Critical Trans-literacies in a teacher's *trans-formation course: media, textbooks and processes of decolonialities*

Trans-letramentos críticos em um curso de Trans-*formação de professores: mídias, livros didáticos e processos de decolonialidades*

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ABSTRACT / *RESUMO*

This article aims at reflecting upon how Critical *Trans*-literacies (Canagarajah, 2020; Pennycoook, 2006) and processes of Colonialities of Power and Knowledge (Quijano, 1992) and Being (Maldonado-Torres, 2007) can be tackled in an English Language Teacher Education Course. As teachers *in-devir* (Deleuze; Guattari, 2011b), these undergraduate students participate in the co-construction of pedagogical materials supplemented (Derrida, 1993) by their own experiences as students and teachers of languages, the media, and textbooks, engaging in their own teaching-research processes, *practice-and-as-theory* and *theory-and-as-practice* (Mignolo; Walsh, 2018) that intertwine *with-and* their own teaching-research and learning-research experiences. *Trans*-literacies, as Translingual Practices (Canaga-

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rajah, 2013; 2020) and the affordances of the Information and Communication Digital Technologies (Giddens, 1991), Media and textbooks are used as mediation tools (Vigotski, 2001) to provoke movements of thought and teaching-research movements in the classrooms. By being critically engaged in designing and co-creating pedagogical materials localized in their multiple and heterogeneous territories (Saito, 2021), our colonized minds of teachers of English as a foreign language are provoked by learning to critically read [the worlds], by reading ourselves (Freire, 2005; Monte Mór, 2019) and hopefully, deterritorialize and reterritorialize some of the Eurocentric modernity-rationality paradigms (Quijano, 1992) and try to co-construct knowledges and worlds otherwise in the Global South (Sousa Santos, 2010).

Este artigo tem como objetivo refletir sobre como os *Trans*-letramentos Críticos (Canagarajah, 2020; Pennycook, 2006) e os processos de Colonialidades do Poder e do Saber (Quijano, 1992) e do Ser (Maldonado-Torres, 2007) podem ser abordados em um Curso de Licenciatura em Letras. Como professores *em-devir,* estes alunos de graduação, participam de pro-

Palavras-chave: Processos de decolonialidades; trans-letramentos críticos; curso de trans-formação de professores

cessos de co-construção de materiais pedagógicos, suplementados (Derrida, 1993) por suas próprias experiências como alunos e professores de línguas, por mídias e livros didáticos, engajando-se em processos de *práti-ca-e-como-teoria* e *teo-ria-e-como-prática* (Mignolo; Walsh, 2018) que se entrelaçam com seus próprios processos de ensino-pes-

quisas e aprendizagens-pesquisas. Trans-letramentos, assim como as Práticas Translíngues (Canagarajah, 2013; 2020) e as propiciações das Tecnologias Digitais de Informação e Comunicação (Giddens, 1991), Mídias e livros didáticos são utilizados como ferramentas de mediação (Vigotski, 2001) para provocar movimentos de pensamento e movimentos de ensinos e pesquisas em salas de aula. Ao se engajarem criticamente no *design* e co-criação de materiais pedagógicos localizados em seus territórios múltiplos e heterogêneos (Saito, 2021), nossas mentes colonizadas de professores de inglês como língua estrangeira são provocadas a criticamente aprender a *ler [os mundos] se lendo* (Freire, 2005; Monte Mór, 2019) e esperançosamente, desterritorializar e reterritorializar alguns dos paradigmas eurocêntricos da modernidade-racionalidade (Quijano, 1992) e tentar co-construir conhecimentos e mundos outros no Sul Global (Sousa Santos, 2010).

1. Trans in-devir[1]

This is a *trans*-article about Critical *Trans*-Literacies in a teacher *Trans*-formation Course. When our dream is some kind of Social *Trans*-Formation, we need to dare to be *Trans* because the prefixes post-, des-/de-, re-[2], are all somehow connected to the movements of thoughts of a past, a past-present we were given, and we still live with.

Although the Eurocentric modernity-rationality paradigm (Quijano, 1992), with its Colonialities of Power, Colonialities of Knowledge and Colonialities of Being (Maldonado-Torres, 2007) still persist among us, when we consider some scale of possible Social Transformation movements (Sousa Santos, 2010), they shall be supplemented (Derrida, 1993) by movements of our minds, bodies and souls, and hopefully, rhizomatize our lives otherwise[3] from Global Southes.

In order to do so, this article is organized in rhizome-sections (Saito, 2021) rather than sections and sub-sections, as parts of what the academic article genre usually calls for, with its introduction, justification, methodology, data, analysis, final considerations and references. Differently from the epistemological concept of the tree, with its roots, trunk, branches, leaves, each of which has its own hierarchical functions and its own function only, like the structure of the academic article genre, rhizomes, on the other hand, consist of bulbs that grow amid any type of challenges they may face, and each new sprout can transform itself into a bulb, which is independent and owns the power of growing and *becoming* itself into a new plant and create multiple rhizomes of its own if detached (Deleuze; Guattari, 2011). Writing in rhizome-sections allows me, as a research-writer, to move more freely, like the Deleuzean Nomad, deterritorializing and reterritorializing experiences, concepts and readings of worlds otherwise in this Teacher's *Trans*-formation Course.

The title of this work, *Critical Trans-literacies in a teacher's trans-formation course,* intends to provoke my students, teachers *in-devir,* and my readers. Like the decision to use *in-devir* rather than becoming, the prefix *trans*- might create some unexpected movements of the thought. A *Trans*-formation Course makes us think of movements otherwise, and *trans*-literacies can promote connections and dialogues with multiple literacies, such as visual and auditory literacies compounding other readings of the Worlds in combination with graphocentrism, *the* literacy schools have adopted as its mainstrem meaning-making linguistics code. Likewise, the decision to use nouns in its plural form, instead of the usual singular versions, i.e., worlds, literacies, movements, implies the existence of multiple worlds, literacies, movements, in their multiplicities and heterogeneities, the differences in its repetition (Deleuze, 2006).

[1] In *Mille Plateaux,* Deleuze and Guattari (1995) precede some nouns with the word *devir, devir-man, devir-animal, devir-woman,* as a zigzag way to show we are always in the process of *becoming otherwise.* In the English translation, *A Thousand Plateau,* Massumi (1987) opts to translate *devir* as *becoming,* and we can read *becoming-animal, becoming-man, becoming-woman.* When we take into consideration the construct of Modernity, its concepts, and its linearity, *becoming-man,* may refer to someone not being adolescent anymore and "becoming" a man. However, *becoming-man,* according to Deleuze and Guattari, is not limited to neither an "end" in itself, nor a gender issue, as anyone can be/become a *devir-man, becoming-man. Devir* or *becoming* are processes in constant change, whose movements are somewhat deconstructed and reconstructed, sometimes randomly, by those of us who are in the process of *"becoming".* In one of my former writings (Saito, 2021), inspired by Deleuze and Guattari, a decision to use the prepositional phrase *in-devir,* to reinforce through the use of the preposition *in* that *in-devir* is a never-ending process was made. Therefore, teachers *in-devir,* for example, can be understood, regardless how long we have been teachers, that we are constantly living multiple and heterogeneous processes of becoming teachers otherwise (Saito, 2021).
[2] Post- like in post-modernity, post-structuralism; Des-/de- like in deconstruction, deterritorialization, descoloniality; Re- like in reconstruction, reterritorialize, all of which are still part of our past-presents.
[3] The meaning-making of the word "otherwise", positioned after a noun or a verb, shall be constructed by the reader as an "adjective used to show that something is completely different from what you think or from what was previously stated [or] as an adverb, different or in another way" (Cambridge Online Dictionary) and not as a conjunction, as it is most often referred to. "The word *otherwise,* [...] intentionally positioned after nouns, verbs, or clauses, aims at provoking the reader to rhizomatize reading possibilities *otherwise.* When we imagine the design of a book, for instance, we immediately think of a book made of paper in a rectangular format, the most common book format in our Western Society. It is possible to imagine other designs of books, and some of these semiotic images that occur in our minds are designs of books that we have already seen, at some time in our lives, such as, books in different shapes or different materials. However, when we talk about a book design *otherwise,* at least momentarily, we become intrigued to imagine something we do not know exactly what it could be. An *ice-cream flavor otherwise* presents possibilities of flavors that can go beyond the flavors we know, the other flavors, maybe leading us to imagine unknown or never-imagined flavors. (Saito, 2019)

This is the provocation I make to my students, teachers *in-devir,* who are taking *Estágio Supervisionado de Língua Inglesa,* and to my readers, readers of the worlds. As you read and try to make meaning out of my words, hopefully, new rhizomes would sprout in your minds, sparkle movements otherwise of your minds. As my students and I share teaching-research and research-learning experiences, hopefully, new rhizome buds would continue pullulating and becoming new fully grown rhizomes, *or not,* knowledges from the Global Souths that would offer opportunities to co-design social co-constructions of our minds, our bodies and our souls, by reading the worlds otherwise (Freire, 1990; Macedo, 2019), whose incomplete movements mediated by critical trans-literacies otherwise, rhizomatize the incompleteness of the human being (Freire, 1996).

2. Sprouting rhizomes: deterritorializing the Nomad

The Deleuzean Nomad is deterritorialized by nature (Deleuze; Guattari, 2012b; 2012c), and so is this researcher-teacher *in-devir.* However, the territories where this investigation takes place is characterized by the presence of some fierce abyssal lines[4] (Sousa Santos, 2010) that keep subalterns (Spivak, 1998) silenced and invisible, most of whom are not aware of their situations and the reasons and causes for their limitations of movements. The experiences these bodies live is not about Colonization, but Coloniality. Subaltern bodies that live the Coloniality of Power and Knowledge (Quijano, 1992) and the Coloniality of Being (Maldonado-Torres, 2007), situations in which, although the territories they are localized are not colonies *per se,* anymore, they maintain their subaltern population under the *status quo* and the hierarchical mechanisms of control and power (Foucault, 1979; 1987) as colonized subjects, their bodies, minds and souls.

How to challenge trees to sprout and grow rhizomes *in-devir?* How to create movements of decolonialities of minds, bodies and souls? How? This word, *how,* when connected to processes of our minds reading the worlds and their representations more critically, shall be able to provoke movements in our thoughts, as we deconstruct, reconstruct and co-construct our readings of the worlds through cultural and social representations, their signifiers and signified signs, materialized in our classes in the form of *trans*-literacies.

Learning *how,* and not only learning *about,* is what can possibly create opportunities for theses provocations of minds to be *trans*-formed into provocations of bodies and souls, with their sprouting rhizomes *in-devir.* I would dare say this could be the movements of our discours-

es into Actions. Our colonized minds immobilize our bodies and silence our souls. The discourse of the Other is *about,* not *with,* as "the science that studies the Europeans is called 'Sociology', whereas the one that studies the non-Europeans is called 'Ethnography'[5]" (Quijano, 2019). Unaware of the Coloniality of Power, Coloniality of Knowledge and Coloniality of Being, and mediated by the media and textbooks, foreign language teachers might be, uncritically, parroting the discourse of the Other, in detriment of their identities, the representations of their minds, bodies and souls and promoting the exclusion of the subjects we teach and learn *with.*

Deterritorializing these teachers *in-devir* can perhaps promote some rhizomes to sprout and grow. Supplemented by these deterritorializations, maybe, some processes of decolonialities would arise mediated by multiple literacies.

3. Critical Trans-literacies as a mediation tool in a teacher's Trans-formation course

> Critical thinking requires us to use our imagination, seeing things from perspectives other than our own and envisioning the likely consequences of our position. (bell hooks, 2010)

Trans-literacies, as it is referred here in its plural forms, corresponds to the promotion of dialogues among multiple literacies, reading and writing the worlds in their heterogeneity afforded by the digital technologies of the XXI century. When we text-message nowadays, graphocentric literacies might not be enough, and we need to send an audio, a photo or make a video-call to share our emotions, the movements of our minds, bodies and souls. We change the way our identities are revealed and portraited through Translingual Practices (Canagarajah, 2020) of reading and writing the worlds, be them real or fake.

However, just changing the way we inter-act and inter-relate through these digital screens might not be sufficient to read the worlds otherwise, as the lenses we wear may maintain the blurriness of thought through the colonizer's eyes of the Other. Coloniality seems to have much fierce controls over the subaltern minds, bodies, and souls than we can imagine, and some of these mechanisms of control and power (Foucault, 1979; 1987) are present in the educational institutions we work, teach and learn, and this technology is mediated by the media and textbooks, which bombard us with the reading of the worlds through the eyes of the Other.

In the cultural, social, and educational environments this teacher-researcher lives his teaching-researches and

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[4] Abyssal line is a concept coined by Sousa Santos (2010) which is used to describe the economic, social, cultural, political and linguistic divisions between the Global North and the Global South. Coloniality maintains this status quo of the abyssal lines within territories of the Global South. The concept of race, which segregates bodies according to the color of their skins, is another abyssal line that allows who can and who cannot, who is entitled to and who is not entitled to.

[5] La ciencia que estudiará a los europeos se llamará 'Sociología', mientras la que estudiará a los no europeos se llamará 'Etnografía' (Quijano, 2019 [2000], p.182).

learning-researches, processes of decolonialities, hence, social *trans*-formations, can be supplemented and mediated by learning to read and write the worlds through a more critical eye rather than just parroting the concepts of a world constructed by the Eurocentric modernity-rationality paradigm (Quijano, 1992; 2000). We shall be wary, though, that processes of decoloniality can be disguised processes of coloniality otherwise.

In the teacher's transformation courses I design, co-design and re-design every semester, one way to provoke the minds, bodies and souls of my students, teachers *in-devir,* is by making use of some pedagogical materials created making use of the digital and analogical affordances we have. It is important to have in mind that this research is localized, and trans-literacies are employed as mediation tools to provoke more critical readings and writings of the worlds.

The activity is conducted without any mentioning of the photographs, and as the activity moves and comes to an end, some of the recurrent outcomes are the comments on the photos that portray only black and brown people. Noticing the surprise expressed by some students, I just ask them what some of the reasons that make them feel impressed to see such photos could be, and that would be the head start to discuss issues related to the representation of black and brown people by the media and textbooks, the production of pedagogical materials in a teacher's trans-formation course and its challenge to create and provoke such movements.

This is a moment Saito (2021) describes as meta-classes, i.e., when these students, teachers in-devir, discuss and reflect not only upon the language activities they have experienced as language learners, but start analyzing them otherwise. Besides the challenge to find images and texts of all sorts that move beyond the stereotyped representations of peoples and their social and cultural lives by media and textbooks, the possibility of creating our own pedagogical materials can be a way to promote a more critical trans-literacy environment in our Teacher's Trans-formation Courses, and also, hopefully, bring other "versions" of the Histories and representations we are told and we may reproduce in our classes without much reflection.

As we discussed the disbelief, expressed by one of the student, that these photos would not represent the reality of black and brown people, suggesting that we should bring photos of their real lives in the favelas and the kinds of activities they do there and foods they eat, this reading of the world was contested by two other students, who affirmed the importance of our bringing images that could project our students' lives and make them see and believe in their futures as more than the usual representation of these black and brown subalterns that media and textbooks show.

Visual Literacy, in the context of visual culture, allows us to analyze the way that images refer to the world in which we live. Visual culture is interested in the processes we use when looking at an image. Generally, a speech is created on the image that turns the visual representation into verbal representation. This verbal representation reveals
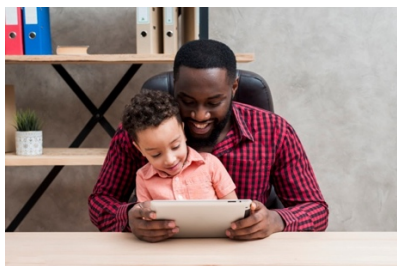
In the pictures above you can see images of people at different ages spending time together.
Talk about:
what they are doing together,
how they might be feeling
and how you relate to these activities.

Image 1

Speaking cards [6]

[6] A more detailed description of how this activity is explored in class can be read at (Saito, 2021).

the social aspects of the visual field and proves that images are part of our mental world. [...] We are interested in how images affect people socially, as visual objects mediate social reality and have the power to change values and perceptions of the world. Thus, learning to interpret images becomes an important means of understanding social reality. (Mizan, 2015, p. 272)

4. Learning to read the worlds otherwise

Every semester, as a new term gets started, my students, teachers *in-devir,* and I, talk about the images projected on Plato's cave. It is common place to hear utterances like "it is not possible to teach English in Public Schools", "students are not interested in learning", "there are no resources available for us to teach accordingly", etc., as if the private sector would offer exuberant language classes to their pupils.

In the beginning I would answer this discourse by saying how unfair that would sound, as it selects the representations of public schools by taking into considerations those that have the poorest conditions to generalize the public schools as if all of them would be likewise. On the other hand, this discourse also recognizes private schools as having the best teaching and learning environments by using a handful of those schools of excellence and again, generalize them. However, it has been observed how challenging my argumentations have been, as this kind of discourse persists and at times, it has been even used to justify their teaching for those students "who are thought not to be able to learn accordingly", as if there were second-class and third-class pupils who are not able to learn.

In 2019 a movement was made to try to show the possibilities, in response to their discourse of impossibility of these students, teachers *in-devir.* One of our two weekly classes was conducted in a public school with pupils of *Ensino Médio.* During the first 90 minutes I would teach these pupils English while my students would observe the class. As those pupils were dismissed, we would use the following 90 minutes to discuss what could be observed, what happened, how it happened, the pupils' reactions and sometimes even my students' reactions, and the teaching and learning of English, another meta-class moment (Saito, 2021) in which students and I would discuss what had been observed, the interactions between subjects of learning and the scaffoldings created through mediation tools provided, the pupils reactions to the learning environment, the role of the teacher, the way the roles of pupils were elicited and clarified with them, so they would learn other ways of

learning a language, etc.

Had I known the deconstructions and reconstructions of their representations of whom those pupils are and how willing they are to learn whenever they feel they are learning and can learn something, I would have taken that course of action earlier. On that very first day, my students observed how interested those pupils were and how they were trying to understand and could complete the tasks proposed by me, their English teacher and their willingness to move faster in order to "save time" and practice more language and do the exercises.

The instigation of their minds finally occurred and instead of uttering "it is not possible", now there was a question, "*how to make it happen?".* Considering I am teaching students who seek a teaching certification in English language and Literature, this should be considered quite an achievement.

> 66 The instigation of their minds finally occurred and instead of uttering 'it is not possible', now there was a question, '*how to make it happen?'* 99

5. Supplements and rhizomes in the Global South from the Global South

> We do not really mean, we do not really mean that what we are about to say is true.
>
> *A story, a story; let it come, let it go*[7]
> *(Akan Peoples)*

Derrida (1993) describes supplements as movements of our thoughts. It is neither an origin, nor an end in itself, but a decentralization that transcends the binarism we live. It promotes movements that rupture and create new meaning-makings of our worlds. This is the reason why this research does not bring previously elaborated questions of research as usually expected in an academic paper or research, some of which, we must admit, are created during the course of the research to fit into the academic genre, as the initial questions of research cannot be "answered". The questions of research in this paper are co-constructed *with* the students.

The supplemented movements of this Teacher's trans-formation course are provoked by what I hear *from* my students, such as the previously described course of action with the pupils of Ensino Médio. By making my students, teachers *in-devir,* observe what can actually happen in real classrooms and start reflecting upon possible actions in their own teaching-researches

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[7] When the story tellers of the Akan peoples start telling a story, this is the first words they utter, *"We do not really mean, we do not really mean that what we are about to say is true. A story, a story; let it come, let it go."* Available in: https://en.wikipedia.org/wiki/Anansi. Access in 08.30.2021.

and learning-researches, rhizomes sprout, and their supplements provoke, deconstruct and reconstruct, co-construct knowledges otherwise, which can make us move beyond the cartesian methods and the dualistic approach of Modernity, *or not.* As our research moves and the co-construction of the data (Geert, 1973) of our teaching-researches supplement our thoughts and actions, we, teachers *in-devir,* can conquer our own agencies (Biesta; Tedder, 2005; 2006), which makes it possible to expand networks and connections between the subjects of this research as it moves, discoveries and rediscoveries occur and transforms our school environments into our own laboratory where we can experiment, reflect and change.

We shall, yet, imagine the co-construction of knowledge in our teaching-researches and learning-researches environments, in the Global South from the Global South, i.e., we shall try to understand some of the reasons why we live these Latin-American colonialities, and, as we learn, to decide whether we prefer to maintain this *status quo*, or not. If not, what would some of the possible movements be in our educational environments?

As Cronos keeps us moving forward in the XXI Century, I would like to bring Sankofa among us. Sankofa is an Adinkra symbol that represents the connection between our pasts and futures, our past-presents and our present-futures. As we redeem some of those silenced and invisible peoples' stories, massacred by colonization, Coloniality can make us live the *in-betweenness* (Anzaldúa, 1987) in space and time, territories that keep us deterritorialized and moving, as the Deleuzean nomad.

We, researcher-teachers *in-devir,* are constantly being deterritorialized and reterritorialized in movements that are localized in some of these in-betweenness of the XXI Century. The COVID-19 pandemic we are living, for example is one of these deterritorializations all of us had to face. The migration from the in-person teaching to remote teaching, its hybridization and this new deterritorialized reterritories we are living with our students and peers are part of these deterritorialization and reterritorialization processes.

We are also experiencing the fact that most of our present students, in the third decade of the XXI Century, have grown up swiping their fingers on screens, socializing, and learning with the screens. It is necessary to redesign our teachers' trans-formation courses having this in mind. Moreover, it is necessary to consider the fact that many of these students, when they start their majors, have already learned English somehow surfing the web and using digital devices.

6. Pedagogy of Decoloniality: from grammar-translation to webcurricula[8]

We need more autobiographical accounts.
(bell hooks, 2010)

As the COVID-19 pandemic hit our lives in the beginning of 2020, we were all forced to migrate to remote teaching. Bringing my students, teachers *in-devir,* to live and experiment with the real pupils and its environments was not an option for the time being, and remote teaching redesigned the pedagogies of the course that was about to get started. As challenging as it could be, I decided I would individualize each student's *practice-and-as-theory* and *theory-and-as-practice* (Mignolo; Walsh, 2018) having in mind Sankofa and their past-presents and present-futures. Supplemented by each student's previous teaching and learning experiences I suggested each one of them consider how they have learned English and try to share this experience in their own class plans.

One study case is based on the learning of English by playing videogames. I suggested this student, teacher *in-devir,* to make use of videogames in their classes, as it had been mentioned in one of their first journals that this student learned quite a lot of English by playing videogames, and I shared some works by Gee and Jenkins on this matter. When the designed class plan was posted on Moodle, however, the videogame was being used and limited to teaching prepositions of place, only. When questions were asked to make this student reflect upon other ways of using videogames in an English class and ask what else pupils could learn while playing videogames, their answers was immobilized by their previous schooling experiences, their language learning experiences in which they learned English through grammar and translation, as a reprojection of the images of Plato's cave.

Another study case to be described is on the production of pedagogical materials that could and would somehow provoke their pupils' minds, bodies and souls, like the one described with Image 1. This student, as she designed and created their pedagogical materials, mentioned the fact that there was a mother who substituted all the pictures this teacher *in-devir* had selected for their class. As I could not understand what and how it was happening, I asked this teacher *in-devir* to offer more details about this experience. She said that the agreement between school policies and parents was that the teacher would send the class material in advance to the parents, at least one day before the day of the class, and this material should be printed, so they

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[8] In this work, I choose to write webcurriculum and its plural form webcurricula as an independent lexicon, spelled as one word instead of a compound noun. Almeida (2008, 2011, 2014) writes *web curriculum* separately, with the word *web* in italics. However, the corresponding works in English refer to the term web curriculum as Web-based Curriculum, and the word Web Curriculum is associated with the programming of the world wide web, its binary codes, the development of networks (web) and their drawings (designs). Technology Education is also used as an umbrella term that encompasses a multitude of perspectives on the use of technologies for educational purposes, whether in programming (coding), in technical instrumentalization or even in its languages (literacy), or with some of the critical purposes presented in this work, which some authors call critical technology education (Saito, 2017). For this reason, the option to spell it as one word, webcurriculum and webcurricula is preferred in this work.

would use in class with their pupils, who were young learners. Later, I asked this student, teacher *in-devir,* if she could share the photos she had selected, and if she had the ones substituted by the mother. As the photos were shared, I could understand the reasons that moved this mother. In that lesson, the teacher was working with vocabulary on professions, and the mother substituted all the photos that portrayed an adult by a little girl. One possible analysis of this situation would consider the empowerment of the daughter by her mother, as she decided to show that a girl can be the professionals that were being represented by adults in that class, and, maybe, the teacher could not see this movement, as the teacher seemed to be really upset with the movement of this mother.

Apparently, the teaching of grammar and vocabulary seem to be a steady first move from these teachers *in-devir* when their task is to plan a language class. As each semester a new group of approximately 20 students, teachers *in-devir,* start attending *Estágio Supervisionado de Língua Inglesa,* they are asked the reasons that lead them to design their classes focused on grammar and vocabulary only. Some of them reply by saying that the coordinator of the school instructs them to start planning a class based on grammar or vocabulary, and I wonder how meaningful that would be to young learners aged 4. Others might be reproducing the school experiences they have had as English language students, as many of them believe that a lesson without grammar or vocabulary would not be considered a "lesson".

Such movements on grammar-translation content becomes a real challenge every beginning of semester, as exploring webcurricula with these students, teachers in-devir, and their present-future pupils of Ensino Fundamental and Médio, implies the deconstructions of what they believe to be a language lesson and the reconstruction of a way of teaching otherwise named webcurriculum.

> Webcurriculum design as teaching and learning practices shall be understood as movements created by students and teachers to co-design teaching and learning strategies using digital and analogical resources. The screens of the "interactive" board, smartphones, computers and tablets, and the contents of the web are tools and resources employed to co-construct meanings through network inter-relations otherwise that move beyond the linearity presented by course syllabi or textbooks. (Saito, 2021).

If we desire to have webcurricula in mind, we shall start our class with supplements. However, it is based on the pupils' interests and choices that such movements of meaning-making would be co-constructed during the class. In this sense, the teacher *in-devir* and their students and pupils *in-devir* would be research-teaching and research-learning in relation with one another.

Would it be possible to provoke processes of deco-

lonialities in our minds, bodies and souls? Would it be possible to design a Pedagogy of Decoloniality in English teaching with our minds, bodies and souls?

As the semester moves, I continue asking questions to these students. I continue inquiring them and trying to make them investigate their own learning and teaching experiences, and to my surprise, one day they decided to speak their minds. One student mentioned the fact that they were promised an "easy remote term". Another student said they wanted more synchronous classes and lectures rather than asynchronous research tasks, complemented by another student who said they do not know how to do research. When asked if they have never googled, they replied by saying that its results are not reliable, which was answered by the teacher the importance of learning to become critical readers of the worlds. Moreover, they also mentioned that they did not want to write reflective essays and as I explained how important they are in their formations, one suggested its length should be changed to 2 paragraphs, instead of the page and a half I had assigned. I must confess I was shocked when I heard from one of them that they wanted to learn what suggestopedia was and at that moment, although I had not said anything I wondered how they had this word, suggestopedia, in their mind, and why one would want to learn about it in the XXI Century? "Opportunities for students to rupture the given order are further diminished by students themselves who have been conditioned over many years with chalk-and-talk approaches to merely regurgitate knowledge acquired from teachers in order to pass examinations" (Waghid, F. 2019).

> While circumstances may not always enable the individual to question the moral actions of the group, this does not mean that the individual lacks the ability or agency to do so. Power imposed by the group under so-called leadership becomes the main constituent in exacerbating an internal freedom such as immorality in the individual. And this power is further amplified when an individual within a group does not have a voice to question this power. One could argue that one becomes obliged to follow the group to the extent that it is associated primarily with enhancing the economic sustainability of the group. The most contested and inextricable issue arising in debates about freedom is the question whether and when a lack of resources constitutes a restraint on the freedom of an individual or group. (Waghid, Z, 2019, p.167)

Last, but not least, that same day I was questioned if I knew what I was doing by one student

> … when it is proposed that the truth is a search and not a result, that the truth is a process, that knowledge is a process and, as such, we have to do it and reach it through dialogue, through ruptures, this is not accepted by the

vast majority of students who are used to the teacher, hierarchically, having the truth, he, the wise, and, therefore, do not accept the dialogue. For them, dialogue is a sign of the teacher's weakness, for them the modesty of knowledge is a sign of weakness and ignorance[9]. (Faundez; Freire, 1985, p.43)

Freire (1996) brings into discussion the meaning of liberty and licentiousness, and I would express my concerns over the colonized minds, bodies and souls that prefer to live in Plato's cave.

> What I have always deliberately disagreed with, in the name of respect for freedom itself, is its distortion into licentiousness. What I've always tried to do is fully live the tense, contradictory and non-mechanical relationship between authority and freedom, in the sense of ensuring respect between them, whose rupture causes the hypertrophy of one or the other[10]. (Freire, 1996, p.106)

Yet, bell hooks (2010, p.32) defines integrity as "an integration of ideas, convictions, patterns, beliefs and behavior. When our behavior is congruent with our professed values, when ideas and practices are combined, we have integrity"

Due to my inexperience with such attitudes that comprises ethics and moral values, that semester, as of that moment, some discussions on *trans*-literacies, translingual practices and webcurricula, that were planned since the beginning of the semester, were substituted by texts on Communicative Approach, Task-based Learning and Content-based learning.

7. Colonialities and the in-betweennesses of minds, bodies and souls

Due to what happened during the first remote term, the second remote semester gets started with many uncertainties. Who would those students, teachers *in-devir*, be and how would they react to what I would be proposing?

The decision was to start with texts that I would configure as more instrumental texts, the ones those students of the previous semester read about Communicative Approach, Task-based Learning and Content-based learning. For me, that would be the use of precious time we might

> ❝Apparently that decision worked as I could move on and co-construct some discussions on trans-literacies and translingual practices, but not webcurricula yet❞

not be able to make up for. However, considering the circumstances I was living, I considered this movement would be like a step and a mediation tool to what was to come next. Apparently that decision worked as I could move on and co-construct some discussions on trans-literacies and translingual practices, but not webcurricula yet.

The co-design of class plans had also changed. It was suggested that these students should think of their class plans from themes in the hope that they would not deliver the grammar-translation objectives. To my dismay, some time toward the end of the semester, I was asked if teaching idioms could be considered a theme. However, I could see that most of these students were working much harder than the students of the previous semester and willing to do so. It seems that provoking this movement, living the colonized in-betweennesses of minds, bodies and souls, and moving elsewhere, is harder to make it happen, as coloniality is deeply ingrained in each one of us. I also wonder if what we call decoloniality, depending on the way we process it with our students, teachers-to-be, would not be another disguised process of coloniality.

Despite the fact that some of these students, teachers *in-devir,* were able to search for and designed their classes with pedagogical materials they had created, whose movements were somehow beyond the grammar-translation framework, others, on the other hand, still remained in their comfort zones. Would it be possible to provoke movements of the thought beyond the Eurocentric modernity-rationality paradigm? Would it be possible to provoke movements of thoughts, minds, bodies and souls beyond what coloniality preaches?

8. Decolonialities and the in-betweennesses of minds, bodies and souls

The third remote term starts. Not happy with the movements of the previous two semesters, I decided to make a change. It is necessary to project other images in these students' minds. Instead of starting the discussions on Larsen-Freeman's, Richards's, or Brown's hegemonic English as a Foreign Language Teaching Literatures, I start the semester by sharing Piaget's, Vigotski's and Wallon's work.

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[9] ... quando se propõe que o verdadeiro é uma busca e não um resultado, que o verdadeiro é um processo, que o conhecimento é um processo e, enquanto tal, temos de fazê-lo e alcançá-lo através do diálogo, através de rupturas, isto não é aceito pela grande maioria dos estudantes que se acham acostumados com que o professor, hierarquicamente, tenha a verdade, ele o sábio, e, portanto, não aceitam o diálogo. Para eles o diálogo é sinal de fraqueza do professor, para eles a modéstia do saber é mostra de fraqueza e ignorância. (Faundez, 1985, p.43)
[10] O que eu sempre deliberadamente discordei, em nome do próprio respeito à liberdade, foi sua distorção em licenciosidade. O que eu sempre procurei foi viver em plenitude a relação tensa, contraditória e não mecânica, entre autoridade e liberdade, no sentido de assegurar o respeito entre ambas, cuja ruptura provoca a hipertrofia de uma ou de outra. (FREIRE, 1996, p.106)

Students are more inquisitive about their present-future course of actions and their teaching environments, as the question below transcribed from the Discussion Forum we shared on Moodle.

> The physical environment of the classroom, and now, remote learning, does not favor teaching focused on concrete reality. In biology classes, instead of taking the class to a garden, the teacher draws a flower. How can the teacher implement teaching that shows the object studied, and not just its representation on a blackboard or in books, and how the educator could use the student's repertoire of experiences to build a dialogical learning process linked to the planned program content? Being even more specific and focusing on language learning: how can I establish a more direct contact with English (thinking that songs, movies and conversations on social networks in the target language are already in this calculation) in order to contemplate the affective and cognitive dimension?

In order to answer this inquiry, during one of our synchronous classes I showed the students my spider jar, and I told them my story.

Look at this jar! What can you see? And I tried to bring the jar closer to the camera of my computer as I wanted my students to see what I was trying to show. As the students questioned if it was a spider, I also asked what those tiny dots could be, and as soon as they asked if they were baby spiders, I started telling them how surprised I was, when I went to the bathroom that morning before our class to pick up the spider jar, to see those spiderlets or spiderlings. And I started to tell a story, my real story of this spider in a jar:

"I don't know what to call baby spiders, but I am going to make a try, either spiderlet, like piglet, or spiderling, like duckling", and I continued to tell my story: "some weeks ago I was about to take a shower when I saw this spider near the shower. At that moment, what crossed my mind was 'how to move her from the shower area without hurting her?', and I saw an empty jar. That's where I placed her. My intention was to take her to the garden, so she would live freely. However, as it had been raining a lot those days and I was busy and reluctant to leave my apartment due to the pandemic, I started feeding her some flies that appear in the bathroom every day. One day, as I was looking at the jar, I noticed she had laid an egg. Well, it is not an egg because that "egg" contains many eggs, but I do not know what to call it. Well, I saw she had laid this egg and this morning, as I went to the bathroom to pick up the spider jar to show to you, I noticed the eggs had hatched and look at the jar. Can you see how many spiderlets have hatched from one egg?

As I finished telling my story, I asked my students how what I had just done could relate to the questions that was posted on the Discussion Forum. Apparently, they were lost, as nothing was uttered. I started answering the question I had asked by referring to the student's inquiry: "The physical environment of the classroom, and now, remote learning, does not favor teaching focused on concrete reality. In biology classes, instead of taking the class to a garden, the teacher draws a flower.", and I answered by saying that we can relate to something we have at home, a pet, a plant or, in my case, my spider jar. When taking into consideration the second part of his inquiry, "How can the teacher implement teaching that shows the object studied, and not just its representation on a blackboard or in books, and how

Image 2
Spider jar [11]

[11] Both photos taken by the author.

the educator could use the student's repertoire of experiences to build a dialogical learning process linked to the planned program content?", I asked to what extent telling a story, a meaningful story that is related to the subject who is telling it, is not part of this dialogical learning process, the student's experience and the "content" of a language program. When referring to the third part of the inquiry, "Being even more specific and focusing on language learning: how can I establish a more direct contact with English (thinking that songs, movies and conversations on social networks in the target language are already in this calculation) in order to contemplate the affective and cognitive dimension?", I replied by asking them how meaningful telling that story could be, and how affective and cognitive dimensions involved me, the story teller who is using the languages I know, not only the verbalized language as I wanted to show the spider jar, and the knowledge I have, even if this would mean that at that time I was not sure what to call a baby spider, which I later learned is spiderling, and that the spider "egg" is called egg sac?

At first glance, it seems that story telling is not considered "content" by those students, teachers *in-devir,* but teaching simple past is. Apparently, the use of multimodalities, showing pictures or in this case the spider jar, is not seen as part of an English course content because the "real language" we should use and engage our pupils to think of is the graphocentric paradigm. Besides all these constraints I have been insisting and trying.

Another change that has been made was that in this third semester, the themes of their class plans were given. As the data of the previous semesters show, if let to the students' own free choice what and how they want to design their classes, they would inevitably recur to the textbooks or the material available on the web, both of which tend to be very heterosexual, white and man oriented. The five proposed themes are: Cultures of Bahia in Bahia; Subalterns of Bahia in Bahia; Territories of Bahia in Bahia; Literatures of Bahia in Bahia and Histories of Bahia in Bahia. I had been reluctant to make such proposal some semesters ago, as I believed the students should be able to make free choices of their own themes for their classes and the material they want to use. By making this choice, I had in mind the possibility of, perhaps, seeing some results from the very beginning of the semester rather than envisioning only some time toward the end of previous semesters, if so.

A collective bank of media concerning these themes has also been created to be shared among the students, and as we start discussing, contrasting and thinking about the media they share, hopefully, they will be able to start searching for other versions of the stories we are told, beyond those stories told by the Other.

My primary intent as a teacher is to create an open learning community where students are able to learn how to be critical thinkers able to understand and respond to the material we are studying together". I added that it has been my experience that as students become critical thinkers, they often of their own free will change perspectives; only they know whether that is for the better. (bell hooks, 2010, p.27)

As the third semester ends, some of the results presented by these teachers in-devir were astounding. Differenlty from the previous semesters, the grammar-translation paradigm was left behind right after the beginning and these students tried to design their language classes focusing on other approaches, even if, at times, some of them would prefer to play safe or remain in their comfort zones. One of the reasons why this course of action might have happened might be some changes I have made as I designed this third remote semester: the reflective teaching journals to be written after the delivery of the class plans, should now dialogue with the orientation sessions and the class plans and by doing so, these teachers *in-devir* were provoked to reflect more deeply upon their class plans, what is being considered here as mediation tools to learn how to design and deliver a class, as more than "doing it right", it is the reflections these courses of action make us take, that I believe really matters having our trans-formation in mind.

9. Food for thought

Intentionally and unintentionally, the deterritorializing and reterritorializing movements of the Nomad described by Deleuze and Guattari (2012c) become the representations and actions of this researcher-teacher *in-devir.* "Decolonization of higher education is predicated on the imperative to learn, unlearn, deconstruct and reconstruct values, norms, beliefs and thought systems that were disseminated during colonialism" (Metekwe, 2017, apud Hungwe; Divala, 2019).

[...] pluriversity knowledge is still emerging from within the university itself when students from minority groups (ethnic or otherwise) enter the university and find that their inclusion is a form of exclusion: they are confronted with the blank slate that is made of their cultures and the knowledge of the communities from which they feel they originated. (Sousa Santos, 2011, p.43-44)

It is my intention to see, hopefully one day, these teachers *in-devir* creating pedagogical materials that would promote their pupils, and ourselves, to feel proud of whom we are, rather than trying to become whiter or to fit into boxes we do not really belong to. As Sankofa says, *se wo were fi na wosan kofa a yenki*[12]*,* we shall turn to the past and

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[12] In Twi language, of Akan peoples who live in the geographic space occupied by Ghana, *se wo were fi na wosan kofa a yenki,* can be translated as "it is not a taboo to get back and pick up what was forgotten" (REVISTA SANKOFA São Paulo), or *"One must turn to the past to move forward",* a frequent version we can find on the web.

learn other histories, other versions of histories, so we can move forward, proudly for being who we are.

> Histories of Glories, that are not told, but retold by other versions of History, retold by the Other, traffickers of subjects. The present-future times and spaces serve as a link for the construction of other stories, which are rhizomatized and become, in-devir, the movements on this teacher trans-formation course. They are future times and spaces that become present, past-present, past-future. (Saito, 2021)

In the meantime, I keep searching for processes that would provoke such movements having in mind our incompleteness, what makes us human being (Freire, 1996). *"This is my story that I have related. If it be sweet, or if it be not sweet, take some elsewhere, and let some come back to me"*[13] (Akan Peoples, ever since).

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