drew on themselves.

Figure 1. Participants trace expression lines on their hands (1) and throats (2) and express emotion (3)



Note. Brincadas Project.

Figure 2. Participants make human statues of newborns (1), happy children (2), busy executives (3), and older people in pain (4)



Note. Brincadas Project.

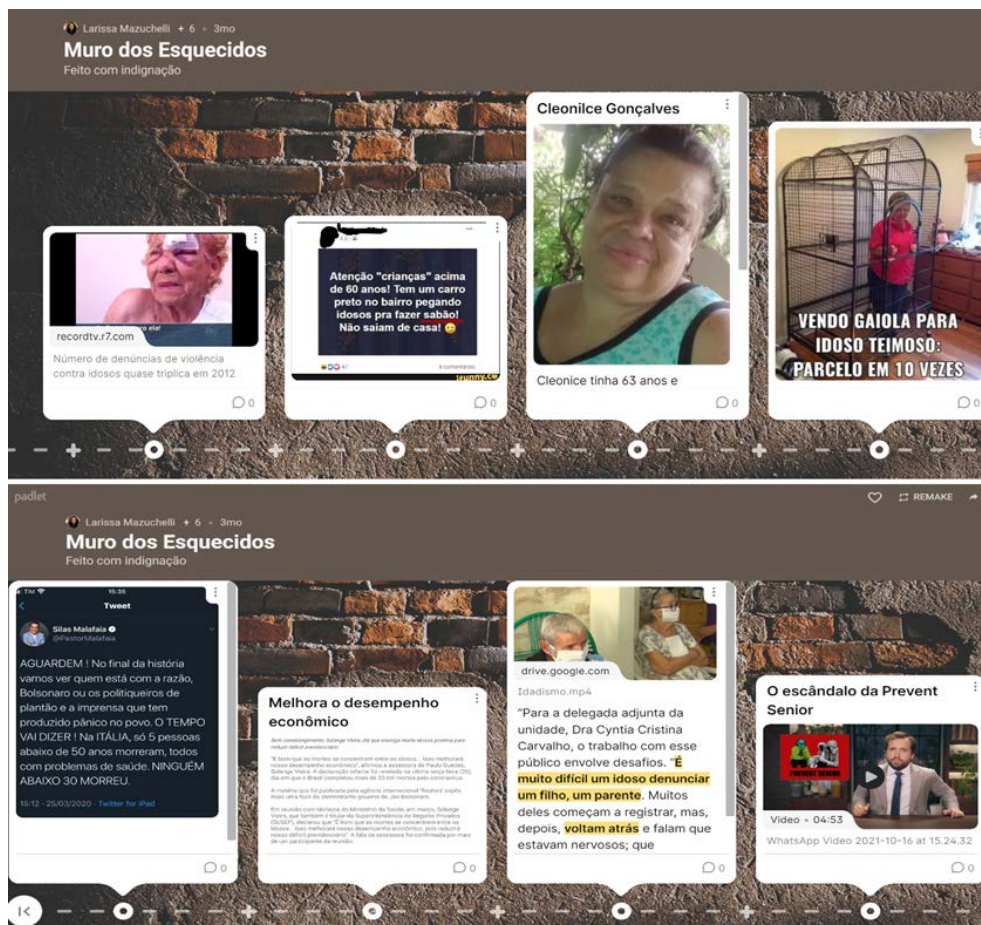
Afterward, participants interacted with and through a *padlet* entitled “The Wall of the Forgotten” (Figure 3). In the platform, through a diversity of multimodal texts, teachers learned about the oppressions older adults suffer in various contexts. They watched a short soap opera scene depicting family abuse, a clipping of a news program about the Prevent Senior scandal, and three short news interviews: (a) one about a case of physical violence perpetrated by a family member, (b) another concerning young people disregarding the wearing of masks mandate, (c) and one regarding neglect in illegal long-term care institutions. They also read: (a) an excerpt from a news article about the first victim of Covid-19 in Brazil, an older household worker who traveled 120 km a day to work and who became infected through her employer, (b) memes shared through message apps, such as one in which an older woman is caged to be ‘protected’ from going out during the lockdown, or another in which a message displayed stated “Attention children over 60 years old. There

is a black car in the neighborhood taking older people to make soap. Don't leave the house", (c) a Twitter post from the beginning of the pandemic that aimed at alerting the population about the 'unnecessary preoccupation' regarding Covid-19 since 'nobody under 30 died,' (d) and a passage from a news article in which it is argued that the death of older people would reduce the pension deficit.

These first three activities comprise what Liberali (2022) calls *immersion in reality*, which aims to enable participants to experience aspects of the reality dealt with at the meeting. The activities allow teachers to engage in meaning-making (with the body, gestures, writing, or speech) by encountering with various textual genres and media (videos, memes, Twitter posts, soap opera scenes, interviews, and journalistic programs, in addition to the participants themselves and their accounts and experiences). It is worth noting these activities' impact in allowing participants to face the gravity of the situation experienced by older people and making them connect with the experiences they had lived themselves. By engaging with these realities, through translanguaging practices, participants initiated a liberation process by combining their efforts to understand reality with those of their colleagues.

Soon after the end of this first activity, the participants were invited to share their thoughts and feelings: "I felt terrible, I have my grandmother as the most important person in my life, and it makes me very sad to think that people who were so dedicated to others end up like this" (Participant 1). "It leaves me with a lump in the throat. I lost my mother a week ago, aged 97. I know how dependent they are, and they need good people to help them... they depend on a lot of affection and care..." (Participant 2). "I also cried, I'm appalled... it is surreal" (Participant 3). These reactions point to the consequentiality of the activities' affective-cognitive engagement and the ways participants engaged, through various modes, with "saying the world". It also shows the transformative potential of encounters that help to connect the bodies of the participants (activity 1 and 2), who, when noticing the marks of expressions in their own bodies and performing different stages of life, can notice ag(e)ing in their bodies, bringing to the surface what ageism wants us to hide. It amplifies the connection with the older oppressed people's stories in the following activity (activity 3), opening affective and cognitive spaces for further discussion.

Figure 3. The wall of the forgotten



Note. Brincadas Project.

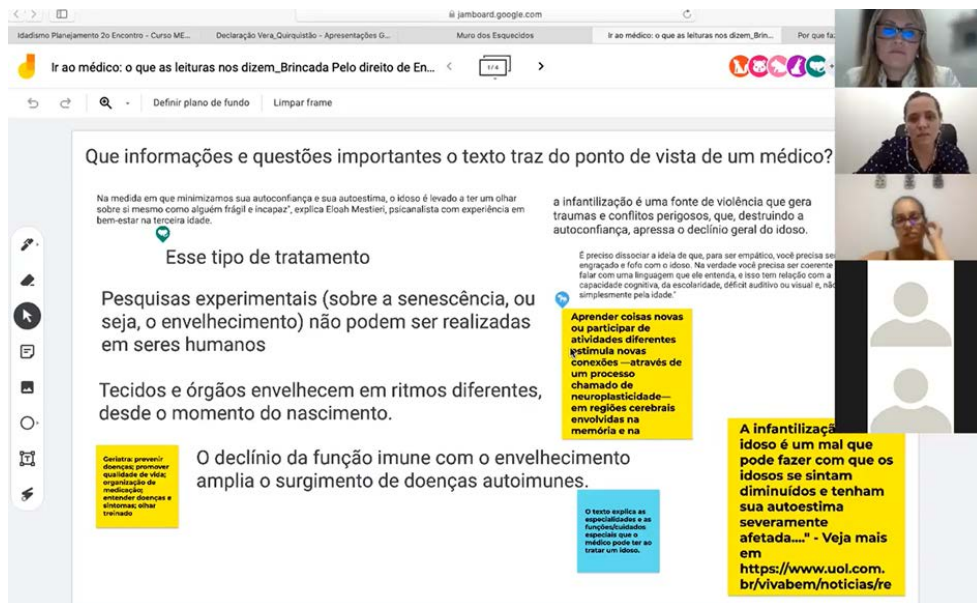
After engaging with the theme of the meeting, some participants felt the need to share how impactful the first activities were. One of them said, “It’s a horror because it’s the future of all of us. Getting old in our country is increasingly difficult because the ideal would be to grow old with health, decent living conditions, family support, affection and attention, and care. It is not what we’re seeing. [...] I was moved by each account and identified some situations we witness in our family, and we remember and put ourselves in their places”. Her comment, along with others, led one of the researchers to address the participants: “But it’s not for us to be downcast, no, it’s for us to understand this situation, it’s to make

visible what they want to be erased, and for us to gain knowledge and strength so that we can act, right, so that we can transform this reality” to make sure that participants were not there “to see older people suffering merely”. It is important to note that some participants had lost older family members throughout the pandemic, while others felt strongly about their loved ones, which made the first activities profoundly moving for many.

In the second moment of the workshop, during the *Critical Construction of Generalizations*, the participants can integrate and expand different knowledges in a translanguaging perspective. Considering school subjects, the teachers worked on ag(e)ing issues from mathematics, languages and science and health. Once again, the teachers had access to different textual genres and media. They read public documents on ag(e)ing in São Paulo, a scientific article on mortality rates among older adults with Covid-19 and watched a video on demographic ag(e)ing censuses. Participants also read news articles about the ingrained practice of infantilizing and silencing older adults within medical contexts, the roles of geriatricians and gerontologists in the health of older adults, and how varied activities help maintain brain health. They also read scientific pieces describing different theories concerning the biology of ag(e)ing and ag(e)ing as a multifactorial process.

It should be noted that the purpose of the readings was not simply ‘learning about the theme,’ ‘practice reading’ or ‘participating in translanguaging practices’. Rather, the teachers were invited to perform short sketches to solve dilemmas, and, for that, they needed the information and discussions provided in the texts. The performances, from a Freirean perspective, portrayed problematic situations which demanded a constant unveiling of reality and relating to themselves in and with the world. In the first group, participants performed a family decision on adopting palliative care for the older mother suffering from Covid-19. In the second, they had to act on an older woman with chronic facial nerve pain referred to an operation by doctors who did not question what she wanted. The texts and discussions, therefore, aimed at supporting the groups’ decisions and creations of the sketches, and the arguments were constructed collectively through Google Jamboard pages for each character (Figure 4). They also made participants feel increasingly challenged and obliged to respond to that challenge (Freire, 1970, p. 81).

Figure 4. Leading question: “Which information and relevant questions does the text bring from the positionality of a physician?”



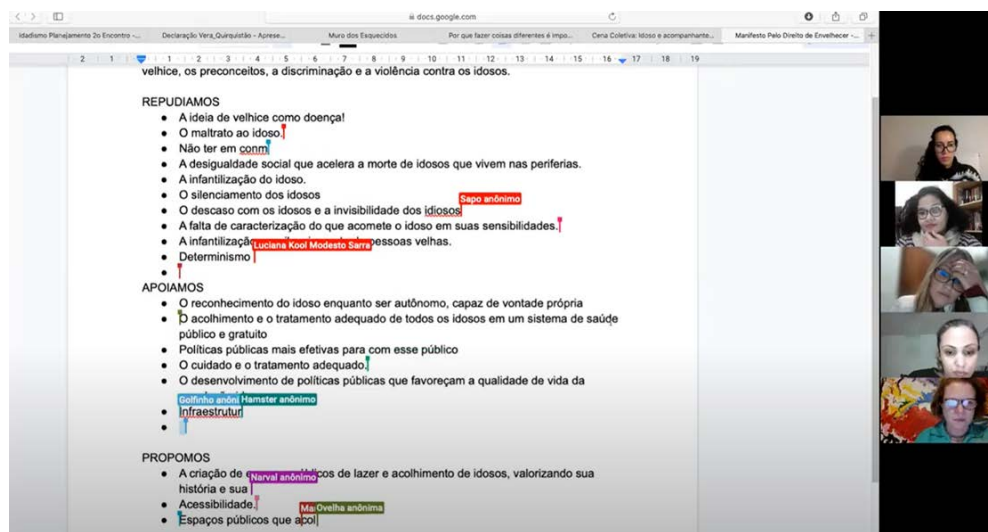
Note. Brincadas Project. Participants share information to create arguments for their performances.

Preparing performances based on their previous knowledge, experiences, and the discussions of the material provided allowed the participants to engage the affects evoked in the first activities, intertwining them with their particular experiences to reframe complex situations of violence and discrimination against older people. One of the participants, for example, when congratulated for having acted as a ‘real insensitive physician’ who disregarded the speech of her older patient, explained that she “had someone in mind”. The activities, therefore, make it possible for the participants, once again, to *notice* situations experienced and give them new meanings. It demands employing semiotic resources in translanguaging practices they have developed, which allows the expansion of their funds of *perezhivanie* (Megale and Liberali, 2020; Liberali et al., 2022).

These discussions and reflections infused the production of social change when participants were invited to prepare a “Manifest for the Right to Age” as a response to the International Classification of Diseases (ICD) review that proposed the inclusion of “old age” (code MG2A) as a category within its classifications. In the manifest (Figure 5), participants put forward ideas they rejec-

ted, defended, and supported to guarantee the right to age, considering that the inclusion would increase the prejudice and stigma against older adults. In these activities, teachers discussed, took a stance, and raised their voices, engaging collectively to fight for a cause.

Figure 5. Participants write the manifest for the right of ag(e)ing



Note. Source: Brincadas Project.

It is noteworthy how the criticality sought goes beyond knowing a reality. As previously discussed, the project aims to enable teachers to experience teaching practices that interrelate school subjects with social justice and the transformation of oppressive situations as a means to expand repertoires of action. The consequentiality of such praxis is visible in the comment of an English teacher who, months later, shared that since the workshop, she has tried to “intentionally choose less ageist words”, as well as bring to “groups of teachers and students [discussions] to question social conceptions that impose illusory limitations according to age group”. Another participant, who is a researcher and an English teacher, shared with the members of the Brincadas Project, via WhatsApp message, a suggestion for child education teachers to work with “the story of the Bremen musicians to talk about ageism with children”. These two comments suggest the impact of the workshop and engaged multiliteracy to provide possibilities of understanding the complexities and intricacies of ageism and ag(e)ing and how they can become present and visible the classroom.

Conclusions

In a context of ingrained and increasing violence against minoritized groups, this chapter discusses the potentiality of translanguaging practices in a workshop devised following engaged multiliteracy principles to expand educators' understanding of ag(e)ing and ageism. The example addressed in this paper depicts pedagogical procedures that engage participants cognitively and affectively to combine their efforts to understand the hidden' realities and develop resources to change them in their lives and their teaching praxis.

From the articulation of decolonial and critical ag(e)ing studies with the discussion of the theoretical bases of engaged multiliteracy and an analysis that considered the design of the meeting with participants' reactions and interactions, the authors emphasize that the work developed did not provide teachers with more "effective-efficient" teaching practices that often overemphasize colonial language policies. Instead, it equipped educators with resources to deal with changing oppressive realities and create *una nueva humanidad* [a new humanity] through socially-just-oriented languaging and translanguaging. That is, it expanded their repertoire to live in multiple semiotic contexts, recognizing and playing with fluid meaning-making processes focused on ag(e)ing and ageism. This work thus centers on designing pedagogical encounters that reveal "the colonial difference at the center of the knowledge production process" (Grosfoguel, 2010, p. 400) and challenge the sectarian forces that fasten age groups and disallow them to recognize their shared struggles and potentials.

In this translanguaging meaning-making process, understanding culture and language as dynamic assemblages in constant complex flux becomes even more evident, leading participants to recognize fluid language practices through translanguaging to understand and transform reality into a more just world.

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In-service public school teachers' language attrition and retention: An unresolved issue in professional development agendas

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Abstract

The loss of acquired English language proficiency is a phenomenon experienced by many in-service teachers. However, this issue is rarely addressed explicitly in professional development programs (PDPs). This chapter presents a collegial conversation centered on an in-service English teacher's account of language attrition at various points in her teaching career. She highlights the scarcity of PDPs that comprehensively support the ongoing development of English language proficiency for teachers. Rather than offering definitive conclusions, the chapter aims to open a broader dialogue among stakeholders about the need to support teachers' agency through the availability of PDPs that provide sustained linguistic support, helping in-service English teachers maintain and enhance their language proficiency over time.

Keywords: Teachers' language attrition, Language policies, Teachers' professional development, Teachers' agency, English Language teaching.

Resumen

La pérdida del dominio adquirido de la lengua inglesa es un fenómeno que experimentan muchos profesores en ejercicio. Sin embargo, este asunto rara vez se aborda explícitamente en los programas de desarrollo profesional (PDP). Este capítulo presenta una conversación colegiada centrada en el relato de una profesora de inglés sobre el deterioro de sus habilidades lingüísticas en distintos momentos de su carrera docente. La docente destaca la escasez de PDP que apoyen de forma integral el desarrollo continuo del dominio de la lengua inglesa por parte de los profesores. Más que ofrecer conclusiones definitivas, el capítulo pretende abrir un diálogo más amplio entre diferentes actores educativos sobre la necesidad de apoyar la agencia de los profesores mediante la disponibilidad de PDP que proporcionen un apoyo lingüístico sostenido, ayudando a los profesores de inglés en activo a mantener y mejorar su competencia lingüística a lo largo del tiempo.

Palabras clave: Pérdida de habilidades lingüísticas en los docentes, Políticas lingüísticas, Agencia docente, Desarrollo profesional docente, Enseñanza del inglés.

Résumé

L'attrition des compétences linguistiques en anglais est un phénomène auquel sont confrontés de nombreux enseignants en exercice. Toutefois, cette question est rarement abordée de manière explicite dans les programmes de développement professionnel (PDP). Ce chapitre présente une conversation collégiale centrée sur le récit d'une enseignante d'anglais concernant la détérioration de ses compétences linguistiques à différents moments de sa carrière d'enseignante. L'enseignante souligne la rareté des programmes de développement professionnel qui favorisent de manière exhaustive le développement continu des compétences linguistiques des enseignants en anglais. Plutôt que d'offrir des conclusions définitives, ce chapitre vise à ouvrir un dialogue plus large entre les différentes parties prenantes de l'éducation sur la nécessité de soutenir l'action des enseignants par la mise à disposition de PDP offrant un soutien linguistique durable, aidant les enseignants d'anglais en exercice à maintenir et à améliorer leurs compétences linguistiques au fil du temps.

Mots-clés: Attrition linguistique des enseignants, Politiques linguistiques, Développement professionnel des enseignants, Agence des enseignants, Enseignement de l'anglais.

Introduction

The language proficiency of in-service English teachers is a primary concern in designing, implementing, and evaluating language education policies. Like many other countries, Colombia issued a language education policy (LEP) to integrate English as a mandatory subject from elementary to higher education (Cronquist & Fiszbein, 2017). The main objectives of the policy were to increase the number of citizens able to use the language in the globalized labor market and to make the country more competitive and attractive to foreign investors and visitors (González, 2020; Usmá, 2009). The English language proficiency targets set for Colombian students and teachers, levels B1 and B2, respectively, of the Common European Framework of Reference (CEFR), initially set for 2019 and later postponed to 2025, have been challenging to achieve (Ministerio de Educación Nacional, 2014; 2016). Various analyses have shown how an insufficient number of qualified English teachers, scarcity of teaching resources, poor school infrastructure, overcrowded classrooms, limited time of English instruction, and the low language proficiency of the majority of English teachers play a significantly negative role in the public-school sector, (Bonilla Carvajal & Tejada-Sánchez, 2016; Cronquist & Fiszbein, 2017; Sánchez Jabba, 2013).

Teachers' language proficiency has been at the center of debates among the aforementioned factors (Cárdenas & Miranda, 2014; Guerrero, 2008). Almost since the initial phases of the policy implementation, massive testing of English teachers' English proficiency has revealed that a considerable number of teachers in public education cannot demonstrate the B2 level that they should have according to the CEFR (Cárdenas & Chaves, 2013; González & Llurda, 2016). Although in-service English teachers typically acknowledge their declining language proficiency, and the subsequent loss of some of the initial English proficiency acquired through their teacher preparation, little attention is paid to the language skills of Colombian English teachers (Carvajal Gallo, 2023; González, 1995), much less to their maintenance.

As a primary alternative to support the maintenance of their language skills after graduation, in-service English teachers seek professional development (PD) that address their linguistic needs (Alvarez et al., 2011; González, 2003; González et al., 2002). Using English confidently in the classroom and interacting outside of school settings significantly enhances the pedagogical knowledge and skills of English teachers (Kahmi-Stein, 2009). PD that supports their linguistic

and teaching needs increases their active participation in shaping their professional growth and positively impacts their job satisfaction (Álvarez Espinal, 2018). In-service English teachers become highly invested in their PD if they participate in programs that develop their language competence and support the development of their English language teaching (ELT) skills because they support the construction of imagined identities and affiliation to imagined communities (Ovalle & González, 2023).

Despite the importance of supporting teachers' language development, PD opportunities that are conducted in English and require the use of language skills for interaction and learning are pretty scarce in Colombia. This lack of PD initiatives is more evident among public school teachers, the teaching force that experiences language attrition more frequently. When PD initiatives are available, teachers report that they lack continuity, do not address specific needs, often framed within a deficit approach (Álvarez et al., 2011; González et al., 2002; Harry & Klinger, 2007). In addition, they tend to respond to colonial views of ELT and language use (González, 2007).

In this chapter, we (Adriana and Ana Cristina) engage in an exercise of collaborative teacher research (Cochran-Smith & Lytle, 1993; Zeichner, 2003). Performing a critical analysis of some in-service PD programs available to public-school English teachers in Medellín, we explore whether educators obtain support for their target English language maintenance and development. The analysis resulted from various conversations in a collaborative teaching experience in a teacher education program at a public university in Colombia. Adriana was a full-time professor, and Ana Cristina was an adjunct instructor, and both taught English courses in the first semesters of the program.

This chapter is structured as follows: First, we present a literature review drawing on the conceptualizations of language attrition, language maintenance, and language teachers' PD. Then, we chronologically describe and analyze Ana Cristina's experience in some PD programs. We examine how they have or have not supported her English skills development. Additionally, we show how she sought to maintain her language proficiency exerting professional agency as she did not receive the linguistic support needed from educational authorities. Finally, we present the concluding remarks with recommendations for future PD initiatives in English teachers' linguistic development. It is our intention to shed some light on how language attrition may affect in-service English

teachers contributing to discussions that may support new studies and the creation of local knowledge on the topic.

Literature Review

This section will address two issues: in-service English teachers' language loss and their continuous PD. Although they may seem like separate issues, they are closely related. If teachers lose their original English proficiency after entering the field, the quality of ELT and students' learning is affected (Kupske, 2019; Lüskow, 2012). The loss and maintenance of teachers' language skills should be addressed as a component of the PD of in-service teachers (Szupica-Pyrzanowska & Malesa, 2017). We will elaborate on that connection below.

In-service English Teachers' Language Attrition and Retention

One of the main aims of the education of English teachers is to achieve a good level of communicative competence in the language they teach (Johnson, 2006; Kamhi-Stein, 2009). Understanding and speaking English effectively allows English teachers to carry out their work with confidence and trust in their pedagogical abilities (Faez & Karas, 2017). If teachers have good language proficiency, they may see themselves and may be seen as effective role models for their students' learning, which may encourage them to incorporate different materials, and develop a positive professional identity (Richards et al., 2013). Ensuring English teachers maintain their language proficiency remains an overlooked priority. This oversight highlights two significant issues. This oversight highlights two significant issues. One, many teachers experience the attrition of their language skills after joining the teaching force; and two, research on the topic is still scarce worldwide (Al Mahrooqi & Sultana, 2012; Lüskow, 2012; Szupica Pyrzanowska & Malesa, 2017; Włosowicz, 2017).

Language attrition is "the non-pathological decrease in a language that had previously been acquired by an individual" (Köpke & Schmid, 2004, p. 5). When language attrition occurs, there is a process of loss of language skills: forgetting certain language forms or features, and deterioration of the original linguistic level as a consequence of the intersection of the social environment, language habits, attitudes, or personality (Bardovi-Harlig & Stringer, 2010; Schmid, 2008). Despite its prevalence and its implications for long-term language acquisition,

language attrition has not been widely studied (Kupske, 2019).

Many teachers report feeling “rusty” in their language skills and face fears of public speaking or interacting in English with colleagues or people not close to their school settings. Some English teachers report feeling insecure about complex topics or teaching advanced courses. This sense of language skills loss is usually more evident for English teachers in public schools (Al Mahrooqi & Sultana, 2012; González, 1995; Szupica-Pyrzanowska & Malesa, 2017; Włosowicz, 2017).

One of the first studies on the attrition of English language skills among in-service English teachers was conducted by González (1995) in Colombia. In her cross-sectional study, she demonstrated that for public school in-service teachers, their English language attrition was evident around five years after graduating from their pre-service teacher education program. A common factor contributing to the participants' loss of language skills was the limited use of English both inside and outside the classroom. Most reported that English was rarely used during instruction, as the majority of class time focused on student-teacher interactions in Spanish. Although many teachers expressed interest in professional development (PD) programs to support their English proficiency and maintenance, they lacked access to such opportunities.

In another study, Al-Mahrooqi and Sultana (2012) explored the English attrition of in-service teachers in Oman and the Arab Gulf. Their data showed that a few teachers felt that their language proficiency had not been affected after graduation from university. Still, a substantial number of them reported some language skills deterioration. A critical factor for the loss of English language skills was “an acute lack of resources in schools and the community, which in itself is sometimes an obstacle to English retention due to its discouragement of English language use” (Al-Mahrooqi & Sultana, 2012, p. 61). Moreover, the authors also show how limited access to the Internet and technology that support English use further exacerbates the teachers' lack of English use.

In Germany, Lüskow (2012) found different perceptions about language loss among the in-service English teachers who participated in her study. For German teachers, language attrition did not occur for all participants. Many teachers reported feeling some decrease in their English proficiency in using the language outside the classroom but being able to mitigate the possible loss with autonomous work so that their jobs would not be affected. Lüskow (2012) showed

that most teachers were willing to take part in PD that supports their English language practice. This suggests a gap in institutional support, as teachers must rely on their own efforts to maintain the skills necessary for their profession.

In Poland, Szupica-Pyrzanowska and Malesa (2017) reported that language attrition is a reality for the in-service English teachers in their study. Their participants report experiencing a more significant loss of productive skills and the maintenance of receptive skills. For them, teaching English to children, limited use of the language inside and outside the classroom, and scarce contact with native speakers was the explanation for language attrition. They recommended focused PD initiatives because English teachers “do not necessarily make an effort to maintain their language competence through regular contact with the language they teach” (Szupica-Pyrzanowska & Malesa, 2017, p. 63). Also in Poland, Włosowicz (2017) found that English teaching duties may represent a possible cause of language attrition or maintenance. Some teachers reported that teaching lower English levels limited their use of complex grammar structures and specialized vocabulary and exposed them to students’ linguistic errors. Consequently, they felt that communicative skills were prone to undergo language attrition. Other participants said that teaching at higher levels allows them to maintain and improve their English proficiency. Although González (1995) and Szupica-Pyrzanowska and Malesa (2017) have studied English teachers’ language attrition at different times and places, they stress the need to provide PD opportunities that allow teachers to maintain their English language proficiency after graduation. Both studies call for measures by the ministries of education (MoE) to tackle language attrition by providing adequate resources, training, and support for teachers.

Due to its complexity and frequency among language learners, language attrition should be part of more research agendas (Bardovi-Harlig & Burghardt, 2020; Cohen, 2018). Bardovi-Harlig and Burghardt (2020) show that language teachers should be acquainted with theories of language attrition to support their students in preventing skill loss. This knowledge also helps future teachers safeguard their own proficiency. Szupica-Pyrzanowska and Malesa (2017) insist on the necessity to address the topic because “[n]on-native language teacher linguistic competence and attrition merit further attention and examination to warrant long-term solutions” (p.65). The authors add that language attrition and prevention information should be part of in-service teachers’ PD alongside more pertinent proficiency measurements.

English Teachers' Professional Development

While there is not a clear-cut definition of teachers' PD means, the literature refers to the various strategies that enhance teachers' skills and better prepare them to face the changes in the profession after their formal teacher education is over (Díaz-Maggioli, 2004; Richards & Farrell, 2005). Díaz-Maggioli states that through PD, "educators fine-tune their teaching to meet student needs" (2003, p. 5). Richards and Farrell (2005) stress that PD is a "long-term goal and seeks to facilitate the growth of teachers' understanding of teaching and themselves as teachers" (p.4). PD may include "a range of activities – formal (accredited) and informal (nonaccredited) – which meet the thinking, feeling, acting, life, context and change purposes of teachers along their teaching careers" (Day & Sachs, 2004, p. 12). For English teachers, enhancing their skills is usually associated with their competence in the language, the methodologies and approaches used to teach it, and the effective approaches to the curriculum and teaching materials (Richards & Farrell, 2005).

Maintaining and improving their language skills are key issues that motivate English teachers because their language proficiency affects their students' learning and their professional identity (Karas & Faez, 2021) and may determine how they exercise their agency. Like other language learners, if teachers want to achieve a higher English language level, their agency includes becoming aware about the educational demands for a good English language proficiency, identifying the opportunities of PD addressing teachers' language skills, and finding a way to overcome the constraints for their participation in those programs (Pietarinen et al., 2016).

It seems clear that the target language should be the principal medium of their learning, which should be organized so as to give them unlimited access to initiating as well as responding discourse roles. By exercising their agency in the target language, learners gradually develop a proficiency that adds a new dimension to their identity (Little & Erickson, 2015, p. 124).

English teachers' proficiency in the language they teach is a priority for Colombian educational authorities, teachers, and communities, mainly after launching the National Program of Bilingualism (NPB) in the early 2000s (Ministerio de Educación Nacional, 2006a). After almost two decades, the NPB has maintained the same English proficiency target for teachers, a B2 level of the CEFR. However, the original attainment date, 2019, has been postponed

to 2025 (Ministerio de Educación Nacional, 2014). Like in many other countries, English teachers are expected to have at least a B2 level of the CEFR, but a C1 is desirable (Hayes, 2012). Most teachers worldwide have A1 and A2 levels, and “improving teachers’ English proficiency is thus often a key target of PD interventions” (Borg, 2018, p. 200). Low levels of English proficiency are also reported in Colombia for pre-service teachers (Kostina, 2012) and in-service teachers (Cárdenas & Chaves, 2013; Sánchez Jabba, 2013). The limited language proficiency of many professionals has been discussed in different mass media, with particular frequency in newspapers (González & Llurda, 2016).

In Colombia, professional development (PD) initiatives aimed at supporting English teachers’ language proficiency have demonstrated several benefits for their professional practice. These include increased motivation to participate in such programs (González et al., 2002), greater job satisfaction (Álvarez Espinal, 2018), and evident investment in ongoing professional growth (Ovalle & González, 2023). PD has proven effective in enhancing teachers’ language proficiency and serves as a valuable tool for maintaining English skills and preventing language attrition (Carvajal-Gallo, 2023; González, 1995).

Despite these benefits, in-service English teachers rarely participate in PD opportunities due to the limited availability of programs specifically targeting language maintenance. Even when such programs exist, teachers often encounter barriers such as high costs and demanding workloads that hinder their participation. Another factor affecting participation is the lack of attention to teachers’ specific professional needs, as noted by González et al. (2001, 2002) and reaffirmed by Álvarez Espinal (2018), Córdoba Mosquera (2018), González (2021), and Ovalle and González (2023), among others. Buendía and Macías (2019) emphasize the need for a more systematic analysis of teachers’ needs in order to design relevant and context-sensitive PD initiatives that effectively support language proficiency.

From Lesson Planning to Collegial Conversations and Collaborative Research

The chapter results from collegial conversations between the first author, Adriana, a foreign language teacher educator at Universidad de Antioquia, and the second author, Ana Cristina, an in-service English teacher in a public school in Medellín and part-time adjunct in the same foreign language teacher education program. Adriana was Ana Cristina’s professor in the M.A. in foreign language

teaching she studied at Universidad de Antioquia. Both authors had the opportunity to teach an undergraduate course on English Phonetics in the foreign language teacher education program at Universidad de Antioquia. Ana Cristina asked Adriana for some advice on conducting the course. After several online meetings, we agreed that a long-term mentoring approach would be more beneficial because Adriana was an experienced teacher educator, and Ana Cristina was eager to grow professionally (Feiman-Nemser et al., 1993). Although the original idea was to plan the lessons together, share teaching materials, and design assessment instruments in weekly meetings, we also talked about Ana Cristina's work as a public school teacher and the professional needs she experienced. In the conversations and our collaboration, we both gained more awareness of the relationship between PD and teachers' language development from our roles as mentor and mentee (Daresh, 2003).

One of the first issues that emerged from the weekly meetings was Ana Cristina's concern about her English level. Adriana reassured Ana Cristina about her good language proficiency but got interested in understanding why the junior instructor felt that way. Despite holding a high level in the CEFR, Ana Cristina reported feeling that her English proficiency had decreased after graduating from the M.A. program. She said that her teaching duties in a public high school did not require high linguistic performance or constant use of English. When Adriana asked about her linguistic development opportunities as an in-service English teacher in public education, Ana Cristina reported that they were scarce. The linguistic challenge represented her primary interest in teaching an English course in a foreign language teacher education program. From that preliminary view of the limited offers of support to English teachers to maintain and improve their English language skills, both decided to analyze Ana Cristina's experience in professional development programs from 2018-2021.

This chapter is framed within collaborative teacher research approaches (Cochran-Smith & Lytle, 1993; Zeichner, 2003). Both authors contributed to the data analysis from their experiences as senior teacher educator and researcher in the case of Adriana, and as novice teacher educator and researcher, for Ana Cristina. The question that guided the conversations around Ana Cristina's participation in PD initiatives was: To what extent do PD initiatives available to public school English teachers in 2018-2021 support their language maintenance and development?

Our conversations about Ana Cristina's English language proficiency and the different PD initiatives she participated in or was invited to participate in included texts containing information about the PD programs, her written recollections about her language proficiency and PD participation, and Adriana's notes from the collaborative meetings we held. Information about the PD initiatives included invitations that Ana Cristina received from her school principal, her colleagues, the city board of education, people in charge of PD at Universidad de Antioquia, or institutions companies with which the local or national governments have developed some agreements.

We performed inductive content analysis through the various readings of the texts to find the meanings and relationships among the language forms and the focus of the PD initiatives offered to in-service English teachers (Elo et al., 2014). We identified patterns to construct codes and themes and propose the categories (Saldaña, 2016). The findings are supported by quotes from the PD information and Ana Cristina's written account. To guarantee trustworthiness, we made constant comparisons of our analyses through multiple readings of the texts and two rounds of coding.

The Language Proficiency of in-service English Teachers: A Constant Concern

Ana Cristina obtained her undergraduate degree in ELT from a Colombian public university in 2007. At the end of her studies, she took an English proficiency test demonstrating a good command of the language, but her speaking skills were higher than her listening, reading, and writing. Her teacher education program strongly emphasized the development of oral communication with particular attention to fluency and achieving a native-like accent. She recalls in a written reflection, "Listening, reading, and writing had always been harder for me to perform successfully; I had to boost them".

After three years in the profession as an in-service English teacher in her hometown, she felt she had lost some of her original English language skills because her teaching activities required simple language expressions and vocabulary. Experiencing some language attrition affected her self-confidence in specific settings because she had few opportunities for real oral communication exchanges and even less contact with reading and writing in English.

Looking for better professional and personal opportunities, Ana Cristina moved to Medellín and started to work in a private school. She considered that the demands of using English in her classes would be a positive solution to overcome her emerging English language attrition. She also got a second job in the language center of a university, teaching English to teenagers on Saturdays and Sundays. A primary reason for the job was also a manner to develop and maintain her language skills.

After some years of active teaching in a public school and language centers, she paid with her own money for a workshop on academic writing. In the workshop, she realized how much English she had lost. She recalls her initial phase in the program, "At the beginning, I felt awful about not remembering the writing process and spending a lot of time trying to come up with a cohesive and coherent paragraph with specialized and not simple vocabulary". Her experience was an enriching and satisfactory journey to improve her writing because she had "a well-trained teacher with a good English level leading me step by step to the goal".

The academic writing workshop motivated her to pursue a master's program in foreign language teaching and learning. Being a research-oriented degree, it requires students to use English constantly in classroom interaction and lectures with national and foreign scholars, extensive reading, writing academic papers, and presentations at local events. To enroll in the program, she took an English proficiency test. Her score corresponded to a C1 level of the CEFR. Ana Cristina describes her time in the graduate program as a booster of her language proficiency,

I expanded my vocabulary range, and my reading and writing skills showed a marked improvement to the point I felt more self-confident when performing them ... I have to say that I was encouraged and pleased with myself because I felt I was more fluent, less hesitant and I could understand different accents.

After completing the master's program, Ana Cristina taught English in a public school. Her interest and enthusiasm for improving her students' learning process using as much English as possible did not last. She said:

[At school], I used simple forms of the language, and sixty percent of the class, or more, was carried out in Spanish because it was not a bilingual context. Students barely understood my instructions, and I had to deal with constant disruptive behavior [when she used English for interaction].

The feeling of losing her language proficiency was a concern again. She felt she had decreased her fluency, vocabulary use, writing skills, and listening comprehension. Her work conditions did not allow her to maintain the high English

language skills she achieved in the graduate program. As part of the massive testing of English teachers' proficiency in Medellín, she took the APTIS ESOL test in 2017. This time, her listening, reading, and writing were at a B level, while her speaking corresponded to a C level. Her final score was B2 level. Feeling that the loss of her reading and writing skills was constant, and to assess her level, she paid for the Test of English for International Communication (TOEIC) in 2018. The score proved she was undergoing language attrition. That sense of loss affected her professional confidence and made her feel disappointed. Recalling that time, she described it as,

Feeling frustration when lacking the right target vocabulary and expressions; what is more, pronouncing words with doubt because I was forgetting the right way to do it. That is to say, double-checking in the dictionary was not wrong, but the feeling of frustration was unbearable.

To decelerate the decline of her language skills, Ana Cristina took on two part-time positions as an English instructor at language centers to maintain her proficiency. She explained, "Although this new rhythm of life was tiring and overwhelming due to the amount of work I had, that was, for me, the only way to feel I was practicing, learning, and improving [my English]". However, during the COVID-19 lockdown, using English at work was no longer sufficient. She once again experienced a decline in her language skills, as remote teaching limited opportunities for interaction with students both individually and in class. This reduction in language use during lessons—previously a key source of practice—undermined her sense of linguistic confidence.

PD Initiatives Barely Address English Teachers' Language Retention

Despite many teachers' interests in the profession and willingness to maintain their English language skills, they barely find options to maintain or increase them. Various studies have shown that in-service English teachers primarily rely on their teaching activities to practice the language they teach (Alhmarooqi & Sultana, 2012; González, 1995; Luskow, 2012; Włosowicz, 2017). For that reason, most teachers with a high level of language proficiency prefer teaching students at advanced levels, mainly adults. Using English in their classrooms and schools may not be an option, but they expect linguistic support from PD initiatives. The need is more evident when teachers feel their English language level may weaken due to the lack of meaningful use.

When any PD programs were offered, they focused on improving the teachers' oral skills and some aspects of ELT (Buendía & Macías, 2019; González, 2007; Álvarez et al., 2011) but writing and reading were absent. The majority of PD programs in Colombia do not consider it a need to support English teachers in their language maintenance and development purposes, and if they do, the initiatives are not sustainable (Álvarez et al., 2011; Cárdenas et al., 2010; González, 2021) or may target a small population of English teachers.

At various points in her career, Ana Cristina felt she was experiencing English language attrition. As mentioned above, she attributes this primarily to the limited use of English in the classroom. Reflecting on her participation in professional development (PD) programs, Ana Cristina recalls that she rarely encountered programs conducted in English or designed to help her maintain her language skills. This concern is shared by many public school English teachers (Ovalle & González, 2023). Her main criticism centers on the lack of support for maintaining her communicative abilities—particularly speaking and writing. Opportunities to practice spoken English were limited, and programs that focused on writing skills were even more scarce.

Some of the most publicized PD initiatives designed to contribute to in-service teachers' English proficiency are immersion programs offered by the Colombian MoE. They intend to recreate the conditions of English-speaking settings where all interactions are held in English. The immersion programs may be local (Ayala, 2021; Díaz Galindo, 2021) or abroad (González, 2020; González & Llurda, 2016). Ayala (2021) defines the local English immersion programs as “the activities of a group of students or teachers in a relaxed, yet artificial setting, who, accompanied by native speakers, talk about topics such as music, food or the culture of the native speakers” (p. 59). The author questions various aspects, such as their lack of explicit purposes because they try to emulate some of the original ideas of bilingual programs in Canada in the 1960s, but they do not respond to the same standards; their orientation towards native speakerist practices, and the limited number of teachers benefitted. Immersions abroad have taken place mainly in the UK, the US, and Canada, but to broaden the possibilities for English varieties, they have included India (González, 2020). Immersions in English speaking countries are seen as a quality seal that endorses the local ELT degrees and adds prestige to the teachers' curriculum vitae (González & Llurda, 2016).

Ana Cristina saw language immersion programs as an ideal opportunity to regain the level of linguistic proficiency she had achieved during her teacher education and graduate studies. She participated in two initiatives offered by local and national authorities. Her first experience was a regional immersion program in 2013, where a group of local in-service English teachers spent time near Medellín interacting with native English speakers and others who had lived abroad and spoke English with near-native fluency. The goal of the program was to provide teachers with a space to practice everyday conversation and improve their fluency. Ana Cristina recalls that, although she engaged in daily conversations, “it was common to get stuck for not having the exact vocabulary to complete the idea I was trying to convey”. This experience made her realize that, to recover her oral English skills, she needed more exposure to the language and engagement with more complex tasks involving reading and writing.

In 2016, two years after completing her master’s program, Ana Cristina learned about a call from the Medellín Board of Education inviting teachers to participate in a five-week English immersion program in either Canada or India. She was excited about the opportunity to strengthen her English skills, as she felt they were beginning to decline again. This would have been her second experience in an immersion program. However, she did not qualify for the grant because her job records indicated a C1 level of English proficiency, according to the CEFR, while the program was intended for teachers at the B1 or B2 level. Ana Cristina felt frustrated, as her C1 certification dated back to 2012, and she was aware that her English skills had declined since then. Still, this personal sense of decline was not considered sufficient grounds for her to participate. She was disappointed to miss out on a professional development opportunity, especially given how rare such programs were in the city.

As a committed professional, Ana Cristina believes in teachers’ agency to improve their teaching skills and job conditions. This agency has been particularly important for her as she struggled navigating the demands for a good English language proficiency, the scarce opportunities of PD addressing teachers’ language skills, and the constraints for accessing the PD programs (Pietarinen et al., 2016). Since she was unable to access the English exposure she wanted and needed, Ana Cristina once again turned to teaching more advanced students as a way to maintain her language skills. She took a second job on weekends at University Z, where she had access to free professional development programs in areas of

personal interest, such as content-based language instruction and teaching academic writing. However, her heavy workload and scheduling conflicts prevented her from participating in these courses. To sustain her English proficiency, she sacrificed personal and family time on weekends, teaching in a more demanding academic environment than her regular public school classes. Although teaching English as an adjunct in a local university allowed her to have a significantly higher use of English than in her public high school classes, Ana Cristina feared the loss of her proficiency. She constantly searched for PD programs that addressed her language skills more comprehensively. In her research, she found the modern language teaching assistantships offered to Colombian English teachers in the U.K. She decided to apply for a teaching position despite the economic effort that represented paying for the roundtrip airfare and covering all her expenses for the first two months. This time, she fulfilled the requirements and got the position to teach Spanish for nine months.

The time spent in the UK allowed her to gain confidence in her language skills because she felt she had improved her English. She used the language with different people and had to adjust to a lesser-known English variety and a new culture. This experience also represented an added benefit to her résumé. When she applied for a part-time adjunct position in the teacher education program at University Z, she had enough teaching experience in public and private schools with teenagers and children and her master's degree.

PD for English Teachers in Times of the COVID-19 Pandemic

In 2020, the global pandemic and subsequent lockdown drastically changed the landscape of education, including professional development (PD) for in-service English teachers. Between 2020 and 2021, most PD programs focused on emergency training to help teachers adapt to remote instruction and support students' learning. The sudden shift to online education, combined with budget cuts affecting various teaching resources, limited the availability of PD initiatives for English teachers. As a result, only a few online training sessions were offered by local educational authorities. These sessions typically combined technological support, ELT strategies, and conversation-based components.

At the local level, PD opportunities included periodic Facebook Live sessions, where scholars and teachers could exchange ideas about English teaching and learning. Audience members were encouraged to participate by sharing

comments in the chat. However, Ana Cristina did not attend these sessions for two main reasons. First, they were scheduled during her teaching hours, and she was unable to cancel her classes. Second, they did not allow for spoken English interaction—her primary motivation for participating—as teacher contributions were limited to written comments. Another initiative, an online Conversation Club called *Código Medellín*, was designed to help teachers practice English. However, Ana Cristina did not view it as a PD program that met her professional or linguistic needs. A key reason for her lack of interest was that the content seemed too basic and appeared to target teachers without an ELT degree or those who struggled with online teaching tools.

At the national level, three strategies were implemented to support English teachers' PD. The first was *Talkativ-E*, launched by the MoE in 2020 and available until 2021. Originally called "English from home" (Ministerio de Educación Nacional, 2021), the program granted a participation certification for teachers that attended 90% of the sessions. *Talkativ-E* that aimed at:

Promoting the intercultural practice of English and its use as a medium of communication and interaction. This strategy is oriented to all public school teachers from pre-school, elementary, secondary, and technical education that are in charge of English teaching willing to have oral practice through online talks with other national colleagues and international guest speakers. (Own translation) (*Código Maestro*, 2021a).

Ana Cristina attended three one-hour *Talkativ-E* sessions that focused on practicing some grammar points defined by the instructor. The grammar point was used in different conversations. She questioned the fact that English teachers with different levels of English skills got together because they attended the groups suitable for their schedules. She said about her experience: "I could notice how hard it was for us to use the target language. Some of them [teachers] apologized before talking because they felt ashamed of their English". After the three sessions, she lost interest because she did not feel she was learning as much as she thought she would.

A second online PD strategy provided by the MoE in 2021 with national coverage was called *Master Class*. Located in the *English for Colombia Eco* web 2.0,

Master Classes are part of a continuous professional development plan called *Inspiring Teachers 2.0*. The purpose is for English teachers to strengthen skills and update pedagogical knowledge while impacting and promoting class-

room practices that facilitate English language learning for students from the Colombian public school system (Ministerio de Educación Nacional, 2021b).

The Master Classes series was published on the Colombia Aprende (Colombia Learns) Youtube channel. Out of the 25 master classes, eight were carried out in English. Using the TEAMS platform, one representative from the British Council conducted the lecture on the selected topic. Teachers could share their comments and questions directly, by speaking, or through chat. Ana Cristina participated in two of the sessions.

A third strategy for teachers across the country in 2020 and 2021 was the webinars organized by the *Asociación Colombiana de Profesores de Inglés* (ASOCOPI, Colombian Association of Teachers of English). The webinars lasted one hour and had a Colombian or international scholar lecturing about an area of their academic interest. Although Ana Cristina found the topics appealing, she felt intimidated to express her comments or questions in a live session. Like the majority of teachers, she participated in the chat. She values all the online PD initiatives, but reflecting on their influence on her language proficiency, she sees only a partial benefit: “In all of them, I was a passive listener. I would say I was boosting my listening skills, trying to interpret the message effectively, and acquiring new expressions and key terms”. This example shows how the need for a comprehensive use of the language was a major aim for her, as many teachers have stated too (Álvarez Espinal, 2018; Ovalle & González, 2023).

Concluding Remarks

In this chapter, we have reported a collaborative exploration between Ana Cristina and Adriana around Ana Cristina's language proficiency as a public school in-service teacher. We have shown how she has experienced the attrition of some of her language skills over time in the ELT profession and her search for alternatives that could support her language retention. We described some of her experiences in local and national PD programs reporting what motivated or prevented Ana Cristina from completing the courses. We showed how she exerted agency in taking alternative routes to maintain and increase her English language proficiency, such as pursuing a graduate degree and working abroad as a language assistant.

Our account shows that despite the existence of in-person and online PD initiatives that seek to support in-service teachers in their English language proficiency, the programs do not address comprehensively English teachers' linguistic

development, and therefore, they do not contribute to the prevention of language attrition and maintenance of English language skills. Most PD programs advertise favoring oral skills but have insufficient space for speaking and do not include meaningful content in reading and writing. We devoted special attention to online PD offered during the COVID-19 lockdown. At that time, most programs tended to be lectures by an invited expert that shared his/her work and promoted a short interaction among the audience.

Rather than offering definitive conclusions, the chapter aims to open a broader dialogue among stakeholders about the need to support teachers' agency through the availability of PDPs that provide sustained linguistic support, helping in-service English teachers maintain and enhance their language proficiency over time. Our reflections indicate that PD agendas should consider in-service teachers' language development to prevent their language attrition and support their language maintenance. This objective requires language education policies that centered on the localized linguistic needs of in-service English teachers. PD curriculum designers and language policy makers should consider the teachers' English language proficiency as dynamic and highly determined the use of the language in classrooms and schools. Language education policies should consider the periodical assessment of the teachers' language proficiency. They should offer alternatives for the loss of their language skills in PDP that combine productive and receptive language skills. In addition, policy makers and decision makers should grant English teachers a voice in the design and implementation of the programs allowing them to exert professional agency. If these stakeholders do not take these actions, the teachers' language proficiency will remain unresolved, and therefore, students' English learning will not be as effective as it should be.

As our literature review suggests, it is necessary to conduct more systematic research on how in-service teachers experience the loss of their language skills over time. This need is more evident for Colombia due to the scarcity of studies that explore a phenomenon that many teachers experience. It is important to investigate the factors that may boost or prevent teachers' language attrition, including how teachers use English in their professional and personal lives, the educational and social linguistic demands they face, and the different factors that support or hinder their agency in their English linguistic development.

The collaborative research we report in this chapter has various limitations. First, it focuses on the perceived language attrition of Ana Cristina, an English teacher that has pursued a graduate degree in foreign language teaching and

learning and who has achieved at some point of her teaching career a high level of language proficiency. Second, the claim for the loss of some of her language skills is based on her subjective account, not on the measurement of a standardized test. And finally, Ana Cristina had the possibility of exerting professional agency taking actions that allowed her to travel to an English speaking country to develop her English language skills. She could afford the trip and received the teaching time release to take her job as a language teaching assistant.

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Becoming knowers, doers, and participants: A teacher development experience from the South

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Abstract

This chapter outlines the dimensions involved in language teacher development based on a case study of a pedagogical experience in Colombia. The experience, which spans the implementation of a bilingual curriculum, illustrates three key dimensions. The first refers to agency, the ability to articulate actions and resources to bring about transformation. The second pertains to epistemology. To carry out their envisioned model, teachers availed themselves of formal and informal learning experiences to expand their knowledge base. Finally, language teachers developed a ‘relational subjectivity’, recognizing themselves as subjects, rather than ‘objects’, in their relationship with policy-makers.

Keywords: language teacher, Professional development, Agency, Epistemology, Relational subjectivity.

Resumen

Este capítulo esboza las dimensiones involucradas en el desarrollo de docentes de lenguas a partir del estudio crítico de una experiencia pedagógica en Colombia.

La experiencia, que abarca la implementación de un currículo bilingüe, ilustra tres dimensiones. La primera se refiere a la agencia, capacidad de articular acciones y recursos para la transformación. La segunda es la epistemología. Para desarrollar el modelo, los profesores aprovecharon experiencias de aprendizaje formales e informales que ampliaron su base de conocimientos. Finalmente, los profesores desarrollaron una “subjetividad relacional”, reconociéndose como sujetos, en lugar de “objetos”, en su relación con los que crean las políticas.

Palabras claves: Profesor de lengua, Desarrollo profesoral, Agencia, Epistemología, Subjetividad relacional.

Résumé

Ce chapitre décrit les dimensions impliquées dans la formation de professeurs des langues à partir de l'étude critique d'une expérience pédagogique en Colombie. L'expérience, qui traite de la mise en œuvre d'un programme bilingue, illustre trois dimensions clés. La première fait référence à l'agentivité, la capacité à articuler des actions et des ressources pour se transformer. La seconde relève de l'épistémologie. Pour réaliser leur modèle, les enseignants ont profité d'expériences d'apprentissage formelles et informelles afin d'élargir leur base de connaissances. Enfin, les professeurs de langues ont développé une « subjectivité relationnelle », se reconnaissant comme des sujets, plutôt que comme des « objets », dans leur relation avec les décideurs politiques.

Mots-clés: Professeur de langues, Développement professionnel, Agentivité, épistémologie, Subjectivité relationnelle.

Introduction

The notion of teacher development has a relatively recent history. Throughout historical contexts, teaching had been conceived of as a craft, an art or a calling which demanded no specialized skill (Lawton & Gordon, 2002). The Industrial Revolution and the birth of the nation state favored a major shift. To expand industrialization and the creation of national identities, states needed to ensure massive access to education, a former privilege of the monarchy and the bourgeoisie (Castro, 2000). Schooling systems were born, and with them, the need for teachers capable of imparting subject matter knowledge and nurturing national identities. The State took on the task of ensuring the standardization, or

normality, of teacher education, initially by setting up official teacher training institutions ('normal' schools) and, later, by outsourcing the task to the church and to universities (Griffin, 1999).

The role of the professional teacher gradually gained shape as the societal knowledge base became ever more diversified and social structure gained increasing complexity (Hargreaves, 2000). Teachers could no longer be generalists and had to become specialists through lengthier and increasingly complex training. The role of authoritarian enforcers of order and obedience had to give way to more dialogic roles congenial with the humanistic values of participatory citizenship. Technological, scientific, political, and cultural transformations in the second half of the 20th century pushed teachers' professional demands in unprecedented ways. As in other professions and organizational contexts, it became clear that initial professional training was not enough for teachers to keep up with the pace of societal change (Castro, 2000). Besides exploring formal opportunities for actualization of professional skills, teacher educators became more interested in learning how in-service teachers develop professionally within their teaching practice (Borko, Jacobs & Koellner, 2010).

The conversation around teacher PD (professional development) in the late 20th century and in the first two decades of the 21st century has revolved around the contextual factors that make teacher development possible (Levine & Marcus, 2010; Postholm, 2012; Timperley et al., 2007). In Latin America, advancements in the understanding of teacher education and professional development have been slower and more contested. The need to advance the professional status of the teacher has not been centrally driven by changing societal demands, but by teachers' own struggle to defend their autonomy and the sovereignty of schools as societal projects (Martínez-Pineda, 2011; Suárez, 2002). The struggle has often deployed against state-driven policies intent on diminishing teachers' professional autonomy (González, 2021).

Language teaching is a relative latecomer to the professional development narrative. It has been traditionally assumed that being a foreign language teacher only requires speaking the target language and using a recognized method to teach it (Bastidas, 2019). Language teaching in ESL (English as a second language) contexts tackled the challenge of professionalizing a low status trade into a certified profession by articulating the state and increasingly powerful professional associations, such as TESOL (Brashears, 2004). Foreign language teaching has depended, to a large extent, on the standards and knowledge base of foreign bodies legiti-

mated by neocolonial imaginaries for the regulation of language teacher careers (González & Llurda, 2016). The promotion of these foreign standards has proceeded through various reproduction mechanisms, such as reliance on international agencies for materials design and certification, university-based training of teachers based on dominant theories, and the incorporation of international schemes into national policies (Buendía & Macías, 2019; Viáfara, 2016). The language teaching profession remains a stronghold of colonialism and linguistic imperialism (Holliday, 2006; Pennycook, 1998). Importing foreign standards and knowledge claims has come at the cost of disregarding the creation of a local knowledge and praxis base which articulates a solid discourse for the professionalization of language teachers (Cangarajah, 2002; Kumaravadevelu, 2014; Núñez-Pardo, 2022, Soto et al., 2021). This scheme has, in turn, served to legitimize a profitable teacher training and certification industry which controls teachers' access to professional advancement opportunities (Cronquist & Fiszbein, 2017).

From our positioning as university-based language teacher educators, we reflect on the implications that a curriculum innovation experience in a public school in Barranquilla, Colombia, holds for language teacher PD. In this experience, teachers participated in an unprecedented curriculum transformation project which led to the certification of the first bilingual public school in the country. Our analysis of this outstanding pedagogical experience provided us with the foundations for outlining a model of language teacher development which, though preliminary, aims to contribute to a more contextualized view of how language teachers develop epistemologies, agency, and new ways of relating to their social environment. After a brief discussion of relevant scholarship, we present a narrative of this pedagogical experience (permeated by participants' own accounts), followed by our insights and inquiries about language teacher development in the South.

Models of language teacher professional development

Language teacher professional development (PD) refers to the process through which language teachers enhance their knowledge, practice, and attitudes by adapting to and transforming their pedagogical environments (Postholm, 2012). Language teacher PD is often differentiated from language teacher education, which refers to formal training leading to the official qualifications of a teaching degree (Randi & Zeichner, 2004). Although formal professional degrees may be considered part of a broader notion of teacher PD, it is useful to delimit language teacher

PD to the formal and informal practices through which in-service teachers develop as practitioners. Various properties have been linked with teacher PD, not exclusive to language teachers, including its continuous lifelong nature (Fessler & Christensen, 1992), its collaborative situated character (González et al., 2001), and its constructivist foundation as a meaning-making endeavor (Freeman, 2006).

Besides these general attributes of teacher PD, language teacher PD presents special differentiating properties. One obvious element refers to language. Language teachers' PD entails not only optimizing teachers' proficiency in the target language, but also constructing identities as target language users (González, 2020). This element is most critical in contexts where the target language is not spoken as teachers' L1 and where it is not widely spoken in the community (e.g. Colombian teachers teaching English in Colombia). For decades, native target language use was deemed the gold standard for language teaching in such contexts (Pennycook, 1998). Even today, official language policies continue to display native-speakerism biases in their formulation in ways which promote linguistic colonialism and imperialism (González, 2021). Although achieving and maintaining language proficiency is deemed an important goal of language teacher PD, a more central component seems to be the development of solid L2 speaker identities which recognize language as a pluralistic cultural resource (Holliday, 2006). In ELT (English language teaching), this aim has been pursued through notions such as World Englishes (Crystal, 2003; Kirkpatrick, 2007) and, more recently, English as a Lingua Franca (ELF) (Canagarajah, 2006; Schneider, 2018).

Another special element refers to language teaching methodology. Unlike educational areas primarily geared to the appropriation of specialized subject matter, language teaching orients itself to fostering learners' ability to use language in various social situations. The effectiveness of language teacher PD programs is chiefly assessed based on learners' performance as language users. Over the decades, the methodological component was equated with the appropriation of language teaching methods, pre-established procedural scripts purporting to enhance language learning. In what Kumaravadivelu (2003) calls the post-method condition, language teacher PD is no longer predicated upon the appropriation of such scripts, but on the cyclical integration of action and reflection to address the needs of the learner and the educational context. In other words, language teacher PD proceeds along the lines of reflective practice and the construction of situated epistemologies and informed agency.

Historically, the deficit model has been the most entrenched form of comprehending the way language teachers develop (Wallace, 2009). The deficit model reflects Freire's banking metaphor of development, with the teacher being conceived of as a semi-empty container to be filled with various forms of declarative and procedural knowledge. Different teacher PD models have been proposed in resistance to the deficit model. Díaz-Maggioli (2003, 2004) conceived professional development as a process in which teachers are voluntarily involved in learning to adapt their daily teaching practice to students' needs. He affirms that, for PD to be effective, it "should be understood as a working commitment that teachers make to promote the purposes of the profession while addressing their own particular needs" (2004, p. 5). PD is a permanent and continuous process, in which a sequence or interdependent activities are developed to achieve results. Developmental activities should be systematically planned to support professional growth in the teaching profession. They should also be carried out on an ongoing basis to update teachers on educational trends and methodologies. A key aspect that Díaz-Maggioli emphasizes is the necessity for teachers to be personally invested in professional development activities.

Along the same lines, Villegas-Reimers (2003) conceptualizes professional development as a process where teachers are treated as active learners and reflective practitioners. It is a long-term collaborative process that takes place within a particular context closely linked to institutional needs or educational reform. Aiming towards a similar direction, Cárdenas, González and Álvarez (2010), informed by a review of the international and national literature, propose guidelines for Colombian professional development programs. For these authors, a central tenet is that a Colombian PD model should be conceived from a developmental perspective. Said model should be context-based, granting teachers opportunities to engage in processes of inquiry and reflection that lead to exploring options to meet the particularities of their educational settings. Opportunities should also include individual and group work in the institutions where teachers exercise their teaching practice, in order to facilitate meaningful learning for themselves and for their students. From an eclectic perspective, Chávez and Guapacha (2016) advance a PD model that balances out practice and theory aiming at influencing "teachers' teaching practices and views, raise their personal and professional awareness, increase their motivation and attitudes toward their own learning and teaching processes, and improve their language proficiency" (p. 90). The model addresses teachers' self-reported needs, concerns, learning styles and pace and provides opportunities to learn from peers, from experts, while developing the autonomy needed to gear their own developmental process.

Breaking up with the deficit model requires making visible the successful initiatives led by language teachers, in alliance with local expertise, which have resulted in transformative experiences for educational institutions and communities. The goal is not simply to spotlight success stories. A deeper motive is to reflect upon these initiatives as grounded models of what it means to develop as a language teacher in the Colombian (and perhaps, by extension, Latin American) context. Instead of seeing how abstract language teacher PD models rooted in foreign contexts apply to local experience, a more productive approach would be to deduct principles from outstanding local experiences. This chapter illustrates this approach by performing a case study of a pedagogical experience, led by local teachers, which resulted in the implementation of a bilingual curriculum in a public school despite multiple limitations. The participants in this experience were professional English teachers who led a curriculum transformation process that involved other language and content teachers as well as other stakeholders (administrators, parents, and students). Our role, as teacher educators, was to act as a sounding board for their initiatives and to connect them with our ongoing academic reflections and conversations around the nature of language teacher PD. As local university-based teacher educators, we examine this meaningful PD experience to gain insights regarding the question: What principles can be derived from situated curriculum innovation experiences to inform a contextualized understanding of PD?

A case of language teacher PD

The reflections from this chapter derive from a larger project concerned with studying language teacher development experiences in the Barranquilla area. Part of this project examined curricular transformation at a public school (hereafter referred to as “ABC School”). Between 2009 and 2015, ABC School undertook a successful curricular transformation project featuring an innovative dual language education component. The school, with a student population of around 1300 students and located within a lower middle-income district, illustrates the typical limitations for the implementation of bilingualism in Colombian public schools, including oversized classes, lack of bilingual content teachers, and lack of professional English teachers in the primary level (Cárdenas & Miranda, 2014; Howard et al, 2007). The design included teachers, teacher educators and school administrators. The school provided documentary evidence (i.e., curricular documents, meeting minutes, and teacher interview reports) which we coded and interpreted in the light of our ongoing research project on language teacher PD in the Colombian Caribbean region (Pérez et al., 2019).

A narrative of collaboration and agency

Due to space constraints, we devote this section to presenting a narrative account of the pedagogical experience, based on participants' testimonies. The subsequent discussion section interprets the pedagogical experience regarding its implications for the understanding of language teacher PD in the Colombian context.

Interpreting policies against school aims and needs

The institutional conditions motivating the curricular transformation project are shaped by the policy environment of Colombia at the end of the 2010s. The National Bilingual Plan (NBP), the continuation of various policy initiatives that started in the 1980s (Usma, 2009), set the ambitious goal of educating citizens "capable of communicating in English with internationally comparable standards" (MEN, 2006). Aside from critical gaps in the formulation of the policy itself (González, 2007; Usma, 2009), the strong pressure placed on government-funded schools to implement adjustments generated discomfort among school administrators and language teachers, especially in impoverished contexts where limited conditions existed for the transition. Within this climate of discomfort, school administrators and language teachers at ABC school congregated to reflect on the implications of the policy for the schools' educational project. This reflective phase involved the consideration of questions related to the implications of the policy and the most pertinent way to interpret it according to the institutional context. More practical questions concerned the type of foreign language education pathway that most suited their context and teachers' concern regarding the knowledge and skills demanded by the eventual transformation. At the center of their discussion were teachers' appraisal of the impact of the policy on students' lives and their gauging of institutional needs to transform the challenge into an opportunity. The initial stage reveals some of the elements shown by the literature to be conducive to language teacher PD. On the one hand, it attests to the existence of a dialogic school culture where concerns, proposals, and dissent can be openly discussed to the effect of building consensus. Dialogic school cultures facilitate language teachers' PD by positioning them as part of a democratic community co-owned by a professional assembly (Desimone, 2009). On the other hand, the involvement of school administrators suggests institutional commitment to educational transformation, a key ingredient to ensure sustainable conditions to further language teachers' PD (Clausen et al., 2009).

The outcome of the initial reflective stage was the collaborative construction of goals and an action plan. Considering the importance of Spanish L1 in students' linguistic education, the school community decided that an exclusive focus on English was unsuitable and proposed a curricular design in which students learn the curriculum in two languages, that is, to say, a dual language education model. This type of model revolves around three objectives: "academic achievement, bilingualism and biliteracy, and sociocultural competence" (Howard et al, 2018, p. 5). In this specific case, all students were L1 speakers of Spanish and English was the partner language (Howard et al., 2007). Through this model, the teachers were able to increase the presence of English in the curriculum, overcoming structural constraints in the allotment of English instructional time, and to integrate it as a language for learning content, rather than as a mere tool for communication. A key element in this collaborative construction of goals and action plan is the school community's agentive positioning vis-à-vis the language policy, which avoided passive compliance and emphasized the adjustment of policy aims to the needs and aims of the school context. In a more general sense, the exercise illustrates how a pedagogy of discomfort can serve as a springboard for communities to become proactive and propose actions to resist and interpret policies for the benefit of the institution (Palmer et al., 2019).

Developing pertinent epistemologies

With clear aims in mind, English teachers at ABC school set about constructing situated epistemologies to support the curricular innovation envisioned. Collaborative action research (CAR) (Hornberger & Johnson, 2007) proved a powerful tool for creating a rich knowledge base about the ethos and needs of the school community and the teaching team. Teachers implemented three CAR cycles in the transition towards the dual language model. The first cycle aimed at revisiting the school curriculum in place, especially the English component. They focused on exploring what they were doing to develop students' English language proficiency. They analyzed the lessons taught, and the methodologies and approaches implemented and came to realize that these were not conducive to the development and improvement of students' language competence. They also identified other limitations, such as teachers' English language level and the pertinence of their classroom practices. A concrete action was a thorough revamping of the English language curriculum and the implementation of a teachers' development program that included not only pedagogical elements but also English instruction.

The school was not alone in the process. English teachers' enhanced consciousness of their professional development needs and those of the school community served to channel the support of local education authorities, mainly from the district education board. Their heightened awareness made it easier for them to verbalize their needs and to procure the specific type of support required for their context. Governmental support materialized as opportunities for teachers to take English language courses, complete graduate education programs, and participate in an institutional and curricular strengthening program coordinated by teacher educators at Universidad del Norte. The curricular strengthening program included a diagnostic phase to finetune the assessment of teachers' and students' linguistic needs, and a joint review of the school's English program (goals, objectives, development of skills).

The CAR cycle thus far illustrates two elements which promote a solid developmental process, according to the teacher PD literature. One of these elements is research: by investigating the specificities of their school context, language teachers strike a reflective, problematizing stance that motivates continued refinement of praxis (Calvo, 2009). The other element is involvement of local experts, who performed a supportive role in accompanying school transformations whose foremost protagonists were language teachers themselves. Our experience in supporting this process suggests that PD opportunities are maximized when local teacher educators, with extensive knowledge of the local context, articulate programs pertinent to ongoing school projects.

The second CAR cycle focused on English teachers' participation in formal PD programs via graduate MA degrees offered by a local university. Language teachers from ABC school participated in courses geared to strengthening pedagogical skills for planning, designing, implementing, and assessing English courses. The MA degree also features a research component in which participants carry out a research project focused on comprehending a pedagogical problem or intervening in an educational context in connection with English learning. The research component presented an opportunity for teachers to connect their MA education with the curricular innovation program in progress at their school. Both formal and informal professional development initiatives responded to the needs identified by the stakeholders (e.g., local education authorities (LEA), institutions, and academic community).

One salient need diagnosed by participant teachers through reflective discussion during the initial planning was the limited English skills of content teachers to implement the dual education model envisioned. Because the English and subject matter teachers had agreed for some subjects to be taught only in Spanish, others in both languages, and others only in English, content teachers faced the need to use the L2 and instructional skills. Considering this necessity, ABC school English teachers proposed an innovative collaborative scheme in which they taught basic English language skills to content teacher peers and helped them to become familiarized with key methodological notions related to English-medium teaching and content-language-integrated-learning. Organically, a model in which English teachers became mentors of primary and content teachers emerged. The institution adjusted schedules to allow for content teachers and English teachers to share lesson time, the English teacher supporting the content teacher, as part of a co-teaching arrangement.

Transforming the social-material environment

The third CAR cycle focused on teachers implementing dual language instruction at the primary level and in the secondary syllabi of math, science, and social studies. Although content teachers welcomed the mentoring scheme, the English teaching staff needed to negotiate roles and expectations in a flexible manner along the way. They needed to reach agreements regarding how much English should be used in class, how to use the L2 to plan lessons and teach, and how to evaluate content knowledge in English. Still, some content teachers, students, and parents remained uneasy about the change. The role of the school principal was key in facilitating understanding between these stakeholders. She motivated content teachers through a system of benefits and publicly recognizing their participation in the project. Through her contact with the city's education board, she also arranged for teachers with solid content and L2 skills to be formally appointed to contribute to the project.

Although solidifying the program took much effort and negotiation, positive academic outcomes created the legitimacy conditions for its iteration. Parents' regard of the program improved as they gained awareness of its positive impact on their children's education. Through the reward system in place, a wider base of content teachers decided to support the program and to participate in its implementation. Most significantly, the program enabled improved academic

outcomes in English proficiency, L1 critical reading and writing, and in the attainment of content objectives, based on the outcomes of SABER 11 (the national standardized student achievement test). Because of these positive results, the school was appointed the first bilingual public school in Colombia. The school also received the *Compartir al Maestro* prize, a national recognition of the most innovative pedagogical proposals. Since its initial implementation, the program has undergone continuous assessment and adjustment in consonance with the school's evolving dynamics.

Lessons in theorizing language teacher PD in the South

After presenting the narrative of the pedagogical experience, we can address the research question presented in the introduction.

Language teacher PD in Colombia

Language teacher PD in the Colombian context is complex and demands a nuanced understanding. One source of complexity refers to the diversity of geographical, socioeconomic, and sociocultural contexts surrounding the teaching of English in Colombia. From the perspective of the narrative presented (a public lower-middle income school in a large urban area), it is possible to infer that language teacher PD thrives within an institutional climate that promotes critical policy interpretation, collaborative reflection on school aims and needs, access to informal and formal PD opportunities, and spaces for language teachers to lead curricular innovations (Desimone, 2009). The combination of these elements, rather than any of them in isolation, is what nurtures the conditions for language teachers to reposition themselves as knowers, agents, and relational subjects. The school's transition to a dual language model illustrates the gradual emergence of local epistemologies, the strengthening of agencies, and the renegotiation of relational roles along the process. Language teachers' epistemologies are situated and contingent: their first-hand involvement in the social material dynamics of the school builds up a rich knowledge base about the specifics of language learning in their contexts. Their agency is collaborative because they considered the needs of different stakeholders, including school administrators, government officials, colleagues, parents, and students. Finally, relational subjectivity results from becoming aware of their status as conscious decision-makers and from shedding the objectifying roles inherent to the deficit model (Wallace, 2009).

The principle of language teacher development as a multidimensional phenomenon cuts across most contemporary models, all of which identify components in the form of skills, modules, competences, tiers, or domains (Cárdenas, González & Álvarez, 2010; Díaz-Maglioli, 2003). Three dimensions are common across these models: epistemology, agency, and relationality. The epistemological domain pertains to the language teacher's developing self as a knower, as a constructor of theories of experience (Quintero & Guerrero, 2013). Such theories feed on a variety of sources: own praxis, narratives within peer circles, and interactions with knowers from other communities (immediate or mediated by reading and other modes and channels) (Cochran-Smith, 2003). Theories emerge to explain aspects relevant to teachers' particular praxis, which may include the widely recognized triplet of theories of language, language learning, and language teaching (García-Chamorro & Rosado-Mendinueta, 2021); but can also include theories of school management, theories of socioeconomic distribution, or any aspect theoretically meaningful in the teachers' ecosystem.

The agentive domain refers to teachers' development as doers, as participants capable of bringing about positive change in their internal mindset and external environment. Agency does not entail mere action, but, in Arendt's terms, active engagement in transformative activity (Arendt, 1998; Monte-Mór, 2013). The locus of transformation is both internal and external. Agency within the internal realm refers to the exercise of free will to manage one's beliefs, mental states, and dispositions. Internal agency governs the contents of consciousness, including language teachers' appraisal of themselves and their role within the educational community. Internal agency may result in enhanced external agency, that is, in a stronger disposition to bring about changes in the ecosystem which advance the agent's ideals, goals, and values. Assuming agency over one's consciousness motivates principled action, the motivation to achieve balance between core beliefs, personal and community-based action, and the broader social-material ecosystem. It needs to be clarified that an agent may correspond to an individual or to a larger social unit (a dyad, a group, a school board, etc.). Community-level agents co-develop as their shared principles become more cohesive and their commitment to principled action intensifies.

The relational dimension refers to teachers' positioning vis-à-vis institutional artifacts at various organizational levels. Artifacts may include concrete objects, such as textbooks, technological appliances and platforms, spatial configurations, and rulebooks; or abstract entities, such as policies, curricular guidelines, teacher

development programs, laws and decrees, and professional networks. Teachers' positioning may involve various degrees of assimilation, negotiation, or resistance (Shohamy, 2009). Assimilation refers to the relational positioning whereby novel artifacts are incorporated into practice in relatively uncritical mechanistic ways. Assimilation stems from a model of experience which naturalizes unequal epistemological and agentive configurations in disfavor of the teacher's standing as a knower and doer. At the other end of the spectrum, resistance involves passive or active strategies which limit or block the influence of artifacts deemed inconsistent with own values, interests, or beliefs. Although resistance may seem to entail higher agency on the teacher's part, it can underscore a fixed uncritical model of experience which deifies one's own beliefs and uncritically assumes higher epistemological or moral ground. When not complemented by more proactive positions, resistance can also result in what Freire (2008) calls 'immobility', the oppressed condition of those who accept their colonized state and maintain it through cynicism and inertia. Between assimilation and resistance, negotiation constitutes a middle way dynamic position in which new artifacts are weighed against principles and accommodated to create more complex models of experience. Within a post-colonial world order, negotiative positionings recognize the culturally situated nature of the practices invested in the theorization and regulation of language pedagogy, allowing constructive dialogue to exist between local ways of knowing and doing and global epistemologies and practices.

Domains refer to broad dimensions within which developmental processes unfold towards complementary outcomes, and which function in tandem within the language teacher's developing self. They should not be understood as modules or compartments, but as dimensions operating in a simultaneous and mutually reinforcing manner within the language teacher's self and behavior. The knower, the doer, and the relational subject co-occur within the language teacher and manifest as discursive and behavioral sequences in teachers' pedagogical practice and professional discourse. In other words, teachers' praxis and discourse concurrently realize their epistemology, agency, and relationality. These domains reinforce one another while retaining their specificity. Epistemological developments can strengthen agency and reposition language teachers' relational subjectivities. Enhanced agency may stimulate the furtherment of epistemologies and a more negotiative relationality. This mutually reinforcing quality does not imply that domains can supersede one another: one domain may be especially active while the other(s) remain relatively stable.

Concluding remarks

Developing situated understandings of language teacher PD in the global South demands careful reflection on pedagogical experiences promoting disruptive and sustainable developmental opportunities. The critical case study presented in this chapter exemplifies this type of experience by illustrating the construction of local epistemologies, the strengthening of agency, and the renegotiation of relational subjectivities.

These mutually reinforcing dimensions were seen to affect language teachers' development at the micro-level of peer and student relationships, at the mesolevel of intra- and interinstitutional communities, and at the macro-level of policy and theory construction. The powerful agentive narrative presented here stands in sharp contrast with the assumptions implicit in the deficit model that underscores part of the official policy discourse. Instead of conforming to a compliant passive role, the language teachers in the experience adapted policies to the school's aims and needs, garnered administrative and governmental support to materialize curricular transformations, carried out systematic educational research, and led sustainable mentoring practices.

The experience illustrates how the teacher-trainee dichotomy can be overcome through schemes where teacher educators or local experts support ongoing curricular transformation initiatives by offering mentorship and fostering explicit reflection. Naturally, the existence of such initiatives at the institutional level may be an exception, rather than the rule, and a critical context for studying language teacher PD could be that of schools with a limited culture of collaborative decision-making. In that case, there would be a need for integral school interventions where key stakeholders make solid commitments for formal and informal language teacher PD opportunities to bear fruit.

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Study groups for language teacher educators professional development in Oriente antioqueño

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Abstract

This chapter documents a study group of teacher educators seeking to deepen their knowledge of critical literacy and contribute to discussions regarding epistemologies of the South. The social responsibility of teachers demands continual academic and personal growth to address educational needs, requiring strategies such as study groups. Collaborating in this study group enabled educators to gain essential insights into critical literacy, become aware of their discourses and ideologies, and transform their teaching practices. The research findings highlight the value of study groups as a means of enhancing teacher education and promoting critical thinking through professional development in South American contexts.

Keywords: Teachers' professional development, Study groups, Critical literacy.

Resumen

Este capítulo documenta un grupo de estudio de formadores de docentes que buscan profundizar su conocimiento sobre la literacidad crítica y contribuir

a las discusiones en Epistemologías del sur. La responsabilidad social de los docentes exige un continuo crecimiento académico y personal para abordar las necesidades educativas, requiriendo estrategias como los grupos de estudio. Colaborar en este grupo de estudio permitió a los educadores obtener conocimientos esenciales sobre la literacidad crítica, tomar conciencia de sus discursos e ideologías y transformar sus prácticas de enseñanza. Los hallazgos de la investigación destacan el valor de los grupos de estudio como medio para mejorar la formación de docentes y promover el pensamiento crítico a través del desarrollo profesional en contextos sudamericanos.

Palabras clave: Desarrollo profesional docente, Grupos de estudio, Literacidad crítica.

Résumé

Ce chapitre documente un groupe d'étude de formateurs d'enseignants cherchant à approfondir leurs connaissances en matière de littératie critique et à contribuer aux discussions en épistémologies du Sud. La responsabilité sociale des enseignants exige un développement académique et personnel en continue afin de répondre aux besoins éducatifs, nécessitant des stratégies telles que des groupes d'étude. La collaboration dans ce groupe d'étude a permis aux éducateurs d'acquérir des aperçus essentiels sur la littératie critique, de prendre conscience de leurs discours et idéologies, et de transformer leurs pratiques d'enseignement. Les résultats de la recherche mettent en évidence la valeur des groupes d'étude en tant que moyen d'améliorer la formation des enseignants et de promouvoir la pensée critique grâce au développement professionnel dans les contextes sud-américains.

Mots-clés: Développement professionnel des enseignants, Groupes d'étude, Littératie critique.

Introduction

As foreign language teacher educators of a university program, we have the social and political responsibility to continuously grow and improve as professionals and thus obtain epistemological and pedagogical tools to educate new generations of teachers. To attain these goals, we need to constantly reflect upon our teaching practices and how to refine them (Villegas-Reimers, 2003; Sierra, 2007; De Tezanos, 2007). A great opportunity to do such an exercise is learning with colleagues through collaboration and reflection. This chapter

describes part of our professional development experience building understanding of critical literacy through a study group as a way to contribute to the discussion of epistemologies of the South.

Being part of the academic community as university professors and researchers, we have had a number of opportunities to participate in different professional development strategies. However, these strategies often fail to address the particularities of our needs and to include all of the teachers of the program. For example, the university and the faculty where we work have provided some conferences and seminars, but these spaces are designed for all professors of the university, so they address very general topics. Similarly, professional development outside the university, although more focused, usually involves an economic investment and time for commuting, and conflicts with our responsibilities.

Aware of these difficulties, we exchanged and discussed our different teaching experiences in short conversations among colleagues at work. De Tezanos (2007) suggests that, as colleagues working in the same context, being in our natural space, we can generate pedagogical knowledge leading to professional development groups. She also suggests that in these environments, teachers' decision making can emerge from critical perspectives. Nonetheless, we had not formally established an arrangement for this dialogue of ideas and interactions. In light of this, as a group, we decided to refine our non-formal exchange of pedagogical experiences, so it could be linked to professional development, which is understood as a strategy and a continuous process that seeks to stimulate reflection and transformation in the teaching practice (Cárdenas, González & Álvarez, 2010; Diaz-Maggioli, 2003).

To undertake this endeavor, a space for us to develop professionally through discussion, reflection, and learning of the different topics that had emerged in our informal conversations was proposed. Consequently, all the full-time teachers of the program were invited to attend a meeting where our subjects of concern and the pertinence of such interests for the teachers themselves and the educational needs of the context were conveyed. After a deep consultation, the team voted and unanimously decided to explore the ideas around critical literacy; in other words, the intersection between language and power. The decision was mainly influenced by three problems we identified: the difficulties students have in recognizing how ideologies in all types of texts work and position those texts, the lack of understanding and respect for diverse ways of being, thinking, doing, etc., and the lack of agency of students, which affects their interest in

taking action. This decision also declares our intention, as professors of future teachers, of presenting education from a critical perspective (Janks, 2010; Vasquez, 2017; Mora et al., 2021), and it confirms our awareness of the importance of evaluating the political dimensions of our teaching and our role in the reproduction of social inequalities (Pennycook, 2017). Therefore, contributing to the reflection of epistemologies of the South that seek to challenge the dominant ways of knowing and acting imposed by hegemonic groups (De Sousa, 2018).

The meeting also allowed us to opt for a professional development strategy, to plan the schedule for the sessions, as well as to select the teachers leading the initiative. We found in study groups, as described by Birchak et al., (1998), Wood and McQuarrie (1999), Diaz Maggioli (2003; 2004), Sierra (2007), and Cuartas (2020), an excellent alternative as they adjusted to the particularities of our group. Regarding the schedule, we concluded that time was scarce given our varied responsibilities, so, to address this issue, two solutions were adopted: using some time from our weekly curriculum committees¹ and registering this initiative as a project in the research department of the university to obtain at least a weekly hour assigned to each teacher. Finally, three of us were selected to lead the sessions because of our academic background and our role as main researchers in the project.

We, the leaders and authors of this chapter, designed and planned, in collaboration with the rest of the participants, the implementation of professional development sessions that built a better understanding of critical literacy through a study group strategy.

This experience took place at a private university located in Oriente antioqueño, Central Northwestern Colombia. The region is the second-largest in the department in terms of population and economy, and it is diverse in terms of ethnicity, culture, society, economy, and climate. For example, although most people are mixed-race, which means they have a mix of European, Indigenous, or African ancestry; there are also Indigenous groups such as the Embera Chami, Senu, and Gunadule in Antioquia. In relation to Oriente antioqueño region, there is a presence of indigenous families and individuals belonging to these groups (Embera Chamí, Embera Eyabida, Embera Dóbida, Senú and Gunadu-

¹ A weekly space we, as full-time teachers of a teacher education program, have at the Faculty of Education, which seeks to study, discuss and propose solutions to different situations that arise in the program.

le) including a Wiwa family located in Cocorná municipality who have arrived in the region. Because of these characteristics and our commitment to making an impact on the communities that inhabit the area, through our professional development experience we sought to find alternatives to educate future teachers to make them aware of their role in the construction of situated knowledge and their contributions to current discussions in epistemologies of the South. We also sought to improve classroom practices, become more critical readers, and encourage new generations of educators to incorporate critical literacy (Henceforth CL) strategies in their teaching practice.

The potential for impacting the region with educators whose practice is permeated by critical perspectives is enormous. The influence of the program has expanded far beyond the municipality where the campus is located. In that sense, most alumni stay in the area and some of them work in rural and urban contexts in different municipalities in Antioquia. For example, private and public schools and universities, secretary of education offices, and language centers, among others.

CL promotes the use of different strategies to read and write texts critically and, as Freire and Macedo (1987), cited in Luke (2012), state, to read the world in the word. This means that the reader can take a stand by contrasting the relationship between his/her world and the world presented by the author. CL can be located within the epistemologies of the South as it is rooted in Freire, whose ideas have been further developed by Janks (2010, 2012), Luke (2012), and Vasquez (2017), among others. Besides, CL also aims at acknowledging and validating the knowledge produced by those in the periphery while seeking their liberation (De Sousa Santos, 2018).

In the next sections of this chapter, we are going to expand on the notions of PD (professional development) and study groups, we will describe the three stages of our professional development experience, and we will present our conclusions and the limitations we faced during this experience.

Study groups to promote professional development

Teachers' professional development is often defined as an "ongoing learning process in which teachers engage voluntarily to learn how best to adjust their teaching to the learning needs of their students" (Diaz-Maggioli, 2003, p. 1). As it is voluntary, members require personal motivation (intrinsic) and external

motivation (extrinsic) (Maslow, 1954; Dörnyei, 2009). The former is to study what they need; the latter involves the needs of students, educational institutions, and social realities in general.

For teachers to keep the quality of education throughout their lives, they must consider some form of PD (Day, 2004). To respond to those needs, universities offer well-organized teachers' professional and certified training, which in some cases is not attractive or pertinent for them. Diaz-Maggioli (2004) calls this offer top-down decision-making, and it is considerably expensive; particularly graduate programs such as graduate specializations, master's degrees, and PhDs. These programs are often designed as a "one size fits all" and disregard the context where the teachers enrolled in them live and work. This implies these teachers must give up their particularities to be part of a standardized program. Besides, in many cases, the programs are not offered in the region where they work and live. That is why authors like Sierra (2007) propose to move from top-down models of PD to other alternatives that streamline teachers' learning.

There are several accounts of the use of professional development in EFL (English as a foreign language) contexts in many parts of the world. In Colombia, professional development has been studied from various perspectives and for different purposes. For instance, to help teachers develop pedagogical and teaching skills (Álvarez & Sanchez, 2005; Sierra, 2007; López & Viáfara, 2007; Rojas, 2008; Zúñiga et al., 2009); to improve language proficiency (Chaves & Guapacha, 2016; Novozhenina & López 2018); to reflect on the practice (González, 2007; Castro & Martínez, 2016; Chaves & Guapacha, 2016; Sierra & Giraldo, 2020; Sierra, 2020; 2022), to explore teachers' identities (Quintero & Guerrero, 2013; Torres-Rocha, 2017), and to identify alternatives and challenges (González & Sierra, 2005; Álvarez et al., 2011).

There are different strategies for PD, such as practice and knowledge communities, peer coaching, dialogue journals, portfolios, and study groups, that teachers can employ when they acknowledge that professional and certified training does not respond to their needs and interests. In accordance with our PD experience, in this chapter we will only describe study groups.

Study groups, according to Diaz-Maggioli (2003), help teachers review and study literature in the field of interest. The participants are a group of professionals who share the same needs and create their protocols. In other words, they are collaborative learning communities that foster ongoing professional

development. They provide a supportive environment for teachers to share ideas, best practices, and resources, and to collaborate on solving problems related to teaching and learning.

In addition, study groups can be classified according to their objective. That is, their purpose can be helping teachers implement innovations in the curriculum, planning improvements in the educational context, and/or guiding teachers' research practice (Murphy, 1992).

Study groups represent a great strategy for teachers who work at the same place because it allows them "to have the opportunity to discuss concepts, problems, etc., that emerge during their professional development activities" (Sierra, 2007, p. 94), and because they can help in the construction of situated knowledge (Echeverri et al., 2014).

The use of study groups, particularly those involving critical perspectives, has been less documented. In Europe and North America, there have been experiences in K12 contexts (Iverson et al., 2004; Stribling et al., 2011; Sangster et al., 2013) and in university contexts (Rogers et al., 2021). In Colombia, Echeverri and Perez (2014) and Echeverri et al., (2014) have explored the use of study groups to learn about critical pedagogy. Furthermore, in 2007, Sierra suggested that study groups were growing as a new idea for professional development, but that this idea had not been studied enough. In this sense, our experience might contribute to the existing literature as we aim to help envision how study groups can help teachers to reflect, understand, and incorporate different topics and practices such as CL.

Our experiences approaching critical literacy through study groups

Participants of the study group

Seven full-time and two part-time teachers who worked at the same program at a private university participated in the study group sessions. We all shared the same goal of educating future language teachers and had similar academic backgrounds: Seven teachers hold a BA in Foreign Languages Education and two in hold Bas in Translation. Additionally, we all have postgraduate studies in various fields of education, linguistics, and language teaching.

We also had in common a profound interest in language teaching from critical perspectives, the need to deepen our understanding of CL, and the fact

that most teachers lacked strategies to tackle issues such as gender, race, politics, and their relation to power.

Likewise, the different subjects that we teach include English, French, Research, Practicum, Language Acquisition, Sociolinguistics, and Academic Writing, among others. As a consequence, the diversity of teachers' viewpoints and experiences became an enriching feature in the SG discussions.

Our role as leaders and main researchers was to guide and help members of the group clarify their doubts and concerns, and to select appropriate materials. As leaders, we had three previous meetings to plan and prepare the topics and activities for the different sessions and the protocols we would follow. In other words, we planned the work to be done.

Study groups for the collaborative construction of situated knowledge: The step by step of the experience

We planned to develop the SG in three main stages: (1) exploration of previous knowledge, (2) broadening knowledge, (3) implementation.

(1) An exploration of the SG members' previous knowledge. In this stage, the leader of the group and the two collaborators explored the understanding that participants had of CL through a questionnaire and group discussion with all the members. The preliminary information was analyzed in order to be able to plan the content and implementation of the ten sessions.

(2) When the plan and design of the content of the ten sessions were ready, we engaged the members in different activities that helped them to broaden their knowledge. All the participants were involved in reading literature, watching videos, and analyzing classroom materials. The topics we decided to explore during each of the sessions were selected to help the participants to approach the concept of CL and the needs identified in the previous stage. For instance, the evolution of the concept through history, some of the most influential authors, the strategies used to develop CL, and examples of implementation in the classroom. Participants' reflections were elicited at the end of each session through discussions and interactive techniques such as Jamboard.

(3) After the ten sessions were carried out, the participants were invited to engage in the implementation of a unit created by themselves under the principles of CL. A report of their experience and evidence of their work was required. The

participants had the opportunity to design and implement some CL-oriented lessons in their corresponding subjects in the Foreign Language Teaching program. Except for one of the participants, they all decided to work on the implementation with the support of another colleague in the study group.

The process of design and the implementation of the lessons with a CL perspective was challenging, so the teachers in the study group requested a couple of additional sessions to receive support for this process. In consequence, these sessions were devoted to solving questions, exchanging ideas, and sharing their progress as well as the possible challenges or constraints they coped with. Therefore, there were fifteen sessions in total. Three preliminary sessions for planning, ten sessions for studying CL, and two sessions for adjusting the final implementation.

Session Structure

The meetings intended to engage teachers actively and they had the following moments: a warm-up, a text discussion, an exploration of topics and concepts, and a closing activity. Before each session, participants were assigned to read some texts that were to be discussed in the next session. The text they had to read illustrated important concepts and ideas around CL. The members of the group themselves suggested that the readings were assigned with enough anticipation, so they had at least one week to prepare them. In the paragraphs below, a description of each of the moments will be presented.

Warm-up. We always carried out a warm-up activity during the first moment of the study group sessions. To explore the different reactions of the participants and their ability to put into practice the CL strategies they were learning in the sessions; they were usually exposed to an image or a video depicting a social issue. For instance, gender, race and politics and their ties with power. A special emphasis was placed on the analysis of the way language was used to disseminate different ideologies.

The text discussions. During the text discussions, we exchanged ideas and discussed the main concepts presented in the readings. After that, we invited the participants to relate those concepts with their own experiences in the classroom and as members of multiple communities (municipalities, neighborhoods, families, etc.). Interestingly, during the discussions, the participants connected their daily life practices with the topics of the discussion. For example, they related the concepts with peoples' diverse skin color and ethnicity in school and with family discourses from the perspective of diversity and power.

Topic presentation. A variety of audio-visual materials to support participants' understanding was presented after the open discussions to support participants' understanding. After each presentation, teachers asked questions and clarified their doubts through interaction with other members of the SG and with our help as moderators of the discussion. At this point, we favored the participants' interaction and the possibility of understanding through their discussion. We only intervened when clarifying an idea or concept was necessary.

Closing. At the end of each session, we asked our colleagues to recapitulate the ideas explored during the meeting and we assigned them the reading of some texts for the next meeting's discussion. At the end of some sessions, participants were invited to write a one-page reflection that was read in the upcoming session.

Table 1. Structure of a Study Group Session

| A session of the study group | | |
|------------------------------|--|---|
| Section of the meeting | Procedure | Example |
| Warm-up | In this section, participants share their ideas and opinions about a text (written word, image, or video). | For example: "Gender equality explained by children" (https://www.youtube.com/watch?v=hLr2GNRnmXM). The video was shown and then questions were asked to elicit their positions and practices as teachers and family members from a gender perspective. |
| Text discussion | In this section, participants engage in a discussion of a previously-assigned text. | One of the first texts we worked with was Reading the word and the world by Freire and Macedo (2005), chapter one, "The importance of the act of reading" as an evocative text, connecting readers with the author and the readers' experiences. |
| Topic presentation | In this section, one of the leaders gives a short presentation describing the main concept exposed in the text to understand better the concept exposed by the author. | After exploring the text by Luke and Freebody (1990; 1999) titled <i>literacies' programs: debates and demands in cultural contexts</i> , where they describe their four resources model, one of the leaders explained the model and provided activities to check participants' understanding. |
| Closing | In this section the leading member gives a summary of the activities done and assigns participants the text for the next section. | Participants were asked to write a short reflection based on their reading of the text and the further explanation and discussion of the topic. |

Note. Own elaboration.

Teachers' knowledge of CL before the study group

In this part, we describe teachers' initial ideas about CL before the experience with the study group. The reflections and narratives of our colleagues provided support for this section, so, in the paragraphs below, we depict their gains in the study group and the way these were evidenced in the implementation of CL-oriented lessons. To protect participants' identities we used pseudonyms instead of their real names.

Data emerging from the survey undertaken in the SG suggested that most of the teachers had either never explored CL or had had a very limited approach to the concept. As an example, one of the professors said "No, I wasn't familiar with the concept. I had heard some of my colleagues talk about CL but I hadn't had the opportunity to explore these ideas" (Blanca). However, one of the members mentioned she had had a formal approach to CL as part of her master's. She said, "I was kind of familiar with CL because I'm trying to formulate my thesis around this concept" (Catalina).

The survey also informed us that some teachers did not incorporate the discussion of such issues as part of their class and, therefore, they did not have a clear strategy to include and approach them, but the SG gave them some strategies and skills. In this regard, Felipe said, "I don't usually go very deep into those issues, I just talk about the fact that there are different perspectives and how important it is to understand and respect them". Similarly, Blanca said, "I haven't explored those topics (stratification, gender, marriage) but I have explored other things like analyzing the context in which my students teach the classes and how they need to appropriate it by being effective in their classes".

Regarding the benefits that CL may bring to students, some of the members of the SG suggested that CL helped students to develop their sense of agency to explore multiple perspectives and to question the texts they consume. For instance, Martha said that "as students approach different perspectives from the same topic, they become more active and try to question everything they hear/read from the materials shared in the classroom". Catalina described the possible benefits of critical literacy in the following terms:

CL may encourage my students to question, explore and challenge the power relationships that exist between the authors and them. Also, it promotes reflection and transformative actions because it is not about criticizing but about being critical and re-writing our own stories. [Catalina]

When we asked teachers about the challenges they might face when implementing CL strategies into their practice, they suggested that these challenges might be due to their lack of understanding of CL. Martha said that the factor affecting “[l]ack of understanding of CL is students’ being reluctant to the approach or the questioning (not having any answers/replies from them)”. The participant not only describes her limitations; she also suggests that drawbacks might come from students’ attitudes and engagement. In other words, she acknowledges that some students reject being questioned and avoid participation. Similarly, Rodrigo argues that:

One of the biggest challenges is trying to change the way students come up with the different information presented. Since most of them have not had the chance to act as active participants in building their own opinions about any specific subject, they are used to acting as passive consumers of information. [Rodrigo]

His answer indicates that getting used to the strategies of CL might be difficult for some students as well.

Finally, when participants were asked about the probability of designing their lessons under the principles of CL, overall, all participants answered that they would. For example, one of our colleagues said, “I would. I consider it a big challenge for me and I would like to take it. Besides, it is a great opportunity to approach my classes in a different way” (Rodrigo). Although most members of the group showed their willingness to adopt CL strategies, some of them expressed their reservations. For instance, Fabio said that he would be worried about “imposing my own prejudices and biases no matter what type of material I choose. You do not have total control of the class, as it is impossible to anticipate the reactions of the students”.

After approaching participants’ initial knowledge and attitudes regarding CL, we, as the facilitators of the group, in agreement with all the members of the SG, designed and implemented an array of activities and strategies which could fit the needs they depicted. In the following part, we recount teachers’ experiences regarding the different moments of the SG.

Gains and reflections from the SG experience: Teachers’ voices

Some of the teachers in the SG associated the reflections they had during sessions with their personal, academic, and professional growth. As a way of illustration, they expressed their concerns regarding the discourses they use with their chil-

dren in terms of gender equality and women's role in society. In this vein, Martha claimed that "*[o]ne of the most outstanding gains I found being part of this SG has to do with the personal reflection and how I could get some tools for the process of raising and educating my son, considering other perspectives*". Likewise, Catalina, who had a previous approach to CL through her postgraduate studies, affirmed that the SG was a positive experience because she could corroborate different issues she had worked on in her master's thesis. In support of this, she declared the following:

The fact that we explored a variety of authors helped me to make some connections. For example, the focus on the practical, which in my opinion is a gap in CL. I mean, we did explore the theory, but that focus on the application and practical aspects was very helpful. It helped me to understand how CL looks in action. The theory is very important, but we must also have a clear idea of how CL looks in reality. [Catalina]

Similarly, some participants reported that in this SG they found an opportunity to conceptualize and deepen their understanding of issues that were not familiar to them but that were part of their everyday professional and personal practices. In this respect, Rodrigo stated that one of the most outstanding gains was grasping the concept of CL as a new topic that he didn't know. In the same line, Martha expressed that

At first, I was kind of blocked because of the fear of new things and trying to break the barriers with new topics which were not familiar to me and that at first sight didn't attract my attention. The second moment was surrounded by an emerging interest in the topic because I started noticing it was part of our daily personal and academic lives, and it was part of our daily activities, discourses, and practices. Another gain has to do with raising of awareness about how we act, our discourse, our beliefs and the ideologies we depict, and the way we read realities between the lines. It goes beyond paying attention to how we share information and the intention of sharing. The ability of questioning was one of the most outstanding gains, questioning what we do as educators, how we do it, what for, and to whom. [Martha]

The previous excerpt depicts how the SG has served professors as a tool to build some conceptualizations of CL and at the same time to raise awareness of the way they read the world and the word from both academic and personal perspectives.

Because working as a group promoted close connections among participants and the exchange of ideas for a better understanding of CL, some participants expressed their agreement with the way the SG was run. For instance, Catalina said that

What I liked the most is that it was a very close conversation, and it was not about having someone presenting a topic, and then, that's the end of the story. I like that we all had the chance to participate and talk about those experiences when we were using the resources of CL without even knowing. [Catalina]

Another viewpoint concerning the SG was given by Felipe:

Working as a group, exchanging perspectives regarding the conception of CL, expressing confusion or emerging questions as well as the experiences when trying to understand a text or to take this to class was a great gain in this study group. [...] Learning together and constructing our own meanings without an external expert was also a remarkable aspect to highlight. [Felipe]

In the previous statements, we can appreciate the value participants gave to this experience in terms of professional growth and the collective construction of meanings, and in terms of the exchange of information. They recognized the fact that learning about CL in an environment where they felt confident motivated their desire to participate.

A concrete illustration of the way participating in the SG promoted the reflection on teachers' practices was given by Felipe who said that

The SG is an opportunity to analyze our teaching practice, go beyond instrumental activities, and reflect upon what is going on in the class and how we as professors are approaching students in other ways of seeing the world and their reality. [Felipe]

In the same vein, Martha said that

It is not only about, for example, using a book in the classroom because it was recommended by another person, but analyzing what types of messages the text is trying to transmit to the students, what is being omitted? Whom is the text ignoring? [Martha]

Being part of an SG helped participants to envision issues they deal with in their everyday teaching practice from a more profound perspective. They started questioning their choices, intentions, and actions within their teaching. Questions

such as the ones posed by Martha during the interview: What do we do? What for? How do we do it? What sort of materials do I implement? To whom? Etc.

Such inquiries led participants to analyze their ideologies as foreign language teacher educators and the way they have been depicting the different processes that entail learning and teaching a foreign language. In this regard, Martha mentioned that

It has been like an awakening. I had the opportunity to work with standardized examinations and this experience with CL shows me or makes me reflect upon the instrumentalization we have incorporated with these sorts of practices. [...] I now see all the instrumentalization in this process. [Martha]

In the same way, participants have seen their participation in the SG as a great chance to understand the hidden discourses behind the dynamics and ideologies of teaching a foreign language. As a consequence of these emerging reflections, teachers were more aware of the way they promoted reflections and analysis in their classes. Activities were planned with a more profound intention of having students think critically about their different social phenomena and their role in society as educators. In the excerpt below, Rodrigo describes the activities he has included in his classes.

I guide students to become critical of their realities. Think about the type of information they are digesting differently, read it, analyze it, debate it, and form their own opinion about the text [...] In these activities, the students have to think of an educational reality and think of themselves as possible actors of change, not being part of the problem but part of the solution. [Rodrigo]

After the implementation of the SG, most participants had a somewhat clear idea about CL. Although, in general, the participants perceived CL and the concepts associated with this practice as complex and difficult to grasp, most were able to provide accurate definitions where the aims and features of some CL frameworks were described. The following excerpt shows how one of the participants understands CL.

CL is the one talking about the others. Those who have been silenced and are for any reason marginalized or oppressed. We might be included in those others, but CL is more about looking from the outside. Not so much to focus on our own problems, but consideration for those voices that have been silenced. It is about giving voice to those who haven't had it for any reason and finding ways of transforming that situation. It is not about being the victim, but about helping others to raise their voice in the pursuit of social justice. [Catalina]

Conversely, the way CL was defined by some participants showed that there is a need to continue deepening this concept. For instance, Rodrigo defines CL as *“the skill to understand social issues and critique with arguments and setting positions from different perspectives”*. In this definition, several aspects of CL are left outside. For example, the professor disregarded the importance of questioning power relations.

When trying to incorporate the strategies for developing CL that the professors explored during the SG sessions, in general, they reported positive outcomes. The following excerpt illustrates this:

My experience has been very positive. In fact, it makes me question myself at all levels. On behalf of the students, they have received it well. Sometimes they express their surprise because they do not expect CL to be part of the English class. It breaks the paradigm that the class is just about grammar, and they are happy to go beyond. Sometimes they come to class with a lot of problems in their lives; and my class, I feel, offers them relief for them to present their positions and make changes for the better. A challenging aspect of my experience is the fact that sometimes there is confrontation among students. I think this is normal because it is not about imposing. This confrontation has to do with students' beliefs which are influenced by religion, culture, family, etc. Confrontation happens because they try to defend what they think is right, what society accepts, or what another person, their family, or the bible says. The purpose of CL is not to be neutral. The problem sometimes is that I feel that I have to take a position, and I do not know whom to support. [Catalina]

The previous excerpt shows that the inclusion of CL practices in the classroom is well-received by students, who are aware of the importance of going beyond the traditional approaches focused on grammar, and who praise the inclusion of discussions around social issues. However, this inclusion is also surprising for them, and, as the professor mentions, difficulties emerging from students' personal lives and confrontation that becomes heated are sometimes part of the process. She also mentions how adopting these critical perspectives is challenging for her as a teacher because she constantly has to question herself, and she finds it difficult to present her position without creating bias.

In terms of the way CL has been implemented in the different courses, some of the teachers provided specific examples of their implementation. One of them describes his experience in a phonetics course he taught. He said that

he and his students analyzed the way accents shape our perception of who is good and bad in the movies. Besides, they also analyzed the characteristics that actors portray depending on the role they represent in Hollywood movies and the adjectives that are used to refer to them. His students came up with an array of ideas, but they failed to appreciate the nuances in the pronunciation. In this regard, the professor said the following:

The problem was that they didn't watch the movies with the original audio, they watched movies dubbed into Spanish. That is why they didn't approach that issue. The fact of having students with this lack of confidence to practice the language was challenging because this lack of sensibility to practice the language interferes with the implementation of CL. [Felipe]

Another issue revealed by participants had to do with the emerging challenges they coped with while participating in the SG, but also when implementing CL-oriented activities in their courses.

The first challenge we would like to point out was the lack of studies participants could use to compare with their ideas of implementation. Considering that they were still nourishing and shaping their understanding of CL, it was difficult for participants to find examples of implementations of CL in their specific subjects. This situation is described by Martha in the following passage:

[...] Finding more specific references for the implementation or previous experiences with CL regarding assessment has been challenging because as it is a new topic and we are trying to understand the topic and to propose some practical exercises in our classrooms, it's been somewhat complicated to find a step-by-step in my case, to illustrate my ideas. [Martha]

A second challenge was related to the type of students our participants had in their implementations. Both Felipe and Rodrigo agree that it has been difficult to undertake exercises with CL content with freshmen and sophomores. In this regard, participants indicated that the possible reasons could be students' lack of awareness and lack of experience with the academic and reflective processes.

However, this need to strengthen awareness seems to be not only a challenge for school teachers but also for teacher educators. The following excerpt supports this idea:

In terms of the challenges, I think about being constant. I am usually aware of the injustice happening around me, and how things should be. For example, where should education go or what the aims of my practice should be.

But the challenge is personal; there are situations in which you do not identify your own lack of awareness, and then you realize that it had to do with the previous conception, and you think that you could have done it in a better way. It's like being able to take advantage of the opportunities and being constant in my evaluation of my positions. [Catalina]

An additional drawback expressed by all the interviewees was time. They consider time was never enough neither in the study group nor in the design and implementation of the CL-oriented lessons in their courses. For instance, one of the members of the group mentioned that

Time will always be a challenge. It was difficult to spend the necessary time to prepare the readings and to approach and search for other literature. But unfortunately, because of the diverse tasks we have as university professors, in some cases we only had a first reading of the text and it was not possible to go in-depth. [Catalina]

Conclusions and limitations

Study groups offer a good opportunity for educators to improve their classroom practices through peer collaboration, literature review, and conceptual constructions on particular topics. Educators in a SG can question their practices, transform the way they interact with students, create the material they need in their classes, and interact with new theories. Likewise, study groups offer a huge opportunity for teachers to engage in research because they can learn at the same pace, explore different texts from a wide perspective and propose innovative practices which can also be systematized.

In our particular case, the study group created a great environment to approach new concepts, realities and teaching strategies that were relevant for the application of critical literacies and epistemologies of the South perspectives in our practice. Besides, our study group helped us to create awareness and to acknowledge the existence of multiple ways of knowing and understanding the world beyond the traditional Western view. In addition, the study group promoted the production of knowledge with the potential to contribute to social transformation and address the inequalities and injustices faced by marginalized communities.

Our study group also provided a space for us to exchange our experiences and best practices, which in turn helped us to appreciate our partners' diverse

ways of thinking and doing, to trigger our curiosity and to stay up-to-date with the latest trends and developments in our field.

It can also be concluded that participating in this study group helped some of us to feel more confident and competent in our teaching abilities which led, in most cases, to a greater sense of fulfillment in our work and to an increased job satisfaction.

The SG faced some constraints that we had to deal with as well. One of the limitations was time. The participants had to respond day by day to the dynamics of their workplaces, so, in some cases, teachers did not read the texts assigned in time, because they were responding to time-consuming tasks, such as grading their students' midterm and final assignments. Despite these difficulties, as a group, we were able to postpone some sessions and adapt to the participants' schedules and availability.

As suggested by the participants of our SG, to create a bigger impact on the program future experiences should try to involve other members of the academic community, such as adjunct professors, students, and even administrative staff. The SG we engaged in was created for part-time and full-time professors only.

Time allotment is another suggestion for future study groups. Participants expressed their frustration with the lack of time they had available for this process. Although they were aware of the fact that this type of decision was out of their reach because it is an administrative decision, participants insisted on the importance of gaining spaces such as the SG to enrich their practices.

An additional suggestion was related to having more practical illustrations of how to incorporate CL in pre-service teachers' education processes, specifically in the subjects participants had for their implementations. For example, Felipe stated that it would help *"to discuss more practical experiences in relation to the implementation of CL to have a more profound understanding of how this takes place within a classroom"*.

Finally, for further study groups the participants suggested that the program should consider inviting, when possible, local and international scholars, particularly, those explored in the literature review during the sessions.

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Una experiencia tutorial local como fuente de desarrollo profesional

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Resumen

Con el propósito de articular el desarrollo profesional docente con la reflexión y la práctica pedagógica, en este capítulo se describe una experiencia de docentes de lenguas extranjeras a través de un curso-taller sobre tutorías. Este taller representa el conocimiento local y contextualizado que emerge desde el sur (De Sousa, 2018). Las voces de los docentes indican que esta iniciativa no solo ayudó a un grupo de profesores a comprender el proceso tutorial de una manera sistemática en un contexto local, sino a empoderarse en sus prácticas. Lo anterior refleja un enfoque desde abajo (*bottom-up*) y busca dar visibilidad a prácticas locales.

Palabras clave: Desarrollo profesional docente, Empoderamiento, Tutorías, Lenguas extranjeras, Enseñanza de lenguas extranjeras.

Abstract

With the aim of articulating the professional development of teachers with reflection and pedagogical practice, this chapter describes an experience of foreign language teachers through a course-workshop on tutoring. This workshop represents local and emerging contexts from the south (De Sousa, 2018). Testimonies of participant teachers indicated that the course not only helped them to a better understanding of the systematic tutoring process in a local context but to empower them in their practices. This reflects a *bottom-up* focus and seeks to enlighten the local practices of teaching.

Keywords: Teacher Professional Development, Empowerment, Mentoring, Foreign Languages, Foreign Language Teaching.

Résumé

Dans le but d'articuler le développement professionnel des enseignants avec la réflexion et la pratique pédagogique, ce chapitre décrit une expérience d'enseignants de langues étrangères, à travers un cours-atelier sur le tutorat. Cet atelier représente les connaissances locales et contextualisées qui émergent du Sud (De Sousa, 2018). Les voix des enseignants indiquent que ce cours-atelier a non seulement aidé un groupe d'enseignants à comprendre le processus de tutorat de manière systématique dans un contexte local, mais les a également responsabilisés dans leurs pratiques. Cela reflète une approche ascendante et vise à donner de la visibilité aux pratiques locales.

Mots-clés: Développement professionnel des enseignants, Autonomisation, Mentorat, Langues étrangères, Enseignement des langues étrangères.

Introducción

De Sousa (2018) sostiene que las epistemologías del sur ahondan en conocimientos que brindan visibilidad y credibilidad en las prácticas educativas o laborales de los grupos sociales que han sido marginalizados. Dicha marginalización ha sido sistemática y recurrente por razones coloniales o de capitalismo. Debido a que hay una línea profunda que separa el reconocimiento de las voces coloniales de las voces de los marginados, las epistemologías del sur apuntan a rescatar y visibilizar las prácticas educativas y sociales. Además, buscan evitar el epistemicidio

que se ha realizado desde las agendas colonizadoras, ocasionando la disminución de producción de conocimiento que involucra a aquellos que lo han creado desde el sur global. Sin embargo, se hace necesario repensar en focalizar únicamente una sola voz (inicialmente Occidente, ahora el sur global) y poner en interacción en un mismo nivel las diferentes voces, sin importar el lugar que provengan, evitando caer en un sur imperial. Tal como lo argumenta De Sousa (2018), no hay justicia social global sin justicia cognitiva global y esto lleva a evitar la exclusión de cualquier forma. Para que lo anterior sea posible, se hace importante considerar las ecologías de los saberes.

De Sousa (2018) sostiene que la ecología de saberes involucra el reconocimiento de diversas fuentes de conocimiento y una interacción entre los saberes. Por lo tanto, las ecologías de los saberes van en contravía del favorecimiento de un solo conocimiento e incluyen un conjunto de saberes que interactúan entre sí. Esta interrelación debe involucrar criterios de rigor y validez y hacerlos visibles de una manera creíble en todas las prácticas sociales. Evitar generalizar, encontrar la verdad y estandarizar procesos no son el objeto real de las ecologías de los saberes. En contraposición, su objeto es utilizar un conocimiento específico y combinarlo con otros saberes más amplios y en otros contextos. Por lo tanto, se hace necesario visibilizar los diferentes conocimientos como formas válidas de saberes. En este sentido, la ecología de los saberes busca la igualdad de oportunidades a los distintos tipos de conocimiento, aportando la idea de que hay otros mundos posibles.

Debido a la invisibilización de las prácticas locales, una de las formas de las ecologías de los saberes apunta a su socialización (Granados, 2016; Kumaravadi-velu, 2008; Ramanathan, 2013). En el caso específico de las prácticas de la enseñanza y aprendizaje de las lenguas extranjeras, se hace vital iniciar un proceso de descolonización. Por lo tanto, es imperante escuchar las voces de los agentes que hacen prácticas académicas locales y visualizarlos no como consumidores pasivos de conocimientos, sino como personal que construye conocimiento en el mundo de las lenguas extranjeras (Castañeda, 2018). De igual modo, los docentes deben percibirse a sí mismos como profesionales con la capacidad de construir conocimiento y promover agendas académicas locales (Granados, 2016). Lo anterior involucra empoderar a los profesores de lenguas extranjeras para que adquieran nuevas competencias y mejoren sus prácticas académicas locales.

El empoderamiento de los docentes de lenguas extranjeras es vital, puesto que se requieren maestros que se planteen cuestionamientos en torno a la diver-

sidad, a los derechos de los participantes y a los procesos educativos que llevan a cabo tanto en el aula como fuera de ella. Como consecuencia, los maestros podrán valorar los derechos de los estudiantes y fomentar en ellos los procesos de equidad y responsabilidad. Igualmente, se deben enfocar en prácticas inclusivas y de acompañamiento, y que tengan como prioridad a quienes son más vulnerables y con necesidades académicas específicas. Este fortalecimiento permitirá que los docentes impriman sus propios saberes a todos los contenidos académicos preestablecidos, convirtiéndolos en agentes propositivos de saberes. En el caso de las lenguas extranjeras, resulta vital que los docentes promuevan prácticas en diferentes contextos, con temáticas variadas y que busquen soluciones a problemas específicos.

Según López (2012), una de las formas de lograr todos los procesos descritos previamente es siempre incluir el elemento crítico en los procesos de enseñanza dentro de las aulas. El aspecto crítico no solamente se vincula a los procesos académicos con una formación lineal horizontal, sino también con actividades didácticas que fortalezcan la libertad del estudiante en formación, en las cuales pueda expresarse y desarrollar su autonomía. También, el elemento crítico debe propender por discutir y dar propuestas de soluciones sociales en contextos particulares. Por ello, los docentes requieren ser partícipes de los procesos de formación, compartir con otros maestros, hacer colegaje y nutrirse de las experiencias de otros profesionales, quienes, como ellos, desean hacer una apuesta por la optimización de la labor educativa.

Debido a que la deserción estudiantil es un problema académico en las universidades, en este capítulo se describe una iniciativa tutorial que tuvieron tres profesores de lenguas extranjeras en un contexto local. Sus discusiones y reflexiones los llevaron a empoderarse y crear mecanismos de prácticas académicas informadas, con el objetivo de aportar a la retención estudiantil universitaria. También, sus iniciativas los llevaron a preparar y diseñar un curso-taller sobre las tutorías e invitaron a un grupo amplio de profesores de lenguas extranjeras para que participaran en dicho curso. Finalmente, la descripción de desarrollo profesional que se relata en este capítulo busca visibilizar y socializar las prácticas académicas locales que surgen del sur global, específicamente en Medellín, Colombia.

Desarrollo profesional y empoderamiento

Cárdenas, González y Álvarez (2010) argumentan que el desarrollo profesional de los docentes debe ser permanente y abierto en el tiempo, ya que los docentes mismos determinan cuando finaliza el proceso de formación. Debido a que existen

diferentes corrientes epistemológicas que guían el entrenamiento o formación de los profesores de lenguas extranjeras con respecto al aprendizaje o maneras de enseñanza, Johnson (2009) recomienda la legitimación de decisiones informadas de la manera como los profesores de lenguas extranjeras deben enseñar, dependiendo del contexto histórico, cultural y social. Esto quiere decir que hay un cambio significativo de posiciones cognitivas hacia posturas socioculturales, interaccionales y críticas en el proceso de formación docente. Por ende, los profesores de lengua extranjera no son solo implementadores de teorías, sino co-constructores de prácticas académicas situadas que buscan dar soluciones o investigar problemas educativos para crear agendas de empoderamiento.

Diferentes autores sustentan la importancia de crear programas de desarrollo profesional sistemáticos donde los docentes discutan elementos que buscan mejorar procesos educativos (Buendía & Macías, 2019; Díaz, 2003; Fandiño, Bermúdez & Varela, 2016; Giraldo, 2014; González, 2003; Villegas, 2003). El desarrollo profesional se define como: “un proceso continuo de aprendizaje en el cual los profesores participan voluntariamente con el fin de aprender a ajustar sus enseñanzas a las necesidades de aprendizaje de sus estudiantes” (Díaz, 2003, p. 1; traducción propia).

Además, Cárdenas et al. (2010) proponen que el desarrollo profesional se debe articular con la reflexión pedagógica, con el objetivo de empoderar a los profesores y convertirlos en sujetos críticos desde sus propias experiencias y realidades. Los autores argumentan que se debe buscar un modelo ascendente (*bottom-up*) de desarrollo profesional (necesidades particulares, contextos propios, motivaciones de un grupo específico) para que sea individualizado y flexible en un contexto determinado. Ramos (2019), además, hace un llamado a reconocer iniciativas de desarrollo profesional docente en lenguas extranjeras locales para evitar posturas foráneas homogeneizantes. Por lo tanto, Díaz (2004) hace la diferencia entre desarrollo profesional tradicional y desarrollo profesional visionario. En el primero, los profesores son recipientes del conocimiento y los expertos en temas específicos son los encargados de dirigir el proceso. Con relación al segundo, los profesores mismos son los constructores del conocimiento y se ayudan mutuamente en el crecimiento profesional. En cuanto a las áreas de iniciativas de desarrollo profesional de los docentes de lenguas extranjeras, Buendía y Macías (2019) reportan que la suficiencia en la lengua extranjera, la investigación, las creencias e identidades de los profesores, los enfoques de enseñanza y las tecno-

logías emergentes son los temas más trabajados en Colombia. No obstante, muy poco se conoce en cuanto al desarrollo profesional en el tema de tutorías.

Partiendo de las definiciones y reflexiones anteriores sobre el desarrollo profesional y dada la importancia de las tutorías en el proceso enseñanza-aprendizaje, un grupo de docentes decidió seguir un proceso de desarrollo profesional visionario. Por esta razón decidieron crear un curso-taller para sus colegas, promoviendo la discusión y el análisis de sus respectivas prácticas. En los siguientes apartados se describen las fases del proceso que impacta principalmente al Programa Institucional de Formación en Lengua Extranjera, al cual todos los docentes se encontraban adscritos. Dichas fases se presentan a modo cronológico para dar cuenta del grado de apropiación de los conceptos sobre la tutoría por parte de los participantes, al igual que su empoderamiento para implementar en sus prácticas tutoriales los ejercicios propuestos en el curso-taller.

Fase inicial. La tutoría como eje de discusión

Una de las formas de reconocimiento profesional entre los mismos docentes tiene que ver con realizar discusiones y construir conocimiento en un tema particular. Al respecto, un grupo de tres profesores de inglés de la Universidad de Antioquia se reunió con el objetivo de discutir el alto índice de la deserción estudiantil. Al revisar la literatura, los profesores encontraron que en la deserción universitaria convergen factores personales (motivación, vocación, gusto por la carrera, contexto familiar), factores socioeconómicos (aporte económico recibido por la familia, trabajar y estudiar simultáneamente), factores institucionales (proceso de formación, metodología de los profesores, modalidad de estudio, estrategias de evaluación) y factores académicos (disponibilidad de recursos informáticos y la carga académica) (Parada, Correa & Cárdenas, 2017; Tinto, 2002). También, encontraron que la deserción estudiantil se presenta en cuatro categorías: académicas (rendimiento), económica (estrato), institucional (adaptación) y personal (demográficas) (Bean, 1985; Candamil et al., 2009; Santamaría & Bustos, 2013; Tinto, 1989; Vásquez et al., 2003). Con relación a la categoría académica, si el estudiante no posee grandes habilidades cognitivas en un área específica, tiende a cancelar o desertar (Hanafi et al., 2012). Tal como lo expresan Yepes, Beltrán y Martínez (2017), es de vital importancia que las instituciones educativas establezcan estrategias académico-administrativas para que los estudiantes superen la problemática de deserción y terminen con éxito sus estudios. Por otro lado,

y según datos suministrados por el Sistema de Prevención y Atención de la Deserción en las Instituciones de Educación Superior (SPADIES) del Ministerio Nacional de Educación, la tasa de deserción estudiantil a nivel universitario nacional se ubicó en el 8.25% para el 2019. En el caso puntual de la Universidad de Antioquia, la tasa de deserción estudiantil llegó al 41% en todos los programas universitarios en el 2017. En cuanto al Programa Institucional de Formación en Lengua Extranjera de la Universidad de Antioquia, datos preliminares sustentan que la mayor tasa de deserción de los estudiantes se concentra en los niveles I y II¹. Parada, Correa y Cárdenas (2017) y Páramo y Maya (1999) argumentan que estas cifras tan altas traen consecuencias negativas tanto para el desertor como para la sociedad, debido a que hay una ruptura de vínculos sociales y simbólicos que involucran factores individuales, sociales y económicos del estudiante desertor. Desde una perspectiva crítico-social, la ruptura social se podría evidenciar en el caso de un desertor que no le devuelve a la sociedad toda su formación académica y social. Esto implica, además factores económicos e individuales, para la sociedad y para el estudiante mismo (Barrero, 2015). Analizando esta problemática, el grupo de docentes de inglés inicia la discusión de estrategias que mitiguen la deserción estudiantil a nivel académico en el Programa Institucional de Formación en Lengua Extranjera y acuerda abordar la tutoría por sus grandes beneficios pedagógicos, sociales e institucionales.

La tutoría se define como una estrategia pedagógica y de formación promovida por cada una de las unidades académicas a sus estudiantes, con el fin de apoyarlos y orientarlos en su proceso de formación integral, así como de estimular el desarrollo de habilidades para alcanzar una ganancia en el aprendizaje de su disciplina. Como tal, la tutoría se convierte en un apoyo inminente al estudiante en su adaptación a la vida universitaria, mediante la asignación de un profesor, personal administrativo, alumno de semestre avanzado o exalumno (Mineducación, 2015, p. 99). De igual modo, la tutoría se articula al eje de permanencia estudiantil de las universidades y sus políticas relacionadas con el tema. Al respecto, Matthews (2001) sostiene que pocos métodos de enseñanza tienen el alcance

¹ La política institucional en lengua extranjera de la Universidad de Antioquia establece el inglés como el idioma obligatorio para los pregrados, debido a su importancia en el mundo académico y científico contemporáneo. Son cinco niveles de 64 horas cada uno. No obstante, la universidad también ofrece otras lenguas extranjeras y ancestrales de forma extracurricular a la comunidad universitaria.

efectivo de aprendizaje que ofrece la tutoría. Igualmente, la tutoría presenta otro número de beneficios: no solo contribuye a mejorar la parte académica de los estudiantes, sino también a identificar los problemas que enfrentan los estudiantes en sus procesos de aprendizaje.

Por lo tanto, la tutoría está dirigida a potenciar las capacidades de los estudiantes y a fortalecer los procesos de aprendizaje cuando aparecen debilidades (Nieto, Cárdenas & Beltrán, 2013, p. 475). Finalmente, Viáfara y Ariza (2008) hacen un llamado a que las tutorías involucren procesos sistemáticos que incluyan planificación, diseño y evaluación con el objetivo de tener buenos resultados.

Fase de seguimiento. Empoderamiento de los profesores con relación a las tutorías

Después de identificar el tema de discusión académica, el empoderamiento de tres profesores de inglés inició con un rastreo bibliográfico desarrollado por etapas que incluyera conocimiento local, nacional e internacional. La primera etapa involucró una exploración de los conceptos e investigaciones acerca de la tutoría a nivel local, nacional e internacional como una forma de conectar lo local con lo que proviene del occidente, iniciando un trabajo que se podría nombrar ‘conciencia de ecologías de los saberes’ (De Sousa, 2018). En esta etapa se realizó una exploración exhaustiva del tema, ligando lo general con lo particular. En el caso específico de las tutorías, los tres docentes encontraron que el área de matemáticas ha sido la pionera en procesos tutoriales (Bloom, 1984; Derry & Potts, 1998; Graesser & Person, 1994; Fox, 1993) y la literatura ofrece unas características, fases y enfoques en los cuales el profesor es la guía en el proceso, o los mismos estudiantes pueden ser tutores entre ellos (Bloom 1984; Chi et al., 2001; Graesser, 2011; Jones & Brown, 2011; Graesser, Person & Magliano, 1995). Con relación a la tutoría en la Universidad de Antioquia, esta no solo ha sido incorporada en los documentos oficiales (Plan de Desarrollo - Universidad de Antioquia, 2017-2027), sino también analizada y descrita (Hernández & Vallejo, 2017; Martínez et al., 2014; Wills et al., 2017). Al respecto, Hernández y Vallejo (2017) argumentan que en la Universidad de Antioquia se han destacado tres tendencias en las prácticas tutoriales: remediales o recuperativas, de orientación o formación y de proyección o de alto rendimiento. También, se han realizado caracterizaciones estudiantiles con procesos de observación de la vida académica de los estudiantes con el objetivo de detectar situaciones tempranas de riesgo académico. Igualmente,

te, la Universidad de Antioquia ha realizado tres tipos de acompañamiento tutorial no formalizados: sociocultural (adaptación al contexto y a la vida universitaria), psicopedagógico (propiciar condiciones cognitivas y afectivas) y académico (desarrollo de habilidades y conocimiento de los saberes disciplinares). Luego, el grupo hizo un rastreo de la literatura en el área de la enseñanza y aprendizaje de las lenguas extranjeras (Anderson & Berger, 1975; Barnard, 2002; Bloom, 1984; Cohen et al., 1982; Herrera, Largo & Viáfara, 2019; Lozano & Carando, 2022; Matthews, 2001; Medina, 2009; Velandia, 2020).

La segunda etapa consistió en diseñar y crear un curso-taller para compartir el conocimiento adquirido sobre tutorías con otros docentes del programa institucional. Después de discusiones académicas, los tres profesores y miembros del grupo de estudio consideraron la creación de un curso-taller dividido en tres unidades, con temas que incluyeran permanencia estudiantil (deserción) y una práctica real de tutoría. Asimismo, se definió el español como idioma de discusión con el objetivo de invitar a otros profesores de lenguas diferentes al inglés a participar en el curso, ya que el programa institucional de la universidad también ofrece cursos en francés, lenguas ancestrales, italiano, alemán, portugués, japonés y chino mandarín. Esto ayudó a tener interacción con saberes de otros idiomas y alinearse con la ecología de los saberes (De Sousa, 2018). La tercera y última etapa consistió en llevar a cabo el curso-taller con todo lo que ello implica a nivel logístico: promoción del curso, registro de profesores, uso de plataformas educativas y medios digitales de interacción de los docentes invitados.

Fase práctica y descripción del curso-taller sobre tutorías

Con relación a los participantes, 19 profesionales (*in-service teachers*) se registraron en el curso-taller, de los cuales 16 enseñaban el idioma inglés, 1 el francés y 2 el italiano. Específicamente eran 10 mujeres y 9 hombres, cuyos rangos de edades oscilaban entre 30 y 45 años. Casi todos los docentes contaban con estudios de posgrado en enseñanza de lenguas extranjeras y educación. Como motivaciones para tomar este curso-taller de formación de tutores, los participantes expresaban su interés en abordar las prácticas tutoriales desde la teoría y como una posibilidad de crecimiento personal. También, este curso-taller como oferta de desarrollo profesional les permitió ampliar su visión de la enseñanza de las lenguas que impartían y obtener más estrategias para un acompañamiento efectivo a otros estudiantes en sus necesidades particulares con la lengua meta.

En cuanto a lo procedimental, este curso se planeó y se desarrolló por medio de tres unidades temáticas. En la primera, los docentes abordaron aspectos como la deserción (Candamil et al., 2009; Santamaría & Bustos, 2013; Tinto 1989, 2002) y la permanencia estudiantil a nivel universitario (Hernández & Vallejo, 2017). Como parte del trabajo de la evaluación formativa (Arias & Maturana, 2005) de esta unidad, los profesores grabaron un podcast donde describieron sus reflexiones de lo aprendido en este primer momento del curso.

En la segunda unidad, los participantes interactuaron con información teórica relacionada con la planificación y pasos de la tutoría, los aspectos metodológicos, el perfil del tutor y de los tutorados (Bloom, 1984; Chi et al., 2001; Graesser, 2011; Graesser, Person & Magliano, 1995; Jones & Brown, 2011). Además, los docentes participantes desarrollaron un protocolo como guía para los procesos tutoriales. Lo anterior incluía las posibles alternativas para abordar las necesidades del tutorado, el apoyo y la guía para la toma de las mejores decisiones en beneficio del tutorado mismo. Para el proceso evaluativo de esta unidad, los docentes participantes completaron un cuestionario con preguntas abiertas en donde debían integrar los elementos trabajados en dicha unidad con sus propias experiencias.

Para la unidad 3, a los docentes participantes se les instó a tener una sesión de tutoría real, para lo cual se les asignó un estudiante según la lengua extranjera que dictaban. La coordinación del programa presentó el listado de los estudiantes y los profesores participantes eligieron a sus tutorados. Como proceso evaluativo de esta unidad, los profesores presentaron un ensayo donde plasmaron sus percepciones sobre esta experiencia y unieron la teoría con la práctica. Finalmente, en la sesión de cierre, se realizó la evaluación del taller y las percepciones de los participantes.

Fase de reflexión y voces de los docentes participantes

El curso-taller ayudó en gran medida a los profesores participantes a comprender las causas de deserción de los estudiantes y a identificar un proceso tutorial más sistemático desde la teoría. Además, este curso les permitió identificar situaciones tempranas de riesgo académico en lengua extranjera. En la misma línea, la práctica tutorial se convirtió en un elemento fundamental para conectar la teoría con la práctica. A continuación, se presentan las voces de los profesores participantes con relación a su proceso de desarrollo profesional docente en este curso:

Voces de los docentes sobre la parte teórica

A nivel teórico, los docentes participantes manifestaron haber adquirido más información académica en este curso-taller. En cuanto a la deserción, el profesorado participante comentó haber ahondado en las causas de deserción de los estudiantes universitarios y ser más sensibles con los estudiantes en riesgo. Al respecto, la profesora 4 (P4) comentó en el podcast que “obviamente hay aspectos como lo financiero, lo emocional, personal, lo familiar o el estudio académico, que no era lo que el estudiante pensaba cuando iniciaba la carrera, los cuales todos pueden conducir en momento dado a la deserción”. Lo anterior se corroboró en el cuestionario, ya que algunos estudiantes deben trabajar para poder atender a sus estudios (P17). También, el profesor 1 (P1) divide las causas de deserción en elementos cuantitativos y cualitativos: “... en el aspecto cuantitativo, muchas personas se pueden medir con base en muchas normas o se tienen muchas, muchas maneras de medir la deserción, si es hombre, mujer, de tal edad, si tiene hijos, si no tiene hijos, o sea, hay muchos parámetros para evaluarlo, sin embargo, la reflexión analizada desde la parte cualitativa, se analiza más precisamente desde la parte cultural, o sea, desde la parte de rechazo, de la parte social...se tiene en cuenta quién es el estudiante, cuáles son sus condiciones de vida, si tiene problemas de comunicación”. Finalmente, el profesor 10 (P10) sostiene que hay razones sociales y académicas que se relacionan con la deserción universitaria y se deben trabajar estos dos elementos: “Las universidades deben propender a que los estudiantes culminen sus estudios, teniendo en cuenta sus propias realidades, y brindar todo el apoyo académico, económico y emocional que se necesita”.

Los artículos sobre la permanencia estudiantil universitaria ayudaron también a los profesores participantes a corroborar la importancia de observar a los estudiantes como seres humanos y académicos en toda su dimensión. De hecho, la P19 comenta que “es importante saber los sentimientos de los estudiantes y conocer sus vidas fuera de las aulas, ya que los estudiantes tienen diferentes antecedentes socioculturales y esto lleva a una gran diversidad”. Se rescata, entonces, la parte interaccional en el proceso educativo, la cual debe traer las temáticas o realidades de los estudiantes a los procesos de enseñanza y aprendizaje de las lenguas extranjeras, lo que involucra las decisiones informadas (Johnson, 2009). Finalmente, la P6 agrega que el aprendizaje de una lengua extranjera abarca también conocimiento de otras áreas: “El desarrollo de la lengua tiene que ver con una cantidad de saberes de otras disciplinas como la antropología, la sociología,

la lingüística, la psicolingüística. Todos estos saberes permiten que el individuo vaya adquiriendo de una manera integral el desarrollo de una lengua extranjera”. Lo anterior va en consonancia con lo que plantea De Sousa (2018), en el sentido de que se deben integrar varias disciplinas para que se concrete las ecologías de los saberes. También, el docente debe estar atento al contexto y a las necesidades del estudiante para ejercer un rol ético y político, y realizar prácticas de justicia, solidaridad y responsabilidad (Tueros, 2006).

En cuanto al plan tutorial, los docentes participantes indicaron que este debe contemplar distintos aspectos o pasos en el proceso. Al respecto, en el cuestionario la P8 comenta que: “La organización de la función tutorial requiere el diseño, la planificación y la evaluación de un plan tutorial y este último involucra analizar las necesidades de la población, establecer objetivos, determinar contenidos, prever recursos, adaptar un modelo organizativo y evaluar la experiencia”. De manera similar, la P12 agrega que “en las tareas del plan tutorial están la etapa de diagnóstico, en la que se identifica la problemática del estudiante; luego está la etapa de planeación, en la que se preparan las estrategias para solucionar la problemática planteada y, por último, la implementación en sí de las sesiones tutoriales”.

Otro de los temas sobresalientes de este curso-taller involucró los factores que influyen en la práctica tutorial. Los profesores participantes reportaron aspectos negativos relacionados con problemas económicos, logísticos, motivacionales o de confianza: “problemas de tipo logístico, como poca flexibilidad en los horarios y limitaciones en los espacios para desarrollar la acción tutorial. En esta instancia, se ha identificado la falta de interés y apoyo por parte de la administración a este tipo de implementaciones” (P7, P18). Igualmente, el P16 comenta que el doble rol de algunos estudiantes afecta el desempeño académico, ya que “los estudiantes deben trabajar para su sustento diario”.

La retroalimentación en la tutoría fue un aspecto considerado como fundamental para los docentes participantes. Al respecto, P2 y P11 comentan que “la retroalimentación fortalece los hábitos de estudio y las estrategias de aprendizaje, facilita el desarrollo de competencias comunicativas en los tutorados”. También, se considera la retroalimentación como un elemento clave dentro de las tutorías que involucra aspectos críticos. Esto se valida por uno de los participantes al afirmar que “se hace una mirada crítica y una autoobservación al proceso realizado por el estudiante durante la tutoría y durante su proceso de encuentro de respuestas” (P15). De igual manera, se percibe un rol dinámico

cuando otro docente afirma: “ya que con ella el tutorado ejerce un papel activo frente a la consolidación de su proceso de aprendizaje” (P6) y de reflexión, pues “permite que el tutorado reflexione y propenda por tomar el control de su proceso de aprendizaje” (P2 y P3).

En cuanto a la autonomía en el proceso tutorial, los profesores participantes destacaron la autorregulación y autocrítica como elementos esenciales para promoverla. De hecho, el P14 comenta que “se debe buscar que la actuación inicial del estudiante como receptor de la acción tutorial se transforme en un trabajo como de tutor de sí mismo, con procesos de autorreflexión y autorregulación”. En este punto, la P3 refuerza en el estudiante estos procesos:

“Se debe incentivar al estudiante para que actúe como tutor de sí mismo mediante procesos de autorreflexión y autorregulación y que así tenga una actitud crítica y de búsqueda para que él sea quien encuentre respuestas a sus propias necesidades, comprenda sus ideas, atienda sus intereses y solucione sus conflictos con el apoyo del tutor que lo ‘acompaña’ en este proceso”. (P3)

Por otro lado, los participantes también afirman que en la autonomía se debe propender por una actitud crítica con el objetivo de “identificar necesidades, intereses y dificultades” (P10).

Finalmente, otro de los aspectos importantes en el proceso tutorial involucra el rol del profesor tutor. Los profesores participantes manifestaron que el nuevo rol debe ser de acompañante y guía.

“Se debe asumir el rol de colaborador y proveedor de apoyo constante a los estudiantes, lo cual implica para el tutor involucrarse más activamente en los procesos de construcción del conocimiento, proponiendo al estudiante tareas que lo reten a nivel cognitivo, que lo motiven y orienten en la toma de decisiones acertadas y que lo inviten a evaluar constantemente su aprendizaje”. (P12 y P9)

Igualmente, el rol del tutor involucra la parte humana, pues “implica cubrir aspectos relacionados con lo académico, humano, cognitivo, afectivo-emotivos, sociales y profesionales” (P5) y el desarrollo de la autonomía, “incentivar la autonomía” (P7).

Voces sobre la práctica tutorial

En la práctica tutorial real con estudiantes de diferentes programas de pregrado de una universidad pública, los docentes participantes aplicaron lo discutido desde

la teoría a nivel psicopedagógico y lingüístico (académico) (Hernández & Vallejo, 2017). Esta actividad, considerada por ellos como muy enriquecedora, permitió un acompañamiento y un acercamiento social hacia sus tutorados. Al respecto, el P15 comenta: “Mi rol como docente tutor en esta práctica tutorial ha sido de acompañamiento, así lo sentí. Inicié creando una atmósfera familiar de acercamiento, como si nos conociéramos, es decir, como si fuera una estudiante de uno de mis cursos”. Además, el rol del docente implicó guiar al tutorado a descubrir por sí mismo su potencial: “En conclusión, creo que la importancia de mi rol como tutora radica principalmente en guiar al tutorado de tal manera que éste descubra su potencial y encuentre estrategias para mejorar su desempeño en el idioma” (P1). Del mismo modo, la P3 resalta la tutoría como una apuesta de formación integral en la educación superior:

“Esta práctica tutorial representó para mí una experiencia más para corroborar que los estudiantes de la Alma mater necesitan algo más que los contenidos destinados a ser aprendidos, que los docentes tutores debemos ir más allá de la transmisión de saberes. Por ello, creo que todas las dependencias de la universidad deberían integrar las tutorías como una propuesta de acompañamiento a los estudiantes, porque las tutorías apuntan a su formación integral”. (P3)

En el mismo sentido, el rol del tutor consiste en cambiar sensaciones negativas en positivas. Como lo expresa uno de los docentes, se podría decir que “todo docente-tutor consciente de su nuevo rol, convierte el ambiente tutorial, presencial o virtual, de emociones iniciales adversas a la enseñanza-aprendizaje a emociones favorables a dicho proceso” (P6).

Otro factor destacado en esta experiencia de desarrollo profesional tiene que ver con el avance lingüístico de los tutorados, ya que los profesores participantes percibieron un progreso en estos. Al respecto, el P9 comentó que “en la parte final del segundo encuentro, se hizo la evaluación del avance de los logros propuestos por medio de un cuestionario en Google Forms. Este documento arrojó resultados positivos en términos de avance y en emociones resultantes”. Por su parte, el P16 resaltó de su práctica tutorial algunos elementos positivos: “La reflexión que me queda es que la parte exitosa de la tutoría fue la coincidencia entre las actitudes de mi estudiante y el esfuerzo por responder a sus necesidades de intereses”. Lo anterior motivó a su tutorado a solicitar un segundo encuentro tutorial, pues “la estudiante manifestó un gran agrado por el trabajo

realizado, por lo que se le propuso agendar otra sesión con el fin de culminar el plan propuesto” (P11).

Voces acerca del curso-taller

Finalmente, las voces de los profesores participantes indicaron que este curso-taller ayudó a su desarrollo profesional docente, tal como lo expresaron en la evaluación del curso:

- “Todos los docentes deberíamos ser tutores. Considero que eso debe formar parte de nuestro rol de docentes; debe formar parte de nuestra capacitación/preparación” (P13).
- “Este taller es un espacio de crecimiento personal y profesional que tiene un impacto muy positivo en los tutorados” (P5).
- “Es una gran experiencia que incluso puede llegar a cambiar tu perspectiva como docente” (P11).
- “Es importante que otros docentes consideren la importancia de las tutorías para su ejercicio profesional y para el beneficio para sus estudiantes” (P12).
- “Considero [que] es parte complementaria al desarrollo profesional del programa; es reflexionar sobre cómo orientar a otros en la ruta de poder lograr sus sueños y metas académicas para la vida. Es para los profesores de la escuela tradicionalista una forma de mostrarles que el mundo ya cambió y que ya no vale el ir dejando gente frustrada en el camino. “¡Pienso que todo docente debe aprender a ser tutor o mejor e-tutor!” (P2).

Reflexiones finales

Las temáticas referidas al desarrollo profesional de los profesores de lenguas extranjeras en Colombia se han enfocado principalmente en la suficiencia del idioma, las creencias e identidades de los profesores, en los enfoques de enseñanza y las tecnologías emergentes (Buendía & Macías, 2019), pero poco se ha explorado en el tema de tutorías. Dentro de la planificación de este curso-taller, el hecho de brindar ciertas bases teóricas y prácticas sobre la tutoría y su metodología ayudó a un grupo de profesores de lenguas extranjeras a comprender la importancia del proceso tutorial de una manera sistemática en su contexto local. De igual manera, el análisis y discusión sobre los procesos de la tutoría en estudiantes

universitarios fomentó en los docentes sus motivaciones de trabajar uno a uno con sus tutorados. Lo anterior resultó de gran utilidad para los docentes, puesto que encontraron interesante el hecho de trabajar de una forma sistemática la tutoría, lo cual les permitió una mayor cobertura en cuanto a la atención de las necesidades de los estudiantes y les aseguró un mejor desempeño como tutores en cuanto a la práctica real.

Debido a que en la deserción universitaria convergen no solo factores personales (motivación, vocación, preferencia por la carrera, contexto familiar), factores socioeconómicos (aporte económico recibido por la familia, trabajar y estudiar simultáneamente), factores institucionales (proceso de formación, metodología de los profesores, modalidad de estudio, estrategias de evaluación), sino también factores académicos (disponibilidad de recursos informáticos y la carga académica) (Parada, Correa & Cárdenas, 2017; Tinto, 2002), se hizo necesario abordar temáticas de permanencia y prácticas tutoriales como un ejercicio de reflexión pedagógica. Igualmente, se hizo importante agenciar y posicionar a los mismos docentes de una institución pública universitaria para realizar una práctica académica a nivel tutorial.

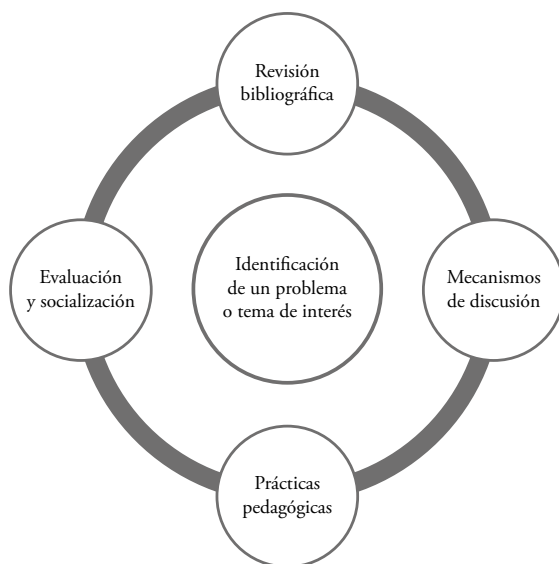
Lo expuesto anteriormente refleja un enfoque desde abajo (*bottom-up*) (James, 2001) y busca visibilizar las prácticas locales. Tal como lo expresan Cárdenas, González y Álvarez (2010) es de gran utilidad realizar prácticas de desarrollo profesional para cubrir necesidades particulares, abordadas en este caso desde el control de la deserción, mediante un curso-taller sobre tutorías en una universidad pública en Colombia. De hecho, los profesores participantes tomaron conciencia de detectar situaciones tempranas de riesgo académico (Hernández & Vallejo, 2017) y esto puede contribuir al control de la deserción estudiantil. En este escenario, vemos reflejado el modelo de desarrollo profesional visionario (Díaz, 2004) que permitió a tres profesores generar conocimiento a partir de su contexto.

Uno de los aspectos para resaltar tiene que ver con el grado de aceptación de este curso-taller entre los participantes, quienes consideraron las actividades teórico-prácticas vistas en el taller como muy pertinentes para su quehacer docente, en donde los entregables fueron evaluados como apoyo y complemento a sus prácticas docentes en el programa de formación en lengua extranjera. De manera sustancial, los docentes comprendieron que la tutoría no solamente es el espacio para resolución de problemas académicos específicos, sino que también es un espacio de socialización, diálogo y desarrollo socioafectivo con los tutorados.

Notablemente, las voces de los profesores podrían indicar que este curso-taller los ayudó a adquirir y desarrollar competencias para las tutorías a nivel universitario, y esto apoya también lo encontrado por Sánchez (2016).

Finalmente, la descripción detallada que se hizo en los apartados anteriores tiene como fin visibilizar de una manera sistemática una práctica de desarrollo profesional. Lo anterior sustenta la lógica de ecología de los saberes (De Sousa, 2018) en un contexto local, como una forma válida de prácticas académicas. De manera específica, el punto de partida inició con la problematización de la deserción estudiantil y esto llevó a un grupo de tres docentes a tomar iniciativas de empoderamiento para comenzar un viaje académico que aún no ha terminado. De manera tangible, proponemos el siguiente ciclo de empoderamiento en las prácticas locales:

Figura 1. Ciclo de empoderamiento de trabajo



Nota. Elaboración propia.

El primer paso inicia con la identificación del problema o tema de interés, que en nuestro contexto tenía que ver con el fenómeno de la deserción estudiantil. Por lo tanto, resulta necesario buscar una estrategia para reducir este fenómeno (a través de una acción tutorial). El segundo paso incluye una revisión bibliográfica del tema de la tutoría a nivel local e internacional. El tercer paso involucra crear mecanismos de discusión en un colectivo más amplio que, en nuestro caso

específico, fue con el diseño y oferta de un curso-taller a un grupo de profesores. El cuarto paso incluye llevar a cabo prácticas pedagógicas para monitorear o investigar el problema. El quinto momento incluye la evaluación de las prácticas pedagógicas y la socialización de dicha experiencia a través de conversatorios, presentaciones o publicaciones. Aunque el ciclo previamente propuesto no es nuevo en los procesos académicos, deseamos ahondar un poco en los pasos 2 y 5.

En cuanto a la revisión bibliográfica, es importante propender por una búsqueda que incluya producción local, nacional e internacional, asegurándose una revisión suroccidente/occidente-sur. Es en esta etapa en donde reconocemos que las revistas indexadas no son solo las únicas fuentes de información, sino también los escritos, presentaciones o conferencias que se producen al interior de un colectivo académico. Por otro lado, y para seguir en consonancia con De Sousa (2018), se hace necesaria una búsqueda en diferentes idiomas con el objetivo de hacer una revisión bibliográfica inclusiva.

Con relación a la socialización de las prácticas, recomendamos que se hagan a través de publicaciones, ya que esto conduce a los docentes hacia la praxis de literacidad, en donde se combine la lectura y la escritura para crear un producto a partir de una experiencia vivida. En el producto escrito es vital también incluir las voces reales de los participantes para dar un apoyo etnográfico. Esto ayudará no solamente a la cualificación de los docentes, sino también a la circulación de conocimiento local. Finalmente, para contribuir a la ecología de los saberes, es vital escribir en diferentes idiomas y citar trabajos locales para llegar a grupos académicamente diversos.

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Collegial dialogue in EFL teachers' appropriation of intercultural education

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Abstract

In this chapter, we report how collegial dialogue on a pedagogic experience addressing intercultural dialogue in a university's English as foreign language (EFL) program allowed a teacher's reflection on intercultural education. This reflection occurred because collegial dialogue facilitated the articulation of the development of teachers' research skills and the analysis of their beliefs and practices. These cooperative actions contributed to conceptualizing intercultural education from a decolonial perspective through complexity and otherness to resolve tensions within interculturality. We concluded that intercultural education requires continuous experimentation in situated contexts, awareness of intercultural issues and colonial narratives, and recognition of the Other through the process of otherness.

Keywords: Decoloniality, Intercultural Dialogue, Collegial Dialogue, Intercultural Education, Otherness.

Resumen

En este capítulo, reportamos cómo el diálogo colegiado sobre una experiencia

pedagógica que aborda el diálogo intercultural en un programa Inglés como lengua extranjera (ILE) de una universidad facilitó la reflexión de un docente sobre la educación intercultural. Esta reflexión ocurrió porque a través diálogo colegiado articulamos el desarrollo de las habilidades de investigación de los profesores y el análisis de sus creencias y prácticas docentes. Estas acciones cooperativas contribuyeron a la conceptualización de la educación intercultural desde una perspectiva decolonial a través de la complejidad y la otredad para resolver las tensiones al interior de la interculturalidad. Concluimos que la educación intercultural requiere experimentación continua en contextos situados, conciencia de los asuntos interculturales y las narrativas coloniales, y el reconocimiento del Otro a través del proceso de otredad.

Palabras clave: Decolonialidad, Diálogo colegiado, Diálogo intercultural, Educación intercultural, Otredad.

Résumé

Dans ce chapitre, nous avons rapporté comment le dialogue collégial sur une expérience pédagogique abordant le dialogue interculturel dans une programme Anglais comme langue étrangère (ALE) d'une université a facilité la réflexion d'un enseignant sur l'éducation interculturelle. Cette réflexion a vu le jour puisque le dialogue collégial articulait le développement des compétences de recherche de l'enseignant et analyse de ses convictions et pratiques. Ces actions coopératives ont contribué à conceptualiser l'éducation interculturelle dans une perspective décoloniale à travers la complexité et l'altérité pour résoudre les tensions idéologiques au sein de l'interculturalité. Nous avons conclu que l'éducation interculturelle nécessite une expérimentation continue dans des contextes précis, une prise de conscience des problèmes interculturels et des récits coloniaux, et puis, la reconnaissance de l'Autre à travers le processus d'altérité.

Mots clés: Altérité, Décolonialité, dialogue collégial, Dialogue interculturel, Education interculturelle.

Introduction

Foreign language educators have found the need to integrate interculturality into everyday pedagogic actions (Dervin & Simpson, 2021; Moya et al., 2018). However, they face ideological tensions when addressing conflicting interculturality pers-

pectives, some of which respond to economic trends, dynamics, and demands, while others resonating with political views of ethnic and minority groups' local realities (Dervin, 2016; Ferrão, 2010; García & García, 2014). On one hand, globalization and internationalization processes linked to higher education pressure language educators to integrate interculturality due to immigration and community reconfigurations (Dervin, 2016; Killick, 2011). At the international level, interculturality demands engagement with the foreigner, understanding their culture, and making sense of cultural differences while neglecting real people's particular and diverse lifestyles (Dervin, 2016).

On the other hand, local bilingual education in Latin America has adopted intercultural approaches to reach native and ethnic groups within territories. Here, interculturality entails political and ideological tensions in regard to education for ethnic groups (Ferrão, 2010). Interculturality has been equated to education for minority groups (Aguado & del Olmo, 2018; Dervin, 2016; Ferrão, 2010). Consequently, it entails the tension of bringing intercultural pedagogies to everybody as a political project (Ferrão, 2010). This tension requires language educators to revise relational, functional, and critical perspectives on interculturality and the political implications of adopting a particular perspective when thinking about education for social justice and peace (Ferrão, 2010; García & García, 2014). Likewise, interculturality has included tensions regarding the recognition of internal and local diversities (Ferrão, 2010). These tensions resonate with remind of the invitation of other scholars to consider the construction of the Other through processes of othering and otherness in which boundaries for segregation or integration are defined (Aguado, 2018; Dervin, 2016). However, language educators ultimately decide what to consider interculturality and how to approach it, depending on the values and ideologies they associate with this notion as well as their context and institutional interests (Aguado & Del Olmo, 2018; Dervin, 2016).

Colombian language educators have not been strangers to interculturality (García & García, 2014; Granados-Beltrán, 2016; Moya et al., 2018). Interculturality has been implicitly proposed in the national bilingual programs from a functional perspective, where it is divided into English-Spanish bilingualism and ethno-education (García & García, 2014). However, the country's inequalities demand much more than the recognition, acceptance, and understanding of different languages in school (García & García, 2014). The dominance of

English over minoritized languages, Spanish, and other foreign languages has exacerbated the stratification and exclusion of peoples (García & García, 2012; Moya Chaves, 2014; Usma, 2009). Immersed in these discussions and tensions, language educators need spaces and opportunities to make sense of intercultural pedagogical proposals (Aguado, 2018; Dervin, 2016).

The Experience of a Collegial Dialogue on Interculturality

The account of how two English as a foreign language (EFL) teachers opened a space for making sense of interculturality constitutes the collegial dialogue experience told in this chapter. Here we report the dialogue that we maintained for five months, while we wrote a research proposal to explore opportunities for intercultural dialogue within the communicative language tasks of the university EFL program where we work. This experience resembles documented professional development initiatives in which fellow teachers voluntarily engage in reflective practice and development of research skills as they critically explore and try to understand a common problem (Buendía & Macías, 2019). In our case, this experience accounts for the awareness of intercultural issues gained by the first author while discussing his attempts to incorporate intercultural education in an EFL class with the second author. Likewise, this experience may serve to illustrate how socialized exploration of teachers' beliefs aiming to co-construct theories and contextualized knowledge can result in localized and decolonial professional development practices (Buendía & Macías, 2019; González, 2007).

Martín, the second author, had the idea of researching interculturality in the tasks of the EFL program. Martín had approached interculturality as the coordinator of two language and culture programs at the university where this experience took place. He had worked as the thematic advisor for an intercultural and decolonial research study at the same university. Additionally, he was preparing a report on plurilingual and intercultural educative proposals at this institution. In brief, Martín was the most experienced EFL teacher, and he brought the theoretical framework and guided the discussion that led to this experience.

I, the first author, was acquainted with some elements of interculturality because of my experience teaching foreign language education policies at a private university in Medellín, Colombia. Having just changed jobs, I started to work at the same institution as Martín. I joined him because I wanted to participate in research and learn more about the topic. Specifically, our interest in intercultural

dialogue responded to the university's promotion of interculturality for the recognition of plurality and diversity to contribute to peace building and territorial development (Universidad de Antioquia, 2017). In other words, Martín shared his experience with me as I enthusiastically tried to intervene in a problem that we both recognized (Buendía & Macías, 2019; Díaz-Maggioli, 2003).

As we prepared our research proposal, I was teaching one EFL program communicative task on Colombian ethnic groups. Therefore, I decided to bring an element of our conceptual framework into the teaching of this task. The task aimed to promote students' recognition of Colombian ethnic diversity and develop their sense of belonging to their roots (Escuela de Idiomas & Universidad de Antioquia, 2017). Besides the possibility of approaching intercultural issues, I selected this specific task because previous implementations showed little evidence regarding students' sense of belonging.

Because of this experience, we argue that fostering intercultural dialogue in foreign language education demands identifying and challenging the colonial narratives we have naturalized as foreign language educators (Dervin, 2016). This understanding and the reflections on teaching practice have been made possible by collegial dialogue (Golombek & Johnson, 2017; Simoncini et al., 2014). This dialogue consists of unplanned but purposeful discussions between professionals used as a strategy for reflection, theorizing, and enhancing teachers' knowledge and practice (Simoncini et al., 2014). In our case, we engaged in collegial dialogue following Dervin's (2016) and Dervin & Simpson's (2021) suggestion to approach interculturality as a dialogue to inquire into the ideologies present in our discussions about interculturality and thus explore, negotiate, and co-construct alternative ways to understand it (Dervin & Simpson, 2021).

To defend our argument, we present a teachers' experience retold in the first person and divided into the theoretical framework; the methodology of our dialogue, the conclusions of our conversations, and our final thoughts on this experience. The theoretical framework reflects our concern about a practical conceptualization of interculturality in education that acknowledges how globalization, internationalization, and diversity occur in our classrooms. The methodology depicts how the collegial dialogue occurred within the constraints of our language instructors' routines working for a university with demanding research and internationalization objectives. The conclusions depict the first author's reflection on his pedagogical actions as he grows aware of his colonial agency and

its implications for intercultural dialogue in the EFL classroom. To conclude, our final thoughts contain an overview of the experience and three implications for the integration of intercultural education into foreign language education.

Theoretical Framework

This section is divided into three parts. First, we address the professional growth and renewal strategies that Martín and I articulated through collegial dialogue (Golombek & Johnson, 2017; Simoncini et al., 2014). Then, we establish our concern about a practical conceptualization of interculturality. This conceptualization considers foreign language teachers who rarely encounter international or indigenous students in their classroom, but who face multiple diversities and globalization and internationalization in their classes. Finally, we propose intercultural education as a resolution to the ideological tensions in interculturality through decoloniality, complexity, and *otherness*.

Engaging in collegial dialogue, we started to systematically study leading scholars working on interculturality while negotiating our understandings of the theory, approaches, and concepts existing in the discourses about the topic (Buendía & Macías, 2019; Nakata et al, 2021). Through dialogue we unlocked our pedagogical knowledge, activated awareness of our profession, established a horizontal relationship, analyzed and questioned commonsense notions about the topic of interest (Guerrero & Meadows, 2015). In addition, dialogue constitutes one of the ways in which teachers theorize knowledge even in the presence of doubt, as this promises future development (Golombek & Johnson, 2017). Professional dialogue fosters the ability for reflective thinking and, together, they become resources for teachers' continuous learning, knowledge development, practice improvement, and professional renewal (Simoncini et al., 2014). In doing this, we analyzed, critiqued, and appropriated dominant discourses to gain awareness of and co-construct localized knowledge (González, 2007). The following paragraphs describe the collegial building of a theoretical framework on intercultural education from a decolonial perspective as we read, discussed, and appropriated the work of Aguado and Del Olmo (2018), Castro-Gómez (2007), and Dervin (2016), among others.

Questioning Interculturality

As we wrote the research proposal, we agreed to avoid the concept of interculturality. This concept embeds conceptual and practical tensions between European and Latin American perspectives, giving it a polysemic nature that makes it confusing in language education (Aguado, 2018; Dervin, 2016; Ferrão, 2010). In our field, interculturality plays an essential role because of the high frequency of intercultural interactions, given the conditions of current globalization dynamics (Dervin, 2016). However, global discourses on language education and interculturality usually miss the realities in which both take place (Dervin, 2016; Peláez & Usma, 2017). In most language classrooms where Martín and I have taught, globalization rather happens at home because of local market dynamics, mass media, the internet, and social networks, instead of international students' mobility. Students come from different neighborhoods in the city, from towns close and far away, from other cities, and from a variety of socioeconomic strata. In this sense, interculturality occurs because language learners bring diversity into the language classroom through the material and symbolic resources gained in their physical and virtual interactions (Aguado, 2018; Darvin & Norton, 2015; Dervin, 2016).

Multiple forms of interactions escape some intercultural discourses that reduce diversity to national, ethnic, linguistic, racial, or exotic differences. This reduction could enhance prejudices, stereotypes, racism, and exclusion (Aguado, 2018; Dervin, 2016). Excluding practices existing in some intercultural discourses start with the idealization of the intercultural encounter with the native speaker or the exotic foreigner (Dervin, 2016; Núñez-Pardo, 2020). Such idealizations overlook the conditions under which local learners study English and the reasons for them to invest in their learning (Darvin & Norton, 2015). We also recognized the latent adverse effects of English when students are at academic risk and lack the necessary support, recognition, and scaffolding to succeed in language learning, to the point of even hampering students' graduation projects (Usma et al., 2018).

Bearing in mind these considerations about teaching English in Medellín, Colombia, we wanted to avoid that mismatch between discourses on interculturality and the reality of intercultural encounters in which ideological bias became evident (Aguado, 2018; Dervin, 2016). At the personal level, my previous experiences with interculturality had been more related to the relational and functional perspectives on the concept (García & García, 2014). This understanding hit me as we discussed the problematic definition of interculturality because, for

me, intercultural competence referred to the cultivation of sophisticated language learners able to talk about international cuisine and independent European movies. At that time, I ignored that this perspective represented a common conceptualization of interculturality that was devoid of sociopolitical weight, idealized interactions between language users, and ignored the possibility of conflict (García & García, 2014; Usma et al., 2018). This perspective missed issues that I was facing such as the interplay of language policy demands, social crisis, political upheaval, and learners' resistance to language instruction.

When I discussed my concerns with Martín, none of us considered drawing on critical interculturality. Critical interculturality explicitly addressed issues of oppression and emancipation through the historical analysis of structural inequalities (Walsh, 2009). We considered this perspective inadequate as we regarded ourselves in privileged positions being Colombian middle-class male university instructors. Our privileged positions would have made any attempt to embrace this critical intercultural perspective a contradiction.

For these reasons, discovering the concept of decoloniality as the challenge of meta-narratives of knowledge and moral superiority meant so much. I understood the power of the colonial discourse as a meta-narrative positioning ethnic and other minoritized groups as distant objects to be studied (Castro-Gómez, 2007). This perspective helped me to understand the possibilities to contribute by contesting discourses and providing learners with discursive tools and strategies to question meta-narratives. Besides, the concept of decoloniality allowed me to recognize myself and my students as very complex individuals instead of binary persons whose roles could only be oppressors or oppressed.

Embracing Intercultural Education

The question about how to address interculturality still remained and became more complex considering decoloniality in the university. Curiously, I understood that the answer to my confusion resided in the paradigm of complexity. Complexity was at the core of the intercultural education discourse and the decolonial proposal (Aguado, 2018; Castro-Gómez, 2007). As we have been trying to argue, the polysemic sense of interculturality loses value for the everyday teacher with practical issues to deal with in the classroom. We were in search of an intercultural perspective that represented the actual intercultural encounters happening in the real classroom. Martín had already found an answer in the in-

tercultural education proposed by Teresa Aguado's INTER group in Spain while he was writing a report on considerations for plurilingual and intercultural education. Aguado's proposal explained that embracing *complexity* in intercultural education gives it the power to contest the fallacy of difference by recognizing cultural diversity and understanding the real classroom in today's political, social, and communicative dimensions. The following agreements summarize the intercultural education principles (Aguado & Del Olmo, 2018, p. 9):

1. Intercultural education does not refer to cultural differences but to all human characteristics, because humans, although diverse, have much in common.
2. The recognition of diversity must be the constant of education instead of the exception, in order to avoid homogenous approaches that maximize differences and segregate groups because of *a priori* categorizations.
3. Education is a long-life process that occurs outside the school in various spaces at all moments.
4. We are all active education agents involved in the process of teaching and learning.
5. We should all contribute to creating meaningful teaching and learning processes for all stakeholders.
6. Evaluation is part of the learning process, and the whole process should be evaluated holistically.
7. There are no universal recipes for education practices as education is an ever-changing and contextualized process.
8. Education must not contribute to legitimizing social inequality but to unveiling its mechanisms such as racism, xenophobia, sexism, and classism.
9. Regarding everybody as equal and treating them as such perpetuates unveiled privileges and disadvantages.
10. Constant experimentation, reflection, and imagination through the available resources are needed to transform failing traditional education for all students and teachers, not only indigenous and immigrants.
11. Diversity of individuals, groups, competences, and viewpoints enriches education, cooperation, and professional collaboration because it allows for finding more varied and alternative solutions.

A similar invitation to embrace *complexity* came from Santiago Castro-Gómez (2007). In his critique of the university as a colonial structure of knowledge in

Latin America, he questions the efficacy of the traditional university tree structure in responding to the complexity of the world and the human (Castro-Gómez, 2007, p. 86). What caught my attention about his proposal to embrace a *complexity* paradigm was the idea of the excluded third party. The third party refers to all the communities whose ways of living and knowing diverge from the traditional cartesian, analytic, discipline-focused university knowledge. The third excluded seemed very similar to those students whose diversity Aguado (2018) defended. However, their inclusion encompassed not an insurgent movement against the status quo. Their recognition entails a quest to open the university to diverse ways of knowing and living to grant its cultural, social, political, and economic relevance in today's complex world (Castro-Gómez, 2007).

Othering and Otherness in Intercultural Education

This recognition of *complexity* came with the concept of *otherness*, which reconciles interculturality with issues of injustice and unfairness in education (Dervin, 2016). This understanding allowed me to see, first, that intercultural encounters in educational contexts take place at all levels all the time, not only when transactional knowledge of stereotypical cultural information occurs. Second, for intercultural encounters to exist in the eyes of educators, we need to wear adequate intercultural lenses. Otherwise, we could not recognize the tensions, conflicts, and negotiations taking place in class, which may result in processes of exclusion of more vulnerable students whose cultural and social capitals differ from privileged students in the academic world (Aguado, 2018; Dervin, 2016).

Recognizing the Other in fair conditions comprehends the process of otherness. Through this process, educators can fight against institutional racism, classism, and sexism by recognizing similarities with other people (Aguado, 2018; Dervin, 2016). Finding commonalities between people problematizes relations of power and dominant ideologies. In such a manner, educators and learners can deconstruct overgeneralizations and stereotypes that legitimize objectification, dehumanization, and exclusion (Dervin, 2016; Janks et al., 2014). Recognizing commonalities challenges bias and hate supported in the hypertrophy of the difference, the misunderstanding of culture as static and definable, and the myth of individuality. The individual only exists in relation to others who contribute to the shaping of the individual through interaction, conflict, and negotiation (Darvin & Norton, 2015; Dervin, 2016). In the same way that decoloniality invites us to challenge

meta-narratives, moving towards otherness demands us to carefully reflect on the language that we use to construct, idealize, oversimplify, minimize, or exclude the Other (Aguado, 2018; Castro-Gómez, 2007; Dervin, 2016).

Legitimization of exclusion occurs through othering by defining boundaries to differentiate insiders from outsiders (Dervin, 2016). Segregation occurs through language by constructing and spreading overgeneralizations about those who belong to other cultures. Culture becomes one general, one-sided story that restricts the understanding and representation of others. Othering has historically justified the cruelest violence against ostracized human groups (Janks et al., 2014). However, othering can be disguised with the best intentions of respect and tolerance but results in positioning some groups as inferior (Dervin, 2016; Janks et al., 2014). Instances of othering with the best intentions emerged during this collegial dialogue experience, as Martín and I discussed my attempt to bring intercultural education into my class.

Methodology: The Collegial Dialogue

Although we recount a dialogical experience between colleges and not a research study, our actions followed methodic and systematic procedures. Such actions are described here in three moments. One, we report how we established our collegial dialogue and the dynamics it followed. Two, we report how our collegial dialogue guided us to reflect on the communicative task discussed here. Three, we describe the pedagogical actions I took and the procedures to analyze students' final products, which led us back to collegial dialogue.

While building the theoretical framework to write a research project, Martín and I set two-hour online meetings almost every Friday at 8:00 in the morning. We started by discussing our experiences with interculturality. Although we met regularly because of the responsibility to deliver a final product, the consistency in our interactions allowed us to build a sense of collegial partnership as well as to unveil, discuss, and negotiate our ideologies (Buendía & Macías, 2019). Our meetings also helped me understand the dynamics and rationales of the EFL program and the ways of carrying out research at the institution (Díaz-Maggioli, 2003). The following paragraphs describe the development of our meetings and conversations.

In the very first meeting, Martín presented his idea of compiling an inventory of the fifteen communicative tasks of the EFL program for a diagnosis. I was more in favor of the idea of an intervention project with other teachers

in the EFL program. In each encounter, both of us proposed a reading. At that moment, Martín was following a series of conferences by Fred Dervin, so we read some of his work. He also proposed Teresa Aguado's and Santiago Castro-Gómez's work, which Martín had read because of recommendations from other colleagues at the Language Teaching Program and the School of Education. On my part, I proposed several readings on ideology, Colombian studies on language policy, plurilingualism, and interculturality. We filtered some and embraced others. All of the literature was collected on a shared Google drive, along with an Excel file where we kept track of our readings and the versions of the proposals we started writing. In brief, we engaged in collegial dialogue, allowing an experienced interculturality practitioner, Martín, to mentor a willing and enthusiastic younger colleague (Buendía & Macías, 2019; Díaz-Maggioli, 2003).

During online meetings, we discussed not only the readings but our personal experiences with interculturality. This included stories about our families, neighborhoods, trips, friends, and classes. In these stories, we tried to find traces of cultural issues, *othering*, *otherness*, and intercultural dialogue. This strategy allowed us to acknowledge each other's expertise and unveiled our ideologies and beliefs (Buendía & Macías, 2019; Golombek & Johnson, 2017; Guerrero & Meadows, 2015). In addition, we attempted to deconstruct colonial discourses on relational and functional interculturality and on instrumental language education for the internationalization of higher education. We also resisted scholastic advocacy for the critical interculturality perspective in pursuit of practical knowledge to meet our needs and beliefs about intercultural education. In sum, we deconstructed, resisted, and negotiated dominant discourses to co-construct our localized theory, one that met our needs and beliefs (Buendía & Macías, 2019; Dervin & Simpson, 2021; González, 2007).

From Collegial Dialogue to Reflection

During one of these meetings, we discussed the second task of the fourth level of the EFL program in which we worked. The program drew on Nunan (1989), Skehan (1996), and Ellis (2003) to define communicative tasks as the structured and sequenced process involving the learners' comprehension, manipulation, production, or interaction with the language to solve real-life-like situations. Such a process concludes with a result and the development of the learner's educational and communicative necessities through interaction with resources and participants

in the process. The task includes input, actions or subtasks, and context. In general terms, the task in the program develops within the context of English for general academic purposes (Escuela de Idiomas & Universidad de Antioquia, 2017).

The second task of the four levels is aimed at strengthening students' sense of belonging to their country by recognizing ancestral roots. To achieve this aim, the task prompts students to write a newspaper article on Colombian minority groups that includes demographic, geographic, and cultural information. Culture in this task appears as language, food, clothing, celebrations, and customs. The input material is digital and interactive and contains reading on indigenous groups in Colombia, a podcast about an indigenous student member of the Zenú people, another reading on the Afro-Colombian people's legacy, and a podcast on Afro-Colombian roots.

Martín, having taught this task before, had already noticed several intercultural issues in the task. One, the input material and the task description showed indigenous and afro-descendant groups as the only minoritized groups in the country. Given that Colombia is the member of the OECD with the highest Gini index (0.53) and the second most unequal country in the region, minoritized groups should include a broader diversity of social groups, such as other ethnic groups, sexual-gender diversities, sensory-impaired and disabled people, etc. Two, the task description focused on the language function "discuss" rather than on the minority group, while the content came in second place in the assessment criteria, as we illustrate below with excerpts of the rubric:

1. *"Can express him/herself with clarity regarding the communicative functions [...]"*
2. *Presenting demographic and geographic information [...]"*
3. *Providing some cultural features [...]"*
4. *Describing an indigenous tradition [...]"*
5. *The text complies with the structure and organization of a newspaper article.*

Additionally, students' newspaper articles frequently resulted in a report on demographic facts. In other words, the population, regions, dishes and culinary habits, deities, languages, and economic practices were listed in the articles. The newspaper articles usually missed the complexity of these communities and their relation to today's Colombia. These remarks alerted that the purpose of strengthening students' sense of belonging to Colombia and the recognition of cultural ancestral values might have not been achieved.

The Pedagogical Experience

Aware of the mismatch between students' products and the task purpose, I decided to complement the input material the program provided for this task with two pedagogical actions. My first action consisted of modeling the task. My second action focused on explicit instruction on the genre of newspaper articles. For the modeling stage, I proposed a reading comprehension activity adapted from the article *The Shifting, Sonic Geography of Cartagena, Colombia* written by Boima Tucker and retrieved from the online magazine on African diaspora issues named Africasacountry.com¹.

I selected this article for several reasons. First, I thought this article would show one contextualized current cultural issue of the Afro-Colombian community. Second, I expected students would appreciate the topic of music as a vibrant topic so that they would later explore topics of their interest. Finally, I wanted to highlight the issues of interculturality, coloniality, and emancipation that Tucker presented in the way music genres are produced, promoted, and distributed.

The second pedagogical action consisted of explicit instruction on the purpose and structure of a newspaper article. I called students' attention to the newspaper articles' main purpose of shaping readers' opinions about a specific issue despite being descriptive and informative texts. Together we highlighted the sentences that described the purpose:

News writing informs and entertains readers and listeners. News stories give citizens information about events (...) therefore play an essential role in shaping their viewpoints and general ideas (...) [News stories] provide information that helps explain their clients' facts, framing of a controversy, or opinions. (Roberts, 2016)

After studying the newspaper article genre, I prepared a hands-on activity with four articles. In this activity, I asked students to select one article and identify the text structure by extracting headings, subheadings, first sentence, lead paragraph, the answers to the five wh- questions, photographs, captions, facts, and opinions. For this hands-on activity, I used articles that covered threats to minoritized groups. The following are the headings of the four articles:

1 <https://africasacountry.com/2014/04/the-shifting-sonic-geography-of-cartagena-colombia>

1. In Colombian port town, LGBTQ community faces increasing threats.
2. More than 60 LGBT, intersex people killed in Colombia in the first eight months of 2020.
3. 114 million children still out of the classroom in Latin America and the Caribbean
4. Education in Times of Pandemic: A Lost Year for Latin America.

Once the task cycle was finished, I graded 21 newspaper articles which, along with students, we published on a Padlet. I decided to look at the final products students published using Ramírez, Harman, and Willett's (2010) critical reading sheet to explore their processes of otherness and *othering* and assess my intervention. I created a matrix to analyze each of the articles using the following questions:

1. Who is talked about?
2. What language is used to refer to the members of the community?
3. Who are the major participants?
4. Who are the minor participants?
5. Who are the invisible participants?
6. How specific are the described situations?
7. How is culture described?
8. What verbs describe the process undertaken by participants?
9. How is the person presented in the text?

I asked Martín to read a couple of the articles and try to fill in the matrix with me. But he would rather share his comments on the content of the two texts he read. Then, he joined with me in the analysis after the matrix was complete.

At this point, Martín and I employed various professional development strategies to learn, experiment, and reflect on a common issue (Buendía & Macías, 2019; Díaz-Maggioli, 2003). Namely, we worked on a research project and systematically studied a topic of concern (Buendía & Macías, 2019; Nakata et al., 2021); I built a professional portfolio using the matrix, the analysis of the matrix, and students' graded work; we participated in mentoring (Díaz-Maggioli, 2003); we explored our teachers' beliefs, and we engaged in developing our research skills and reflective practice (Buendía & Macías, 2019). We articulated all these strategies through collegial dialogue as we studied individually and together, debated,

questioned, and theorized our sensemaking of the issues we investigated (Golombek & Johnson, 2017; Guerrero & Meadows, 2015; Simoncini et al., 2014).

In the following section, we discuss the implications of this instruction in terms of intercultural education and decoloniality. We became aware of these implications in light of the analysis I made of students' work and the several collegial conversations I maintained with Martín in regard to this analysis.

Conclusions of our Dialogue

I felt very proud of the final products even when noticing the content varied within a range that encompassed factual descriptions and some reflective pieces of work. I accepted the descriptive texts in exchange for the more reflective articles. For instance, students wrote about the ecological impact of Zenú people's food habit of eating tortoises during Easter Week; they explored the role of a highly educated Rom woman in saving her community's heritage; and they reported the social work of Afro-Colombian musicians in Comuna 13, Medellín, Colombia, saving the future of the youngest generations. These topics and others, I thought, made the pedagogical experience worthy. However, when I looked at the texts through the lenses of discourse analysis and discussed their content with Martín, I was shocked at how I had ended up maintaining a functional take on interculturality and celebrating coloniality.

Understanding my Role as a Colonial Agent

This discovery started when I analyzed students' articles using Ramírez, Harman, and Willett's (2010) critical reading sheet. The analysis led us to conclude that most of the students' work showed processes of *othering* by reducing minoritized groups to struggle, victimization, passiveness, and basic needs.

When I looked back at how I modeled and instructed the writing process, that was precisely what I did. With the article on sonic geography in Cartagena, I focused on the sieving of Afro-Colombian music genres by elites, but not on the authentic and independent creation and consumption of new genres. When giving explicit instruction on newspaper articles' purpose and structure, I provided students with newspaper articles on the death, murder, and violence against the LGTBQ community, or the lack of opportunities and education for Latin American children. I had other possibilities, namely providing articles that highlighted the communities' achievements, resilience, and local solutions instead of their tragedies.

I also missed opportunities to explicitly talk to students and instruct them on issues of overgeneralization, stereotyping, objectivizing, etc. When I asked students to write a paragraph during the instruction, I neglected the evidence of the objectivization that othering encompasses. These may have occurred in part because of my concern for achieving the communicative objectives of the task and finding activities that brought intercultural topics into the class. Nevertheless, my lack of introspective reflection on students' discourse most likely reflects that I had not internalized the call for deconstructing, unveiling, resisting, and reconstructing meta-narratives, neither was I sensitive to social multiplicities, alternatives, and transgressions (Aguado, 2018; Dervin, 2016). In the following excerpt of the students' paragraph, they took for granted the Afro-Colombian culture and overgeneralized their relation to music:

The relationship between music and Afro-Colombian communities is obvious and noticeable. This relationship is because they are a community well known for creating tropical and folk rhythms that constantly represent their culture and from which new musical genres are generated. (Fernando & Primo, students, 2010)

I ignored the obvious and noticeable. I let students reduce culture, music, and communities to a situational example that I brought to class, which I wanted to illustrate the importance of localizing and specifying issues of minoritized groups. I also let pass the expression "they are a community well known for", allowing students to continue the stereotyping of groups. Consequently, students' work showed the processes of othering I could notice through the analysis later.

At this level of analysis, I noticed how I participated in othering and put on the functional lenses of interculturality. I otherized when I did not problematize overgeneralization, stereotypes, objectivizations, or condescending representations. As a language educator, I had the opportunity to redress specific expressions produced by students that perpetuated the meta-narratives about minoritized groups. Even when I was able to identify the problem, as an issue that deserves to be and should be redressed, I ignored it because of the narratives I reproduced as a colonial agent. I only presented one side of the story: the otherized minority groups, idealizing their music and presenting them as victims.

Unveiling Meta-narratives of Progress and Moral Superiority in the Academy

In addition, Martín unveiled ingrained meta-narratives in my discourse that had become invisible to me. These meta-narratives refer to the ideal of the highly

educated university persona and the blind acceptance of Western civilization lifestyles. As we discussed the matrix, I discovered that the highly educated persona appeared in two of the students' articles. Students wrote about Abadío Green, a university professor with a Ph.D. in education from the Gunadule indigenous community, and about Dalia Gómez, an industrial engineer and urban planner from the Rom community. These two newspaper articles caught my attention for many reasons, and I celebrated the topic. But I ignored how I maintained the imaginary of the ideal university that brings technological and moral progress to society. Moreover, in celebrating the recognition of these two people for their academic achievements instead of their humanity, I was also assuming, and letting students assume, that the right path for minoritized groups to follow is to assimilate Western civilization lifestyles.

This understanding escaped me during the grading and analysis of students' texts. I did not even notice my praise of recognizing individual members of ethnic communities for matching meta-narratives of academic achievement, progress, and moral superiority. It was only through discussing with Martín my beliefs about these two articles that I realized the way in which I reproduced imaginaries already denounced in the literature. This dominance of colonial narratives constitutes a problem in intercultural education because it hinders the construction of the Other in terms of equality, which is what enables an intercultural dialogue. This dialogue demands the recognition of the Other on their own terms, not on mine (Castro-Gómez, 2007).

This reflection on my own practice highlights the need for collegial dialogue (Buendía & Macías, 2019; Díaz-Maggioli, 2003). The cooperative process allowed me to see, beyond the first analysis of instructional flaws, a deeper image of my beliefs (Buendía & Macías, 2019). In this case, I attempted to bring into class the theories we read together, built into a practical action (Díaz-Maggioli, 2003). In like fashion, I self-disclosed my practice and initial analysis of students' work as I shared with Martín resulting in conversations that helped me to evaluate my actions (Buendía & Macías, 2019; Díaz-Maggioli, 2003). This evaluation resulted in learnings and insights we want to share in the next section.

Final Thoughts

In this chapter, we reported how collegial dialogue between two EFL teachers making sense of interculturality in language education helped one of them to

reflect on his pedagogical practices. We recounted how we negotiated the polysemic concept of interculturality by building a theoretical framework for intercultural education with a decolonial perspective. This occurred during periodical meetings of two hours in which collegial work allowed me to attempt a pedagogical action and disclose it to engage with Martín in collegial dialogues around it. Our conversations led us to draw three practical tips that may be relevant for foreign language teachers and teacher educators who wish to integrate intercultural education in foreign language education from a decolonial perspective.

First, language educators need to experiment with intercultural education in situated contexts (Aguado, 2018). In my case, I wrote a research proposal with a colleague, experimented with teaching actions, and systematically analyzed and discussed them. These actions led me to read, revise, question, and incorporate arguments, principles, and concepts of intercultural education into my pedagogical knowledge. This occurred as we purposefully engaged in professional discussions and revised advances of the project proposal, our understandings, and finally the analysis of students' final products. This level of commitment would not have occurred if I had just read or attended conferences, because such activities mostly provide information (Díaz-Maggioli, 2003). This example illustrates that teachers need to test their understanding of intercultural education and decoloniality tenets, contrast them to their beliefs, and discover their naturalized meta-narratives. This can occur by opening in-situ practices (Aguado, 2018) and sharing class experiences with other colleagues (Buendía & Macías, 2019; Simoncini et al., 2014).

Second, intercultural education requires teachers to become aware of intercultural issues and colonial narratives (Ortiz et al., 2020). For me, the most difficult narratives to problematize included academic success and the internationalization project because I had naturalized these two discourses as the 'ought to be'. In problematizing meta-narratives, collegial dialogue comes in handy to critically analyze teaching actions and enter a cycle of practice, reflection, and theory (Buendía & Macías, 2019; Simoncini et al., 2014). Language educators need spaces and opportunities to discuss interculturality in order to appreciate intercultural encounters and unveil coloniality (Aguado, 2018; Dervin, 2016; Dervin & Simpson, 2021).

Third, foreign language educators need to understand that interculturality in itself is not the end goal. The end should be to learn to interact with others starting from the recognition of who they are (Aguado, 2018; Dervin, 2016).

Recognizing the Other on their terms instead of ours constitutes the process of Otherness and implies a political stance about our interactions because we decide to position the Other on equal terms with us. The conversations with Martín helped me to see how I drove students to position themselves over the minoritized groups in the representations they described. These descriptions are politically charged in the sense that students manifested the hegemonic voices that have led them to legitimize certain ways of being and knowing while disregarding others. For reasons like this one, collegial dialogue matters, as these are the opportunities teachers have to question their professional practices and grow from them (Guerrero & Meadows, 2015; Simoncini et al., 2014). In regard to intercultural education and decoloniality, professional dialogue can help teachers be attentive to the issues of power presented in the language deployed in students' production, as their voices manifest their positionality and the way they approach their encounters (Darvin & Norton, 2015; Dervin, 2016).

In brief, this experience evidences how collegial dialogue facilitates awareness raising during the process of sharing ideologies and beliefs, discussing readings, and sharing pedagogical experiences (Buendía & Macías, 2019; Díaz-Maggioli, 2003; Guerrero & Meadows, 2015; Simoncini et al., 2014). Collegial dialogue can help evaluation and sensemaking of foreign language teachers' practices (Guerrero & Meadows, 2015; Simoncini et al., 2014). In the case of interculturality, collegial dialogue resonates with Dervin's (2016) and Dervin and Simpson's (2021) invitation to approach interculturality from dialogue. Dialogue becomes an ethical co-action to resist othering and to fight essentialism and stereotypes. It allows researchers and teachers of interculturality to share their position and feelings about scientific truths. Through sharing, they can question and problematize normalized dogmas about peoples, notions, concepts, and methodologies (Dervin & Simpson, 2021). This problematization result essential for researchers, teachers, and teacher educators to become reflective by questioning and contesting generalizations, ideologies, discourses, and practices (Dervin & Simpson, 2021; Guerrero & Meadows, 2015).

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EFL pre-service teachers in telecollaboration: A hive for emancipatory education

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Abstract

This study examines prospective Colombian English teachers' participation in two telecollaboration experiences. Specifically, the research aimed at determining how these exchanges permeated their professional growth in relation to ideological, intercultural, linguistic and pedagogical dimensions. In this vein, weekly logs, questionnaires, interviews, online exchanges and artifacts were used. The study found that telecollaboration can become a fertile ground for emancipatory EFL teacher education practices due to the critical essence it can impinge upon participants' exchanges, the leverage of their self-discovery leading to their identity construction, the ideological debunking of pervasive, harmful mindsets, and their increased appreciation of contextualized language use.

Keywords: Telecollaboration, EFL preservice teacher education, Emancipatory education.

Resumen

Este estudio examina la participación de futuros maestros colombianos de inglés en dos telecolaboraciones. Específicamente, la investigación buscaba establecer cómo estas experiencias permearon el crecimiento profesional de los participantes a nivel ideológico, intercultural, lingüístico y pedagógico. Mediante reflexiones semanales, cuestionarios, entrevistas, intercambios en línea y tareas, se estableció que la telecolaboración fomentó las prácticas emancipatorias en la educación de los participantes debido a la esencia crítica de los intercambios. Además, las telecolaboraciones motivaron el auto-descubrimiento y construcción de su identidad profesional, la deconstrucción ideológica de formas de pensar hegemónicas nocivas y pervasivas, y su apreciación del uso contextualizado del lenguaje.

Palabras clave: Telecolaboración, Educación de profesores de inglés, Educación emancipatoria.

Résumé

Dans ce travail, nous examinons deux télécollaborations avec de futurs enseignants colombiens d'anglais. La recherche a établi comment ces expériences-là ont imprégné le développement professionnel des participants au niveau idéologique, interculturel, linguistique et pédagogique. À travers des réflexions, des questionnaires, des interviews, des échanges virtuels et des devoirs, nous avons déterminé que la télécollaboration a encouragé l'éducation émancipatrice des participants, grâce à la nature critique des échanges. De plus, les télécollaborations ont motivé l'auto-découverte et la construction de leur identité professionnelle, la déconstruction idéologique des manières de penser hégémonique nocives et envahissantes, ainsi que leur appréciation de l'utilisation contextualisé du langage.

Mots clés: Télécollaboration, Formation des futurs enseignants d'anglais, Education émancipatrice

Introduction

Studies in the foreign language (FL) education field in Colombia inform about problematic issues which call for the revision of teacher education paradigms. One of the most compelling concerns refers to the damaging self-perceptions that Colombian prospective English teachers might hold about themselves because of

harmful circulating language ideologies. In this vein, Viáfara (2016a, p. 21) and Viáfara (2016b) determine that EFL pre-service teachers involved in his study perceived themselves as “disempowered non-native speakers of English” who “feared the disadvantages that not achieving native-like abilities could bring into their lives and future profession” (pp. 480-481). Another concern has been the pervasiveness of pedagogical practices anchored on prescriptive, alien, and decontextualized approaches. In this regard, Buendía and Macías (2019) and Granados (2016), among others, highlight the need for more emancipatory pedagogical paradigms in language teaching education programs. They suggest initiatives which favor the education of more critical, dialogic and collaborative educators.

The aforementioned considerations led us to regard telecollaboration as an option to address these challenges. The internet intercultural mediated foreign language education (ICFLE) field has evolved in the last decades to embrace critical and reflective perspectives. Helm (2017) acknowledges that this field provides participants with the opportunity to move from conceptual understanding to the actual experience of the sociocultural aspects involved in language learning. Similarly, she posits that this type of exchange becomes a suitable scenario for them to challenge engrained harmful language ideologies: the view of interculturality as a given and problem-free occurrence among telecollaborators and the instrumental use of technology as a mere vehicle for exchange.

The prior critical approaches are not alien to conversations taking place in Latin America about involving teachers in education initiatives to trigger their emancipatory thinking. Sandoval (2013), for example, advocates for engaging in dynamic ideological standings which Freire (1970) describes as teachers’ reflection on oppression and its causes, an initial step towards the search for liberation. Bearing in mind what has been discussed, this chapter focuses on examining how ICFLE becomes a scenario for pre-service teachers’ emancipatory education. This exploration embraces the critical interrelated ideological, pedagogical, intercultural and linguistic dimensions of participants’ foreign language education.

Emancipatory education

The concept of emancipatory education can be traced back to Freire’s work. In his book *The Pedagogy of the Oppressed* (1970), he frames emancipatory education in relation to: “liberation —the process of humanization— is not another deposit to be made in men. Liberation is a praxis: the action and reflection of men

and women upon their world in order to transform it” (p. 79). This idea involves the three axes through which we will depict what emancipatory education encompasses: *challenging the canons*, *questioning hegemonic and standardized forms of oppression*—mainly in education— and *creating forms of resistance* (De Saxe, 2012). The discussion will be enriched with complementary perspectives from critical interculturality and decoloniality.

Challenging the canons and questioning hegemonic and standardized forms of oppression have been established as two principles that we regard as part of a continuum towards emancipatory education. Through the identification of and—as Freire (1985) calls it—the critical conscientization about the dynamics of their socio-political realities, individuals might challenge pre-established paradigms and systems of power. In the same line of thought, decoloniality encompasses the subversion of hegemonic ideas and practices that represent mainstream dynamics in all fields of human life. This process can be fostered by constant and meaningful questioning, problematization and disruption of the aforementioned paradigms and systems (De Saxe, 2012; Bonet & Almeida, 2021; Da Silva, 2019). As a result, it is expected that participants in liberatory education reshape their historical, socio-cultural and political comprehensions of their life circumstances and relationships (Santos, 2016; Halualani et al, 2009).

A third foundation of emancipatory education, *creating forms of resistance*, would ideally follow the path of the aforementioned two principles. Some of the tools mentioned by authors as facilitators of the engagement of people in the creation of forms of opposition are narratives, dialoguing and collaborative dynamics. In this regard Nouri (2014) expresses that “instead of a passive confrontation with the world, [dialogue between teachers and students] takes humanistic transformation into account” (p. 82). Thus, individuals’ empowerment drives them to bring about democratic practices and procure social justice for themselves and the people around them (Walsh, 2005). Accordingly, Santos (2016) discusses the democratization of knowledge. This scholar highlights the need to revise the source and make-up of the knowledge and practices circulating around us, challenging their subordinating, male-oriented and utilitarian nature. In education, the former perspectives should lead us to embrace individuals’ knowledge constructions as a situated, participatory, and altruist process.

Telecollaboration

A telecollaboration experience brings together foreign language learners who are distant from each other, whether it is locally or internationally, by means of Internet tools. The purpose of this interaction is to enable participants' mutual support so that they increase their expertise as language users and cultural agents. ICFLE is characterized by its institutional nature; there is a curricular structure supporting the exchanges, which are organized by instructors working closely together.

Initially, telecollaboration focused on participants' development of language skills with the help of a "native speaker" partner, after which, however, a more sociocultural rooted perspective gained popularity (Dooly & O'Dowd, 2012). More recently, critical views have emerged. For instance, Helm (2017, p. 220) posits that emerging critical views on telecollaboration challenge assumptions concerning the ideas of interculturality as a given and problem-free occurrence among telecollaborators, native speakers as language models, the neutrality of technology use and language education, focusing on increasing communicative competence. This critical approach in telecollaboration challenges harmful language ideologies and reductionist views of interculturality, as evidenced in the findings of this study. Thus, participants can build empowered identities.

Task-based Learning (O'Dowd and Ware, 2009) and the theme-based model (Tonzar & Dobratiqi, 2021) were used in this study to enable telecollaborators' learning. Task-based learning (TBL) is conceived as a practice activity aimed at achieving a real-like life goal by using language (Willis & Willis, 2013). In the specific case of telecollaboration tasks, Akiyama & Cunningham (2018, p. 56) based on O'Dowd and Ware (2009), proposed the following taxonomy: information exchange, language-focus, comparison and analysis, and co-construction. The theme-based model (TBM) considers topics of interest for the user as the core unit to guide instruction (Richards & Rodgers, 2014). In telecollaboration, this type of design bridges formal and informal exchanges helping participants to adapt to the experience.

Research on EFL pre-service teachers' emancipatory education and telecollaboration

Most of the studies concerning emancipatory EFL pre-service teachers' education focus on critical pedagogy. To begin with, researchers determined that their participants exercise problem-posing. Thus, they became critically aware of the nuts and bolts involved in education and teaching (Ubaque, 2020; Villacañas

de Castro, 2017) and problematic social issues, namely poverty, inequality, and oppressing economical systems (Mambu, 2009). Likewise, because they relate more strongly to “problem posing” than to “problem solving” (Quintero, 2019, p. 38), prospective teachers understand language education with a more personal lens (Ubaque, 2020). A second robust finding addresses EFL pre-service teachers’ ability to situate their pedagogical practices in a local context. This can involve literacy growth (Villacañas de Castro, 2017), students’ needs (Lastra, et al., 2018), meaning construction (Ubaque, 2020), and sociocultural capital (Hernández and Gutiérrez, 2020).

Other studies approach prospective teachers’ agency and transformation. Their agency was related to positioning themselves concerning conceptual frameworks and making decisions to assist learners (Quintero, 2019) as well as to influencing their educational actions and future careers (Lastra, et al., 2018). Finally, critical pedagogy enhanced participants’ possibilities to transform education (Villacañas de Castro, 2017) and their professional images (Ubaque, 2020). Prospective teachers’ epistemological reconstructions also take place (Ubaque, 2020), for instance, regarding their notion of instruction (Quintero, 2019). Being critically invested through teaching plans (Quintero, 2019), constructing a broad knowledge base (Lastra, et al., 2018), and breaching hegemonic practices (Ubaque, 2020) fuels pre-service teachers’ transformation and empowerment (Villacañas de Castro, 2017).

The principles of emancipatory education are also included in studies concerning telecollaboration. Being involved in ICFLE, prospective teachers dismantled and reconfigured their beliefs about themselves as language users and the cultures partaking in the online experiences (Yang, 2020; Viáfara, 2020). This evolution in their perceptions of language and culture led participants to reflect upon their roles as future agents of change (Yang, 2020; Grau & Turula, 2019) and question current issues in society. Among the collaborative abilities that participants enhanced, Makaramani (2015) writes about teamwork, and Grau & Turula (2019) and Yang (2020) highlight effective negotiation. The latter authors also pinpoint how these cooperative dynamics boosted pre-service teachers’ meaning-making skills.

The study

Considering the principles of qualitative research (Creswell & Poth, 2016), this study examined the natural occurrence of telecollaboration exchanges among participants, it prioritized participants' understandings of their involvement in the online exchanges, it favored theoretical viewpoints from emancipatory and critical theories, it hinged on multiple interpretations, and it showed a holistic perspective of telecollaboration by considering the social, cultural, ideological and language-related angles of the phenomenon being studied.

Two consecutive telecollaboration experiences between two public universities involving Colombian EFL prospective teachers and US heritage Spanish learners (HSLs) became the focus of this study. The main researchers understood that Colombian pre-service teachers and HSLs could work together to mutually teach and learn languages in a meaningful environment. They expected that HSLs' historical, political and sociocultural circumstances in the US could trigger the future teachers' reflection upon the stereotyping, marginalization and resiliency language learners can experience, and the implications these realities can bring to language education.

During the first term the telecollaboration experience matched the pre-service English courses syllabus, adapting some principles from the theme-based model (Tonzar & Dobratiqi, 2021). In this vein, the experience utilized content and its use was maximized to concentrate not only on EFL communicative skills, but also on the critical intercultural dimension of language learning. The researchers selected topics connected to participants' realities such as their family, musical preferences, educational settings and their life history as language learners.

Task-based learning (Willis & Willis, 2007), guided by reflective, emancipatory principles, was employed in the second term. For the first task, participants designed an acrostic with the initial letters of the phrase "Family and Heritage". They read about and analyzed their Colombian and Hispanic US family heritage and dialogued to establish similarities and differences. The second task concentrated on designing a mind map to explain the differences and similarities between the participants' home universities and the education systems in the two countries. For the last task, virtual peers had to create an artistic expression such as a song, poem or video regarding the multi-faceted topic of the "American Dream" they had worked on, based on two readings and two video clips analysis.

In each experience, all the students in the classes worked in the online exchanges. However, the data analyzed was taken mostly from six Colombian pre-service EFL teachers who were part of both telecollaboration experiences. This decision was taken due to the vast amount of data collected, and it was based on qualitative sampling guidelines. The participants were five female and one male pre-intermediate pre-service teachers between 18 and 25 years of age.

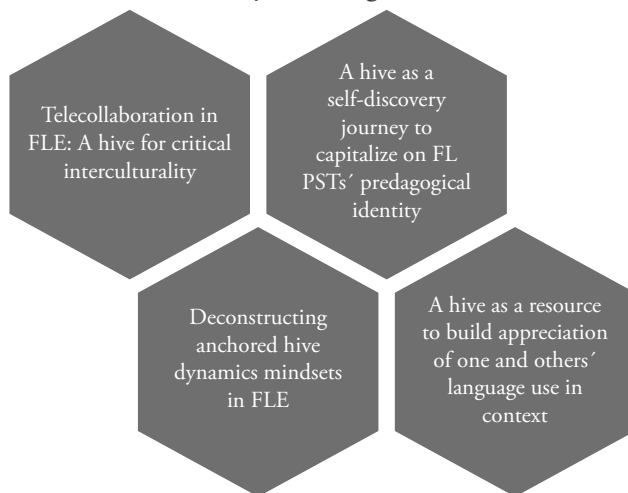
Data collection instruments varied between the two experiences. Eight weekly virtual exchanges took place: five took place through Facebook messenger and three by means of Skype video calls. The first instrument employed was logs. This instrument required prospective teachers to focus every week on an anecdote related to their online exchange and, based on that story, reflect, guided by questions they chose from a pool of issues the researchers provided. Topics included intercultural learning, teacher preparation, language learning, and identity as learners, among others. A second instrument, questionnaires, was designed to allow participants to assess their experiences in both exchanges. These instruments included quantitative questions supported by qualitative items, which asked prospective teachers to explain the answers provided to the former ones. Students answered questions similar to the ones listed above for logs.

In addition, in both semesters, the transcripts of prospective teachers' synchronous interactions with their US telecollaborators via Skype and Facebook became another source of data. The weekly exchanges were automatically recorded on the Facebook platform, while a free internet application was used for Skype interactions. Finally, participants answered a fifty-minute semi-structured interview (Merriam, 2015) at the end of the first experience, which was recorded via Skype. It examined pre-service teachers' self-perceptions as English speakers and their views on intercultural issues. Thematic coding was employed to analyze the data gathered. Following Williams and Moser (2019, p. 47), this analytical procedure "enables essential themes to be identified, codified, and interpreted in the service of a research study's focus and contributes to the associated literature". A software, Atlas Ti, contributed to the organization, visualization, management, and interweaving of information needed for codification and further categorization of common patterns.

The figure below illustrates the main themes established in the results of the data analysis procedure, which sought to determine how ICFLE becomes a scenario for pre-service teachers' emancipatory education. A hive is the overarching

metaphor that represents the internal learning dynamics fueled by ICFLE. Each one of the hive cells in the diagram constitutes one of the dimensions in EFL prospective teachers' growth and they are glued together by emancipatory education principles integrated as part of the experience design.

Figure 1. Main themes in the study's findings



Note. Own elaboration.

Telecollaboration in FLE: A hive for critical interculturality

Traditionally, one of the targets of telecollaboration experiences is participants' intercultural competence. However, integrating emancipatory education principles in this virtual experience seemed to trigger participants' deeper introspection beyond a reductionist understanding of culture. To begin with, this online experience provided spaces for EFL pre-service teachers to ignite reflective thinking upon basic human traits which constitute the richness of cultural diversity:

Este proyecto definitivamente me ayudó a desarrollar actitudes más reflexivas acerca de nuestras culturas, así como también del idioma. Uno aprende a escuchar, a ser comprensivo y a entender muchas cosas acerca del comportamiento y forma de pensar de otros...uno es consciente que, aunque somos personas de países, cultura, idioma, diferentes, también hay muchas cosas que tenemos en común. (S1P7)¹.

Uno comúnmente tiende a pensar que los americanos son arrogantes, orgullosos y que no les interesa más que el bienestar propio. Todo esto

quedó sin fundamento cuando abordamos, especialmente, la temática de los inmigrantes. Mis compañeros no solamente se solidarizan con esta población, sino que también los entienden en ese deseo de tener una mejor calidad de vida (sueño americano). (S1P8).

The prior excerpts account for the ability participants claim they developed: being more introspective about cultural issues. This illustrates a connection between the development of critical intercultural skills and attitudes towards challenging pre-established ideas, a pillar in emancipatory education. Specifically, the second fragment reveals the prospective teacher critically looking at his peers' attitudes about immigration by considering the particular context surrounding his Latino's heritage. As descendants of immigrant families, their US peers seemed to have developed a more holistic, complex and human-like picture of what being a Latino immigrant in the US context implies.

Two other topics in the critical intercultural dimension involve, on the one hand, *participants' knowledge construction of a more cultural global perspective to build empathy as Latino community members and, on the other, valuing cultural-linguistic capital through identity negotiation:*

EB: Sí, claro que sí. Hay tantas cosas maravillosas de mi herencia latina como la comida, la música y la gente, pero me encanta ser afroamericano también por las mismas razones. ¿Cómo te sientes acerca de ser de latina?

ET: Me encanta ser colombiana... Gracias a mi carrera he conocido más culturas, por ejemplo, la tuya. Pienso que nosotros debemos buscar desarrollo para nuestras regiones, pero sin olvidar de dónde somos y para dónde vamos.

¿Tú crees que los Latinos muchas veces se olvidan de su origen?

EB: Sí, sobre todo en los Estados Unidos. Siento que la cultura americana está tan dirigida por lo que la sociedad y los negocios, dice que mucha gente se olvida de sus costumbres y valores de lo que piensan que les ayudará a moverse hacia adelante y ganar más dinero o una mejor carrera. (FC2-)

The prior exchange between the two telecollaborators, who shared Latino roots, but belonged to different Latino communities in the world, illustrates how the online exchange allowed them to forge a shared understanding of their interrelated local and global identities as Latinos. Likewise, it reflects their appreciation for their cultural capital. Furthermore, awareness about globalization as

a homogenizing force is also evident. They expressed concern about Latinos' struggle when they abandon their cultural identity under the influence of the US capitalist system. The latter testimony aligns with what critical intercultural speakers state according to Duarte's (2002) discussion about the absorption of local cultures by transnational ones, and with emancipatory theory in as much as it questions standardized forms of oppression.

Bringing sociopolitical and social justice issues into cultural education became another topic that emerged from the data. Participants reflected upon the right of people to constitute diverse families, to have access to quality education, to preserve their family's sociolinguistic and cultural heritage, to live their sexual life freely and to have a dignified existence as immigrants, among others:

YC: What do you think about same sex marriages?

CR: Honestly, I am perfectly okay with same sex marriage. A couple of my friends are gay. Some people dislike them because of it but most people accept them. What do you think?

YC: I agree with you, because each person has the freedom for choosing his sexual preferences. Each one of us are the owner of our body and we have right to make decisions on it...

CR: Yes, exactly! I am so glad that I feel that way. Actually, one of my best friends is gay and he has had a slightly hard time of it because some people don't accept him but he is fine now. (FC 2-2)

Though the prior participants come from different cultures, they consider it relevant to advocate for equity agendas in relation to ubiquitous social prejudices which marginalize specific populations. In this case, they challenged harmful socially established norms concerning LGBTIQ+ individuals.

The last intercultural theme encompasses participants' *openness to navigate through challenging cultural biases when interacting with others*.

CM: ¿Qué me podrías decir sobre los estereotipos que la gente tiene sobre ti?

AS: ...Mucha de la población mundial piensa que los estadounidenses creen que son mejores que el resto del mundo y eso es cierto. Muchos [estadounidenses] piensan que son mejores que otros.

CM: ¿Y tú qué piensas al respecto? ¿Te sientes mejor que otras personas?

AS: Piensan que porque aquí hay más tecnología y más dinero. Me gusta Estados Unidos, pero no voy a decir que es mejor que otros lugares.

CM: Sí, eso es cierto. Les digo con todo mi respeto, que sea un país muy desarrollado, que tenga avances tecnológicos o que económicamente sea muy estable, bueno, eso no quiere decir que sean mejores que otras personas. No quiero decir que eres menos [que otras personas]. (SK1-1)

As the two participants discuss the thorny issue of the given superiority of the US in the world, they negotiate their readings of that widespread perception. The prospective EFL Colombian teacher expresses her thoughts from her perspective of someone who belongs to a country conceived by many as a ‘third world country’. Considering Walsh’s (2010) critical perspective on interculturality, the participant most likely aims at ensuring that in his peers’ mental framework the idea of nation diversity, not superiority, is clear.

A hive as a self-discovery journey to capitalize on FL preservice teachers’ pedagogical identity construction

Prospective teachers’ online exchange opportunities construct knowledge about themselves as future FL educators. In the data gathered, participants’ reflection upon various aspects is evident. They pondered about their perceptions concerning themselves and others as language users, theirs and their peers’ cultural background, and pedagogical guidelines to help their partners leverage their positioning concerning their roles as instructors. A first feature that we identified in this theme was prospective teachers’ self-discovery as a path to their acknowledgement of language and teaching capital. This issue is rooted in another key aspect in the data collected: participants’ valuing collaborative and negotiated work. The prior finding aligns with Granados’ (2016) critical consciousness proposal to resist coloniality in Colombian pre-service teacher education. The following excerpt illustrates these themes:

Lo que sucedió con relación a esta pregunta es que mi colega KM me preguntó sobre las actividades que realizaba en mi tiempo libre. Para empezar, creo que no tengo tanto tiempo disponible como para poder realizar actividades de distracción. Es un poco triste porque me hizo analizar que gran parte del día estoy ocupada o haciendo algo... Creo que esto puede afectar un poco mi desempeño docente en el futuro.

Si no programo mi tiempo y me organizo, me crearé una desventaja, porque la función principal de un maestro es ser más que un educador: un amigo, una guía para los estudiantes... Quizás no tener tiempo para practicar un deporte puede generar estrés, ya que este [un deporte] ayuda a que el cuerpo funcione mejor y la mente se despeje para pensar creativamente. Por lo tanto, podría desempeñarme muy bien en mi trabajo como educador y maestro. (YJ, L1-1)

The prospective teacher above was able to determine a particular concern in her future work, her misjudgment in managing her time. This self-realization has led her to understand that if she wants to be the type of teacher she envisions, an emphatic one with students, she might need to take action to improve her wellness. As Granados (2016) discusses when highlighting the relevance of appreciating subordinate ways of life as one of the aspects necessary to decolonize mainstream ideas, the participant objected to a dominant practice of prioritizing work over other important aspects of life. The participant also acknowledged that the collaborative nature of this exchange affected her mindset.

Another source of *self-discovery* emerged from questions around hegemonic language ideologies posed by participants and present in their educational contexts. In the following exchange, a pre-service teacher poses questions concerning the appropriateness of using Spanglish in communication:

CM: What do you think about Spanglish?

LG: I think Spanglish is good. It is the mixing of languages...

CM: Yes, I don't know if you have noticed when we speak, we have been using Spanglish...

CM: Yes, and what does it mean? We're right or we're wrong?

LG: I think we are right! It's just like any new language that comes about... (FC 6-1)

Because the pre-service teacher did not express her own opinion about translanguaging or Spanglish, the specific and more colloquial name employed in the exchange, in a follow-up interview, she was asked to provide her insights about the topic:

Uh, sí, de hecho, las conversaciones, por ejemplo, que teníamos en Skype, usaban Spanglish. Ellos [sus pares estadounidenses] trataron de hablar en español... y cuando no pudieron encontrar una palabra... la usaron en in-

glés y yo les entendí. En otras palabras, al final no es tan malo... Entonces, me parece bien. (CM, INT 2-1)

In the same interview, she answered about how the perspective she was building about translanguaging could influence her future work as a teacher.

Sí, por supuesto. Igual, como la telecolaboración me dio muchas oportunidades... eso te hace reafirmar tu confianza. Lo mismo se refleja cuando estamos con nuestros alumnos. De repente, uno llega a comprenderlos, a alentarlos, a ayudarlos... Se trata de mejorar o confirmar lo que pienso, y una vez confirmado, podría aplicarlo en mi trabajo futuro. (CM, INT -1)

The presence of heritage Spanish speakers as telecollaborators for the EFL pre-service teachers made this space fertile ground where translanguaging could flourish. This code-switching practice has usually been a touchy and stigmatized topic in academic language learning settings. That is why the Colombian participant in the excerpt above seemed to feel the need to question the rejection of such practice, challenging the prescriptivism against it and the social sanction to those individuals who exercise it. While she had been educated to avoid using her mother tongue mixed with English, she now finds it useful and validated by her US peer. Her response in the interview indicates her learning evolved towards a more positive and emancipated perception of translanguaging after the experience. She finds herself accepting this linguistic practice. Beyond this acceptance as a language user, she seems to capitalize on her renewed perspective when looking at herself as a future teacher. She aspires to become the type of teacher who would encourage and comprehend learners when they, for example, use this sort of code switching, without judging them.

To conclude this topic, it is relevant to discuss the *critical awareness that participants engaged in when envisioning the adoption of pedagogical principles for their future practices*. The telecollaboration generated rich spaces in which prospective teachers looked introspectively into themselves to make connections between their peers' and their own life experiences as language learners. As a result, the participants started to assume certain teaching roles which would probably shape their future professional profile. To illustrate this topic, the following reaction of one of the pre-service teachers appeared when her US peer posted literal information in English from his university web page. The post corresponds to a response to his peer's requests concerning the weekly task about university life:

YC: Pero quiero que me cuentes [sobre tu universidad] en español.

CL: Oh, ups

YC: Porque creo que copias y pegas [la información], y eso no te ayuda a practicar.

CL: Sí.

YC: Está bien. Entonces dime. Charly, no te desanimes. Estoy aquí para ayudarte.

CL: Está bien. :/ [símbolo para expresar tristeza]. ¡¡¡Ayúdame!!!

YC: ¡Pero por qué no lo intentas! No voy a juzgarte ni a burlarme de ti. También cometo errores y aprendo de ellos. (V FC 4-2)

Referring to the same topic, in the excerpt below the participant reflects upon her beliefs about the role of mistakes in the students' language learning process and how teachers should address them as opportunities for learners to grow as language users. Her reflections upon her peer's perceived attitudes towards making mistakes reflects her challenging the pervasive hegemonic belief that mistakes should be avoided as they demonstrate lack of language skill.

También me di cuenta de que como docente no debo criticar los errores de los alumnos, porque durante el proceso de aprendizaje son necesarios y forman parte del proceso regular de aprendizaje. Sin embargo, el tema no es quedarnos estancados ahí sino, como docentes, ayudarlos a limitar la cantidad de errores que cometen. (YC, L7-2).

The two pieces of evidence above show how the online exchange allowed the pre-service teacher to connect her prior experience as a learner with her attempt to perform as a teacher. During the chat with her peer, the participant made clear the relevance of considering motivation as a key element in education, the teacher as a support at the emotional and knowledge levels, and mistakes as opportunities for learning. Her actions are confirmed by her reflections in the log excerpt.

Deconstructing anchored hive dynamics mindsets in foreign language education

As usually happens with language learners, telecollaborators brought into their experiences a myriad of beliefs regarding sociocultural frames, language, its users and contexts, among others. Data revealed that participants' interaction with their US peers contributed to the demystification and transformation of some of the aforementioned conceptions. The possibility of modifying their beliefs seemed to

start with a first finding to be discussed: *gaining knowledge of language realities and, subsequently, that understanding enabled them to challenge preestablished conceptions*, a second finding. Similarly, Viáfara (2020) established that the Colombian participants in his study accumulated information about their US peers' culture which was essential for rebuilding understandings of both languages and their speakers.

The following excerpts are taken from a task in which participants were required to design an artistic product (poem, song, or video) in order to demonstrate their understanding of a topic related to cultural artifacts, and from a log used to reflect upon their interaction and process while completing the task.

THE AMERICAN DREAM

Sin una tarjeta verde
Nunca será capaz de trabajar,
Ir a la escuela o tener una casa decente,
es algo que debes ganar.

I want a change in my life.
I want a new start
Please friend tell me
How can I get a green card?

Hoy en día es más difícil obtener una tarjeta verde.

Tienes que ir al gobierno y pedir una.

Es un largo proceso porque hay muchos pasos.

Se tardan seis meses para dar la aprobación

No todos pueden obtener la tarjeta.

Tienes que ir a través de una evaluación. (JL & MT, T3-2)

Most of the time Latinos conceived USA as the country of the dreams, where everything should be like in the movies with rich people and big houses and beautiful cars and if you want all of those things, the only thing you need is to be there, to travel ... but the reality is that most of the time the life of a Latino is not too easy, what you need is to work, that was a thing that my partner said, nothing is easy but it doesn't mean that it's impossible. "America" as she said is the country where more or less dreams could become true. So, my reflection is that most definitely I changed my point of view about

what being a Latino means in the USA and also that what I need for working there and for earning all that stuff, that one thing I need before traveling, is a green card. (JL, L 4-2)

The former participant seemed to reshape his beliefs in relation to the “American dream” and immigration into the US. The interaction with his peer proved to be a knowledge source to delve into the intricacies of what the reality of a Latino immigrant might be. Specifically, he gained information about the official documents required to have a legal immigration status in the US, as shown in both the log and the poem above. In the end, he challenged prior views which considered that an immigrant’s life in the US is painless and effortless. In connection with what Santos (2016) and Halualani et al. (2009) posit concerning liberatory education, the participant seemed to be reshaping his historical, socio-cultural and political comprehension of what immigration life in the US involves.

A hive as a resource to build appreciation of one and others’ language use in context

An issue regarding struggle in emancipatory education is connected to the concept of “abysmal thinking”, coined by Santos (2021). The term refers to ostracizing certain individuals’ cultures. The online exchanges proved to be favorable to equipping pre-service teachers with reflections to fight the aforementioned expression of colonialism. This issue is connected with the first topic to be discussed in this section: *acknowledging one’s own linguistic capacities as Spanish and English users:*

Creo que por ser hablante nativo, en mi caso del español, muy pocas veces reflexionamos sobre tu lengua y la forma en que da sentido, sobre la riqueza lingüística que tienes. Pude notarlo cuando hablaba con mis compañeros de clase... Entonces, cuando usas estos recursos [lingüísticos], que usas automáticamente a diario, te vuelves más reflexivo sobre tu idioma y, por lo tanto, sobre tu cultura. (CM, S1-2)

The prior participant illustrates how his experience in the exchange led him to appreciate being a Spanish speaker more. Considering that ubiquitous language ideologies position English as the most valued international languages and downgrade others, especially those spoken in “underdeveloped countries”, this participant’s acknowledgement of his native language richness challenges that imperialistic belief.

The second issue is *connected to the appreciation of sociocultural contexts in foreign language learning*. This topic delves into participants’ understanding of the ingrained, situated nature of language:

In the second telecollaboration with my partner, we were talking about the kind of things people could find in my university and he asked me if here we had 'clubs' and I didn't know what he was talking about, because here in Colombia, we call 'clubs' to the places where we organize events and you can do various activities to have fun...what happened shows me how someone who speaks English as a second language, like me, can get confused because of the lack of knowledge of U.S. culture and in my case, I did not answer anything until I was sure about what he was saying. (AT, INT-1)

The previous excerpt evidences the participants' realization of how relevant the sociocultural aspects are for assertive communication.

Conclusions

Involving EFL pre-service teachers in telecollaboration with US heritage Spanish learners generated decolonial educational dynamics around their professional growth in the critical intercultural, pedagogical, ideological and linguistic dimensions. ICFLE constituted a scenario for participants to interact, collaborate and negotiate as they addressed local and international issues to create tasks products embracing emancipatory principles. A first principle evidenced in findings encompasses participants' reflective thinking around cultural issues, language learning and teaching, and related ideologies. The dialogic nature of the experience allowed participants to substantiate their emerging knowledge generated from their and their peers' lives stories as they nurtured their reflection. This deliberation set the grounds for prospective teachers' awareness of locally situated language practices and the self-discovery of linguistic and pedagogical assets.

In connection with participants' reflection, the study identified two other principles in liberatory education: their confrontation of pre-established, dominant world views and their building of new understandings as cultural agents, foreign language users and prospective teachers. Concerning the challenging of canons, prospective teachers questioned their and their peers' cultural stereotypes, among them the biased perceptions about their personality and physical appearance, the countries' policies and the US supremacy in the world. Secondly, participants updated their comprehension of cultural global perspectives, which created awareness about social justice issues and affiliation with their peers regarding their Latino roots. Likewise, being English language users and future teachers, they reshaped their self-images demystifying harmful language ideologies. Thus, participants see-

med to value more their native language and Hispanic origin and envisaged empowering pedagogical practices for them and their future students.

At the pedagogical level, successful telecollaboration experiences are required to have a structured methodological framework that both encompasses the syllabi purposes and provides participants with elements to critically reflect upon their experiences in relation to pivotal ideas of diversity, culture, and positioning. In this vein, this study suggests promoting problem-posing dynamics in conjunction with resources targeting social justice and identity issues which affect them and their pedagogical contexts.

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Consideraciones finales

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Este libro recoge doce capítulos escritos por docentes latinoamericanos que aportan diferentes voces a una mejor comprensión del desarrollo profesional de los docentes de lenguas extranjeras desde el sur global. A través de reflexiones epistemológicas y experiencias situadas, los autores comparten su trabajo académico sobre programas de desarrollo profesional para docentes de inglés, francés, italiano o portugués, lenguas extranjeras que se aprenden y se enseñan en las instituciones educativas en las que laboran. Si bien estas consideraciones se centran en experiencias en estas lenguas, también son relevantes para otras lenguas extranjeras y otros contextos. El texto representa una oportunidad de ampliar lo que definimos como desarrollo profesional ya que los autores ratifican aspectos fundamentales del concepto, pero acogen también el carácter dinámico de la formación inicial y permanente de los docentes de lenguas extranjeras.

Podemos definir el presente libro como una polifonía que aborda el desarrollo profesional de los docentes de lenguas extranjeras a partir de una mirada crítica, perspectiva que está presente en todos los capítulos. La polifonía a la que hacemos referencia radica en varios aspectos. El primero, y realmente importante, es la publicación de un libro en tres lenguas diferentes: español, inglés, y francés. La mayoría de los libros o números especiales de las revistas académicas recogen exclusivamente trabajos en inglés, francés y español, siguiendo en este orden la

demanda educativa y el poder que tienen estas tres lenguas. Desde el sur global, y en coherencia con las epistemologías del sur, propusimos una publicación que reivindica el valor del multilingüismo en la academia y, más aún, en la educación en lenguas extranjeras. Esta postura disruptiva nos llevó a enfrentarnos a las limitaciones de algunas editoriales universitarias que abogan primordialmente por trabajos publicados en una sola lengua. En el caso de Colombia, hay una mayor preferencia por textos en español que en inglés o francés.

El segundo aspecto, radica en haber presentado trabajos desarrollados en diferentes contextos educativos de Argentina, Brasil, Colombia, Chile y Francia. Los capítulos se basan en las vivencias y análisis de los autores a partir de sus roles de facilitadores o de participantes en programas de desarrollo profesional en escuelas públicas urbanas y rurales, escuelas privadas, centros de idiomas, programas de extensión universitaria en la enseñanza de lenguas extranjeras y programas de formación inicial y permanente de profesores de lenguas.

El tercer aspecto, radica en la diversidad de formas de desarrollo profesional que se dan en el sur global. Como se habrá podido observar en los diferentes capítulos, los autores se aventuran a proponer no solo seminarios o cursos cortos, sino a presentar sus ideas materializadas en innovaciones que incluyen diálogos colegiados, tele colaboraciones, autoría de textos a cuatro manos, talleres artísticos, comunicaciones multimodales, entre otros.

El cuarto aspecto es la inclusión de temas poco tratados en el desarrollo profesional de los docentes de lenguas extranjeras. En el texto se indagan temas como el edadismo y su nociva presencia en la sociedad, la educación en general y el trabajo docente como una forma de exclusión. El desarrollo profesional se mira como una oportunidad de abordar la paz de manera integral por parte de todos los actores sociales y, de manera fundamental por parte de los actores educativos en contextos rurales. Algunos capítulos resaltan la importancia de promover el diálogo entre formadores de docentes de diferentes edades y niveles de experiencia. Este diálogo debe centrarse en preguntas como el qué, cómo, dónde, cuándo, con quién y por qué se construyen propuestas de desarrollo profesional para los docentes de lenguas extranjeras. Adicionalmente, el libro abre la discusión sobre la pérdida de habilidades lingüísticas de los docentes en las lenguas extranjeras que enseñan, las implicaciones de esta afectación y la necesidad de ofrecer programas de desarrollo profesional que promuevan el uso significativo de dichas lenguas.

En quinto lugar, el libro recoge diferentes marcos conceptuales críticos que fortalecen la necesidad del diálogo norte-sur sobre el desarrollo profesional de los docentes de lenguas extranjeras. Los autores muestran diferentes tradiciones epistemo-

lógicas derivadas de la literatura anglófona y francófona, provenientes en su mayoría, aunque no exclusivamente, del norte global. También se rescatan perspectivas como la pedagogía crítica de Paulo Freire, que ha ganado gran importancia en toda América Latina, y la praxis que aporta visiones decoloniales desde el sur global.

El sexto elemento es el llamado a hacer visibles en el desarrollo profesional de los docentes de lenguas extranjeras temas relacionados con grupos minoritarios, tradicionalmente excluidos por condiciones de género, raza, estatus social, origen, filiación religiosa o política, orientación sexual, dificultades de aprendizaje, personas en situación de discapacidad, entre otras. Aunque se ha ganado conciencia sobre estos temas en la enseñanza y el aprendizaje de lenguas extranjeras, los docentes requieren formación en este aspecto.

Finalmente, el libro invita a los creadores, facilitadores y participantes de programas de desarrollo profesional a considerar la natural interrelación de las lenguas en los procesos sociales y educativos. El texto es una invitación a promover el multilingüismo, las variedades locales de las lenguas y el uso de estrategias de comunicación e interacción como el *translanguaging*. Esto significa también, la necesidad de tener más encuentros entre docentes de diferentes lenguas extranjeras en los que se resalte la riqueza de la pluralidad lingüística, incluyendo las posibilidades que dan las lenguas maternas de los estudiantes y los docentes.

En séptimo lugar, los capítulos resaltan la necesidad de promover y proteger capacidad de agencia de los docentes de lenguas extranjeras en sus contextos educativos y sociales. Los autores demuestran cómo la práctica reflexiva y la praxis pedagógica deben ser parte del quehacer docente, pero son conscientes de las amenazas a la autonomía profesional y la pérdida de las libertades individuales y sociales que pueden enfrentar muchos docentes. El texto describe experiencias exitosas que pueden iluminar las propuestas de desarrollo profesional en diferentes contextos a través de diferentes temas y modalidades de co-creación y participación.

A modo de cierre, este libro es un llamado a persistir y no desistir como docentes y formadores en la necesidad de promover acciones concretas que apoyen el crecimiento profesional de los docentes de lenguas extranjeras y que se caractericen por ser colaborativas en el diseño y en la implementación, democráticas, localizadas, centradas en los docentes y en sus necesidades individuales y colectivas, permanentes, multilingües y respetuosas de las experiencias profesionales y vitales. Es solo a través de visiones más plurales que el desarrollo profesional puede cumplir con el objetivo fundamental de contribuir a la calidad de la educación de nuestros estudiantes.

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Este libro se publicó en archivo digital
en el mes de agosto de 2025.

Este libro propone una mirada plural y crítica sobre el desarrollo profesional de docentes de lenguas extranjeras, articulando voces del sur global. Se presenta como una polifonía que cuestiona y amplía las formas tradicionales de comprender la formación docente, integrando perspectivas diversas y situadas. Uno de sus rasgos distintivos es la publicación en tres lenguas —español, inglés y francés—, en coherencia con las epistemologías del sur y como una apuesta por reivindicar el valor político y pedagógico del multilingüismo en la academia y en la educación en lenguas extranjeras. A esto se suma la diversidad de contextos —Argentina, Brasil, Colombia y Chile—, desde donde se construyen saberes con base en experiencias, trayectorias y enfoques críticos. El libro está dirigido a docentes en formación, docentes en ejercicio, formadores, investigadores y responsables de políticas educativas y lingüísticas. Al ser una publicación multilingüe y de acceso abierto, amplía sus posibilidades de circulación internacional y apuesta por un diálogo académico más justo, equitativo y descentralizado.